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Number 1

In the past scientists have busied themselves with calculations to determine how long this universe of ours will last; how long until the sun will grow cold. But the latest word of best accredited scientists is to the effect that the universe is self-perpetrating—an indestructible and eternal cosmos. And is it a strange thing if it be the aim of Him who made it to bring forth here a race of immortals? Would any lesser aim justify the investment God has made in our earth, His patience in all the past, His great love revealed in Jesus Christ! How vast the conception!—*S. S. Lappin.*

AFTER THE DEPRESSION—WHAT?

THE FIRST OF A SERIES OF ARTICLES

By Various Authors

A MESSAGE FOR THE NEW YEAR

R. S. Salyards, Sr.

THE GOSPEL FORUM PRESENTS

RELIGION AND SCIENCE

J. E. Bishop

IS IT A MATTER OF SACRIFICE?

J. E. Vanderwood

A Time for Soul Building

It is the New Year. Before us unrolls the record of twelve new months, a record as yet unstained and unblotted by our mistakes. This is a time when good intentions and resolutions flourish, and when the word *begin* comes into its own. It is "a time to build up," as the scriptures state it. It is a fine season to think of soul building.

God is the Great Builder. We are divinely told that "he that built all things is God," and that "ye are God's building." Christ, the great Teacher, taught men to build themselves in charity, love, hope, faith, and helpfulness. God has builded. Christ has builded. *We* are potential builders.

It is easy to think of building material things, but not quite so easy to think of building souls of men and women. Nevertheless the thinkers of the ages have given much time to the consideration of the processes of soul building, and all have conceded the high desirability and the Christliness of lifting ourselves and others by so building. One poet has put his feelings into these words: "Build thee more stately mansions, O my soul."

Building means growth, construction, a rising from what we are to what we hope to become. It can not stand still; it can not go backwards. It rises steadily from a sure foundation to a beautiful superstructure. And when we think of building and soul together, the new year takes on purposefulness and life and expression. We of the church know that Christ calls for helpers, friends, and builders, not gossips, critics, and knockers. He has said: "Ye are my friends, if you do whatsoever I command you." He is calling now. Are we answering him in spirit and action? Does that something within us too sublime for words assure us that we are daily accepting His invitation, "Come unto me, all ye—" and do we know the truth of his promise, "I will come to you"?

The New Year—and opportunity to build. Do we appreciate them? Are we doing our best? Are we soul building? The materials surround us. They are for us to use. Longfellow puts it this way:

For the structure that we raise,
Time is with materials filled;
Our todays and yesterdays
Are the blocks with which we build.

Today the church needs builders, many artisans in soul stuff, strong, dependable, and true. It asks you during the year to *build* and to forget all those things which do not contribute to building. It depends on *you*.

"Build today, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall tomorrow find its place.

"Thus alone can we attain
To those turrets, where the eye
Sees the world as one vast plain,
And one boundless reach of sky."

L. B. M.

"One of the Most Significant Movements—"

THE YOUNG PEOPLE ARE HELPING

We have heard of the Kansas City Stake O. B. K. organization. For about three years these young people have endeavored to live their name, "Our Brother's Keeper." They have been first in class work, dramatics, playing ball, holding special services, and giving suppers. All these things have made them known locally. But now the O. B. K.'s have grown into church-wide importance.

On the evening of December 28, they held their fifth initiation and offering service, a ceremony of real obedience and consecration in which more than one hundred and fifty young people (between the ages of thirteen and thirty) checked up their "accounts with God," making their financial statement for the year or paying their tithing.

The O. B. K.'s are alert to the general financial condition of the world and to the particular need of the church. They have studied, and their stake council and representatives have kept them posted. And now this group of young workers is in the midst of a campaign which stresses obedience on the part of all young Latter Day Saints to the laws God has established for the support and upkeep of his kingdom on earth. They are acknowledging their share of church responsibility and preparing to meet it.

A letter in the News of Church and Home Department of this issue, tells us that one hundred and seventy-five O. B. K.'s have filed their inventories for the year and are making arrangements to pay their tithing; that many others are pledged to file their inventories later, and that the campaigners are far from finished with their undertaking. Nearly forty per cent of these young people are tithing, and over thirty per cent have filed inventories. Brother F. M. McDowell, who met with them at their initiation and offering service, has asked them to be pace-setters for a church-wide endeavor among the young people. They have accepted the invitation. They are hard at work. They extend to the young people everywhere the challenge: "Follow us. Let us check up our accounts with God. Let us, the young people of His church, go *onward to Zion!*"

L. B. M.

Letters to the Editor

In this department we are glad to receive and publish letters of interest to our readers.

A Suggestion of Hope

Sometimes if we break a problem up into its parts we find that it isn't nearly as large as it looked to us at first. If we can see our tasks as units and not as an entire problem it often helps us to see that it is not impossible.

And so it is with our task in the church at present. If we can divide the financial problem of the church into units to represent how much each member must give to pay off our indebtedness we find that we are not faced with such a problem after all.

If each member of our church (using the October 31, 1931, figures) were to give twenty cents each week for the coming year the entire indebtedness of the church could be met, or if each member were to give only seven cents per week for one year, the entire budget could be met, or if each member would give one dollar a month for the next twelve months we would raise \$1,321,296 or \$101,164 more than our entire indebtedness.

Is the task so large? No, not when broken into units to show how much each member should give. Can it be done? There is no question but it can be done. All it requires is a little earnest work and a little sacrifice on our part.

Shortly before Thomas A. Edison died he said: "Be courageous! I have lived a long time. I have seen history repeat itself again and again. I have seen many depressions in business. Always America has emerged from these stronger and more pros-

perous. Be as brave as your fathers were before you. Have faith! Go forward!"

That would be a good motto for the church to accept at this time: "Be courageous! I have lived a long time. I have seen history repeat itself again and again. I have seen many a trying time in the church. Always the church has emerged from these stronger and more prosperous. Be as brave as your fathers were before you. *Have faith! Go forward!*"

May we be courageous. May we have faith. May we go forward, is my prayer.

Sincerely,

LEE E. ROOT.

"To Build on a Sure Foundation"

Having read many articles in your columns recently which I very much enjoyed, I wish to express my gratitude. Particularly do I wish to mention three articles that have appealed to me as very timely in view of the conditions under which we are laboring: "*What Can Be Done About It?*" by C. H. Porter, November 25; "*To Your Knees, O Israel,*" by Joseph Luff, November 18; and "*A Declaration of the King's Law,*" by Kenneth B. Curtis, December 9.

Surely with men who are able to sense the needs of the present, as those articles outline, Zion will yet shine forth in her splendor, *the splendor of humility*. And even though she pass through some trials will she not emerge therefrom purer and better able to build on a sure foundation?

May we find in the present crisis the strength which we seemingly have heretofore lacked, and out of the present stress may the solution of Zion's problems grow is the prayer of a servant.

A. E. ZIEGENHORN.

FISHER, ARKANSAS.

Vision Story Contest

Friends of the church publications will be glad to learn that the Vision Short-story Contest which closed on December 31 brought manuscripts from forty-eight writers. Merely a passing glance tells us that many of the stories are very fine, and we look forward to the enjoyment of printing them in the future issues of the magazine. The Word of Wisdom Contest brought us forty manuscripts, which we thought a good total, but this latest contest has set a new mark. And, by the way, we are continuing to publish some of the excellent contributions from that contest.

The reader may be interested in the announcement, on the back page of this issue of the *Herald*, of some of the features of the January number of *Vision*. If you have not been reading or taking *Vision* lately, perhaps you ought to renew your acquaintance with it.

L. L.

A Place to Work and Serve

As I study conditions as they are today, I am led to have a great desire to encourage the Saints. I am not sure if I can say the things which will most hearten the members, but I have heard of many grand experiences in the gospel work which we love. The gospel is everything to me—it is life and happiness. I would gladly give my life if I might get all of my friends to see and believe.

I feel that there is a place for me to work and serve in his cause, and though at present I am denied church privileges, I feel that conditions will improve. I obtain much instruction and pleasure from reading the *Herald*. And I would add to its cheer and les-

sons anything I could to gladden my brothers and sisters.

Brothers A. D. McCall and Ben Jernigan called on me and said that the Saints were considering arranging to run a bus from Brewton to Dixonville in order that the members might go to church. I do hope this will be carried out. It will mean much to the Saints of this community.

MRS. PATSY PEEVY.

BREWTON, ALABAMA.

Go Forward!

Saints, shall we not buckle on the full gospel armor and unitedly move forward to do the great task God has for his people?

You may ask, "It is worth while?" My testimony is that God's promises are sure. His work shall triumph. Zion shall be redeemed. It is our *privilege* to help if we will.

Patriarch W. A. McDowell would say, "Is it right? Is it just to give little and expect much?"

Let us give our bodies a living sacrifice, that his work shall move forward. There is nothing greater before us than there was before the Israelites of old when they were confronted by the Red Sea and behind them advanced the army of Pharaoh. But Moses' command from God was for them to *go forward!*

W. C. STAUTY.

DULUTH, MINNESOTA.

A Word of Appreciation

Having been a reader of the *Herald* for a number of years, I feel it is time that I thanked *Herald* editors and contributors one and all for their work. When I read what was said of the contributors in the *Herald* of December 9, it made me realize just a bit what it means in thought and work to put out the articles sent for our consideration. I hope and pray that those who can through knowledge and ability do this work will not become weary in well doing. They give us food for the soul.

The words that come to us from our President, that we may know how he looks at matters, are most helpful. The "Weekly Health Letter" from the church physician and the writings of our teachers on parts of the church books with references, etc., give us new thoughts and helps, and cause us to lift up our heads and rejoice in these latter days.

MRS. A. LELAND.

PLYMOUTH, MASSACHUSETTS.

Did I ever tell you, among the affecting little things one is always seeing in these battlefields, how, on the ground upon which the battle of Bull Run was fought, I saw pretty, pure, delicate flowers growing out of the empty ammunition boxes, and a wild rose thrusting up its graceful head through the top of a broken Union drum, which doubtless sounded its last charge in that battle, and a cunning, scarlet verbena peeping out of a fragment of an exploded shell, in which strange pot it was planted? Wasn't that peace growing out of war? Even so shall the beautiful and graceful ever grow out of the horrid and terrible things that transpire in this changing but ever-advancing world. Nature covers even the battlefield with verdure and bloom. Peace and plenty spring up in the track of devouring campaigns, and all things in nature and society shall work out the progress of mankind.—*George Alfred Townsend.*

A room without pictures is like a room without windows. Pictures are loopholes of escape to the soul, leading to other scenes and spheres. Pictures are consolers of loneliness; they are books, they are histories and sermons, which we can read without the trouble of turning over the leaves.—*Downing.*

Prayer for the New Year

I thank thee first for all the gifts
The Old Year brought to me:
The dancing spring, a yellow rose,
A few days by the sea;
Glad gypsy hours in autumn woods,
And restful nights of snow,
And many, many stirring bouts
With clean, blue winds that blow!

I would keep my New Year free
From carelessness and folly,
From little words that prick and sting,
From sinful melancholy. . . .
Free of idle discontent
Which turns the brightest day
Into a stretch of sullen hours
Beneath a sky of gray.

Let me keep it clean as grass
Twinkling after rain;
Happy as the bird that cleaves
A morning sky in twain.
I would learn the tolerance
Of the kindly sun
That shines alike on rich and poor
And heartens everyone.

Give to me the trustfulness
Of the roadside flower
That neither fears the darkening sky
Nor yet the sudden shower.
Strengthen me to do my work
With joy and hardihood,
And may I with each passing day
Know that life is good!

—*Dorothy Louise Thomas.*

After the Depression—What?

By Leonard Lea

The following is the first of a series of articles by various writers who have been asked by President F. M. McDowell to contribute to an examination of the present depression, its effects, and its future possibilities. Other articles are planned to appear in succeeding issues of the "Herald."

LOST AND FOUND

LOST—Just prior to the world-wide depression, three billion dollars worth of prosperity. Finder please return under any conditions and no questions will be asked. Reward—will promise almost anything finder desires. Return soon to *The World*.

The above advertisement might appear in some *Interplanetary Daily Bulletin*, if such an imaginary and fantastic publication could exist.

People hope for the end of the depression and the return of prosperity as farmers hope for rain after a long drouth. They interpret every little upward fluctuation of industry as a sign that the paralysis of business is about to end. The whole world looks forward to that yet unknown time when this period of doubt and fear, privation and unemployment, shall be at an end.

The desire for relief from our present distresses is perfectly natural, and is not in any way to be deplored. But the fact that so much of the world desires *only* the return of prosperity of the 1929 kind is a cause for some concern. It is not for desiring too much that our present thinking is to be criticized; it is rather for desiring too little.

We are to be criticized for desiring a flood of money rather than national and world-wide welfare; for desiring personal opulence rather than human good; for materialistic rather than altruistic desires.

It may be that out of the trials and uncertainty, the suffering and fear of the present depression, we can learn some lesson of vast importance. We can, if we are in a mood to learn. It is our purpose to do what we can to read the signs which have been so liberally written by the times.

Why Prosperity Did Not Endure

People are still wondering why the prosperous conditions of 1928 and 1929 failed them. It ought not to be hard to understand. It was a false and unjust prosperity. It was false, because it was so largely based on wealth which existed only on paper. It was unjust, because it was gained without labor or honest value. Our prosperity was like the wealth which—according to an old story—was acquired by two Israelites who were wrecked on an island;

these two, the story tells us, became millionaires through trading their clothing back and forth to each other; but there was no actual wealth to back the fortunes they had made, and they were rescued from the island poorer than they had landed. In very much the same manner we, the people of these United States, were cast upon the Island of Prosperity, and proceeding with all the brightness which characterizes a nation that is naturally smart, quickly traded ourselves into some astonishing fortunes which have since been found quite evanescent. There were no actual values behind the great rise in the prices of stocks, bonds, and other securities during the boom days. Prices were raised high by the artificial demands created by people making wild purchases expecting to become wealthy by selling them at still higher prices. For a time it looked as if we were actually able to cheat the economic balance of the world, and a good many foolish people thought they could.

Such a prosperity, naturally, was doomed.

Our Punishment an Inevitable Result of Our Excesses

School boys used to cry, as they threw a handful of dust or a cup of water into the air, "What goes up comes down!" to the sorrow of the lad who happened to be under it when it came down. People had forgotten the wisdom they had learned on the playground at school. The markets, raised to dizzy heights, were bound to crash; and woe be to those who did not "get out from under."

Millions had been made, on paper, by the rising market. But there was a great deal of actual investment along with the paper profits. When the markets crashed, the paper losses hurt no one, but the losses of real investments were a national calamity, for so great a number of individual losses were bound to affect the nation.

The depression of 1931 was the unavoidable result of the boom of 1928 and 1929. Anybody who wants to get back to those boom days of tinkering with the economic machinery is asking for a repetition of the present calamity. Any inflation is an attempt to cheat established laws, whether it is inflation of currency or inflation of markets. Every dollar that is printed on the press must some day be redeemed with gold, or the government that does

the printing will be destroyed. Witness the economic mire into which Germany and Russia plunged; and the difficulty with which other European countries, trying to return to financial stability, extricated themselves. And every time the market soars artificially it must follow with a crash. Every splurge must be paid for in the end. And we are paying for ours.

What Do We Want?

If we had learned anything by our suffering we would not desire a return to the old order of things. Rather we should look for something that would assure better conditions for the world. This thought is expressed in a strong article in the *New York Times Magazine* (December 27, 1931) by Raymond T. Fosdick:

At this moment, in the midst of our economic depression, we are praying for the return of prosperity. What do we mean by prosperity? Do we mean the shrieking, high-power salesmanship and the fever of stimulated wants that made up the whole of existence before 1929? Do we mean a society of patterned minds in which every man wants whatever his neighbor has, and life is a hectic scramble for gadgets and knick-knacks? It seems to be inconceivable that any one would want to go back to such a condition. There must be something better.

We were all of us caught in a system which was not of our making and which we could not control. Now it has broken down. Are we merely to patch it up so that we can live as we lived before? Surely if prosperity means only houses and furniture and automobiles and radios and telephones and all the other paraphernalia of living—and no life that transcends all these mechanisms—then we should earnestly pray that the blight of prosperity may never return.

Raising the Sights—To Our Ideals

A man can be made a prisoner by a single idea. A single incident of suffering can become a cell of torture, if the victim can think of nothing else.

We became enamoured of our material prosperity, and when it was taken from us we thought we had lost all. Our economic loss, however, is not nearly so tragic as our way of thinking. We have become prisoners to the false idea that we must get back our material prosperity. Perhaps we should not even want it back.

We have forgotten our spiritual values, we have forgotten our ideals. The great things of life, and the most valuable things, still remain untouched. Friends, homes, love, kindness, charity, and the human virtues which make life worth while—these are still in our possession.

We need to raise our sights from the spectacle of our economic disaster to our ideals. We need to look to the future.

It is our ideal, our task, our duty, not to restore prosperity, but to establish the kingdom of God; not to set money in circulation, but to do something to promote justice and equity in human relations.

Let us raise our sights and look at our ideals.

God's Opportunity—and Ours

An old saying is frequently quoted these days: "Man's extremity is God's opportunity." Man is too proud, too stiff-necked, too self-sufficient in good times to listen to the still small voice of the spirit. It is only when he is in trouble that he seeks God.

What was the chance to preach the gospel of the Kingdom to this nation when it was rolling in wealth and reeking with iniquity? We had not the slightest chance of converting a world that had its mind on money and material prosperity.

The prodigal son would never have returned to his father if his money had not run out. It was the taste of the husks which he shared with the foreigner's swine that reminded him of the sweet taste of the food at his father's table. It was his own rags and filth that brought to his mind the memory of the good clothing, the clean linen, and the warm comfort of his father's home. Nothing less than the disaster which he suffered would have brought him back.

We are like that, not only as a nation, but as church people. Our troubles have brought us penitent to our Father's home. This is God's opportunity—and ours. It is his opportunity to bring us back to the gospel principles. It is our opportunity to live our religion and to teach the gospel to the world.

After the Depression—What?

Every other depression has come to some kind of end. When the last farthing of the cost of folly had been paid, normal times returned. It is as probable that this depression will end sometime as it is that the sun will rise tomorrow and that next summer will come. There might be, possibly, some great exception; but the rule has worked a long time.

Is the world to return to its mad pursuit of wealth, its jazzy social life, its loose morals, its flouting of decency and its transgression of the protective conventions of society? Is it to be ruled again by selfishness and greed, supporting a philosophy and practice of parasitism? If it is, there is no such thing as progress, our experience has taught us nothing, and it were better for the race of men to be destroyed from the face of the earth, in order to make room for some better and nobler form of creation.

We feel sure that the world does not stand still, that it does not turn backward. Something different, and we hope something better, is in store for us.

But this something better is not to be had by mere wishing and waiting. If we arrive at better conditions in the world it will be because, under the leadership of the spirit, we obey the laws and follow the path that leads to the kingdom of God.

Stewardships

We believe—and some day our belief will have to be our practice—in stewardships. We believe that a man is responsible to God for the disposition of his property as well as his life. Why should a man's life be bound to God, and his property free? A man's full obligation is not satisfied when he has taken care of the needs of his own family: he must also take an interest in the welfare of his fellow men.

Stewardship is a responsibility to handle both life and property in a manner so that profits and surpluses shall go to the benefit of society as well as of the individual.

Society provides all the conditions and opportunities for man to enjoy the use of property and to seek happiness. The selfish individualism of any man should not permit him to play the hog with the resources that belong to society. Property is never owned, it is only loaned. Men have to leave everything behind them at death when their tenure is ended. Eventually the property finds its way back to the society from which it was received. Then men are responsible to work so as to be a benefit and not a menace to society.

The Work of the Church

It has been said again and again that the work of the church must go on. The work of the church is to improve men and to bring them to a consciousness of their responsibility to God and of their duty to other men; the work of the church is to plan, teach, and foster a social order that will exemplify the working out of the principles of social Christianity in an economic order that will promote justice and equity in human relations and in the distribution of the world's combined production of goods.

We believe that the work of the church must go on, and will go on, to the consummation of the plans and purposes of God.

In conclusion we may quote again from the article by Raymond T. Fosdick, to which we made reference above:

This is not a time for despair; it is a time for hope. We are living in an exhilarating moment in history. We are the privileged witnesses of great events. Out of this suffering and chaos new goals can be set and new landmarks established. In a spirit of high adventure we can strike our tents. The promised land is perhaps not for us, for we may be destined to wander in the wilderness. But our children may yet march into a Canaan that is fairer than this present generation has dared to dream.

Leisure is a beautiful garment, but it will not do for constant wear.—*Anonymous.*

Treat reports with indifference, and others will soon learn to disregard them.—*Ouida.*

A Message for the New Year

Radio Address by R. S. Salyards, Sr.

We have just celebrated the Christmas season with its universal spirit of good will and fine wishes for happiness and good cheer. This celebration has not been confined to our own people in these United States, but has been participated in by the people of all nations. The radio has voiced to us the greetings of the people of Europe, Asia, Australia, South America, and we know that the "dark continent" has joined in the celebration of this splendid season of rejoicing. In no other portion of the year does the world join in such universal expression of good will and good cheer. The general population of the world entire forgets its ordinary life of difficulty, labor, and trying scenes; and fathers, mothers, children, relatives, neighbors and friends give full rein to the joyousness of the Christmas season. It grows with the years; it is not something which passes into mere recollection with the decades behind us, but its life, its spirit, its happy felicity continues and increases until its recurrence is anticipated and hailed with a full and free and universal spirit of happiness and genuine good intent.

With our Christmas greetings there is expressed also wishes for a happy New Year. This is rightly so; for the spirit of Christmas does not and can not limit its peace and good will to one day of the year; it is the expression of that which is the deeply-seated and universal element in the heart of man, which, true to itself, has good intent toward every fellow being. "Men are that they might have joy"; human society is founded upon the sentiment and spirit of friendly good will to all. The family, the unit of all nations, of state, of church, of all organizations, has its seat, its origin, in affection and good will. This is a universal, fundamental quality. It indicates that the fountain of life flows from a source that is life-giving and life-sustaining in goodness, kindness, and benevolence. Man can not ignore nor repress these sentiments and be true to himself, be normal, and satisfied and happy; he must give vent and voice to his real, his true and genuine nature, if he is to be content, and abound, and to be really rational in his form and fashion of existing.

Man originated in God; by his elementary constitution he is partaker of the divine nature. Sin, error, and the multiplied forms of selfishness which develop in his carnal state, in his immaturity, in his failure fully to measure up to his possibilities, have to a large degree obscured and hidden the greatness in goodness of which he is capable. But there is "that something" about the Christmas season that awakens within him universal response of his nor-

mal nature, his consciousness of the divine, universal appeal of good will toward all.

The Christmas season is a happy awakening to this consciousness. Men lay aside the ordinary cares and burdens and spirit of toiling and endeavor on that day. Their thoughts are of helping, of giving; they freely respond to its awakening of desire to bless by giving; and it is notable that not only immediate families, but the poor and needy are nobly made partakers of the Christmas joy and feasting; that in our cities this spirit of sympathy and kindness toward the poor and unfortunate is growing and increasing everywhere. It has become a fixed feature of our general life; even the criminal in his place of confinement is made to share in the joyous good will and feasting.

We have just passed this day of Christmas celebration, but we can never do away with its spirit and intent. As noted, it is a universal quality, a spirit so aptly and finely defined and expressed by the heavenly message voiced by the angels: "Peace on earth; good will toward men." What could better express it? what more comprehensively state and interpret it? It announced the coming, also the intent and purpose of the Prince of Peace. That is why it appeals so universally to the human heart.

What is behind, what preceded the Christmas season? Man in the beginning received the manifestation of God in the day he was created. We have but limited account of the revelation of God to him; but we have enough to fill out the comprehensive outlines of scripture statements to the effect that, while God created man with the intent and foreknowledge of what he would experience in the course of his probationary development, he left him not without instruction concerning his origin and destiny and the means ordained for his highest attainment and happiness. This knowledge was largely lost; it became dim and beclouded in his consciousness because of failure fully to respond to the divine love and will; but from time to time the universal Father has specially appealed to the race to return to him. "He left himself not without witness" of his overruling existence and providence.

Man tasted the bitter as a result of his departure from God, of his disobedience and corruption of the knowledge imparted to him from the beginning. The religions and civilizations, with their abnormal mysteries and misleading institutions, peculiar to the great nations of the past—these picture to us the life and struggles and handicaps of man without God; of heathenism with its attendant misconceptions, its superstitions, its darkness, its degenerations and mystery which enveloped and beclouded the human mind. Man, losing clear sight of his Maker, was left to experience the results of his own devisings; and those results were made manifest in

the varied darkened conceptions of his powers.

In the Golden Age of the Roman Empire, the last and greatest of the ancient world-powers, Christ was born, in the reign of Augustus Cæsar. The old pagan religions, which had given whatever of comfort they could concerning religion and immortality to man, these, also Judaism, had become decadent into lifeless forms and traditions; and there was little or no hope for the race in knowledge of God, so essential to man's nature and development. Skepticism, doubt, and general despair prevailed. Thus, after man had exhausted his theories and inventions concerning life and immortality, the birth of the Prince of life and peace was announced and made the great turning point, the supreme fact and inspiration of human life and history. Christ was born in "the meridian of time," that the world, up to that time without actualized manifestation of him, might look and live and go forward under the inspiration of the world's life and light, its only hope. God himself—not ambitious, vain, carnal man—was manifest in flesh, to be the light of the world, the Redeemer of the race; to be its inspiration, and gradually to lead it onward and upward to higher conditions than it had ever known. The desire of all nations had come.

From the birth of the child in Bethlehem the world has been led onward and forward to purer conceptions and higher conditions. The struggle has been long and the development retarded and contended against by powers of evil and darkness and long-established institutions; but Christ in the truth has slowly and surely continued to subdue contending forces and theories, until now great things have been wrought out in the behalf of human enlightenment and welfare.

Fundamental to this progress has been the true God-idea, the unity of the race as one common family, and therewith the Fatherhood of the "only true and living God," as Creator and Sovereign of the universe. The old paganisms of the semi-civilized and barbarian nations has been driven from its seat of power in the systems of heathenism. One God, the true God, the common Father of all, center and soul of all life, vital to the rational conceptions of the nations, has become the universal concept. Religion, the most potent influence in the life of the race, has been redeemed from that great, misleading superstition. The spirit of man has been enlightened and emancipated from the bondage of great error by this manifestation. Jesus Christ, sent direct from the presence of God himself, has been the means of this significant unveiling of that basic truth, so vital to human welfare and development. That truth has been steadily driving the forces of darkness and ignorance from the minds of the race. With that liberation the human mind has

been freed and stimulated to proceed in its work of progressive advancement to higher levels of thought and being. Progress in religion, in morality, in science, and in political freedom has resulted from this great revelation of God as "our Father." Thus Jesus has vindicated his claim to be the captain and leader of man, in that he has succeeded in causing his teaching and philosophy to become the permeating, prevailing thought and inspiration of the world entire; and nations are no longer separated from one another because of their antagonistic religions and ideas nor limited in intercourse by national exclusiveness; but now are moved and being more definitely moved to unity of understanding and undertaking.

The world today is being brought, in its political and social and general life, into greater unity of ideas and understanding and cooperation than ever before; and, we repeat it, Jesus Christ has been and is the ground and cause and sustaining spirit of this great progressive universal movement. Some may decry it and point to the differences which yet remain to be surmounted by the nations in efforts to abolish war and bring about universal peace, to act in larger degree of harmonious concert; but the peace sentiment is constructive and must finally prevail. While strong influences contend and combat the efforts to develop peace and good will, the ideals of peace will continue to be championed by sane and good people of all races, in the face of whatever may manifest itself in opposition. Civilization must attain that status or perish. "Truth is mighty and will prevail"; it is the decree of God himself that "the nations shall learn war no more." It will necessitate the second, personal coming of Christ in his universal reign as King of kings and Lord of lords to realize its universality; but it is the true and only finally prevailing sentiment by which the race must be sustained and led forward in its progress to ultimate happiness.

We therefore bespeak recognition of God, obedience to Christ, as the universal solvent by which good will and peace may be promoted and realized within the heart of mankind among all people. To accomplish that end, human nature must be suffused and tempered by the divine nature, the spirit of Christ. In him God has made the highest appeal to his earthly human family. What he has accomplished in heaven, he wills to establish upon earth—his rule in the hearts of his children; and if humanity shall hear him through his Son, the will of God will be developed and made potent as the moving force that shall move men and women to answer to the Shepherd's fond appeal. To do that is to awaken the soul to noblest ideals, to make answer to the strongest creative forces that can be expressed in all phases of life. We may and can overcome all

lesser motivations and conditions, can cause the evil and the ordinary and the merely habitual in human living and being to fade out by holding to the vision of the heavenly and extraordinary as expressed in the life and law of Christ. This is the call of the Son of God to all people in the New Year, to make it a dawning and growing *new* year in fact.

Humanity lives in true reality to the extent that it heeds this profound, inspirational vision and seeks to make it actuality. The vision retained must become ultimate reality. Its memorials have been dedicated to us in the voices of seers, patriots, deliverers, prophets, and saints who lived for and proclaimed the coming golden age of all peoples. To work for it, to be moved by its passion, to steadfastly endure under its inspiring courage and determination, is to be quickened unto growth and satisfying consciousness of the divine, animating life. Such has been the inspiration of the good and the truly great whose lives have shone out amidst the vicissitudes of the past. To those leaders of thought and action we are indebted for the good and the best in the records and accomplishments of the great past. The present has grown out of the past; we inherit what has been left to us by their agency and ministry. The future must grow out of the present; and so on and on must continue the great unfoldings of development. The things which are seen are temporal; the things which are not seen are eternal. To live in the spirit of Jesus Christ is to discern, to promote, to secure, and to make permanent the happiness designed of God to be attained in all the new years that are to follow.

A Declaration of the King's Law

By Kenneth B. Curtis

V.—PITFALLS OF ZION

Following so closely upon the heels of the preceding article on finances, we needs must explain the reason for this topic at this time. Stewardship covers a far wider field than merely that of finances. It seems that since a man's most sensitive spot has become his purse a good name is considered of secondary importance. (Proverbs 22:1.) It is a shame, but a man with means can have a shady character and still retain his standing in society; in other words, it is considered a disgrace to be poor; and because money has such power, it is sometimes heaped like the Tower of Babel in an attempt to place man in heaven. Hence it becomes a sin, and confusion follows, and many stumble. Since Zion is not free of this condition we find her strewn with many ugly pitfalls, and many people stum-

bling. Therefore it behooves us to consider these things while on the topic of finances.

"Heaven and earth shall pass away, but my words shall not pass away." (Matthew 24: 35.) "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Peter 3: 7.)

If this nation, America, had failed to incorporate in its laws the one prohibiting murder, with its punishments, the country would soon be overrun with murderers. In fact, your life would be in danger all the time; but through wisdom it was not neglected by those of judicial standing.

This same illustration may be used in God's work. The devil, realizing that man must learn by experience the things that are God's has placed a stumblingblock before man, and man, in his unlearned weakness, has stumbled blindly on, pitifully wise in his own conceit. Did God forget a certain law? No, but man needs "milk" little by little.

In a recent article on the subject of the evolution of man, we learned God had given man the fullness of his law or word, but man had choked and almost died. In mercy and wisdom God had begun again, and little by little, with "milk" had he nursed him back again to life, even up to now, when Zion, in its temporal form, is being built. "Shall I bring to the birth and not cause to bring forth? saith the Lord. Shall I cause to bring forth and shut the womb? saith thy God." (Isaiah 66: 9.)

And even now, is Zion going to choke and die? God forbid. Let us consider the prophecy of Jeremiah 31: 31-34, foretelling the new or second covenant:

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.

Do you believe it is single in character? No. It has two sides—spiritual and temporal—verbal and written covenants.

May I again quote: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself."

In wisdom God suffered Christian humanity in its infancy to accept Christ or the new covenant in its

verbal form, but reject the temporal or written feature. The Adversary, realizing this, took advantage and jumped in. How glorious was his reign, twelve hundred and sixty years, unmolested; but God, in his mercy, determined to save humanity this time. The spiritual Zion of old had withered for lack of nourishment from the temporal side, however in 1830 A. D. God began again, in patience, to nurse, and again bring to life his people in a new Zion on new ground, in the midst of plenty. Surely from history man in his present state can benefit by the experiences of those gone on. Oh! if he only would! But will he?

Read, please, and understand Ephesians 1: 7-10:

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.

Enoch, Noah, Abraham, Moses, Peter, Paul, John, etc., all were saved by their faith and works in Christ, the second covenant, for Christ is of the order of Melchisedec, the spirit that never dies spiritually, and also which governs that which is temporal. (See Hebrews 8, 9; Zechariah 13: 1; Romans 14: 17-23; 1 Corinthians 3, 4; Philippians 2: 9; Jeremiah 31; and Malachi 3.)

And even now the Adversary has his foot in Zion; if the temporal side ever comes to the front he will go into the pit chained hand and foot, but to all appearances he has got a good chance to win. Will there arise another abominable church? God forbid again.

We quarrel and bicker about nothing. Poor Zion! (Isaiah 66: 8.) She is in pain. Stewardship is formed but will it be born? Will Zion have children according to the fullness of the law? Prophecy says yes. "For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; then shall ye suck; ye shall be borne upon her sides, and be dandled upon her knee." (Isaiah 66: 12.) But first we must forget the goddess of gold. Man can not redeem Zion. It is God who will, for Paul says: "I have planted; Apollos watered, but God gave the increase." (1 Corinthians 3: 6.) However, God is jealous and will not tolerate the idol-worship of gold. Remember the commandments, "Thou shalt have no other gods before me."

Idolatry! Are you a pagan, trying to worship Christ? But you say, "Who will pay my bills?" Still again you say you believe in Jesus Christ our Savior. The question is, "Do you really? have you faith?"

Imagine the dramatic scene (Isaiah 66). The

Weekly Health Letter

Number 24

The Ear and Its Relation to Health and Disease.—7

By A. W. Teel, M. D., Church Physician

The cochlea, which is a spiral cylindrical tube forming the innermost of the three portions of the labyrinth, is entirely concerned with the hearing. The air is gathered up in the external auditory canal and when it reaches the eardrum, and it sets into motion the little bones, commonly known as "hammer, anvil and stirrup." (These have been mentioned in a former article.) The activity of these little bones, brought about by the vibration of sound, sets in motion the perilymph in the vestibular canal of the cochlea. This motion of the perilymph affects the endolymph in the cochlear duct. The movement of the endolymph agitates hairlike processes of cells in the organ of Corti, which changes this mechanical motion into nerve energy, along nerve fibres of the auditory nerve to the brain centers of hearing, where the nerve impulses are interpreted as sound. The eighth cranial nerve carries the impulses, set up in the organ of Corti, to the brain centers. This nerve may be divided, functionally, into two portions; the auditory nerve, the one that is concerned with hearing; and

sickroom; the doctor hurries in, followed by a nurse. In vain the father tries to follow; he is stopped by the closing door. Excited and restless, nervous and anxious, he paces back and forth. "Will Zion, my wife, live? Will the child live? Surely it will be a perfect child." (Stewardship.) And so he ponders and repeats to himself time and time again. He hears the groans of suffering; his heart aches and nervously the Father fingers the door, determined almost to rush in, in the face of that which should not be. But no, he must wait. The child must be born first.

So it is our problem. Have faith. Zion could have been redeemed a hundred years ago but we were not ready, and are we ready yet? Just outside, all hell is open, ready to devour us any day now. Gold will not save us then (Ezekiel 7: 19), for God has moved it far from us. (Ezekiel 7: 20.) (Isaiah 52: 3.) "For ye have sold yourselves for naught, and ye shall be redeemed without money."

So trust in God; keep his commandments; cast out fear and Zion will be redeemed. Do not sleep any longer or you may never know what the kingdom of heaven is like. Even the Prophet Isaiah of old could see us shrouded in slumber, for he starts his fifty-second chapter with, "Awake, awake!"

the vestibular nerve, that transports the messages from the vestibular mechanism. A great deal more might be said concerning the several theories of hearing which have been put forward, but, as no definite conclusions have, as yet, been arrived at, it is of no practical value to speculate upon them in these articles.

Diseases of the internal ear are quite serious and their symptoms may be divided into three classes, namely: tinnitus (noises in the head), vertigo (dizziness), and deafness. These symptoms may occur singly or together, and may vary greatly in severity.

When the auditory nerve is irritated from any cause, where it ends in the cochlea, we will have tinnitus, yet, on the other hand, it may be due to some external cause or reflex irritation without disease of the labyrinth. Usually, when these noises are located in the labyrinth, they may be very intense and continuous, otherwise, they are usually intermittent and only in the latter stage do they become constant and unbearable.

The noises in the ear may be brought about by impacted cerumen (earwax) or a foreign body, of some kind, that has found lodgment in the external ear canal. If one has suppurating ear, acute catarrh, that may have been transmitted from some disease of the nasal structures, noises may be produced by the result of increased blood supply within the labyrinth. Interference with the circulation in these structures may be brought about by some remote constitutional disease: real disease, steriosclerosis, anemia, or some septic focus in the intestine, the excessive use of tobacco, alcohol, etc.

There is another class of patients who are otherwise apparently healthy but who suffer from an exhaustion of nerve fibres, a neurasthenic tendency, and who may be troubled with these noises. It is also an early symptom of brain tumor or aneurysm.

Some poisons generating in the system from such things as a careless diet, infected tonsils, scarlet fever, whooping cough, measles, may damage the nerves of hearing. Or any disease of the brain, such as meningitis, may likewise be a factor. Syphilis is one of the worst and should receive early treatment in order to save a fatal termination. Persons suffering from these diseases should not be up and about, as it is both careless and dangerous. Injuries of various kinds may affect the internal ear, especially fracture of the skull, which may reach the meninges, through infection. Electric shocks, such as lightning, have been known to cause total deafness. In such cases, there is little hope of restoration since the nerves are entirely destroyed. Sudden hemorrhages into the vestibular apparatus or cochlea, often cause partial or total deafness.

Deafness causes an immense economic loss, and

THE GOSPEL FORUM

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

Religion and Science

By James E. Bishop

It has been freely asserted that there is no conflict between science and religion and some have gone so far as to say that scientific men make their inventions by the spirit of inspiration. The least that may be said about such statements is, they are very imprudent and exceedingly misleading. There ought not to be conflict between science and religion, but the fact is that there has been unrelenting warfare between them; and it will continue as long as scientific men stress human invention and deny divine revelation, and as long as religious people stress divine revelation and deny human invention.

There are many distinctions between the methods of religion and science. Religion proceeds from the whole to the parts. Science proceeds from the parts to the whole. Religion walks by faith, science by electric light. Religion emphasizes confidence and hope, science stresses knowledge and intellect. Religion tends to venerate the past and immerse itself in dogmas, rituals and symbols. Science is critical of the past and analytical and skeptical towards dogma, ritual and symbols. Science extols human invention and tends to deny or explain away divine revelation. Religion emphasizes divine revelation and seems to be afraid that science will explain away the basis of belief in divine revelation. Some followers of scientists believe that such a job has been done; and David Straus, Ernest Haeckel, John

most cases could be prevented, if care were given in time. Education is the only bright hope to save these unfortunates from such a calamity. Middle-ear catarrh or catarrhal deafness, probably better known as chronic progressive middle-ear deafness, is usually an infection that travels to the middle ear from the nose or throat. Sometimes these bacteria are absorbed by the lining membrane of the nose, into the blood stream, and carried to adenoid tissues or tonsils, then through the Eustachian tube to the middle ear.

To a certain extent, this condition can properly be called a childhood disease, since it frequently has its start in tonsils, adenoids, etc., with the resultant running ears, which are usually poorly cared for, and sometimes no attempt is made at all. During childhood, it may pass by without any apparent inconvenience until it appears again at the ages of twenty-five or thirty.

Watson and others believe that they have done that very thing.

It is well to remember that there are various kinds of religion and that the followers of Christ can be both believers in divine revelation and scientific methods. Perhaps it is quite true that persons and social life can only be integrated and progressive when all the distinctions between science and religion are held together in a systematic and harmonious working whole.

History has witnessed a tremendous conflict between religion and science. The two classical exponents of that conflict are John W. Draper and A. D. White.

Draper took the radical position that religion was a hinderance to progress and that the key to progress was science. He was like Comte, who in clearing the ground for his sociology and positivism concluded that the standard of excellence and progress, and the most exact thing with which a man could deal was mathematics. He therefore divided the past into two eras. First, there was the age of mysticism and religion, second the age of philosophy and speculation; and now we were emerging into the age of scientific positivism. However, after years of thinking he concluded that man must have religion and before he died, tried to work out a usable religion. And while Draper denied the efficacy of religion and extolled science as the only method of progress and light, made the following observation: "But, that I may not be misunderstood I here, at the outset, emphatically distinguish between Christianity and ecclesiastical organization. The former is the gift of God; the latter are the products of human exigencies, and therefore open to criticism, or if need be, to condemnation." (*Intellectual Development of Europe*, volume 1, page 267.) In his work, *The Conflict of Science and Religion*, he did not hesitate to condemn and when he was through there was very little left of a religious nature.

A. D. White took a different point of view than Draper and the title of his monumental work was *The Warfare of Science and Theology*. He maintained that religion was good but that the theologians were mostly wrong.

White was associated with Ezra Cornell in the establishment of the Cornell University. There were many influences at work trying to get sectarian religion to dominate the foundation and development of that educational system. Ezra Cornell was Quaker. But White took the position that "the college should not be under the control of politics or a single religious sect and that its curriculum should emphasize pure science and a liberal interpretation of literature." This brought White into conflict with many leaders. He had to take the platform and wrote a pamphlet on the subject. Later he wrote a small

book. Subsequently he worked for the government and finally held the post of United States Ambassador to Germany. In Berlin he had access to the great library and completed his work which was published in two volumes. He showed that each of the sciences was born against opposition from religious sources. The church men had no mercy on any men who advocated anything that was in conflict with their notions. Their notion was made up of classical teaching and childish interpretation of the scriptures. The instance of Galileo's persecution by churchmen is well known. Not only were churchmen in opposition to frank investigation, but the methods that they used of healing bodily and mental sickness were abominable and their ideas of the universe and of God were, in many instances, of the same kind and clearly a misrepresentation of Jesus and the prophets.

If such religion was the product of authority it is no wonder that men struggled for emancipation and that finally the ordinary man turned from the picture in disgust. As we consider the problem of science and its relation to religion we are impelled to think of the personnel, the products and methods of that sphere of activity. If one should take a vote among the scientists on their attitude toward religion what would be the result? Professor Leuba has done that very thing. The results of his inquiry should make one very cautious about defining the relation of science and religion.

Leuba set out a definition of religion as viewed by scientific men. This definition of religion may be summed up as: The teaching that there is a personal God, who has revealed the way of truth and salvation and with whom the human soul may have communion; and the teaching of personal immortality. Without doubt these are Christian ideas and the teaching of the Christian church. Leuba claims that science can not be reconciled to such religious ideas. In taking his vote on the issue among scientific men he divided them according to their special fields, as historians, physical scientists, biological scientists, sociologists and psychologists. He then divided them in greater and lesser scientists. In this division and in his selection of men, it appears that Leuba was perfectly impartial. Of the greater scientists in history only 32.9% believed in the religious idea of God; in physical sciences only 34.8%; in biological 16.9%; in sociological science only 19.4%; and among the psychologists 13.2%. Among all of them faith in personal immortality rates about the same. Among the lesser scientists the ratio is somewhat higher. Leuba took the names published in Catell's *American Men of Science*.

From the above report it is clear that the majority of men in American scientific life find no evidence of God in science. Professor Leuba was not too strict

in the religious idea of God, for the following description is strictly biblical and Christian, "The God of the religions may well be regarded as the author of the laws of nature, but he must, in addition, be conceived as hearing man, feeling with him, and as responding to his needs and supplications by an action outside or beyond [so far as man's knowledge is concerned.—J. E. B.] these laws. Otherwise theism becomes pantheism or deism" (The *Forum*, September, 1927). To one who has had experience in the gospel of Christ there is no surprise that science does not reveal God. God would not be God if such was the plan. For in comparison with religion science is practically modern. If God were going to leave the question of eternal salvation to science there would be millions of souls that would have come and gone without hearing a thing of science. The gospel of Christ stands or falls on its own merits. It saved before sociology and psychology were thought of. "I am not ashamed of the gospel of Christ for it is the power of God unto salvation unto all those that *believe*."

The discovery of America, of printing, gunpowder, the telephone, the telegraph, steam, and electricity, are some of the products of science. And each has had tremendous influence in transforming the physical world. But there has been very little transformation of the social world. Plato had significant ideas for educating the youth of Greece in order that men may become intelligent and good. So did Christ. If all practiced the "Golden Rule" what a different world this would be! This rule can be practiced and to do so men should be regenerated. This can be done. Jesus said, "Except a man be born of the water and the spirit he can not see the kingdom of God." What a man can not see or perceive for him does not exist. Man never made a science that would produce a second birth and a regeneration. God has. He has had plenty of witnesses also.

The chief witness of God is Christ. After Jesus comes the corporate manifestation of righteousness in the church.

The methods of science are observation and experiment. These methods are extended and refined by the use of instruments. There is nothing in these methods that are contrary to the injunction, subdue the earth, grow and increase, etc. These methods are in harmony with the warning of Jesus when he said, "If ye continue in my word then are ye my disciples indeed and ye shall know the truth and the truth shall make you free."

The conflict between science and religion will cease when men of science will see the beauty of the gospel and when the followers of Christ will see the value of the methods of science. The conflict will

be over when personality will hold in balance divine revelation and human invention.

Religion and science are two phases of reality. Both are needed in the redemption of Zion. We are to seek learning by study and faith. No man is a student without adopting the scientific attitude. There is no faith without revealed religion. Zion will need faith and science. Increased control is needed in regard to health, service, industry, general social conditions. There will be new developments in physics and chemistry. There will be more knowledge of man and his environment. Religion and science will play their part in the accomplishment.

Is It a Matter of Sacrifice?

By J. E. Vanderwood

Reflecting upon the present economic condition of the world and the church, I did a little calculating with a view of seeing what would be required of us in the way of sacrifice to lift the one burden of responsibility that is at present resting upon us. I was actually astonished when I saw what a small matter it would be to meet a great portion of our indebtedness if we were really dedicated to the cause that has been intrusted to us. In reading the report of the church statistician in a recent number of the *Herald*, I noticed that the membership of the church was listed as being something over one hundred and nine thousand. While this is not a very large number it is quite surprising to see what a few pennies from each one would amount to in the course of a year's time. And I am wondering how fully we are converted to the philosophy of Christ, and how willing we are to give ourselves to the furthering of the work among mankind.

It is not an uncommon thing to hear people speak of sacrifice, and I am wondering just what they mean by it at times. It is one thing to talk, and it is quite another thing to demonstrate our confidence in the work of the church by putting our best into it. I just wonder at times what we call sacrifice. It is a question whether we are really willing to make sacrifice or whether we are simply trying to make excuse for our failure to present ourselves a living sacrifice unto God. What does it all mean anyhow? How seriously do we take this matter? Are we really devoted to the cause or are we just trying to fool ourselves into believing that we are doing what we can? I know the Lord does not expect the impossible, nor the unreasonable, from any of us. He simply asks that we do what we can. The highest tribute ever paid any one by the Master was that which he said about Mary, "She hath done what she could." What a wonderful thing it would be if he

could say this of all of us. Whether or not this can be said of us is to be determined largely by us. Mary did not hesitate to do all within her power for the benefit of the Master; she gave the best she had and did it ungrudgingly and unstintingly. The Master, too, recognized her willingness in this matter, and he commended her, saying, "Wherever this gospel shall be preached in all the world, this shall be told as a memorial of her." The one interesting thing about this is that Mary gave all she had for the anointing of the body of Christ, and there isn't anything said about sacrifice in connection with it.

What I wish to say here is this, a very small sacrifice on the part of each would make a very liberal provision for the present need of the body of Christ, the church. Suppose we would devote ourselves to the cause sufficiently to be willing to deny ourselves one meal each week, and give this a nominal cost of twenty cents, what would we have? There are fifty-two weeks in the year, and twenty times fifty-two equal ten hundred forty, \$10.40; this is not a great deal of money, it is true, but when we multiply this by one hundred nine thousand we have a nice little sum of one million forty-one thousand eight hundred dollars, \$1,041,800. This would be quite a substantial amount to be placed in the hands of the Bishopric, and the sacrifice would be so nominal that it need not be mentioned. The word of inspiration to the Psalmist was, "Gather my saints together unto me, they that have made a covenant with me by sacrifice." Surely the spirit of sacrifice is commendable, and it will enable us to find God and to share in his most excellent benefits.

As I weigh the matter I am wondering whether it is a matter of sacrifice, or whether it is not rather a matter of a need of obedience on the part of the people who call themselves after the name of the Lord. The Prophet Samuel told King Saul that, "To obey is better than sacrifice, and to hearken is better than the fat of rams." I wonder if it would not also be a wholesome thing if we would hearken a little more carefully to the requirements of the law that God has given for our government, and for our salvation? There is one thing quite certain and that is that no one need be expecting an inheritance in Zion who has not been willing to make sacrifice for the forwarding of the work of the church, and he who is not willing and obedient shall not be accounted worthy to stand. We read in latter day revelation: "Behold, the Lord requires the heart and a willing mind; the willing and the obedient shall eat the good of the land of Zion in these last days." Surely we need not deceive ourselves, nor need we hope for that which is beyond us. He only shall share in the benefits of the gospel who has put himself into it.

If we were obedient to the requirements of the

Lord we would be able to move forward the cause of Zion in mighty power. And come to think of it as we should, we discover that this is the only way in which the cause of Zion can be forwarded. The question then is, what are we willing to do, and what are we going to do? There is nothing to be gained by complaining and finding fault, nothing can be gained by delay, so the only thing open for us is the forward course, and the further question is how fully are we committed to the one and all-important task of redeeming Zion? It will demand the best there is in us, and it will at the same time make of us a people worthy to enjoy the blessings of the Lord. There need be no doubts arise, for the only thing that will help us in the accomplishment of our work is the spirit of consecration and devotion to the cause of the Master. He who will put his best in the undertaking will share in the best here and hereafter. May the Master sustain and comfort his people give them courage to go forward.

A Simple Test of Devotion

By A. B. Phillips

Great souls are most often revealed in emergencies and times of great stress. It is at such times also that the church membership will manifest the true measure of its faith and devotion. Thus it may happen that some who were little noted when everything went favorably in the church, become prominent and loyal supporters in times of stress and doubt. Others who had once seemed to be devoted when all was well, may in some cases offer only objections or excuses when the church seeks their aid in times of testing. In such times the church learns some of its most valuable lessons, and in the past it has been able to use these experiences toward greater and more consecrated ends.

The church is now experiencing what may prove to be the most critical period of its existence. Our serious financial stress is increased by cross currents affecting the attitude of some, and under these conditions due to combined causes the church finds some of its members spiritually depressed. Those truly consecrated to God will not slacken efforts at this time, but will try to increase them. The problems now confronting us can not be solved by failing to support the church in its times of stress, but will be likely to make them more difficult of solution. Your full devotion and support now will not only help us out of our financial difficulties, but will also put the church in better shape to deal with various serious matters.

Use a Pair of Balances

Every Saint can easily weigh the measure of his devotion to the church in the following manner. For every dollar, quarter, dime, nickel, or penny

spent for something not really necessary, set aside an equal amount *at the same time* for the church. Do this every day faithfully, and when at the church turn it over to the financial officer. Make this a rule of life, and you will prove that you love God as much as you do your luxuries and nonessential things. If anyone finds this too great a sacrifice of pleasure, let him ponder seriously upon his spiritual state and ask God to help him.

As an aid to this method of determining loyalty to God and his work, a small purse may be obtained at the ten-cent store, in which should be placed all money thus set apart for the Lord. This will prevent mixing of funds, and will show at any time how much has been saved for the church. Of course it will also show that you have spent an equal amount for nonessentials, and will prove an excellent way to determine whether or not you are wasting too much money on such things. The funds you thus save for the Lord should be turned over as an offering, and should not at any time be paid as tithes. Tithing is a debt you owe to God, and to pay it is a mark of honesty, but it does not measure true devotion.

Other Methods Suggested

If you prefer, you may measure your devotion by repressing your unnecessary wants (see *Doctrine and Covenants* 130:7), and in each instance set aside the amount you have thus refrained from spending for yourself and offer it to the Lord instead. Some feel that this is a better way and more in keeping with the Spirit's advice to the church, and that it better expresses the law of sacrifice. It will also doubtless prove to be a more thrifty method of regulating expenditures, and as it requires only about one half as much money, it is recommended to those whose funds are easily exhausted.

Those who are not satisfied with either of these measures of devotion may prefer to offer to the Lord both the amount saved by repressing unnecessary wants and an equal amount added to it. This would represent the entire amount that would have been spent and set aside for the Lord if the method first suggested had been followed. Only those whose love for the work of God is unusual, and who sacrifice for it with pleasure, can easily observe this method regularly with perseverance. But their reward is great in heaven, and their peace is great on earth.

Sacrifice clubs and experience meetings have been formed at times by earnest workers of other faiths, in order to assist their cause, and to increase results of efforts being made. Let us also manifest "a faith that will not shrink," and offer to God a devotion of which we shall be glad to remember when we at last are called before his throne.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Kansas City Young People Pledge to Support the Church

O. B. K.'s Hold Fifth Initiation and Offering Service

When the financial needs of the general church were made known the young people of Kansas City whose representative body is the Stake O. B. K. Council, they felt that they wanted and needed to participate in a concerted effort to carry their share of the load. After consulting with stake and general church officials and discussing the problem in their council meetings, it was decided that there was only one legitimate way to build the kingdom and that that way had been clearly outlined in the standard books of the church.

The church studied the work that had already been done and found that a little effort had increased the number of local young people tithepayers from 165 in 1929 to 217 in 1930. However, they were amazed to learn that only 25 out of 550 young people had filed inventories. So December was set apart as inventory month and, cooperating with the stake bishopric, bishop's agents and pastors, the campaign was started.

Inventories became the subject of the hour. There were announcements, special classes, Sunday school discussions, personal letters, and mass meetings. Brother F. M. McDowell met with the council and addressed a mass meeting, and on each occasion the project received a unanimous vote of support.

Personal visits were made by pastors and solicitors, and the workers were kept in touch with the results. Special young people inventory blanks were used.

December 28 was set as the night when the inventories should be gathered and the results tabulated. A lovely service was arranged for this occasion. Central church had been tastefully decorated with tiers of Christmas trees (obtained at little cost after Christmas Day), and white candelabra. Two hundred and fifty young people sat in sections reserved for their congregations, and the gallery was open to spectators.

The first part of the service was arranged as an initiation service for those who desired to become active members of the O. B. K. organization. Thirty-two were introduced, pledged, welcomed, and enrolled at this time. Then while Brother George Anway led the singing of "*Just as I Am, Thine Own to Be*," the guests and the council president took their seats at a long table on the platform. Immediately in front of the table, on a dais of black velvet, stood a large urn. George Anway introduced the second part of the service by singing "*Onward to Zion*." Then George Mesley told the story of the great urn in the City Beautiful, where the people who labored therein passed by the urn on which was inscribed "From each according to his ability, unto each according to his needs," and deposited liberally of their earnings. The city became the master city of the world. When they hugged to their bosoms their earnings, crying, "This is mine. With my own hands I earned it. This is mine," the city crumbled into ruins and the place where it once stood became known as the Valley of Shriveled Hearts.

Apostle F. Henry Edwards took up the theme of the urn's inscription and gave a strong address. After this, those who were at the table passed by the urn and deposited therein their tithing or financial statement, and then, group by group, the young people came forward to cast in their "accounts with God," until over one hundred and fifty had passed by the urn. As they retired to their seats, each one

lighted a taper from the altar of service and each group counselor, with a pledge of continued service, lit a candle for his group.

When all had passed by the urn the whole room was filled with the light of many little tapers. The congregation rose to sing "*I Would Be True*," and President F. M. McDowell, in a fitting and reverent manner, dedicated the hour and the lives of those present to the ongoing work of the church.

The effort for obedience to God's law did not end with this service. Those who filed inventories (175 for the year) are making arrangements to pay their tithing. Many pledged themselves to file later. Bishop Skinner plans that this program will be carried on until everyone in the stake has had the opportunity to know the law and obey it.

At the outset of the campaign President McDowell asked us to be pace-setters for a similar church-wide endeavor. While nearly forty per cent of our young people are tithing and over thirty per cent have filed inventories, we feel that there is still much to be done. This is the work of God. Any pace that is set for such a work can not be true till it matches the perfection of the work to which we have pledged our allegiance.

Tulsa, Oklahoma

1324 South Cheyenne Street

Tulsa Branch faces the new year with a forward outlook. In ordinary times there is no group of Saints in the church more loyal, more consecrated, more faithful, and more united than this group of God's children, but these are not ordinary times. With more than thirty of our wage earners not working, with business conditions generally depressed, with the fear with which humanity faces the future—a fear partially, at least, transmitted to those of the household of the faith, with the uncertainty of those in trouble, and with appeals coming from the church, there has prevailed in our midst a spirit of uncertainty and doubt not to mention gloom. Several things have recently happened, however, to dispel this spirit and to bring us the optimism and joy which rightfully belongs to those blessed with God's Spirit.

First, I would like to mention a two-week series of missionary meetings held here. Brother Ellis Rathbun, released last February, has been in Tulsa for some time, endeavoring to locate here. Taking advantage of his presence, we asked his assistance in preaching a series of old-time missionary sermons. He readily consented. We secured a store building free, placed in it sixty folding chairs from our church school, and began with a crowd of sixty-three the first evening. Brother Joe Richardson and his brother, Irvin, and their father, John O. Skinner, were responsible in securing the building. Ella and May Richardson, with the help of some of the other women, cleaned the floor and windows.

Brother Rathbun started his meetings with a sermon on "*Our Conception and Need of God*"; from there he went directly into the fundamental beliefs of our church. I firmly believe there is nothing like a few good, old-fashioned missionary sermons now and then to bring a renewal of the Spirit of God to his people. For two weeks, through a changing and wet season, Brother Rathbun held his crowd, which after the fourth night was compelled to move into a larger building. There are five who attended every night, who, we believe, are ready for baptism. There are others of

our own people, for some time indifferent to the pearl of great price, who have renewed their allegiance, and are now regularly attending church. The invitation to return and hold another meeting was extended not only by our people but also by the owner of the store building, a nonmember. We considered the meeting a success in every way, and a new spiritual power in the branch membership is the result.

Second, I would tell of the visits of Bishop L. F. P. Curry and the splendid talk he gave while doing some work here in line with his business. He left a splendid impression on these people, not only of his ability in the work for the church which he has undertaken, but also of his consecration and sincerity. We are grieved to learn that the officers of the Oil Well Supply Company are to be moved to Fort Worth, Texas. This move will make Brother Curry's visits to Tulsa less frequent.

Third, I would mention the annual election of officers of Tulsa Branch, held December 10. This meeting began with a supper which lasted from six o'clock until seven thirty. Then a forty-five minute play was given by the Temple Builders. Business session and election followed. The spirit of peace and good fellowship prevailed throughout the service, and without criticism or argument new officers were elected and a number of recommendations coming from the branch president and his associate, O. A. McDowell, were adopted.

The treasurer's report was particularly encouraging inasmuch as it showed that we had been able to pay in the last year \$1,601.25 on the church building indebtedness and interest besides \$2,431.42 for other items including \$827.88 in tithes sent to the Bishop of the church. Our total income for the eleven months of the year was \$4,104.51. This was a remarkable showing in view of the conditions of business generally and the price of oil in this part of the country particularly, also when we consider that Tulsa Branch has had the budget system only since January, 1928. Many of our people had not been able to make their promised payments in full either to the building fund or the expense of conducting services, but they were more than gratified to know, with the reading of this report, that God's hand has been over us, and that in spite of adverse conditions, we as a people have prospered in church work.

The fourth and last thing that has brought an optimistic outlook to the new year, is the program of instruction and service laid out for the branch during December, January, and February. Our calendar includes gospel sermons, a Christmas program and cantata, a sacrifice offering service, a watch night party, the installation of newly-elected officers, communion service, an organ recital, a musical program by the choir, and district conference. The last named will be held February 20 and 21, and Brothers G. Leslie DeLapp and E. J. Gleazer have promised to be with us. A busy people are a happy people and this is particularly so when that work is God's work.

J. E. LANCASTER.

Lennox, California

Morning and evening services were enjoyed December 20, and the Sunday school had fair attendance, its session in charge of Sister Woods, the superintendent. Elder W. J. Nuckles, pastor, delivered the morning sermon which was a skillful interpretation of scriptural teachings, applied to present-day conditions. In the evening at six fifteen the youths' fellowship hour included a program of musical numbers and a playlet by two members of the senior class. The regular *Book of Mormon* Class, conducted by Brother Nuckles, then met. Brother W. J. Menzes gave a short talk on faith in the evening hour, this being his first time in the pulpit.

The Christmas program was held December 22, the church being nearly filled in spite of rainy weather. Brother Nuckles delivered the opening address. The committee worked

diligently to make the entertainment a success. Each one present received a treat from the Christmas tree.

On December 20, Clifford Eugene Steffins, infant son of Brother and Sister Steffins passed away at Haythorne, California. He was a sweet, winning child and will be missed by all who knew him. Brother Eli Bronson, of Central Branch, Los Angeles, officiated at the funeral. Interment was in Pacific Crest Cemetery. Both parents are members of the church.

With Idaho Members

From the Idaho District News

The Thanksgiving season was appropriately observed throughout this district, and now the Saints are remembering the birthday of our Lord with sacrifice and service.

Hagerman Branch

Not long ago the pastor conducted one more into the kingdom, Brother Earl Player. This baptism completed another family circle.

The department of recreation and expression held a social time a short while ago which was well attended. It took the form of a Negro minstrel, and a number of nonmembers expressed themselves as having enjoyed a wonderful time.

Hagerman Branch had the pleasure of the help of Brother Kress and family for a short time. They were *en route* from Centralia, Washington, to Independence. Brother Kress occupied the pulpit one night and visited at the Silas Condit home, continuing the journey the following morning. Brother Kress was one of the missionaries who was called in from the field because of the lack of funds to continue his work.

Elder O. W. Okerlind was here from October 22 until November 2 during which time he held a series of meetings. There was good attendance, a number of nonmembers being present. His sermons were much enjoyed.

In the afternoon of November 1, the Saints met at the home of Sister Lucinda Hendrickson, to help celebrate her seventy-sixth birthday. A program of songs, readings, and short talks was given after which refreshments were served.

The women are busy. They gave a chicken dinner at the city hall December 1.

About one hundred attended the Halloween party October 30. A program, games and contest helped the merrymakers to pass the evening.

With the return of winter weather we are holding cottage prayer meetings, and find them more adapted to the climate and branch conditions.

Blackfoot Branch

Meetings here were few during the month of November, Brother and Sister Jennings, the only Saints who live in town, being away for the winter. The rest of the congregation is scattered and it is hard to get the members together. Nevertheless each one is trying to keep himself right with his Master.

In October Sister Doris Eggleston, who will be remembered by Idaho members as Doris Jennings, of Pocatello, and her husband, drove to Blackfoot. They took Brother and Sister Jennings home with them. The Saints had a short visit with Brother and Sister Eggleston and were glad to hear that they are active in the work of their branch. Brother Eggleston was baptized by Elder R. C. Chambers of Los Angeles, formerly of Rupert.

Filer Branch

The district missionary was here November 15 and delivered two instructive discourses on the needs of today. He stressed the need of complying with the natural, physical, and spiritual laws that we might develop the minds of Saints

who can and will cooperate for the welfare of the church as well as the individual.

The branch solicitor, Brother Vernon Winegar, was able to be back with us early in the month of November after a forced absence on account of illness. Brother and Sister James Winegar spent a few days the middle of the month at Magic Hot Springs in hope of benefit to Sister Winegar's health.

Rupert Branch

Little Bobbie Daniels, son of Brother T. C. Daniels and grandson of Mr. and Mrs. J. M. Daniels, passed away in November at the home of his grandparents. He was laid to rest on a Sunday afternoon, following services conducted by Arthur Condit at the Saints' church here. Elder W. A. Connell gave the funeral talk. Interment was in the Burley Cemetery beside the little lad's mother who died last December. Besides his father and grandparents, there survive Bobby's two sisters, Jean, eight years old, and Virgie four, a brother, Jack, six, and many other relatives and friends.

Each Sunday morning the young people hold an early prayer meeting.

The adult class is studying the *Message of the Book of Mormon* quarterly.

A group of young people gave a farewell party for Howard Hudson at the Storey home the latter part of October. Brother Hudson has gone to Weiser where he was joined the middle of November by his mother, Sister Sarah Hudson.

News of the death of George Chambers, son of Brother and Sister R. C. Chambers, now living in Los Angeles, saddened this branch.

The women of the branch surprised Sister Mary Plowman and presented her a beautiful quilt.

Boise Branch

Apostle M. A. McConley visited this branch Sunday and Monday, December 6 and 7. His talks helped us greatly.

This branch holds services regularly, Sunday school, preaching service and choral service on Sunday, prayer meetings on Wednesday, department of recreation and expression on Friday. All visitors to Boise are invited to worship with us.

Every Friday night in the service of the department of recreation and expression the older people's class studies the *Book of Mormon*, and the young people are studying etiquette. Juniors are learning about the church from the church history.

Pastor John Cato returned from his mining expedition in the Boise Basin and was present November 21, occupying the hour with the theme, "Thanksgiving." He reports much snow in the basin this year and said he was forced to abandon his mining venture until spring because the cold had prevented them from making a fall clean-up of the flume.

The Christmas pageant, under the direction of Sister Jackson, received much rehearsing before the final presentation. The program consisted of tableaux, solos, and chorus numbers. It was one of the big events in branch activities.

The women's department, led by Sister Bullock, is working each Thursday. They are making a quilt which will be sold to help pay the church debt of this branch.

News from District Missionary Okerlind

Several weeks ago I held a good meeting at Hagerman and enjoyed the association of the members. They know how to merge the activities of old and young to make them profitable and enjoyable.

Was called to Council for the purpose of baptism. Three were to have been baptized, but two were prevented at this time. Brother Marion Prideaux was baptized at the Starkey Hot Springs, the font being donated by people there. One man from Cambridge attended the baptism and gave me an invitation to come to his home to hold services next summer.

During the week of November 15 to 21, we held services at Rupert. This series was closed by an all-day meeting on

Sunday when the district officers met in consultation over the sacrifice campaign.

From Rupert I went to Wyoming for a season of missionary work prior to going home for Christmas.

Far West Stake

Richmond Branch

Richmond Branch is making sure progress. The priesthood members are active in visitation and many tireless workers are carrying on the work at this branch. The attendance at all meetings is very good and regular. A fine group of young people helps to make up the congregations.

On Monday night, December 14, a branch business meeting was held with the result that Brother William G. Hamann was reelected as pastor for 1932, with Oscar Case and A. McPeck as counselors.

A short Christmas program was given Sunday evening, December 20, at which time the Christmas offerings were given.

Several have been sick but are improved. Brother Hamann and Brother Graybill's little son are on the road to recovery.

Cameron Branch

There was a splendid increase in attendance at our mid-week prayer services during the month of December, and these were among the outstanding prayer meetings for the year 1931.

The church choir was well represented in the Christmas community cantata that was rendered on the evening of December 13 at the Christian Church. This cantata was made up of singers chosen from the choirs of the various churches in the community.

On Thursday, December 17, the annual Christmas party of the C. S. S. group of the department of women was held at the home of Lottie Daniel, leader. Instead of following the usual custom of exchanging gifts, each one brought some offering of food that was placed in a basket and distributed to a needy family for Christmas dinner.

A large and appreciative audience witnessed the pageant, "Balancing the Christmas Ledger," on Sunday evening, December 20. All those participating, ranging from old Father Time down to the smallest Penny, acted their parts very creditably, and another very beautiful lesson on sharing and giving was presented.

Sunday, December 27, at the eleven o'clock hour, we were privileged to listen to a splendid sermon from a member of the stake high council, Elder L. A. Keck, of Saint Joseph.

First Saint Joseph Church

The spirit which seemed to prevail at First Church during the holiday season was one of sacrifice and giving. At nearly all of the class parties instead of following the usual custom of exchanging gifts, the money was brought and sacrificed as an offering. Many families also sacrificed gifts to each other and gave birthday gifts to Christ.

In harmony with this spirit of sacrifice, the children voted to sacrifice their usual Christmas treat, and give their offerings to Christ whose birthday we celebrated. The treasurer gave the department the amount usually spent for treats. This was divided among the children who put it in their little Christmas envelopes. For two weeks previous to Christmas the children brought pennies, nickels and dimes for their envelopes.

When the time came Sunday night, December 20, to give their offerings of service as well as of money, it was an enthusiastic group who presented a Christmas pageant to a large audience and gave their offerings to the Christ-child in the manger. As they marched around, leaving their gifts at the altar, they were learning a lesson of giving which hours and hours of teaching could not make quite so clear to them. The gifts of the children alone totaled over sixteen dollars in money but who can measure the real value?

With about fifty children seated on the platform around

him, Elder Ward A. Hougas gave a brief talk after which the offertory was taken.

The Sunday following Christmas another Christmas service was held. Elder Ward A. Hougas gave an illustrated lecture on "*The Christmas Spirit*," assisted by the junior choir. This splendid lecture and the songs sung by these young people combined to make the evening's service worth while as well as enjoyable.

The O. T. Z.'s, a young people's organization, met Tuesday night, December 29, for election of officers for 1932 and a social time. There was a good representation from most of the young people's classes. An enjoyable evening was spent. As a result of the election, the following officers will serve during 1932: President, Helen R. Beadnall; vice president, Harold Sleezer, and secretary-treasurer, Alma Hale.

People from the four groups in Saint Joseph met at First Church Sunday morning, January 3, for the regular, quarterly, amalgamated sacrament service. A very large crowd attended this first sacrament service of the new year.

Ward A. Hougas, pastor of First Church, began a new series of Sunday night sermons Sunday, January 3, with a fitting subject for the New Year, "*The Open Road*."

First Church is happy to have its associate pastor, Elder Howard C. Timm, back again after a serious illness which kept him away from services for nearly six weeks. The sincerest wishes of the Saints are for his complete and speedy recovery of strength and health.

Toronto, Canada

December 23.—Last week was a busy one in the branch. It started with the regular sessions on Sunday, Elder Grant St. John, speaker in the evening. Monday evening the church history class held its last session for the year, having completed the first volume of the *Church History*.

Tuesday evening, December 15, the "reverse dinner" was held in the lower auditorium. The department of men looked after the catering, Gerald Parfitt getting the organization together and Milton McLachrie acting as the chef in the kitchen with many able assistants. The waiters and the kitchen help were dressed in white coats. The guest speaker was Mrs. Rose Henderson who spoke on "*Peace*." It was arranged that the ladies have full charge of the speaking. Miss Vida Taylor was chairman. Mrs. Fay McLean and Mrs. Alice McLean, respectively, moved and seconded the vote of thanks to the guest speaker. Bishop A. F. McLean and Pastor J. L. Prentice in white uniforms served the head table, and the dinner sponsored by the men was considered a real success. The men are organized now and are just finding out what they can do. You will hear more from them later.

Thursday evening the department of women assembled in quarterly meeting when the captains of the twelve groups reported the activities for the three months. They collected the required five hundred dollars, making a total of two thousand for the year. It was their objective to pay the interest on the mortgage, and they went over the top. Mrs. Mary Wilson, the supervisor, and the department are to be congratulated.

The same evening the regular monthly meeting of the Priesthood of Toronto Branch was held in the church parlor at which the subject was "*The Sacrament*."

The Christmas tree entertainment for the junior department was held Friday evening, and judging from the attendance, was quite an attraction. The appearance of Santa Claus, of course, was the climax.

Then last Sunday morning the church school put on White Sunday and a play and tableau entitled "*The Babe in the Manger*," which many consider one of the best lessons we have had for some time. This play, because of requests, will be reproduced New Year's Eve in the church at 10 p. m.

It will be a part of the watch night service until twelve o'clock.

Elder Wilson was the speaker last Sunday night.

Next Sunday evening the choir is having special Christmas music, and Elder James Pycocock is to be the speaker.

We will have the anniversary services of the opening of our church, Sunday, January 17, at which time we expect some general officers of the church present. The department of men have set fifteen hundred dollars as their objective, to be raised by them by that date.

Mikado, Michigan

Since the last letter from this branch to the *Herald*, the Saints have had the pleasure of a visit from Elder Amos Guy, of Hillman, whose sermon was the subject of conversations among the people here for some time.

Apostle D. T. Williams recently met with us, giving the third of the series of lectures which he is delivering at a number of points in the district. We are always glad to welcome ministers and friends of the gospel to our little church.

Most of our sick are recovering and again able to attend services. Brother and Sister James Sloan have moved into the home of Brother and Sister Benjamin Moore, where they can help care for Sister Moore who has been an invalid for some time. She is slowly recovering.

We are informed that Brother Melvin Smith is slowly recovering, but hope *Herald* readers will continue to pray in his behalf. Sister Richard Stewart is at home again although not able to attend church.

Pastor M. J. McGuire is making his home with his uncle, Albert Procmier.

The annual branch election was recently held, and resulted in the choice of several new officers for the year.

The Christmas entertainment occurred December 22 at 8.30 p. m., and considering the late hour at which preparations for the program were begun, it was good. Our hearts ache when we see so large a group of young people as we have in Mikado without musical training when we can readily detect good voices among them.

Several weeks ago Sister Fanny McGuire Argoyle, generally known as Grandma McGuire, suffered a stroke on the right side. But she is now able to again be around the house.

We have been having unusually warm weather this month. December 23 a young brother killed two snakes, something unheard of here for this time of year, and December 24 we had a thunder shower which was followed by a light snow.

A District Conference in England

The southern district conference convened at Enfield, Middlesex, Saturday and Sunday, November 28 and 29, and proved a spiritual feast to all who attended. It opened with a short business session at six o'clock Saturday evening, followed by a display by the local Health and Strength Club in charge of Elder J. A. Judd. Refreshments were served and at eight forty-five the Enfield Branch Orchestra, assisted by various artists, gave a short but enjoyable concert.

The Sunday sessions commenced at ten o'clock in the morning with a prayer service in charge of Elder J. A. Judd, assisted by Elders H. Hailstone and D. A. Judd. The Spirit blessed all who attended to a great degree. At eleven o'clock came the preaching service in charge of Bishop A. T. Trapp with Elder J. W. Worth as the speaker. His address inspired us to greater confidence in God and his work.

Refreshments were served at one o'clock in the afternoon.

The church school assembled in the new church at three o'clock in the afternoon with Sister E. Judd, local superintendent, in charge, and a splendid program was enjoyed. At the same time the ministry met at the home of Elder

J. Judd to hear Bishop A. T. Trapp explain much of the church program relative to the present day crisis.

Tea was served at five o'clock in the afternoon.

The Saints reassembled at six fifteen and joined heartily in the singing of a few hymns under the leadership of the district chorister, W. T. Goullee. At six thirty commenced the preaching service in charge of Elder J. W. Worth, the speaker being the district president, Elder J. A. Judd. His talk added much to what had already been given, and was thoroughly enjoyed by all.

A short Fellowship service proved a fitting climax to the Conference, many testimonies to the goodness of God being given.

The Saints send greetings to all.

Kansas City Stake

Central Church

The Independence girls' chorus, directed by Mrs. Bertha Burgess, gave a half hour's sacred concert Sunday night, and Apostle F. Henry Edward was the speaker. Our choir was absent from this service, being at the Malvern Hill Church, where they were invited to present the Christmas cantata, "*Peace on Earth*," by E. K. Heyser, which was presented in the Central Church on the evening of December 20.

Prayer, meditation, scripture reading, and the sacrament message by Brother S. S. Sandy made memorable our first communion hour of 1932. A large crowd entered wholeheartedly into the worship.

The basket ball league resumed play on Monday night. Central boys met and defeated Liberty Street boys.

Grandview Church

The Laurel Club, under direction of Sister P. J. Brose, held its semi-annual bazaar December 3, in a vacant store room on one of the business streets of the city. A lunch was served at noon and a chicken dinner in the evening. A sum of one hundred and fifty dollars was cleared and turned in to the bishop, to be applied on the church building fund. An amount of two hundred and eighty dollars was turned in earlier in the year.

Last week P. J. Brose returned home from the hospital, where he has had a slow but satisfactory recovery from burns he received in a steam explosion December 2, while at his work.

Three names were added by baptism to the church membership during December: Gladys Stevens and daughter, Marguerite, and John Crimmins.

The La-Da-Sa Women's Club, with a membership of twenty-five, which had its beginning in September, 1931, chose November as money raising month. Each member pledged herself to earn ten dollars and various ways were used such as selling whole wheat bread and breakfast food, white bread, doughnuts, cakes, cookies, pies, Christmas cards and candy, laundering, sewing, painting, driving a taxi, and giving concerts, plays, etc. A dinner was given at the end of the month for the club members and their husbands. The money was turned in, and three hundred and fifty dollars was presented to Bishop C. A. Skinner, three hundred dollars to apply on the church debt and fifty dollars to be an offering to the church. Sister C. D. Jellings is president of the club.

The choir, under direction of Lester Fowler, rendered the cantata, "*Hail Messiah*," Sunday evening, December 20. It was well received by a large audience.

The primary department gave a play on Christmas Eve, "*Adopted by Santa Claus*," after which Santa himself made his annual visit and distributed a treat to the children.

The Gleaners Class was entertained with a New Year's party at the home of Sister Alma Warren, and 1932 was given a hearty welcome.

The first sacrament service of the year was attended by a

good audience and the first sermon of the year was delivered by Elder J. A. Gardner, of Independence, Missouri.

Gladstone Church

The Christmas program was presented Sunday evening, December 20. There was an excellent attendance of Saints to witness this performance largely given by the children and young people. The program consisted of recitations, vocal and piano solos, and the young people's choir sang Christmas carols. A play, "*Going Home for Christmas*," was presented.

The speaker the morning of December 27, was Elder Lester C. Connelly whose discourse was based on the statement in Psalm 122: "I was glad when they said unto me, Let us go unto the house of the Lord."

Patriarch Ammon White, of Independence, was the evening speaker and gave sound counsel and advice.

Fourth Church

From November 8 to December 27, Fourth congregation heard the following speakers: Pastor J. O. Worden, H. J. Bullard, Curtis Vernon, Marion Sneed, L. E. Babcock, Julian Gough, and U. W. Greene. Elder W. O. Hands gave two slide lectures. All these sermons were interesting.

November 15 and 22 Sister Vada Allen, a former Grace-land student, gave some entertaining talks in story form to the young people assembled at the family service early Sunday morning. Tyra Lueking, also an accomplished story teller, related some beautiful stories at the same hour Sunday, December 13, "*The Birth of Jesus*," and others.

The O. B. K.'s gave a play, "*The Dust of the Road*," November 19, to a crowded house. This was given at Central Church in the stake dramatic contest. Another play was given in pantomime, "*Why the Chimes Rang*," December 23.

The Sunday school class of eleven boys, taught by Brother Babcock, received a beautifully engraved cup as a trophy for perfect attendance last year.

The Progressive Club, composed of women, meets every Thursday in the church for class work.

Quindaro Church

The marriage of Miss Alberta Hartman, daughter of Mrs. Martin Rust, and Mr. Paul Duley was solemnized at the church at eight o'clock Thanksgiving night, Pastor H. A. Higgins officiating. Emily Foley sang, "*I Love You Truly*," and Eola Hawkins played the piano. Mendelssohn's Wedding March was played as the bridal party entered, Otis Swart accompanying on the violin. Miss Dorothy Halverson was maid of honor, and Miss Mona Gross and Miss Elsie King were bridesmaids; Bonnie June Collins acted as flower girl. Mr. Perry Rogers was best man, and groomsmen were Mr. Harold Mitchell and Mr. Earl Kane. Mr. and Mrs. Duley are at home to their friends at 1139 Greeley Avenue, Kansas City, Kansas.

The women of the senior department gave their annual chicken dinner December 10. This was well patronized, and netted a good sum for the church.

A special program in honor of the ninetieth birthday of Grandma McIntyre was had November 9. Sister McIntyre is well in body and is a staunch Latter Day Saint beloved by many.

The junior department, under the leadership of Sister Higgins, gave the Christmas worship program entitled "*Christmas Day in the Morning*," by Miss Vesta Towner. The special feature of this service was the "white gift" of fruits, foods, and clothing for the needy. A good supply was collected. Baskets were made up, and all the needy of the branch were supplied.

The cantata, "*The World's Redeemer*," by Fred Holton, was sung by the choir at eight o'clock, under the direction of Otis Swart.

New members of this congregation are Brother Irvin and Sister Lois Luke of Aurora, Illinois. We are glad to welcome this consecrated young couple.

Brother George Mesley addressed the O. B. K. group last Sunday night.

Independence

Harmony and agreement characterized the quarterly conference in Zion, held Monday night at the Stone Church. The election of delegates to General Conference was the chief item of business. This year Independence is entitled to fifty-nine delegates, and one hundred and six nominations were made by the conference. Tellers did not complete their count of ballots in time to get the list of those elected into the present issue of the *Herald*; the list will appear in next week's *Herald*, according to the provision of the conference.

President F. M. Smith, President F. M. McDowell, and Pastor J. F. Sheehy were in charge of the meeting, and secretaries were Miss Ruby Johnson and G. G. Lewis. A crowd representative of all the congregations in the center place assembled, in spite of unfavorable weather, to transact local affairs. The opening hymn was "*Redeemer of Israel*," Mrs. Sunshine Beck at the organ.

The local choice of pastors was approved by the conference as follows: Pastor in Zion, J. F. Sheehy; Second Church, A. K. Dillee; Walnut Park, Samuel C. Smith; Liberty Street, John R. Lentell; Enoch Hill, H. L. Barto; Englewood, D. S. McNamara; Gudgeon Park, Walter Chapman; East Independence, Frank Minton. The name of J. Stanley Kelley was approved as bishop's agent, and that of G. G. Lewis as director of Religious Education in Independence. Reports from the pastor, bishop's agent, director of Religious Education, director of women, and several quorums were read and approved.

Toward the close of the evening Apostles Roy S. Budd, Clyde F. Ellis, and F. Henry Edwards were requested by the chairman to tell briefly of the spirit and activities of the Saints in their respective fields of labor.

Stone Church

The Stone Church congregation formally recognized the beginning of a new year at a largely attended communion service Sunday morning, presided over by the three members of the First Presidency and Presiding Bishop A. Carmichael. Assisting these in charge were Elders H. G. Barto, J. S. Kelley, J. F. Sheehy, G. G. Lewis, and R. T. Cooper.

In the oblation talk Brother Carmichael stressed the thought that we, at the beginning of the year, are privileged to witness to the world our Christ-like professions by helping those in need of material things; that, whatever our own interests and ambitions, we can not afford to forget our needy brother.

Defining a covenant as a vow sacredly or religiously made to do a certain thing, President Frederick M. Smith gave emphasis to the significance of our covenant with Christ and our opportunity to better keep this covenant. As a resolution for the new year, he suggested that each one of us determine to do better, and as an aid in keeping this resolution, he offered this slogan: "Hear no evil. See no evil. Speak no evil." In other words, during 1932, we are to look for the good in all things. He predicted that the coming year will be a crucial year in the history of the church; that everybody will be tested. In order to pass these tests, he admonished the Saints to faithfulness, frankness, and friendliness.

For a scripture lesson President Elbert A. Smith read "*The Voice of Warning*" from *Doctrine and Covenants* 1, "*The Voice of Promise*," *Doctrine and Covenants* 36:12, and "*The Voice of Admonition*," from Luke 21.

The singing of familiar hymns, prayer, meditation, the serving of the emblems, the association of hundreds of others in worship, and the spirit of peace made this, the first general service of the year, outstanding in the memory of those present.

It was announced at the close of the church school session Sunday morning that the school's Christmas offering fund for 1931 amounted to almost fourteen hundred dollars. No special emphasis was placed upon the collection of this fund during the past twelve months, but each Sunday the boys

and girls have been happy to "help the church" with their nickels and dimes. The Y. K. T. Class, of the adult division, has been outstanding in its contributions to this fund.

Sunday afternoon at two thirty while a priesthood prayer meeting for the ministry in Independence, was being conducted in the main auditorium of the Stone Church, a general prayer service was held downstairs.

An ordination service for the presidents and counselors of the priests' quorums was held in the basement room of the church at 4.30 p. m. Sunday.

"*Let There Be Light*," was the theme of President F. M. McDowell's New Year sermon, delivered at the Stone Church Sunday evening. This theme he named as his wish, his hope, his plea, and his pledge for the new year.

He called attention to a definition of the light of Christ and the price of that light—the "cost of seeing." Then he turned that light on our present civilization, social and industrial order, moral code, and finally on the church itself.

"Let the church of 1932 speak," he urged. "Let it have foresight as well as insight. Let it not only record but *make* history this year. Let it speak on the godlessness of war, on the paganism of our social order, on the sinfulness of sin. Let it reaffirm its convictions. Let it proclaim again its standard of values, and make clear its fundamental task."

This being the first Sunday of the month, the Stone Church Choir furnished the evening's musical program, singing two anthems under the direction of Paul N. Craig. Mrs. S. A. Burgess sang a pleasing solo. Elder William Bath was in charge of the service, assisted by Elder Amos T. Higdon.

The Independence Sanitarium Patroness Society recently held its election for the year. Its official staff for 1932 stands as follows: President, Ethel H. L. Loosemore; vice president, Mrs. Tonnahill; secretary, Mrs. C. Edgerton; treasurer, Mrs. Fred Rauch, and historian, Mrs. L. E. Hills. The society expects to accomplish many helpful things this year.

The first wedding of the new year was that of Miss Vaughny C. Reese, daughter of Mr. and Mrs. Arthur Q. Reese, of Independence, and Chester H. Burnham, son of Mr. and Mrs. Samuel Burnham, also of Independence. It took place just as the clock struck twelve on New Year's Eve, ushering in the new year. The ceremony was said at the home of the bride's grandparents, Mr. and Mrs. Thomas Reese, Elder John F. Sheehy officiating. Preceding the ceremony a male quartet composed of Roderick May, Robert Crawford, Duane Swalley, and Edward Cronenbold, sang "*Love's Old, Sweet Song*," and "*I Love You Truly*," accompanied at the piano by Mrs. Paul N. Craig who also played the Lohengrin wedding march. The bride was attended by Miss Phyllis Dobson and Miss Clarice Burnham, sister of the bridegroom. Millard Dawson, of Independence, and Laurel Murphy, of Holden, Missouri, attended the bridegroom. Then followed a reception for about forty guests. The bridal couple will be at home in Independence.

Englewood Church

A fitting climax to the work of 1931 came on the last Sunday when at the close of the church school session, the curtains that had obscured the baptismal font, were flung open disclosing a background of white relieved by the greenery of vines and potted ferns. Quiet music was played on the organ by Sister Alta Hougas, and the congregation was led in appropriate hymns by Stella Howery. After the opening prayer and while the children were preparing for baptism, Sister Hougas sang "*The Sweet Story of Old*." Brother and Sister Glen Closson came forward with their infant daughter who was blessed by Elders Perry Hiles and John Ely. She was given the name Shirley Joan.

Nine boys and girls, candidates for baptism, were then led from the vestibule to the altar by Elders Hiles and Howery who were clothed in white. Pastor D. S. McNamara was waiting at the altar to receive and seat each boy and

girl. He then invited the relatives to places with the children on the rostrum.

"*Jesus, I My Cross Have Taken,*" was sung by the congregation, then Elders Hiles and Howery officiated in the ordinance of baptism. The rostrum was then rearranged, the eldership of the branch taking their places with the boys and girls to be confirmed. Elder John Ely addressed the children briefly, and they were confirmed in the following order: Marilyn Logsdon, Miriam Logsdon, Maxine Webb, Donald Webb, Rosella Stover, Virginia Bopra, Harold Welch, Donald Gould, and Richard Howery. Elders officiating were John Ely, Perry Hiles, Earl Moore, Leonard White, Roy Howery, E. G. Hougas, and D. S. McNamara.

Elder A. G. Hougas was the evening speaker. Sister Grace Kelley sang a solo.

The church was almost too small to hold the congregation which assembled for the sacrament service January 3. Certainly we need room. Elder Earl Moore made the pre-sacramental talk and greatly renewed our courage and determination for the work of the year before us. The Saints came fasting and praying for Mrs. Carl Reich, a woman not yet a member who has been sorely afflicted for a number of years. While the congregation continued in prayer for her, after the passing of the emblems to the priesthood, Elders D. S. McNamara and A. G. Hougas, went to her home and administered to her. Her daughter, Helen, has attended this Sunday school for several years.

The Saints were made very happy at the announcement Sunday that Sister Mildred Kelley, for whom we have been fasting and praying, was able to be brought home from the Sanitarium. We pray for her complete recovery in the near future.

Some of the brothers have been unemployed much of the past year, but we have been encouraged by their testimonies and cheerful attitude through their trials. We feel that the Lord has been near us, and hope that we shall maintain the courage, hope, and cheer expressed in the testimonies Sunday.

Apostle J. A. Gillen was the evening speaker Sunday, delivering a discourse which did much to give courage to all present.

The pastor's slogan for the year ahead is "Complete the family circle."

Apostle J. F. Curtis was unexpectedly called to Canada, and, therefore, could not open the series of missionary meetings announced last week. Brother J. A. Gillen will begin the services at this church next Sunday night. Everyone is invited to come and share with us his fine sermons.

Enoch Hill Church

The Christmas program was held on Sunday evening, December 20, a pageant being presented. The performance portrayed the life of Christ from the annunciation to the present, showing the gospel restored in latter days and the Saints going up before the throne of God with their sacrifices and offerings.

The Religio, discontinued for the holiday season, will soon be resumed.

The sacrament service Sunday morning was largely attended and the Saints enjoyed a profitable season of worship.

Elder C. K. Greene was the evening speaker taking his text from Job 32: 8, 9. His theme thought was: "If we keep the laws of God, he will shower his blessings upon us."

East Independence Church

Recently the pastor baptized four of the children of this congregation at Spring Branch Church, Doris Lee Thatcher, Theodore O'Neil, Lucile E. Story, and Joseph Christensen.

The women of the group had a successful bake and gift sale, the proceeds being wisely used, we think, for branch and general church work.

A pleasing Christmas program was given the evening of December 20, each department of the church school pre-

senting a short play. Two of these plays were the original work of Alta Dutton and Rena Friend.

On the family night, held once each month, the young people's division held a debate on the question, "*Resolved That Modern Inventions Are Necessary to the Progress of Humanity.*" The judges declared the negative side the winners.

Election of branch officers resulted in the reelection of most of the workers. Brother A. H. Christensen, former pastor, finds it necessary to leave this vicinity, and so Brother Frank Minton was chosen by the members to preside as pastor during the coming year. He has chosen Brother Christensen as his assistant as long as he can be here. Cornelious Edgerton was reelected church school director; T. W. Thatcher, bishop's agent and custodian; Sister J. Friend, musical director. Brother Frank Minton reappointed Sister Iva Edgerton supervisor of women and branch correspondent; Sister Elizabeth Friend, pianist. Brother Cornelious Edgerton reappointed T. W. Thatcher assistant Sunday school superintendent; Richard Smith, secretary; Emma Christensen, chorister; Mildred Wagner, pianist. Sister Iva Edgerton is head of the adult division; Sister Emma Christensen of the young people's division, and Sister Alta Dutton, junior department.

Miss Lulu Thomas, daughter of Mr. and Mrs. J. M. Thomas, and Gilbert Prior, of Independence, son of Mr. and Mrs. Charles Prior, of Los Angeles, California, were married at eight o'clock New Year's Eve at the church, Elder Harvey Minton reading the ceremony. The bride was attended by Miss Helen Parker as maid of honor and Miss Modena Snow as bridesmaid. A reception followed the wedding at the church. Mr. and Mrs. Prior will be at home with the bride's parents on the Spring Branch Road.

Holden Stake

Atherton Church

Quite a number of the Saints of this branch attended the stake conference at Holden and participated in a joint choir of the various branches which sang "*The Holy City,*" accompanied by Orlando Nace's orchestra.

Since this group last heard from a faithful sister, Mrs. Joe Pichler, has passed to the great beyond. She left behind a wonderful example of patience and endurance exhibited during severe affliction.

The young people who have organized a dramatic club under the direction of Sister Ann Koehler, recently gave an interesting play depicting the return of the prodigal son. It was ably presented to an appreciative audience.

Preparations for Christmas were many and everyone was busy.

Those who have lately occupied the pulpit are Otho Clark who preached on the text, "Seek to bring forth and establish the cause of Zion." Brother Myron Holman used as a text, "Knock and open." Brother Gomer Wells spoke to us about keeping our brains alive and active. Bishop J. A. Koehler talked on a recent Sunday morning on "*The Truth Shall Make You Free.*" That evening we listened to one who is always welcome in our midst, Brother J. E. Martin, of Independence. His theme thought was that we must not put off the Lord's work, but do it now. In the song service which preceded the hour, he led up to his sermon message by a careful selection of hymn themes.

Marshall Church

Three more candidates were baptized November 29, making seven baptized by Brother May and confirmed by Brothers May and Harold Thayer. A thing making for unity of spirit was the congregational singing led by Brother May and his guitar each evening. Attendance was good up to and including the last service which was Sunday night, December 6.

Elder J. Charles May gave his last heart-to-heart talk

to the Saints at the sacrament meeting Sunday morning, December 6. Two new members were spoken to under the dictation of the Spirit. A meeting never to be forgotten was enjoyed. Six of the new members were present. The seventh had gone to her home in southwestern Missouri. Some of the sheep who have been out in the cold were present.

London, Ontario

This branch has been called upon to mourn the passing of Sister Edith Smith, daughter of Brother and Sister J. Armstrong. She passed away in Nova Scotia, and the body was brought to London. Bishop J. C. Dent conducted the service, being assisted by Pastor J. E. MacGregor. Sister Smith had been an active worker among the young people of this branch, and the Saints in general deeply regret her demise.

At the last regular meeting of the branch Elder J. E. MacGregor was chosen pastor for the coming year with Elders W. A. Hardey and J. F. Winegarden counselors. Brother Arlo Hodgson is secretary, Brother H. Ward, treasurer, and F. J. Timbrell, financial secretary. The finance committee is composed of J. Vasbinder, T. G. Timbrell, C. Alford, J. E. MacGregor, J. F. Winegarden, F. J. Timbrell, H. Ward, and W. A. Hardey. Elder Frank Gray will conduct the church school activities. Sister Dorothy Abell was chosen organist, and Sister Madeleine Timbrell, chorister.

At the regular meeting of the Laurel Club, Sister Alda Gallagher was chosen president for the year, Sister L. Winegarden, first vice president, and Sister Jean Harris, second vice president. Sister L. Latt will act as secretary, and Sister Erma Maker, treasurer. Sister Ward is family visitor. The members of the club waited upon Sister Vasbinder, their retiring president, presenting her an address of gratitude and a beautiful necklace as a token of respect and thanks for the services of a number of years.

Elder Lawrence Campbell and wife, of Windsor, were here at the church school session on a recent Sunday. They were also making a call at Saint Thomas.

The church school Christmas entertainment was successfully carried out this year under the direction of Elder F. Gray and assistants. Quite a lengthy program was given by the children after which they received prizes and treats.

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MISCELLANEOUS

New Addresses

Thomas Newton, Rural Route 4, Puryear, Tennessee.

R. S. Salyards, 601 West Farmer, Independence, Missouri.
Telephone 2508.

Our Departed Ones

JONES.—Elvin M. Jones, son of Elder William P. Jones, was born at Malad, Idaho, December 31, 1906; was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints March 7, 1920; died at Malad, December 17, 1931. Two brothers, Thomas, and Floyd, preceded him in death. Surviving are his parents, one brother, William Jones, jr., and one sister, Mrs. Mary Pieper, both of Malad, besides many other relatives and friends. He had suffered from diabetes for three years though he was not confined to his bed much of the time. He never complained but cheerfully went about the affairs of life as he was able. Elder A. M. Chase conducted the funeral and though the day was very snowy, the church was filled and many followed the hearse to the cemetery, and not only in this but in other ways testified of their sympathy and love for him and the family.

WHITING.—Lurett was born at Silver Creek, Iowa, March 8, 1849, and passed from this life December 24, 1931, at his home in Independence. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints by I. N. Roberts at Clitherall, Minnesota, July 1, 1901, and confirmed by Elders Roberts and Omans. He was ordained an elder in 1901, by T. C. Kelley. October 27, 1870, he married Miss Eleanor Gould, at Clitherall, Minnesota. To them were born five children. Two preceded him in death. He leaves to mourn, his wife, two daughters: Mrs. J. F. Rotzien, of Fargo, North Dakota, and Mrs. F. E. Mollison, of Independence; one son, Laurence Curtiss Whiting, of Hibbing, Minnesota; eleven grandchildren; two great-grandchildren; one brother, Chauncey Whiting, Clitherall, and two sisters: Mrs. Lucy Rosenkranz, of Clitherall, and Mrs. Ann Barnhardt, of Independence. His twin brother preceded him in death more than a year.

SALTER.—Margaret Harriette Dralle was born March 24, 1900, in Chicago, Illinois, and with her parents moved to Rockton, Illinois, in 1908. Two years later they moved to Beloit, Wisconsin. She married James A. Salter, of Waco, Texas, and they made their home in Texas except one year spent in Rockton, Illinois, and occasional visits to her early home. Her father and mother preceded her in death. She died at Wichita Falls, Texas, December 11, 1931, leaving to mourn, her husband, one brother, John S. Dralle; two sisters, Mrs. Clifford Fields, and Mary Schicker; three nephews, two nieces, many other relatives and friends. The funeral was held in Beloit, Wisconsin. Interment was in Beloit Cemetery. She was baptized into the church in early life and attended services when she could; also attended other church services when not able to worship with the Saints.

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Volume 79

Independence, Missouri, January 13, 1932

Number 2

Philosophy is at once the most sublime and the most trivial of human pursuits. It works in the minutest crannies and it opens out the widest vistas. It bakes no bread, as has been said, but it can inspire our souls with courage, and no one of us can get along without the far-flashing beams of light it sends over the world's perspectives.—*William James.*

THE INTERNATIONAL SIGNIFICANCE OF THE DEPRESSION

Paul M. Hanson

PROPHETIC WARNINGS IN LATTER DAY REVELATION

Elbert A. Smith

AUTOBIOGRAPHY

J. F. Mintun

Younger Members Are Helping

Last week's *Herald* carried an account in the news department of an inspiring initiation and offering service, the fifth of its kind to be held by the O. B. K.'s of Kansas City Stake. It was made the occasion, among other things, for the culmination of a month's campaign for the filing of inventories and the payment of tithing by the young people. Those who did not read the account should look for it in last week's issue. It is an example which offers suggestions for other groups of young people in the church.

This week's *Herald* contains an account of the tithing and sacrifice offerings of an organized class belonging to the Stone Church of Independence. The Y. K. T. class has made a long and honorable record for itself in attendance, in furnishing teachers for other classes, and in carrying out a program of study and social activities. Now the class has entered enthusiastically into the task of tithing its resources and aiding the church.

These two groups of younger church members deserve high commendation. Undoubtedly other groups of young people among the branches of the church have likewise made worthy contributions to the church. We should be glad to hear of them.

L. L.

"Let Us Sing Number—"

Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing.—*Doctrine and Covenants* 110: 22.

Have you ever pictured to yourself the happy condition which will exist when "the earth shall break forth in singing"? Imagine the whole world singing! When that time comes, people will not have time for war and dishonesty, gossip and backbiting. They will be busy singing the songs of Zion, and, as a consequence, love, understanding and righteousness will rule the nations.

"Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness," are the words of the Psalmist. And the *Bible* has many things to say of singing and singers.

A familiar hymn of latter days gives us this invitation:

Come, ye that love the Lord,
And let your joys be known;
Join in a song with sweet accord,
And thus surround the throne.

Few of us realize the soul building quality of song, else we would sing more. A recent experience reminded me how much song can mean to those whose

lives are singularly eventless, those who are sick, those who are shutin. I had the privilege of taking a group of twenty-nine young people to an institution where are housed several hundred aged and unfortunate. The singers were young and inexperienced, and their performance was far from perfect, but they were thrilled with the thought of being able to bring those shutins a message of cheer through their singing. Their voices throbbed with love and sympathy. We went from ward to ward singing to men and women whose faces were wreathed in smiles, whose eyes sparkled with appreciation. Some wept for joy. Some followed us hungrily, and when we left expressions of gratitude were many. "You have helped all of us," said the warden. "Come back. Come back any time for you are most welcome."

I am wondering who profited the more, listeners or singers.

There is something deep and fine and spiritual in the song which comes from the heart. Prophets have taught this. Poets have written about it. Singing draws souls together for a rare kind of communion; it is one of the vehicles of worship. And the congregation which has the blessing of song is twice blessed—those who sing are blessed, and those who listen are blessed.

Singing is like smiling—you can't begin to measure the effects until you try it, and when you begin to sing, you are too busy to consider how far-reaching is your song. The songs of the Saints are beautiful, and I believe all of us would be happier if we sang more. This is a good time to begin singing. Let us make this a year in which we sing our way through our problems.

Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord.—*Psalms* 68: 32.

L. B. M.

Radio Announcement

RELIGIOUS SERVICES BROADCAST BY KMBC.

Every morning at six thirty the church broadcasts a devotional service over KMBC. This is a fifteen minute service conducted in the Stone Church studio, with Paul Craig at the organ and John F. Sheehy conducting the worship.

On Sunday morning from seven thirty to eight U. W. Greene gives a very interesting period of *Bible* study.

At eleven o'clock every Sunday morning the Stone Church Choir is presented in the opening exercises of the morning service at the Stone Church. This is an impressive service with beautiful music.

The regular Vesper Service is given from four

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OFFICIAL

A Word of Encouragement

We appreciate the fact that the Saints everywhere are waiting for word concerning the outcome of our two months sacrifice effort. It is too early to give accurate information regarding our receipts and expenditures but we can give some few facts which we believe will be of considerable interest and satisfaction to those who have shared so willingly and devotedly in this task.

Although it is probable that our income will not total the amount set forth as our needs, yet it is already apparent that the most pressing obligations will be met. We have already made disbursements during November, December, and thus far in January which are approximately as follows:

PRINCIPAL PAYMENTS:

Accounts, mortgages and notes payable	\$16,000.00
Bonds payable	17,000.00
Total	\$33,000.00

INTEREST 29,000.00

BUDGET ITEMS:

Family allowances	29,000.00
Elders' expenses	3,300.00
Miscellaneous—including aid,	
Saints' Homes, Graceland College,	
Administrative expenses, etc.	14,000.00
	46,300.00
Total	\$108,300.00

The bonds payable include the first principal payment on the Auditorium of \$15,000.00. The balance covers General Church Bonds turned in as offerings.

The interest includes \$8,375.00 on the Auditorium bonds; about \$9,000.00 on the General Church Bond

thirty to five o'clock. The program is in charge of Mrs. Sunshine Beck, with T. A. Beck announcing, and U. W. Greene speaking.

Every Sunday night at ten, with the exception of the second Sunday in each month, Bishop A. B. Philips preaches a doctrinal sermon. This is the regular missionary service. The musical program is provided by the Stone Church Choir, the Ladies' Chorus, and the Wahdemna Choral Club. On the second Sunday night of each month the Kansas City Central Church provides the speaker and the musical program.

issue; \$5,800.00 on Graceland Endowment Bonds, and miscellaneous interest on notes and mortgages.

The family allowance item includes a payment of about \$9,000.00 which will be in the mail by the time this issue of the *Herald* is published. The other items are self explanatory.

The income for October was a little over \$23,000.00, and for November \$46,000.00, or a total of \$69,000.00, leaving an amount of \$69,000.00 needed for December if our objective is to be reached. As already stated, some of the reports are still outstanding for December.

When we give consideration to the serious economic condition prevailing throughout the entire country we feel that the Saints should rejoice in the knowledge that we have been as successful in our endeavor as now seems apparent.

We wish, however, to call attention to the need for continued cooperation throughout the entire church. We are starting on the first year of our debt reduction program. We have set our goal for a total reduction in our debt during 1932 of approximately \$192,000.00. We appreciate the desire on the part of the Saints to speed up the program already set forth and the Presiding Bishopric is giving careful consideration to a program which will be within the range of achievement and at the same time shorten the period already suggested.

It is advisable, however, that the appropriation already approved of \$481,461.17, (which includes the \$192,000.00 above referred to) for the year 1932, should be the first step in our program. We are proceeding on that basis and quotas will be sent to each district in the near future. This means an average monthly income of over \$40,000.00 during 1932. We believe it can be raised. We are asking for the same splendid cooperation given during November and December. Together we have climbed the first mountain—now for the long steady pull.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

There is an Arabian tale of a ship whose pilot unfortunately steered into the too close vicinity of a magnetic mountain. The nails were all attracted, the planks fell asunder, and total wreck ensued. So, many a man, sailing in the vessel of his belief, comes in contact with some system of philosophic or theological thought, which, like the magnetic mountains, draws out the connecting and riveting points of his faith, and his whole ship, himself sprawling among the severed timbers, lies scattered wide on the tossing sea.—*Peter Bayne.*

Reflections

THE cover quotation this week gives us, in a few words, an apt and true justification of philosophy. Certainly if such a case can be made for that study, an even better case can be made for religion. Religion may not turn the wheels of industry, but it teaches those who govern the turning wheels of industry to do so for the benefit of mankind; religion does not stay the hand of death, but it enables one to face even death with courage, faith, and trust; religion can not force men who prefer to be base to live the good life, but it gives to all thinking men a set of values and ideals that inspires them to want to live the good life.

CHANNING POLLOCK has long advocated and encouraged clean drama. The whole country has probably seen "The Fool" either on the legitimate stage or in the movie version. Just recently, following a long run in New York City, his new play, "The House Beautiful," has taken to "the road" and has appeared in Kansas City. It was well received by large and enthusiastic audiences, who seemed to see in it what the author tried to put in it—something more than drama: a right estimate of good living. Good living, the play would tell us, is not so much the result of money or power, as it is the result of righteousness and sanity and faithfulness. Ideals may not be profitable, and they may cost many a sacrifice to maintain them; but, when pitted against commercialism and greed, they eventually win. He who gives himself to live for an ideal may suffer some stripes, but in the end he has the peace of a clear conscience, the satisfaction of having done his duty, and the respect of his family and friends.

BUT we wonder about the play. Is it true to life to represent goodness as incompetent? Are the righteous men always unsuccessful? Does one have to be a crook to amount to anything in the world? We believe not. And, moreover, we can point to specific instances that prove that these things are not so. Good men are not necessarily weaklings: they can be and are strong. In fact, the best men are the strongest men. In the end they are the wisest men. And all through life we believe that it can be demonstrated that they are the happiest men. Goodness is creative and self-sustaining. It builds us and it builds others. When all the accounts of life are in, goodness pays, and it makes men and women strong.

WAS Jesus less happy because of his sacrifice than those who took his life? We think not. When we think of those last terrible, agonizing

hours on the cross, we sense the shadow of pain over his whole life. But to think of him as an unhappy person is a mistake. In the company of his friends he must have passed many happy hours. In doing good and healing the sick who flocked to him he must have taken great comfort and satisfaction. In his teaching, and in the exercise of his great powers he must have felt that joy which comes in the high moments of exaltation to the preacher, the scientist, the inventor when they are at their best. He lived always in the company of noble thoughts of great good. Could his slayers be happy men? They lived as the companions of murderous thoughts, or hate, or revenge. All in all, Jesus must have been the happiest man of his times, simply because he was imbued with victorious goodness. His slayers had nothing but animosity that was doomed to defeat.

JAPAN has invaded Manchuria. Japan says that this is purely a defense measure. It seems to us to be a pretty vigorous defense. An invasion is an invasion, no matter under what circumstances. Germany offered the same excuse for invading Belgium. We wonder if Japan should not take a lesson from what happened to Germany? Little Belgium is still there, but those who were responsible for Germany's mistake have suffered for it. The trouble is that so many millions of innocent, honest, and helpless people were made to suffer horribly for that act of official ruthlessness.

What the future may hold for China no one can tell certainly. But circumstances point to the probability that so numerous a race of people, once aroused to a national consciousness, will be a formidable foe, and a world power to be reckoned with. There may then be a China that will call for a costly accounting for her present wrongs and humiliations, at the hands of her neighbors and other nations. Injustice begets violence, and further injustice.

IN THE FACE of this situation, is the League of Nations to remain impotent? Is it to be simply a mask for the dominant world powers that have always controlled world affairs? It was one of the purposes of the League to protect the rights of weak and poorly organized people against the encroachments of strong and military governments. We still look for something to establish an organization that will promote the Christian ideal, world peace. Apparently the League is not that organization. Then we must look further for something else. But we must never cease looking, working, and praying that the spirit of Christ may come to reign over the people of the whole world, and govern their relations in justice and peace.

L. L.

The International Significance of the Depression

The following is the second of a series of articles by various writers concerning the depression, its causes and effects, and the future possibilities. We are glad to present this contribution by Apostle Paul M. Hanson. Other articles will follow soon.—Editors.

By Paul M. Hanson

Myriads of people today are asking, "What is coming next?" All classes are in deep trouble; not only the employed, but the employer, manufacturer, farmer, holder of bonds, banker, and salesman. Nor is anxiety confined to any one nation. With national boundaries more or less artificial, no nation can fully escape the depression. Distance has been well nigh obliterated by modern methods of transportation. The whole world knows almost instantly what is going on in its midst. What the United States is now suffering, Great Britain, Germany, and some other countries have been experiencing in an exaggerated form for a number of years. The world is in pain.

For this condition of affairs, called by President Herbert Hoover the "greatest crisis the world has ever known," there is an adequate cause. Every effect has a cause. All things are governed by law. This fact must not be overlooked. Too often the causes of an abnormal condition, a malady, a crisis, a depression, are not diligently and definitely sought. This means that the affliction may be successively experienced.

There is one good thing about a crisis, it induces hard thinking. Some minds can not, or are not disposed to grasp the meaning of a principle until it in operation directly affects themselves. A depression develops imagination on the part of some who can not ordinarily see from another person's position. It sets a larger part of the brain in motion. It is an unobscured announcement to all in practical form that some things have been going wrong. The voices of prophets have been ignored, or there were no prophets.

Suffering, in manifold forms, will be as widespread as the depression is far-reaching.

We have been living in a jazz age; there has been reckless spending of borrowed money; enormous debts have been contracted. Senator William E. Borah, chairman of the Senate Foreign Relations Committee, recently declared: "While millions are on the verge of starvation, growing restless and ugly, nearly \$5,000,000,000 is being annually expended for armaments and from eighty per cent to eighty-five per cent of all taxes extorted from the people go for war purposes." There was a vast post-war dislocation of industry. But it is a state of mind that produces the jazz age, issues bonds to

cover deficits, contracts huge debts, and builds up armaments. This is not all.

What of the suicides, numerous murders, economic injustice, five or six million men out of work in the United States alone, in the midst of plenty, excessive control and power concentrated in a few hands, floods of civic unrighteousness, and "lovers of pleasures, more than lovers of God"?

It is essential that any kind of satisfaction with such a state of affairs should be shaken to the center.

Is it not better to be forced by the fruitage of loose, unsound, uneconomic, unbrotherly, and unrighteous procedure, to basic thinking, than to be permitted to complacently drift in a current sweeping to irremedial ruin?

How quickly the world's laughter is turned into mourning!

The present world depression is a world-wide moving red signal that a wrong course has been chosen and followed, and that destruction lies ahead unless proper adjustments are made. The biggest fact in the world is God. It, therefore, follows that not the least of the changes necessary is an adjustment to the spirit and mind of the Supreme Being. There must be accuracy in thought, in feeling, and in doing, in all the realms of human relationships. Multitudinous warning signals have long been in motion, but as a rule have been heedlessly passed by.

Tremendous forces have been liberated in the world. Man is restless where a spark of heavenly light in his soul is restrained in expression; inalienable rights are sensed as sacred; the dignity of man's divine pedigree asserts itself; the divine in man resists injustice in whatever form it appears; and there is a yearning for a state of society manifesting the abundant life revealed through the Prince of Peace born in Bethlehem.

Never in human history perhaps was there a more open door to the nations for the message of the church of God, than today. Spain has emerged from priestly domination to republican freedom; there is religious liberty. A like freedom abounds in many of the European countries. There is a feeling among mankind that industrial, financial, political, and religious systems have proved inadequate; and there is an encouraging readiness on the part of the nations to respond to qualified message bear-

ers, ambassadors of Christ. They await the functioning of the church whose calling is to provide buoyancy of spirit, cheer, and help in their hour of need.

The world has learned from recent events that it is possible to pass quickly from a feast to a famine. It has discovered that in years of plenty there may be unappreciation of bountiful gifts and forgetfulness of the future. The depression has developed within many a feeling of dependency, inspiring them to voice the prayer: "Give us this day our daily bread." Back of money, material possessions, government, human efforts, and the universe, is something else!

History is full of crises; but the present world depression, more than any preceding one, leaves an extensive impression of the inadequacy of human powers alone in coping with the complex problems of human life.

To salvage civilization there must be a widespread and thorough awakening of spiritual forces—it is the existence of such that gives whatever security is possessed.

With the lines of cleavage between light and darkness becoming more sharply drawn, it means not only that the forces of evil will be more ably marshaled, but also there will be on the earth a spiritual renaissance.

The Lord Jesus said that prior to his coming with "power and great glory" to the earth in the last days, there should be "upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Gloomy, indeed, would be the picture were the reason not given: For, the *powers of heaven shall be shaken!*

There can not be "upon the earth distress of nations, with perplexity" and "men's hearts failing them for fear," without an accompanying general depression. But because of God's hand that would be in many of the events of the world significance, the divine counsel is: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21: 28, 31.)

From the time the "powers of heaven shall be shaken," tremendous forces will continue to be put in motion among men until the kingdom of God is established, divinely decreed from the beginning.

It is written: "And I will shake all nations, and the desire of all nations shall come." (Haggai 2: 7.)

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Habakkuk 2: 14.)

Prophetic Warnings in Latter Day Revelation

By Elbert A. Smith

I.—A WARNING TO AMERICA

In the *Book of Mormon*, America is presented as a choice land of promise, a land of liberty; but the liberty and blessing are to be continued only on condition of righteousness. Concerning the inhabitants, this statement is made:

Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity: if so, it shall be because of iniquity.—*Second Nephi* 1: 11-13.

The following is even more explicit:

And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them. And the fullness of his wrath cometh upon them when they are ripened in iniquity; for behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God.—*Ether* 1: 31, 32.

There is an arresting note in those prophetic warnings. America was to be free, to prosper, to be blessed—unless and until the people should lapse into iniquity.

Lincoln on "Our Point of Danger"

Abraham Lincoln, the greatest man ever to rise up through American politics to the high estate of world statesmanship, once said:

At what point shall we expect the approach of danger? Shall we expect some trans-Atlantic military giant to step the ocean and crush us at a blow? Never! All the armies of Europe, Asia and Africa combined, with all the treasures of the earth (our own excepted) in their military chest with a Bonaparte for a commander, could not, by force, take a drink from the Ohio, or make a track on the Blue Ridge, in a trial of a thousand years. At what point, then, is this approach of danger to be expected? I answer, if it ever reaches us, it must spring up amongst us. It can not come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of freemen, we must live through all time or die by suicide.

Lincoln's warning sounds prophetic; and no doubt he had a deep and penetrating insight into the very soul and life of his country.

The fathers of America were God-fearing men. The Pilgrim Fathers, whose spirit was breathed into her institutions, came over-seas, not seeking gold or adventure, as most men come to new worlds, but rather seeking God. They were admonished by their aged pastor, John Robinson, as they embarked, to hold themselves ready in the new world to receive the continued revelations of God as they might in the future be made known. They may have been too austere and rigid in some of their attitudes; but they had those basic qualities of soul, those fundamental beliefs that make great men and women,

that must underlie citizenship to ensure the safety of the nations. They were industrious, law-abiding, temperate, faithful to the marriage covenant, virtuous, and honest. All of those traits grew out of a deep religious conviction.

Their spirit continued throughout the early years of the republic. As the constitutional assembly came together to draft the Constitution of the United States, George Washington said to the assembled delegates, "Gentlemen, the event is in the hands of God." That utterance breathed the very spirit of the *Book of Mormon* utterances—that God should guide America's destiny—"The event is in the hands of God."

A Sad Change

Alas, there has come a change since the days of our fathers. The hold of religion upon the populace as a whole has been greatly weakened. Many are turned atheist. With the loss of a belief in God and a hereafter, there has come an inevitable weakening of the sense of responsibility. Those who acknowledge no responsibility to God soon cease to acknowledge responsibility to man and man-made laws. Those who expect no future life have little incentive to duty in this life. Our biggest and proudest cities are most notorious for their crime. In New York City during a period of about four months of the present year, forty-three innocent bystanders were shot down by gangsters' bullets in street battles. And that despite the fact that during 1930 the city spent fifty-five million dollars in the fight against crime. We have entered upon an era of lawlessness. It is evident everywhere. An era of violence and crimes, of violence shocking in the extreme. An era of gang murders, "of bigger and better murders," of graft and greed, of "racketeering," banditry, dishonesty and dishonor. Respect is lost for the marriage covenant. Immorality is widespread. The foundations of the home are assailed.

No longer can it be said that only a few preachers or narrow-minded prudists are alarmed at these conditions. Jurists, educators, business men, statesmen, fill the press with their warnings—warnings unheeded, for the more part. So astute a business observer as Roger Babson some years ago, when conditions were better than now, wrote that America had erected a sky-towering superstructure of material things, and must soon reinforce the foundations with righteousness and justice or the whole structure would fall.

Perhaps the most biting arraignment recently published comes from Colonel Henry W. Anderson, Virginia lawyer, and member of the Wickersham Commission appointed by President Hoover to study crime conditions and the general question of law

enforcement. He is quoted in the *Literary Digest* for August 29, as follows:

The American people acquired in its virgin state what is in many respects the most favored and fruitful area of the world's surface. They have existed as an independent people for only the short period of one hundred and fifty years. Within this time they have destroyed the original occupants of the soil, or driven them from their lands with little regard for their rights.

They have converted substantially all of this great area, with its immense natural resources, from public into private ownership.

They have exploited these resources for private gain to an extent which, in some instances, at least, already threatens exhaustion.

They have created the widest spread between the extremes of wealth and poverty existing in the Western world.

They have developed degrading slums in the cities and ignorant, underprivileged areas in the rural districts, which stand as menaces to social health and dangers of social order.

They have created the largest body of laws and the most complex system of government now in existence as restraints and controls upon individual and social conduct, but every stage in their development has been characterized by a large and ever-increasing degree of lawlessness and crime.

What Lesson for Us

What lesson is there then for us in the *Book of Mormon* warning? We must conclude that the best and only sure defense of the country is in righteousness; not in great armies and navies, aeroplanes, machine guns, and poison gases. He is the best patriot who maintains in his own home and seeks to maintain in the community a high level of righteousness. We are renewed in our conviction that no more vital and worth-while commission ever came to a people than that given to us to "cry repentance to this generation." The first and greatest task laid upon the church was to preach the gospel—faith in God, repentance from sin, regeneration, preparation for the coming of Christ. That is our best contribution to the welfare and salvation of America—or any other land. We should not slight that task for other tasks that are of secondary importance.

(To be continued.)

Certainly we are living at a point in history when changes of a sweeping nature are in the making. The world has outgrown its old framework, and the cracks and fissures which are now appearing in the social and economic structure seem to indicate the breaking up of one era and the starting point of another. Apparently we have arrived at one of those crucial periods—like the Renaissance and the Reformation—when old ideas and values no longer serve, and new intellectual scaffolding and new social controls have to be built on the ashes of what has gone.—*Raymond T. Fosdick, New York Times Magazine, 12-27-31.*

Weekly Health Letter

Number 25

The Ear and Its Relation to Health and Disease.—8

By A. W. Teel, M. D., Church Physician

There are cases of deafness that come on in a comparatively short time, following the removal of teeth. This is brought about by an unnatural position where the lower jaw is attached to the bony skull. Its close proximity to the middle ear is the cause—the malposition encroaching upon the neighboring tissues and nerves. If neglected, it will gradually grow worse, but if properly treated by a dentist, it usually clears up in a comparatively short time.

When infection occurs from the nose and finds its way up through the Eustachian tube, it produces an inflammation, which, if neglected, will produce various noises in the ear, such as hissing, buzzing, or a sense of fullness, with slight pains. These are warning signals that loss of hearing will result if the individual does not seek relief as early as possible. If neglected too long, the long continuous inflammation will finally cause complete deafness. Early detection and preventative measures are urgently important. Fortunately, the public has become aroused to the necessity of examining the school children's hearing, and if parents are sufficiently intelligent, nearly all defects may be cured by a competent specialist. There is a symptom known as tinnitus, or noises in the ear—a buzzing or singing sound—which is quite troublesome to the patient, and in some cases, there is an increased resonance of the voice, to such an extent that the patient imagines he is talking in a loud voice, and in consequence shuns conversation. Many of these cases, in fact, most of them, are due to alterations in blood pressure, goiter, brain conditions, and middle-ear disease. In some cases a great deal may be accomplished by treatment, but in some cases nothing can be done to stop the noise. Both ears may be affected, but one is usually affected before the other.

Vertigo, or dizziness, is a symptom that usually occurs in the earlier stages of progressive deafness. The sensation may be a slight swimming in the head, or in some cases, may be so severe as to cause the patient to fall suddenly. Many cases of sufficient severity are accompanied by nausea and vomiting, this may be accompanied by tinnitus and a feeling of tightness in the head, or neuralgic attacks up the side of the head and over the mastoid region.

Cases of unusual severity are sensitive to loud noises, which in some cases causes actual pain in the ear. Music, in these cases, often produces disagreeable sensations, the notes being heard too high or too low. One of the most unfavorable symptoms is the ability to hear better in a noise, as when traveling in a motor bus or railway train.

A very common disease, of an hereditary nature, is otosclerosis, which usually begins between the ages of twenty and thirty, but may be found in much younger individuals. Its cause is very uncertain and when it occurs in young persons, it may be possibly due to inherited syphilis. It is believed by some that it is related in some manner with gout, chronic rheumatism, tuberculosis and rickets. Pregnancy and parturition, especially in anemic women often hastens the course of the disease. The treatment consists in improving the general health of the individual and it must not be forgotten that there may be some septic focus of infection in some parts of the body. Medicines have done well in some cases, together with X-rays and other electrical treatments, but unfortunately, the prognosis is very bad. Mental and physical strain, in every form, must be avoided. The younger the patient, as a rule, the more rapid is the course of the disease, and as the disease progresses, neuralgia and headache will come.

Mouth spray and "pocket handkerchief" deafness is quite common. Too vigorous use of the handkerchief, and the improper blowing of the nose, causing the Eustachian tube to open too frequently, infecting them with disease germs, together with great pressure upon the eardrums, has been the cause of a great deal of preventable deafness. Long continued middle-ear deafness, resulting from diseased teeth, adenoids, tonsils, lightning shocks, meningitis and syphilis may, if left untreated, result in nerve deafness, brought about by deterioration of the nerves of hearing, through lack of function. A person who has partially or totally become deaf from middle-ear disease, looks about frantically for some help in continuing his occupation. One in this condition of mind falls an easy victim to various forms of quackery, especially from the "money back" offers, found in the advertising columns of almost any daily paper. There are some ear instruments that are a great help to the deaf, but before buying one, ear tests should be made to find out if the individual can be aided by such a device. In some cases they confuse rather than help. Some are undoubtedly great aids. Where they prove helpful, they are a great source of satisfaction to these unfortunates. It is well for this class of individuals to consult their family physician and find out from him, who is a competent specialist and who can give dependable knowledge.

Autobiography

By James Franklin Mintun

I.—INFLUENCE OF INHERITANCE AND EARLY ENVIRONMENT

My father's name was Jacob Mintun. His father died at Montrose, Iowa, leaving a family of two sons, John and Jacob (my father), and three daughters, Lucinda, Maria and Mary. Because their home was in such close proximity to Nauvoo, they were well acquainted with the Saints and their character, and they were all somewhat favorably inclined toward the Saints as a people, although none ever became members of the church. My Uncle John, after his marriage, lived but a short distance from Nauvoo, I believe at Montrose, Iowa, and was well acquainted with Joseph Smith. He was a dealer in fine horses. I have heard him relate an incident in the life of Joseph Smith and his association with him that left a life-long impression on him. It seems that Joseph Smith was acquainted with his business of handling fine horses, and some of the horses that he possessed. At one time a celebration was held at Montrose, Iowa, on July Fourth, and Joseph Smith was chosen to act as marshall of the day, and came to my Uncle John to secure the use of a large black horse to ride during the celebration while acting as marshall. My uncle informed him that the horse was somewhat vicious and hard to handle; but Joseph Smith told him that he would risk himself if he would risk the horse, so an agreement was entered into, and the horse was used. To the surprise of my uncle the horse responded to every wish of Joseph Smith willingly, and acted, so my uncle said, seemingly proud of the opportunity to be in the employ of such a man, and that Joseph Smith seemed to have a quieting influence over the horse. My uncle often spoke of this event and what a noble looking man Joseph Smith was. The telling of this event, and the favorable impression it made on my uncle had a favorable effect on me. This event, with the friendliness of my father, towards the Saints and their faith, together with the fact that the family have only favorable expressions to make concerning the Saints, and all of them having such an excellent opportunity of knowing them, accentuated this feeling. My grandmother Mintun, when visiting us, would attend the preaching of the early elders of the church at and near Magnolia, where my father then lived, and although a strict Methodist would often say, especially when hearing Brother W. W. Blair, "What an excellent Methodist sermon he preached!"

On my mother's side of the family conditions were still more favorable to influence me to accept the

claims of the elders of the Reorganized Church. My mother's father, Emery Willard Lamb, was born just east of Fayette, Seneca County, New York, and her mother was born in Phelps Township, Ontario County, New York, close to Palmyra, and the Hill Cumorah. Her maiden name was Mary Follett. It was there that it is said my mother was born, and near there where Joseph Smith's family lived in Manchester Township, Ontario County. My grandparents were married in that vicinity, March 4, 1832, and settled in Lyons Township, Wayne County. Near there in the same county lived Jonathan Follett, my great-grandfather, and Alpheus Gifford, both of whom were interested in religious questions, and would meet to study the scriptures together, and while thus engaged, and before Joseph Smith was moved to make inquiry concerning which church was right, but in the same year, Mr. Gifford had a dream. The next morning he made a visit to Jonathan Follett, to tell his dream. The dream was:

He saw a large and beautiful building, in which there were many tiers of seats arranged one above the other; and that there were many people in the building occupying the seats; and that he, Mr. Gifford, was sitting in one of the seats, in a seat considerably elevated, but not the highest. Mr. Follett then gave this interpretation to the dream: The building represented the true church of Christ soon to come forth; and that the tiers of seats in that building represented the various offices in that building or church; that Gifford sitting in one of the seats indicated that he would live to see that church and to enter it, and occupy one of the offices in that church. It is said that Jonathan Follett died before the church was organized in 1830, but that Mr. Gifford lived to be an elder in the church and to do much good in spreading the light of the gospel to others, among whom there were two who afterwards became apostles in the church in 1835, Brigham Young and Heber C. Kimball.

My grandparents moved from New York to Ohio, and in 1844 started for Nauvoo, Illinois, but when they got into Indiana, they heard of the trouble at Nauvoo, and stopped there near Fort Wayne, till 1852, when they started to Utah. They came as far as Council Bluffs, Iowa, when they heard of the introduction of polygamy, and fully decided to go no further west for the reason given by my uncle, that "we had no use for those evil things." They settled near Council Bluffs, till in the fall of 1853, when they visited Harrison County, and decided to settle there. My father and mother were married in 1852, and with my mother's people went to Harrison County, in Raglan Township, where the early elders came preaching, and my mother was baptized in

1862, and from that date I was more or less associated with the Latter Day Saints and their gatherings in preaching and prayer services. My father would attend many of the services, and showed favors to the ministry by entertaining them and contributing to their necessities, yet he was greatly attracted to the dances that were held in the neighborhood, and to which many of the membership, I am sorry to say, gathered and took part. Some dances were held at the homes of the members of the church, following the custom of the church while at Nauvoo, and which has been continually practiced by those who followed Brigham Young to Utah, which practice was engaged in at Council Bluffs. To these dances my mother was not attracted. She thought they were not in harmony with the Spirit of Christ, and spiritually harmful; so my father, to have company with him, would take me to the dance when I was about ten years of age, and he then taught me how to dance, in which I took great delight. Although I would go with my father to the dance I would accompany my mother to the prayer services, which were then held at the homes of the Saints, most of whom lived in log houses. During these services I have heard the gift of prophecy, and the gift of tongues in prophetic utterances, which were interpreted, and also in song. With all these gifts I sensed a power that I could not ascribe to any other source than the good source, which made me think frequently of God and his promises as presented by the early elders in their sermons. However, the dances attracted me so that I put off what I felt at several times was my duty, to become a member of the church. I was also at a very early age taken to the billiard and pool room which was generally associated with a saloon, and while I had no inclination to use intoxicating drinks, I was somewhat fascinated with the games of pool and billiards. Because of these worldly practices I was prevented in making my decision to enter the church until I was married, at about the age of twenty-two. The effects on my father and others whom I had seen under the influence of liquor caused me to hate the stuff, and at an early date I became a strong advocate of temperance, both in public and in private.

When I would hear some of the elders preach there was a spiritual force that accompanied the preaching that would cause me to feel a power that I could never fully forget, which had the effect of drawing me away from worldly influences and causing me to forsake these practices, and finally to desire to become what God wished me to. Associated with a remembrance of this influence was the patient manner in which my mother endured many ad-

verse conditions in the home and in her physical infirmities, that had a most powerful influence over me, for I could never quite understand how she could take pleasure in enduring many of her trials, and with thanksgiving and praise continue without complaint to live the life she did, unless God was with her. I knew that to continue in my worldly way was wrong, although I was greatly fascinated with my associations. I felt many times like making the change to be more like my mother, for the better example that I would be presenting to my associates.

Having heard related the things which I have recorded, and felt the better environments mentioned, has enabled me to make my decision to forego all worldly pleasure and consecrate my life to the church and its work. But before I decided to enter the Reorganized Church of Jesus Christ of Latter Day Saints, I made a careful examination of the faiths of the Congregationalists, and the Methodists, at both of which I attended Sunday school during my early childhood, where I was taught by some very spiritually minded teachers. I also learned of the Seventh-Day Adventist faith which I had heard preached in our neighborhood for many nights at a time; and many things were presented that, so far as I then could understand, were in agreement with the *Bible*, which I had always been taught was a standard by which to try all religious teachings and beliefs. With this, too, I compared the teachings of the Latter Day Saint elders. During this time of investigation I was in correspondence with an aunt, a sister of my mother, who was a member of the Congregationalists, and very bitterly prejudiced against the Latter Day Saints, because of what the family found had been, and was being at that time taught by Brigham Young and those who followed him. The effects of this caused all my mother's younger sisters to turn away from the teaching of the Latter Day Saints. This was the older sister next to my mother. She was very religiously inclined, and fully persuaded that the Congregationalists were right, and that the Latter Day Saints were wrong. For that reason her correspondence was very condemnatory of the claims of the Latter Day Saints, and she would send me books and printed articles that represented many things unfavorable to the faith of the Saints. One book she sent was How's *Mormonism Unveiled*. I thought favorably of my aunt and her devotion, and read carefully all that she sent, but when I had finished reading and analyzing this book I remember I wrote to her that if she had another book of the same nature to send for me to read, I would be surely convinced that the Saints were right. It so misrepresented

THE GOSPEL FORUM

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

A Declaration of the King's Law

By Kenneth B. Curtis

VI.—BUSINESS REFLECTIONS

Note: The reader will please remember that authoritative statements concerning stewardship may come only from the officers of the church. The author of these articles is presenting the matter for consideration and discussion. Other views and statements may be presented in these columns if of sufficient interest to our readers.—Editors.

Like water, business reflects. Nothing is finer than the effect of active, honest, productive business on a community. The morale of the people, the spirit with which they go about their work—in fact, their very life—can be affected by their business. If it is good—fine; but terrible otherwise. For untold suffering can result from poor business. Now the question is asked, why does it occupy such a prominent position in society? Because the first great temporal law given to man was, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." (Genesis 3:19.) Now stewardship is not a plan to evade that law by any means, but rather to place man in the business wherein he was called, for he will then enjoy it and be a real benefit to society. Further, there is no law from heaven saying any business plan shall be made with gold or silver as a medium of setting values or exchange. That is man's idea—not God's. Please realize that point because that is the heart of all trouble

sented the teachings of the Latter Day Saints, and would misquote what was contained in the *Book of Mormon*, and contradict itself to make a case against the belief of the Saints that it more than ever convinced me that the Saints were right or such methods would not be used against them. So during this investigation, which occupied several months, I kept myself away from worldly sports, and in the meantime was married to Mary Eliza Knight who was not a member of any church, but fully sympathized with me in my conclusions that I had made in my investigation. About this time Brother M. H. Forscutt came to Magnolia, and held a series of services, which fully convinced her that the faith of the Saints was correct, and she wished to be baptized, which we both were.

(To be continued.)

in business. No one man or group of men has any right to say or tie up business so that other men can not work (*Doctrine and Covenants* 49:3) because those that do not work, sin, and can not eat the bread of those who work. (*Doctrine and Covenants* 42:12.) Still further, no one man or group of men, can say what kind of business a man will do in life, or what portion of meat he will receive for that work. Consider childbirth. No man or group of men regulate the number of males and females that come into this world, and man's temporal work when governed by divine laws regulate all compensations. In short, dictation or the setting of values, was never given to any one man or group of men. Each man has his free agency, and is subject to the regulating Spirit of God in stewardship.

Now consider this point we have come to the first division in our series of studies on stewardship. That is the clear distinction between man's private life and his business life. If this distinction is ignored, entanglements will follow that will ultimately speak for failure. Therefore, we will say temporalities are divided into two great classes of equal importance: domestic and business.

Leaving the domestic side for the present, we will endeavor to map out in general a man's business career. First, let us consider one great angle from which to look at community stewardship in business. We are told in prophecy, that the lofty looks of man shall be humbled; their high towers, the high mountains, their ships, all their pleasant pictures, in fact everything that is lofty will be brought low. (Isaiah 2.) While in contrast the lowly will be exalted, the victory to the weak and all things small made large, and only God to be the head. This thought of the high brought low, and the low raised is in countless prophecies throughout the scriptures. These prophecies present one great angle that will start mankind toward the road to success when thoroughly understood. It means everything will be opposite to what it is now. As the modernistic youth might say "Things will run backwards," but in reality it is things as they are now that are running backwards. So whatever our troubles are today the remedy will be in just the opposite. Observe whether that be the case. First, Zion is to be redeemed without money. (Isaiah 52:3.) Second, in man's economic regime of today he is free in every sense of the word; however, this freedom unlimited is proving his downfall. But in stewardship man is required to sign a written covenant. Third, man today builds his foundation of business according to his own convictions which are of the dust. "For dust thou art." (Genesis 3:19.) But according to God's plan, "Whosoever heareth these sayings

of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." (Matthew 7: 24, 25.) Therefore, things are to be vice versa, and henceforth the world will be controlled from the spiritual and not the earthly standpoint.

Now, where is God and where is man? Where is the earth and where are the heavens in the order of things? For we are told there is no beginning and no ending, no bottom or height. (Ecclesiastes 1: 1-11.) Man must needs have a starting point; otherwise it would be like throwing dirt in a bottomless pit, you would never fill it. "But Jesus said unto him, follow me; and let the dead bury their dead." (Matthew 8: 22.) He has showed us the rock and it is neither up or down nor to this side or that, but in the center (Luke 11: 7) or within. Therefore, we must needs find a key to unlock the door and enter, for all mankind is anxious to see what awaits man in God's kingdom, for there we will find how to go about our Father's business, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matthew 16: 19.)

So we learn we can not enter into this peace or do our Father's work, but first we make a written covenant, and as is the case in marriage you never really know what it is until after you are pronounced man and wife; so likewise in stewardship. This we must do before God will bless us as stewards.

An Imaginary Scene

From now on let us consider that I am addressing only stewards, and all else are looking in through the window. And believe it or not, there's a big storm outside. The poor sorrowful looking faces pressed against the glass pitifully watching with hungry eyes, and watering mouths the delicious food set out in bountiful lots, they envy the cozy fire that is cheerily burning in the big fireplace of love, while all, about, the stewards are busily engaged in one task or another, whistling as they work.

"Why are they so happy?" whispers one poor chilly soul without. "Because they are about their Father's business," returned another, having just found the keys.

"Well," whimpered still another, trying to keep a tiny stream of icy water from running down his back, "How do they know what their work is? Did some one tell them?"

"Positively not!" came the quick retort. However, that is a secret; yet on the other hand it isn't.

"Well," went on a weary one, "I am at a total loss to guess that secret, or even know what you mean."

The one with the key smiled. "For your sakes, and your sakes only, I'll tell you. Then I'll be going inside. After you get the key and enter in you go to the Patriarch of the church and receive a blessing. (1 Timothy 4: 14.) Every member of this church that takes upon himself at least a verbal covenant by going into the waters of baptism is entitled to such a blessing. Its fulfillment, however, will be made when you make the written or temporal covenant in becoming a steward. It merely signifies obedience. This blessing is in writing and was inspired by God. It contains warnings for individuals, usually their weak and strong points, what they are to avoid in life and how to go about finding what their calling is in life, or what their talents are. No earthly soul can really tell you what your talents or calling are. And further, it is not up to you as the individual to decide for yourself as is the case in man's present economic plan. God only knows what your work is and he only will tell you. As usual, the blessing closes with the rewards God will give you in return if you will start and trust him regardless of your bills, not letting your imagination rule, but keeping your feet on the ground; then you will find all your wants and needs more than taken care of, and plenty for surplus. Although you may not know who you are helping in this world, yet you will feel the beauty of society, the warm bonds of love and a strong desire to do more for your fellow man, in that you will give offerings and find yourselves with many more talents than you realized at first. God has promised then to come in power and happiness that you never dreamed of, and somehow or other you gradually will forget to worry where your next meal is coming from; and you will not find anyone dictating to you, but your agency will continue with you. However, remember your patriarchal blessing is your guide; it tells you what to do. Follow it and don't lay it on a shelf to be covered with dust, but read it ever so often and study it and pray over it, and ask God to open the way before you, that you want to help, you want to be a builder in Zion; you want to help your fellow man. Ask that God of heaven will help you, keep your feet on the ground for many have been led away by vain imaginations and become lost. (Romans 1: 21.) And lastly, remember what Christ said when his disciples awoke him in fear of a rough and tossing sea, 'Why are ye fearful, O ye of little faith?' " (Matthew 8: 26.)

The one with the key finished his talk, and for a moment all stood silently staring at him in surprise. The rain was pounding harder, while in the distance

The Gifts of the Gospel

By A. B. Phillips

PART THREE

(Continued from the Herald of December 9, page 1162.)

The Power of Faith

Before the marvels of the present age became realities it was necessary for many people to have visions and to believe in them. It was by faith that such men finally triumphed over obstacles which seemed insurmountable. Few people who lived in the time of Christ thought it possible that the words of the Crucified could live to encircle the earth. The grandeur of his vision was far beyond the power of their unbelieving minds to comprehend, but today those words of long ago pierce our souls to the depth, and we know that his message has changed the outlook of the whole world.

We offer no apology for believing in the spiritual gifts promised in the gospel of our Lord. They are to be received through faith and obedience to God. And faith is not that kind of assurance which insists upon human desire being gratified even though it conflicts with divine wisdom, but faith is implicit confidence and trust in God, his goodness, and his wisdom and love. The faith of Christ was supreme when he prayed to the Father: "not my will, but thine be done." It is this faith that may remove mountains.

There is no promise of Christ more clearly stated in the scriptures than the promise of spiritual gifts through the Holy Spirit to those who become his followers. To believe in him is to believe in the promises which he gave, and the degree of our faith in him is measured by the extent of our faith in his word. Though we may not understand the magnitude of his power, the joy of his promise is ours,

the low moan of a wind could be heard, rising. A shudder of fear ran through the group.

"It's growing worse," groaned one, looking over his shoulder.

"Yes," retorted the one with the keys, "I think it is time I was leaving. I hope you fellows will follow."

With that he stepped forward to the door, applied the key, unlocked the door and disappeared in the lighted interior. The low moan of wind grew to a howl, the rain was turning to sleet as the night fell like a heavy blanket on the cold, dripping world.

(Study carefully Matthew 11:25, and chapters 13-25.)

for he assures us: "All things are possible to him that believeth."

Man and His Needs Today

It may be urged that the needs of people today are not the same as were those of the long ago, and that the spiritual gifts are therefore no longer needed. But it is not a fact that *all* of the needs of today are different from those of the past. The spiritual needs of man are always fundamentally the same, and his preparation for the gift of eternal life must still produce his regeneration and cause him to put on the Christ character. It is this result which the Holy Spirit will produce in those who receive and live the gospel.

It is true that in this age of machinery, invention, and discovery we do many things that were never done before, and different ways of doing things have been adopted. But man himself remains essentially the same, both in physical and spiritual respects. His characteristics remain the same as they were thousands of years ago, with the same capacity for love, hate, fear, desire, generosity, greed, honor, dishonor, and remorse that his ancestors possessed. So far as physical traits are concerned also, man is still the same as he was in prior ages.

With reference to the gifts of the gospel we may note that they are designed to reach these fundamental human needs. In spite of the splendid advancement made in medical fields, the gift of healing is needed as much today as it was in the age when Luke the "beloved physician" was numbered among the followers of Christ. There are still thousands of sufferers all around us whom modern skill fails to relieve. The gift of prophecy and revelation from God may still find a great field of usefulness, for after thousands of years there are still many errors abounding in the world. We still need an infinite wisdom to guide us into the heavenly kingdom, and divine power to inspire us for the great task of life's preparation for the world to come. In fact, the old gospel is needed today in every respect as surely as it was needed in the past.

The Ceasing of Spiritual Gifts

Occasionally it has been suggested that, inasmuch as Paul informs us that the gifts are to cease, it may not have been intended that they should be given after the New Testament age. This notion is opposed by important facts, each of which is sufficient to clearly refute such a conclusion. It is disproved by the text itself, for the very scripture used to support the idea that the gifts are to cease in the New

Testament age tells us when they are to cease. The language of Paul is as follows:

Charity never faileth: but whether there be prophecies, they shall fail, whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.—1 Corinthians 13: 8-10, 12.

A careful reading of these words will clearly show that prophecy, tongues, and knowledge are to be done away when that which is perfect is come. They are evidently to continue until then, otherwise they could not be done away at that time. The time when that which is perfect will come is the time when we shall see "face to face," when knowledge in part shall be done away, and we shall know as we are known. This clearly refers to the coming reign of Christ when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Paul here tells us that we know in part, and we prophesy in part, but when perfect knowledge covers the earth under the glorious reign of Christ we shall no longer need the gifts of prophecy, tongues, and partial knowledge. This clearly implies that we shall need them until that day shall come.

The scriptures which promise the gospel gifts to men do not limit that promise to any nation or age of the world prior to the millennial reign. It is extended to "all that are afar off, even as many as the Lord our God shall call," including "every creature" of "them that believe." We have already shown that it included the Gentiles, who received its fulfillment in such amazing power that even Peter and his astonished brothers were convinced. Jesus himself declared that this promise extends "even unto the end of the world," to all who "observe all things whatsoever" he has commanded.

Gifts Continued After the First Century

History also shows that the gospel gifts have been received in the church many times since the New Testament age. Historians of recognized standing specifically refer to remarkable instances during the centuries succeeding the apostolic period. The works of Irenæus, who died early in the third century, are quoted by Eusebius, the historian of the fourth century, in which are recorded instances of healing the sick, prophecy, tongues, casting out demons, and even raising the dead to life. (See Eusebius, book 5, chapter 7.) He also quotes the historian Miltiades, who refers to the teaching of one of the apostles that "the gift of prophecy should be in all the church until the coming of the Lord," which proves that this promise of the scriptures was still cherished.

The historian Mosheim states that the rapid spread of Christianity in the second century is largely ascribed "to the miracles wrought by Christians." (Part 1, chapter 1.) In the third century he also mentions "the curing of diseases and other miracles which very many Christians still performed" (part 1, chapter 1), and records several instances in the fourth century. While there were some miraculous gifts manifested in the fifth and sixth centuries, many counterfeits also arose through the designs of wicked men. The farther the church strayed from Christ the more rare became these precious gifts from him, which is significant of their holy nature.

These references have been confined more particularly to those gifts which are of a miraculous nature, but the promise of spiritual gifts is by no means confined to them. The gifts of divine wisdom, knowledge, faith, and discerning of spirits, included in the promise of the scriptures, are equally essential to the church. They are all needed today as surely as they were needed when the promise was given, and the followers of Christ are still authorized to desire them and to receive them for promoting the kingdom of God.

Fruitage of the Gospel Gifts

In all of the works of God we may see the wisdom of divine purpose, if we but seek his ways sincerely. Every page of nature's book is inscribed with the marvels of his design, and human experience itself unfolds to us the purpose of the Almighty will. Every gift of God is given to aid that glorious purpose, and he who employs each gift according to its intended use will eventually be crowned with the glory of celestial life. The gifts of the gospel are among the means by which God will aid us to attain that supreme estate, if we will but receive them worthily and apply them faithfully.

God delights to bestow these gifts upon us to the extent that they are beneficial. But it is our responsibility to see that every gift received shall bear such fruit as will commend us to him. Indeed, this is the badge of our discipleship, without which we can not abide in him or retain the assurance of his promises. Jesus emphasizes this truth by saying:

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John 15: 7, 8.

No one can abide in Christ who is not devoted to him, neither can the Savior's words abide in one who does not respond to the teaching of his words. Early in his ministry Jesus warned his disciples against the religion of those who "say, and do not."

The true test was simply but solemnly decreed in his admonition to them:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—*Matthew 7: 21.*

These and other scriptures clearly show that the gifts of the Spirit are designed to create in man a new life. His very salvation depends upon this, for Jesus declared that without it no man can "enter into the kingdom of God." The gifts of the Spirit will cause us to do the "works of the Spirit." Otherwise our profession is in vain, and the work of salvation can not be accomplished in our lives. There is no uncertainty of meaning in the warning of Paul: "If any man have not the Spirit of Christ, he is none of his." The effects of the Spirit in his life are indicated with equal plainness:

Walk as children of light; for the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord.—*Ephesians 5: 8-10.*

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.—*Galatians 5: 22-24.*

Testimony of the Restoration

During the past century particular attention has been drawn to the subject of the gifts of the gospel, from the fact that the rise of the Church of the Latter Day Saints was marked by many remarkable manifestations of the spiritual gifts. The gifts of healing, prophecy, tongues, the interpretation of tongues, discerning of spirits, revelation, words of wisdom, and other spiritual experiences were received by thousands who obeyed the gospel as taught by the ministers representing the new movement, often called the Restoration Movement.

It is claimed that the Restoration Movement was brought forth by divine direction. During the so-called Dark Ages many of the gospel teachings became obscured and lost to the religious world, and by the church appear to have ceased. Inspired men of *Bible* days had foretold the time when these precious teachings would be restored and would be accompanied by a restoration of the miraculous gifts which the followers of Christ received in New Testament days. In fulfillment of these promises of scripture the Latter Day Saints' Church arose with men divinely called and commissioned to preach the restored gospel to all the world.

In the light of the restored gospel many truths are now pointed out which had become lost through the conflicting teachings of many faiths. With the rise of this movement came the outpouring of the Holy Spirit in remarkable power, including the gifts of healing, prophecy, tongues, and other manifesta-

tions such as characterized the work of God in ancient times. By divine revelation the Lord directed the new movement, its form of organization, ordinances to be observed, and gospel teachings to be restored and taught to all men.

Confirmation of the Church

The new ministry thus called of God were sent out to preach the fullness of the gospel, with the promise that their righteous ministrations to the honest in heart would be confirmed by the gifts of the Holy Spirit as in times of old. Those who received the message were first organized as a church in 1830, and from that time onward the witness of God through the gifts of the Holy Spirit has testified to the divinity of his work.

From the beginning of the new movement the spiritual gifts have been experienced in the church, and are considered to be an essential and precious part of the Savior's message and plan for the blessing of those who believe in him. They are to be cherished reverently and in faith, not as spectacular allurements to impel belief, but as confirmations of his promise to those who believe. They also strengthen, encourage, and equip the faithful in their mission to the world. All who receive the gospel and live its requirements are entitled to the gift of the Holy Spirit as an abiding Comforter in their daily experience.

The promise of the confirming gifts of the Spirit is so clearly and so fully stated that no one with abiding faith in the scriptures will disparage it. Its importance is emphasized in the caution of Paul: "Now concerning spiritual gifts, brethren, I would not have you ignorant," and in his admonition to "covet earnestly the best gifts." Every true heart will respond in gratitude for the gracious words of Jesus:

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?—*Luke 11: 13.*

Reason and Faith Confirmed

Paul tells us that "God was manifest in the flesh." This manifestation reaches both the spiritual and physical needs of man, revealing the true values of life, and offering release from spiritual and physical bondage to those who obey him. The reality of this manifestation made it necessary that man should be able to understand its meaning, for otherwise it could not accomplish its purpose. The God-nature manifested in the flesh must be discernible, or it has not become manifest.

Divinity must be so manifested that it may be recognized by all men, and not simply by those who understand the subtle philosophies of the world, for

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Spokane, Washington

Spokane Saints held a branch business meeting October 28, and the installation services the evening of November 1. were very impressive. District President R. H. Porter installed Pastor Alma Andrews who was reelected for the coming year. Sister Ona Andrews represented the church and Sister Carlene Everoth represented an angel. Each had a tall lighted taper. Each of the new officers marched to the altar, accepted his charge, lit his small taper, and resumed his seat.

Elders G. E. Ward and James H. Sage were chosen as counselors to the pastor; Margaret Kenny, director of church school; H. E. Kinney, associate; adult supervisor, Sister Connie Silver; young people's director, Sister Goldie Sage; children's division, Sister Alice Kinne; musical director, Muriel Whiting; branch treasurer, Lloyd Whiting; branch clerk, Orpha Coleman; publicity agent, Millicent Kinney; librarian, Charles Ward; historian, Catherine Porter.

On Sunday, November 8, Apostle F. Henry Edwards gave two wonderful sermons and graphically presented the financial condition of the church.

Evangelist Richard Baldwin, ably assisted by Sister Baldwin, held a two-week series of meetings November 29 to December 10. These meetings were well attended and much enjoyed by the Saints.

Spokane district conference and institute was held December 11, 12, and 13. The class work conducted by F. Henry Edwards was beneficial and instructive. At the conference session new district officers were elected: President, A. C. Martin with Stanley Fout, Coeur d'Alene, Idaho, and G. E. Ward, Spokane, counselors; secretary, Muriel Whiting; assistant, Irene Bagley; treasurer and bishop's agent, L. E. Holmes, Coeur d'Alene; chorister, Clare Van Eaton, Yakima; director of Religious Education, Gladys Fout, Coeur d'Alene; auditing committee, W. W. Wood, Orpha Coleman and A. J. Weeks, of Spokane. Nine delegates to General Conference were chosen: F. H. Edwards, A. C. Martin, Richard Baldwin,

the scriptures inform us that the message is to "all people." Our reason is confirmed in the fact that God revealed himself in the most exalted truths that the human mind can conceive, but which concern the needs of this life as well as of the life to come. Human brotherhood and love are revealed as the perfect foundation of life here, and the gift of the Holy Spirit which guides into all truth connects this life with the perfect life beyond.

To make effective the divine ideal of human conduct, Jesus the Example was manifested to all men. He taught and practiced the healing virtues of the spirit, and also healed the body through which man must use his physical powers for good. God did not forget the needs of the physical man which he himself had created, and which he alone could supply. He manifested his divinity and love in the abundance of his spiritual and physical provisions for us, and thus confirms both our reason and our faith.

Alice Baldwin, Alvin Buckley, Peter Peterson, R. H. Porter, Margaret Kenny, and Lutie Davis.

The ordination of Glen Fordham and Walter Storey to the office of deacon was held at the close of the sacrament service.

The tiny son of Brother and Sister Lloyd Whiting was blessed by Richard Baldwin and A. C. Martin. He is called Raymond Duane.

The conference voted to hold a joint reunion in Seattle next August.

A junior choir of twenty members has been organized under the direction of Faye Walters. This choir, which assists at all sessions of church school, made happy the hearts of many shut-ins by singing carols on Christmas Eve.

A lovely and inspirational program was given by the divisions of church school on Christmas Eve, but a feeling of sadness prevailed due to the sudden and tragic death on December 22, of Sister Alice Kinne who had been a faithful and earnest worker in the children's division. For nineteen years she had been in charge of the primary division of Spokane Branch, and has left an enviable record. Her patience with and love for her fellowmen were outstanding. The profound sympathy of the branch is extended to her bereaved family.

Sister Orpha Coleman has been appointed to fill the position left vacant by Sister Kinne's death.

Death claimed another faithful sister October 8, when Sister Elsie Whiting was suddenly stricken with cerebral hemorrhage.

We pray that we may continue steadfast in unity and faith.

Y. K. T. Class Presents Good Record for the Year

During the first part of 1931, the officers of the Y. K. T. Church School Class took it upon themselves to make a special drive for new members. While they were interested in building up the class, their main object was to reach and help as many young people who were not then attending Sunday school as possible.

One of the first things to increase the interest in the class was the line of study taken up. They decided to study what they called a "Know Your Church" course, and rather than having a regular teacher for this course, have a special speaker for each Sunday. This course of study lacked in continuity of subject matter, but it permitted timely talks to the class by leaders of the church who brought valuable messages of information and inspiration. This was a big factor in maintaining class interest.

Another special feature was a membership contest. The class was divided into two sides. A certain number of points were given each Sunday for each member who was present, also for each visitor who was brought. At the end of a certain length of time, the side having the greatest number of points was entertained by the losing side. The interesting thing about this contest was the fact that after its close the class was able to keep up the interest gained.

For a period of about seven or eight months the class has had some special social affair each month. This has helped in building personal, friendly relations among class members. These social events have been self-supporting.

The Y. K. T. Class was the first organized class to have a booth at the Harvest Home Festival. This booth it had this year. The class was interested in having the booth for the help it would give, but its greatest desire is that next year and following years will find other classes definitely inter-

ested in helping at the Festival. The Y. K. T. Class intends to make it a regular part of its program.

On Sunday, October 25, President F. M. McDowell talked to the class, setting forth some of the special needs of the church today, especially along the financial line. A large number of the class was particularly interested in his talk, so they met with Brother McDowell one night during the following week to discuss the matter further. At that time it was suggested that the class have some special speakers to talk to them regarding tithing, offering, special sacrifices, the filing of inventories, etc.

The following two Sundays Elders T. A. Beck and C. B. Woodstock talked, and the class decided to put on a special drive to raise as much money as possible for the needs of the general church. A special letter was given to each member of the class urging him to do his part. On Sunday, November 22, Patriarch F. A. Smith talked to the class and gave some of his experiences in the church, both in his early life and later. This talk of Brother Smith's, although it was not along financial lines, did more to touch the hearts of the members of the class than any other talk they had, and caused them to want to give both financial and personal help in order that the church might meet its needs.

As the result of the special appeals made to the class during the months of November and December, they raised from the class the amount of \$728.03 in tithes, offerings, and surplus. In addition to the above amount it may be interesting to know that the Y. K. T. Class raised the amount of \$214.19 Christmas offering during the year of 1931, the quota being two hundred dollars.

Kirtland, Ohio

Pastor John L. Cooper, and Elder James E. Bishop, president of Kirtland District, visited in the district during the past month and found the members strong in the faith.

Kirtland's sacrament service for December was marked by a large gathering of the Saints at the Temple.

A young married women's group has been organized under the leadership of Sister Mabel Thomas and Sister Helen Williams, secretary and treasurer. Friendly visitors were chosen whose mission it is to invite others to attend. Meetings will be held every Tuesday at the homes of the members, and different subjects of discussion will be considered. A recent meeting was spent sewing small articles for the bazaar.

The Temple Branch, as we are locally known, held its annual bazaar and supper at the Auditorium Thursday evening, December 10. This year a play was given by members of the Dramatic Club. Workers are happy to report that almost everything offered for sale in the three booths was sold. The Blue Birds, a group of small girls under the mentorship of Sister Alma Curry, sold home-made candy and cakes. The Boy Scouts and Orioles had a booth together. The women's department combined with the younger women and sold many useful household articles.

On this occasion Kirtland Branch had its good-will supper in the interest of the general church. No charge was made, but the sums collected from the offering box, the sales from the bazaar, and the candy sale yielded more than sixty dollars. The women served a good supper.

The play given at this time by the dramatic club was "Christmas Party." Due to the illness of Brother John Collin, director of the club, Sister Anne Holgate took charge and was a competent substitute. She also directed the stage settings. Russell Barnes helped with the curtains and lights. About three hundred saw the performance.

Abul Hassen Gefari, of Teharran, Persia, a young Ohio State student, recently visited at the home of Mr. and Mrs. French Roberts. He has a wonderful camera and takes pictures wherever he goes. He took one of the Roberts family sitting by the fireplace about midnight.

Nola Roberts is attending Ohio State University at Columbus, this year, and her brother, Harley, is attending Ohio

University at Athens. Harley attended Graceland a few years ago.

Brother and Sister W. E. Householder were among the local singers when the Cleveland Messiah Chorus presented Handel's "Messiah" in the Music Hall of the Public Auditorium.

December 20 High Priest William Patterson delivered an excellent, faith-bearing message supporting the program of the church. In the morning Sister Adeleine Clough sang a solo, "The Gift," by Weatherby, assisted by Sister Agnes Martin. A duet on the same Sunday by Alice Smith and Ruth Davies, "Sleep, Holy Babe," was most pleasing.

A significant work of the young people's choir was the singing of "The Message of Peace," by Dressler, the tenor solo being by Elder George Neville. At the close of the church service a quartet composed of Brother and Sister D. Davies and son, William, and Sister Mabel Thomas, sang "All Hail the Power of Jesus Name."

The Christmas program of the Temple church school was presented at the schoolhouse December 24. The program began with a baby orchestra and continued through the different classes to the juniors. Christmas songs, exercises, recitations, drills, and two playlets were presented. Appropriate Christmas solos were also sung by some of the adult members, and at the close of the program boxes of candy were given to the children. Sister J. L. Cooper, the leader of this program, was its most ardent worker.

Brother and Sister Fred Ebeling recently celebrated their silver wedding anniversary. In the evening their children planned a surprise in which a number of neighbors and friends were invited to help them celebrate.

December 27 Kirtland Branch was fortunate in having present the president of our district, Elder James E. Bishop, and Elder A. E. Anderton, president of Southern Ohio District, and Missionary John R. Grice. Brothers Anderton and Grice delivered fine sermons which inspired the people. They sang a duet "Whispering Hope," arranged by Clyde Willard.

The infant son of Sister Rebecca Patterson was recently blessed at the Temple.

Columbus, Ohio

Second Branch, Rinehard and Twenty-second Streets

To start the drive for funds for the sacrifice period of December, the women's department gave a chicken supper December 3, the proceeds to be given to the offering fund. The fifty-five dollars collected made a good start. All departments contributed to the sacrifice offering as well as individuals, and the results were gratifying.

Attendance at the communion service for December was good, and many earnest and purposeful testimonies were given.

The women's department met December 10 in the social room of the church for its Christmas party. This was an evening meeting attended by forty members and two visitors. The "mystery girl" was revealed and gifts were exchanged.

The election of officers in the different departments left the working personnel that of last year. R. E. Madden is pastor of the branch, Sister A. H. Nieman, leader of women, and Carl E. Turvey, superintendent of Sunday school.

The Sunday school Christmas entertainment was given the evening of December 23 to the largest crowd in the history of the branch. Recitations, songs, dialogues, and plays were good.

Four attended the Sunday school in 1931 without missing a session, Eilogene Wemlinger, Edna Jackson, Elizabeth Wemlinger, and Vassie Sheets.

Speakers for December were A. H. Nieman, G. H. Kirken-dall, A. E. Anderton, Jacob Halb, J. E. Matthews, R. E. Madden, and Doctor W. B. Reeves.

Dow City, Iowa

The annual business meeting was held in our church basement December 29 at 7.45 p. m. Because the branch is under district supervision, Elder Gerald Gunsolley, of Logan, president of Northwestern Iowa District, was in charge of the service. After a thorough explanation had been made of the new plan of Religious Education, the plan was adopted by the branch. At the recommendation of Brother Gunsolley, the group chose Mrs. Bessie Pearsall superintendent of the church school, and the following supervisors were appointed: Adult division, Nettie Smith; young people's division, Miss Zeta Clothier; children's division, Mrs. Malinda Baber. Brother Fred Baber will continue as pastor until further notice.

A vote of thanks was given Sister Nettie Smith for her efficient services of the past two years as financial clerk. Another work is now hers, and M. A. Pearsall will have charge of the branch finances.

By the efforts of the group, our basement debt has been reduced to one hundred and ten dollars. The project was started last February, and we appreciate the basement room more and more as time goes on.

After thirteen years of service, Mrs. Bessie Pearsall was released from the office of branch clerk. Mrs. La June Griffin was chosen to act in that office.

The Christmas program, given on Christmas Eve, consisted of three playlets in which practically all of the church school children participated: "*Santa Visits the Orphanage*," "*Christmas at Mother's*," and "*The Story Beautiful*."

Brother W. C. Rolls passed to his reward December 7 after an illness of nearly a year. Brother Fred Fry, of Woodbine, conducted the funeral services being assisted by the Reverend Lucius Smith of the Methodist Church. Sister Rolls has the sympathy of numerous friends. They lost their only daughter, Ruby, some years ago.

Calumet, Oklahoma

Officers for the new year began their work the first Sunday of January. We expect these officers to cooperate and bring about the progress which has marked the service of the officers in years gone by, and all of us hope to make 1932 the best year so far in the history of the branch.

Calumet Branch has been fortunate in the last few days in having here Elder E. B. Hull, of Nebraska. He has brought much encouragement to the Saints. Because of illness, he was not able to be with us January 3 during the morning and afternoon services. About four o'clock in the afternoon the young people serenaded him in his room with the hymn "*My Times Are in Thy Hands*." He was present at the evening service and gave a short talk which consisted for the most part of encouragement to the young people.

Several years ago this branch organized a Religio. There was only a handful of members and friends, but we met regularly and took up the study of the *Book of Mormon*. We struggled along for some time, but because our scattered few kept dwindling, were compelled to dispense with the organization for a season. Later, we reorganized and now the class has grown to a large, enthusiastic group. Herald Crownover is the director.

During the fall this class was divided into two groups and held a contest on the six principles of the gospel. Now we are again taking up the study of the *Book of Mormon*. Good attendance and an enjoyable time mark the monthly socials of our organization. Every year we have a Christmas party, and it has become the custom to draw names and purchase inexpensive gifts to be delivered by Santa Claus during the evening.

This year the young people sent to the Bishop the money usually used for the purchase of the gifts. We made the gifts which were exchanged. There were miniature overalls with red bandanas in the pockets, rag dolls, a handkerchief

made and embroidered by a boy, rolling pins, balls and bats, and other articles too numerous to mention. In this way we received much more enjoyment than we have before experienced, and we hope some one was greatly helped by our gift of money.

The young people of this group have happy times but they are not neglecting the serious aspects of our program. A choir has been organized, and hopes to make the music department of the branch an outstanding feature.

We have high hopes for 1932 and through earnest efforts and prayers we expect to make the year memorable.

New Philadelphia, Ohio

The annual business meeting of the branch was held Tuesday evening, December 8. Pastor John D. Carlisle was sustained for his fourth year, and the following officers were reelected: Branch secretary, Minnie Cramer; bishop's agent, Marie Graff; publicity agent, Edna Howells; pianist, Grace Robson; chairman of flower committee, Laura Warner; chorister, Samuel Mansell. Paul Watkins was elected Sunday school superintendent, James Carlisle, librarian, and Elder William L. Goudy was elected young people's superintendent. It was unanimously voted to continue the unified plan of service which has proved a decided success in the past year. Ada Stein was reelected president of the women's department, and chose as her associate officers: Hazel Thomas to be in charge of social activities; Anna Cramer in charge of study work; Veneta Warner, pianist, and Sister Howells, secretary and treasurer.

At the morning church hour, December 20, the primary department of the Sunday school presented a Christmas program, and was given the usual treat. At the evening service, a capacity audience enjoyed the cantata, "*Tinsel and Gold*," given by the junior and intermediate classes, assisted by the choir. Sisters Nettie Bigler and Anna Cramer and Brother Mansell are to be commended for the success of the evening's performance which disclosed unusual talent.

Members of the above classes enjoyed a New Year's Eve party at the church on Thursday evening. A short program was arranged which included a talk by the young people's superintendent, after which they adjourned to the basement where they enjoyed contests and games. A midnight lunch was served. We are hoping to hear more of this new department in the future.

Brother and Sister Lewis Bigler have returned from a three-week visit with relatives at Independence. They report an excellent trip.

Elders John L. Cooper and James E. Bishop were visitors here December 1. Both were speakers at the evening meeting.

It is expected that Brother Gomer Griffiths will hold meetings here during the latter part of this month.

Sacrament service January 3, was largely attended, and the Sunday school attendance was one hundred thirty-three.

As we stand at the beginning of a new year, we are humbly grateful for the blessings of the past year and in spite of lack of funds and employment, we consider this our banner year in growth and spiritual grace.

Bloomsburg, Pennsylvania

January 5.—The year 1931 is now history. The year before us is filled with golden opportunities, and I trust that we may take advantage of them as they come to each of us. As we look back over the year just passed, we feel very thankful to the heavenly Father for his goodness to us, and wish to place our faith and confidence in him for the future.

Since our last letter to the *Herald* two more have been added to our number. Sister Charles Nevil was baptized by Pastor Walter Lewis, and Sister Nellie Bradth was baptized by G. W. Robley, the district patriarch. Eight people have been reached during the year, making a total of eighteen

new members in less than two years. The Saints are much encouraged in the Lord's work at this place. The branch is in a fine spiritual condition and the new members are earnest in the work, and desire to help in every way in the advancement of the church.

A supper in the church basement December 12, was sponsored by the women's organization and a sum of twenty-five dollars was turned over to the Bishop. Others were made happy by these workers during the Christmas holidays. They are doing a good work although they meet but once each month. With their help we have been able to place a new lighting system in the church, the work being done by Brother Fritz, an electrician.

A fine spirit of unity marked the annual business meeting December 14. Brother W. Lewis was again chosen president of the branch, and we are happy to say that he is sustained by a fine priesthood, each working in his own office.

December 19 the Christmas play, "*The Other Wise Man*," was given with fine success. This play was requested for this year.

The local congregation responded nobly during the two months of sacrifice, paying tithes and giving offerings. Though employment conditions here are very unfavorable, some having no work at all, the members did all they could to help the church. They are anxious to obey the temporal law.

Prayer services are held in the homes of the Saints and those who are interested in the church. They have been of a spiritually elevating character, and the priesthood have been blessed in their efforts to proclaim the truth.

The Sunday school is growing under the charge of H. A. Cunn, and we also have a mission Sunday school twelve miles from here with a membership of fifteen.

Bloomsburg is fortunate in having Patriarch G. W. Robley as a frequent visitor. He has been a blessing to this branch and has helped build up the work. He preaches in the homes of our neighbors and they are blessed spiritually and temporally. Some are now interested in the gospel and we look forward to their obeying the truth.

Nowata, Oklahoma

January 5.—Nowata Branch has just finished a prosperous year, under the leadership of Branch President O. A. Duncan. Several have been baptized, the Saints greatly strengthened, and some nonmembers have become interested in the restored gospel.

Elder Lee Quick held a series of meetings in June, baptizing five. We enjoy Brother Quick's visits, and look to him as our spiritual father. He started the latter-day work here. In August, Elder Roscoe E. Davey, of Chicago, held three weeks of meetings, baptizing three and leaving several others near the kingdom. This was the outstanding series held in Nowata for several years; the church was well filled each night and much interest was manifested. The Saints were inspired and built up as never before as they listened to Brother Davey's soul-stirring sermons, which impressed the fact that the gospel of our Lord and Master should be so completely rooted in the recesses of our hearts that it would shine out to the world to the glory of God.

In December Elder G. J. Harding, of Council Bluffs, Iowa, who was visiting his son Lloyd, of Bartlesville, held a week of meetings. These were inspiring to all especially to those near the kingdom, helping them to more fully realize the truthfulness of the gospel.

God's spirit has been felt in the Sunday school to the extent that one little girl wept to be baptized. We have also been blessed in the *Book of Mormon* study to the convincing of nonmembers in the class of the divinity of the Nephite record.

The December sacrament service was a spiritual feast. The gift of prophecy was manifest in the meeting, which caused our hearts to give thanksgiving and praise to our

heavenly Father for his wonderful love. Truly the Lord has given ear to our fastings and prayers, that this branch may be awakened and become spiritually alive. May we ever be kept humble and faithful, that a great work may yet be done in Nowata.

At the branch business meeting, Elder O. A. Duncan was sustained branch president, also Mrs. W. T. Hayworth as secretary and treasurer. Elder A. J. Bly and Lloyd Harding were elected as counselors to the branch president. W. T. Hayworth was chosen to serve as Sunday school superintendent with Doyle Reich as assistant. Mrs. Lloyd Harding is chorister for the branch, and Mrs. Pearl Chambers for the Sunday school. Mrs. Loraine Couch is pianist for Sunday school. Mrs. A. N. Lumm was chosen publicity agent; Mrs. Charles Groover president of the women's department; Mrs. Pearl Chambers, sponsor for young people. After the officers were elected, Elder Harding gave a fine talk on the responsibilities and duties of the branch officers.

San Bernardino, California

The church school, under the supervision of Sister Ella Harris, has been showing splendid improvement in attendance and class work. Our school has an average attendance of about ninety-five, and every effort is being made for a bigger and better school in 1932.

Sacrament service December 6, was in charge of Pastor W. A. Teagarden, assisted by Brother John Scannell, Brother Logeman, Brother Draper, and Brother Ferguson. This service was well attended and a good spirit was enjoyed.

During the young people's meeting at six thirty in the evening on this particular Sunday, only the junior classes took up regular work. The other classes assembled in the main auditorium for a talk by the pastor on the new plan of Religious Education. It is to be decided by the branch at the next regular business meeting whether they should adopt this new plan in full in 1932.

The sermon at 7.30 p. m. was by John Scannell, who took for his subject "*Why We Keep Sunday as the Sabbath*." Brother Scannell used a chart of the Egyptian calendar to illustrate his sermon.

Cabinet meeting was held at the church in charge of the pastor December 7. This cabinet meeting is held the first Monday in each month and is attended by all members of the priesthood, officers, and teachers of all departments in the branch. Here a good many questions and outlines of the work are discussed before being presented to the branch.

The dramatic class meets every Tuesday night under the direction of Sister Leola Nice. This department is showing improvement. They have organized and are known as the "Gleed Players."

The Orchestra is meeting every Friday night under the leadership of Sister Jessie Nichols.

Owing to the Dramatic Class's meeting on Tuesday night, the Temple Builder Girls, under the supervision of Sister Hattie Tait, are meeting only twice a month, on Monday nights.

On December 13 the church school was held as usual at nine thirty, followed by the sermon at eleven by Doctor A. W. Teel, of Los Angeles, the church physician. The fifth chapter of James was his scripture lesson. The sermon in the evening was by Brother F. J. Lacey, pastor of the branch at Ontario, California.

The Young People's department meets every Sunday evening at six thirty under the leadership of Dorothy Elkins.

Church school December 20, had an attendance of one hundred three. At the eleven o'clock hour, the choir under the direction of Frank Anthony, gave its Christmas cantata, "*The Music of Bethlehem*," which was well rendered. The work of the choir under Brother Anthony's direction is progressing.

At 6.45 in the evening, the dramatic class, or the "Gleed Players," gave the Christmas play, "*Joshua's Gift*." This

was well presented, and shows the wonderful assistance Sister Nice has been to our branch in the dramatic work. At 7.30 p. m. the Christmas sermon was given by Pastor W. A. Teagarden.

Wednesday, December 23, was children's night. This Christmas program was rendered by the children of the kindergarten, primary and junior classes of the church school. Then followed a Christmas treat for the children. The junior auditorium was beautifully decorated to represent a snow scene around the Christmas tree with its colored lights.

Church school was held as usual at 9.30 a. m. December 27, followed by the eleven o'clock sermon by Brother George Wixom. Brother Wixom has been on a mission to Texas and is spending the holidays with his family in San Bernardino.

At 6.30 p. m. the junior choir, under the direction of Sister Anna Bronson, gave its Christmas cantata. This choir of sixteen children is also showing splendid improvement, and will be a good help to our services. The evening sermon was by our pastor, who read the fifteenth chapter of Saint John.

Thursday evening, December 31, a New Year's Eve party was held in the junior auditorium. This was a party where the entire branch, old and young, were invited. Several musical numbers and stunts were enjoyed after which refreshments were served. Then the crowd assembled into the main auditorium where a prayer service was held until midnight, or the ushering in of the new year.

Independence

In accordance with the provision of the last quarterly conference in Zion, which convened Monday, January 4, we here print the names of the fifty-nine delegates elected to represent Independence at the General Conference in April: Harry G. Barto, Herbert L. Barto, T. A. Beck, Mrs. T. A. Beck, J. A. Becker, R. S. Budd, Mrs. R. S. Budd, A. Carmichael, Mrs. A. Carmichael, Nat Carmichael, Walter Chapman, J. E. Cleveland, J. F. Curtis, Mrs. Mollie Davis, G. L. DeLapp, Mrs. G. L. DeLapp, A. K. Dillee, G. W. Eastwood, F. Henry Edwards, Mrs. F. Henry Edwards, Clyde F. Ellis, J. A. Gillen, E. J. Gleazer, U. W. Greene, Paul M. Hanson, Amos T. Higdon, Mrs. E. L. Kelley, Stanley Kelley, C. C. Koehler, Mrs. C. C. Koehler, Leonard Lea, J. R. Lentell, Mrs. J. R. Lentell, G. G. Lewis, Mrs. G. G. Lewis, Floyd M. McDowell, Mrs. Floyd M. McDowell, W. A. McDowell, D. S. McNamara, Frank Minton, H. V. Minton, Leta Moriarty, Orlando Nace, Carroll Olson, A. B. Phillips, Mrs. A. B. Phillips, Walter Self, John F. Sheehy, P. A. Sherman, Mark Siegfried, Elbert A. Smith, Mrs. Elbert A. Smith, F. A. Smith, F. M. Smith, H. O. Smith, Samuel C. Smith, Henry Stahl, Ammon White, and C. B. Woodstock.

The hotly contested games of the Latter Day Saint Basketball League have claimed the interest and loyal support of a large number of Kansas City and Independence ball fans. This league includes three teams from Kansas City churches, Central, Chelsea, and Gladstone, and three from Independence, the Criterion Class of the Stone Church, Liberty Street, and Walnut Park. Games are played each Monday night at the Woodland School gymnasium, Kansas City. The half way mark of the league's activities has been reached and the standing, including the games of January 11, is as follows:

	W	L
Liberty Street	4	1
Central	4	1
Chelsea	4	1
Gladstone	2	3
Walnut Park	1	4
Criterion	0	5

Last Thursday night marked the opening of the basketball season for the Auditorium Basketball League. Six teams of Independence boys, from sixteen to twenty years of age, have entered. Games will be played each Thursday night

at seven, eight, and nine o'clock. The teams of the league represent practically every branch of the church in the city, and as a consequence, a representative crowd of supporters is expected to witness the games.

The young people's council of Independence met Sunday afternoon to consider plans for the launching of a file-your-inventory campaign among the younger church members. General Conference plans for the young people were discussed, and plans for the play contest of Independence were made more complete.

Stone Church

"Where Are We Going?" was the theme of Bishop L. F. P. Curry, the Sunday morning speaker. "The church in its original state had four purposes," he said; "First, to restore the authority of the priesthood; second, to restore the ordinances and everlasting covenant of God; third, to evangelize the world, and fourth, to gather the people of God into a Zionic society." It is his belief that the first two purposes have been achieved but that the last two remain largely in the future—they are for us to do. Each generation has had its task. In 1830, chosen workers achieved the Restoration; in 1860, the Reorganization. The task of the present generation is the Redemption.

"Gloria in Excelsis" and "O Love Divine," two anthems, were sung by the Stone Church Choir. A male quartet composed of Roderick May, Duane Swalley, Robert Crawford, and Edward Cronenbold, sang a pleasing number. Elder H. G. Barto presided over the service, assisted by Bishop G. Leslie DeLapp.

This was Financial Sunday in Independence. The second Sunday in each month is set aside as a day on which the Saints are asked to give special thought to church finances.

Elder G. G. Lewis interested a congregation of about two hundred and fifty junior and intermediate boys and girls Sunday morning, with an illustrated lecture on Australia. This lecture was given in the lower auditorium of the church at eleven o'clock. The junior pastor, Elder Will Bolinger, and the superintendent, Mrs. Ray Moler, regularly have charge of these eleven o'clock junior services. On this Sunday Miss Ina Hattey directed the music and Mrs. J. R. Lentell played the piano.

"The church and the world are not in need of light," declared Apostle R. S. Budd in his Sunday evening sermon, "but of sight. Our problem is that of training our eyes that we may see the Almighty God." "Except a man be born again, he can not see—" was the text used by Brother Budd, who stressed the need of faith and true repentance which determine the effectiveness of the light we have.

A spirited song service preceded the sermon, G. G. Lewis directing, Earl Audet at the organ. Elder Ephraim Brown assisted Brother Lewis in charge of the service.

The Stone Church Ladies Aid Society is glad to be able to report its work for the year, 1931: Met fifty-one times, quilted fifteen big quilts and four baby quilts, tied one comfort. By the work of their needles these women earned, during the twelve months, almost one hundred and forty dollars. Mrs. William Pooler is president of the society; vice president, Mrs. Margaret Craig; secretary, Miss Ida May Brown, and treasurer, Mrs. J. F. Weston.

About thirty girls of the class taught by Mrs. Pearl W. Moriarty, and some singers picked from other classes of the junior young people's department of the church school, spent two hours Sunday afternoon singing to the inmates of the County Home. Five men of the congregation kindly offered their cars to convey the girls to the home, and accompanied the singers from ward to ward. This afternoon of giving cheer to the aged and unfortunate will long be remembered by the girls whose class motto is: "Inasmuch as you have done unto the least of these . . . ye have done unto me."

Second Church

Officers for the coming year have been appointed since our last report. Elder A. K. Dillee, who has worked tirelessly for the good of the branch, was again placed in charge.

Other officers are: William Inman, assistant pastor and bishop's agent; Delbert Whiting, custodian; Charles Binger, janitor.

Roy Settles was appointed director of the church school. Mrs. Golsie Wisemore is in charge of the adult department of the school; Mrs. Grace Nave, of the intermediate and junior departments; Mrs. Katherine Inman of the primary department, with Mrs. Agnes Edmonds and Miss Lillie Hansen assistants. Miss Carmen Guthrie is secretary with Miss Faye Hulse assistant.

The general condition of Second Church is quite satisfactory. The sacrifice offering for the month of December far exceeded expectations.

The activities of the young people deserve special mention. They have weekly prayer meetings which heretofore have been held at the home of Brother and Sister Roy Settles. This week, however, the meeting is at the home of Brother and Sister A. K. Dillee. Attendance and interest in these meetings is an inspiration to older persons.

The young people meet for class work each Sunday evening at six thirty at the church. There are two classes in dramatics. One, a senior class, is taught by Lora Weir. The younger class is in charge of Roy Settles. A class for the study of *Doctrine and Covenants* is under the direction of Mrs. Charles Koehler.

The Christmas entertainment was given by the young people and was held the Sunday evening preceding Christmas. The entire program was excellent. A special feature was a play which was appropriate to the occasion. The final number was a candle light service, with the choir singing Christmas carols.

Miss Ethel Carbaugh has been appointed a member of the young people's council.

Sister Viola Totty, a faithful worker in the primary department of the school, has been quite ill at her home and at present is but slightly improved.

The funeral of Sister Mary Dutton, who died at her home on West South Avenue, was held in the church last Saturday at 2.30 p. m.

Bishop A. B. Phillips was the speaker Sunday morning and Brother Woodstock occupied the stand in the evening.

Walnut Park Church

The sacrament service January 3, was in charge of Pastor Samuel C. Smith. Previous to the passing of the emblems Randall James, son of Apostle Clyde F. and Sister Dana Ellis, was blessed by James W. Davis and C. K. Greene.

At the evening service Elder G. G. Lewis spoke of the early church at Kirtland, designating that time as being the period of consolidation. He gave a vivid description of the Temple. One of the things which favorably impressed him during his visit at that place was the decorum of the congregation. No whispering or confusion is permitted within the assembly room. Here is found reverence for the house of God.

The historical drama, "*The Church at Kirtland*," was then presented by actors of this congregation. Eighteen members of the priesthood, conducted by Irwin Moorman, sang three numbers which were especially appropriate for the program.

The choir, directed by Sister Minnie Dobson, sang the anthem, "*The King of Love My Shepherd Is*," at eleven o'clock last Sunday morning, Carlotta Norman taking the solo. Drexel Mollison, our talented young musician, played the piano.

In his sermon Pastor Samuel C. Smith made a strong appeal to the Saints to examine themselves to ascertain what there is in their lives which is hindering them from living close to God. His advice was to "get right with God and to cease to find fault with others." During this service Stanley and May Price, of Kansas City, presented their son, Stanley Hale jr., for a blessing. This was given by William T. Gard and J. T. Phillips.

Brother and Sister Benjamin Bean have been chosen to

take charge of the junior church work during the coming year.

Bishop A. B. Phillips, on Sunday evening, spoke on the subject of Zion being the hope of the ages. This was followed by the historical "*Conversation*" on the same subject.

Liberty Street Church

The past few weeks have been busy weeks for Liberty Street congregation. Attendance and devotion is on the increase at practically all the services and other activities of the branch. The spirit of willingness and unity is in evidence among the workers, and the new year promises to be one of unusual growth in numbers and spirituality.

The annual election of officers and appointment of assistants resulted as follows: Pastor, John R. Lentell; superintendent of church school, Harry W. Blake; first assistant and superintendent of junior-intermediate department, John Zion; superintendent of senior young people and adult department, C. A. Mills; superintendent of beginner-primary department, Mrs. Harland McConnell; song-leader for primary department, Dorothy Peek; in charge of pre-school class, Mrs. Mack Curtis; general school secretary, Miss Marie Hobbs; secretary junior-intermediates, Frances Grenawalt; secretary of beginner-primary department, Mary Ethel Cool; bishop's agent, W. C. Patrick; custodian, John Zion; musical director, Fred Friend; director of adult orchestra, Alfred Waters; supervisor of women, Mrs. C. L. Latta; in charge of young people's activities and recreation, Cecil Walker, Miss Mabel Tignor, and Elbert Mock. Mrs. Elbert Mock was re-appointed captain of the Girl Scouts.

The average attendance of the church school for the last year was slightly over two hundred, and two hundred and forty-seven were present the second Sunday of the new year. With the Spirit of the Master and twenty-five consecrated teachers in our midst, we bend our efforts toward the goal of Christianized souls.

The church was almost completely filled for the sacrament service of the month. Apostle E. J. Gleazer and wife attended the service, and he made a helpful talk.

Pastor Lentell preached a forceful sermon on the financial duties of the membership on Financial Sunday. He made it plain that nonmembers are entitled to the blessings of the Lord if they obey his laws, not forgetting his law of tithing. In the evening Elder Calvin Rich preached on the subject of laws and the wisdom of obedience to them.

The young people from Enoch Hill Church gave a fine program at the six o'clock service of the young people. About one hundred and fifty were present.

Spring Branch Church

The installation of branch officers was held Sunday evening at eight o'clock, January 3. The following officers were installed: J. E. Cleveland began his third year as pastor; Robert Fish, assistant pastor; Maurice Jacobson, bishop's agent and custodian; music director, Mrs. Nelson. Brother Cleveland gave a short talk presenting his hopes and desires for the new year, and each new officer made a brief talk on his work for the year.

The church school and other officers are: Al Tankard succeeds himself as the superintendent of the school; assistant superintendent, J. S. Andes; secretary, Mrs. Tankard; chorister and dramatic leader, Irene Roberts; recreational leader, leader of the young people's department, and junior pastor, Kenneth Davis; superintendent of adults and supervisor of the women's department, Mrs. Robert Fish; superintendent of cradle department, Ethel Peer; superintendent of juniors, Mrs. Dixon; superintendent of primary department, Mrs. Jessie Smith.

The branch mourns the passing of Mrs. W. F. Resch, who died at her home Wednesday morning following a long illness. She was a faithful worker and will be sorely missed by members of the branch. The funeral was held at the Stone Church last Friday at ten o'clock. Bishop C. J. Hunt

was in charge assisted by Elder J. W. A. Bailey. Interment was in Lexington, Missouri.

On Sunday, January 10, Elder Cleveland talked on "Our Financial Duty to the Church."

Elder T. A. Beck was the speaker in the evening, giving a splendid talk on "Serving the Lord in 1932."

Enoch Hill Church

There was good attendance at the church school Sunday morning, C. E. Beal in charge. The elephant contest is nearing an end. One side has only eight more patches before its elephant is covered, and the other side is not far behind. It is hard to speculate which team will win.

Pastor Herbert L. Barto occupied the morning preaching hour Sunday, discussing the theme, "Tithing." "Tithing is a debt we owe," he said. "It is not an offering. Offerings are given, but we pay tithing." He also said that having paid the one tenth does not relieve us of all responsibility in regard to the nine tenths—we are still stewards over that and are held accountable as to the use or abuse of it.

Sunday afternoon the officers and teachers of the church school held a profitable meeting. Many problems were discussed. Mrs. Effie Mae Winegar gave an instructive talk on church school management.

Elder O. W. Okerlind filled the evening preaching hour, his subject being "A Living Faith." He read as scripture lesson Matthew 7: 13-29. "If there is one thing we need more than any other," he declared, "to carry us through the trying year ahead, it is a living faith."

Kansas City Stake

Grandview Church

On last Sunday the Saints were favored with an inspiring sermon in the morning from Elder J. W. A. Bailey, of Independence. His subject was "Zion—the Government of God Among Men." He said that Zion would be a reality when God's people know the truth, because it will make us free from all error. In the evening Brother Bailey used stereopticon slides to illustrate his lecture on the symbolism of the gospel of Christ. He called attention to many symbols of Christ—the Lamb of God, the Lion of the tribe of Judah, the Lily of the valley, the bright and morning Star, the Rose of Sharon. He presented interesting facts about Solomon's temple—its geometrical features and other factors which made it the most wonderful building in the world; its monetary cost; its occupancy of but thirty-three years, and finally its total destruction after the passing of the Savior from this earth.

Argentine Church

Elder Levi Gamet was the morning speaker, and Elder J. E. Vanderwood occupied the sacred desk at seven forty-five.

Several have lately been seriously ill. Brother Charles Bragg and Sister Pauline Fox have returned from the Independence Sanitarium, where both underwent appendicitis operations which were successfully performed by the staff of that splendid institution.

The father of Sister Henry Gunion recently passed away at Chicago. Sister Gunion went to Chicago for the funeral, but before she returned, Joseph Gunion who lived in Kentucky, a brother of Henry Gunion, was called to the other shore by death. This family has experienced much loss and sorrow in the past year. Last spring Brother and Sister Gunion's son, Ray, passed away.

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Church Programs Over K M B C

Devotional service at 6.30 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.

Sunday, 7.30 a. m. Bible Study by U. W. Greene.

Sunday, 4.30 p. m. Vesper service. U. W. Greene, speaker.

Sunday 10 p. m. Doctrine Hour. A. B. Phillips, speaker.

Holden Stake

Post Oak

The two weeks' meeting held by J. Charles May, closed December 20. The wonderful sermons were enjoyed by Saints and nonmembers. Brother May, like Paul, did not shun to declare to his hearers all the counsel of God. The special music each evening by Brother May, was enjoyed. We had fair crowds considering the weather.

The women's department has been meeting with Sister Mary Barron to spend the day quilting.

Frank Martin, little son of Brother and Sister Henry Savage, was blessed December 13, by J. Charles May and James Duffey.

Sister William Hutchinson, who was injured recently, was able to be at church Sunday, and teach her class of little folks.

Sister June Shedd, who attends college at Warrensburg, Missouri, spent the holidays with home folks.

Blue Springs

The first Sunday of December the sacrament service was very well attended. In the evening Brother R. J. Stark preached. His subject was "Desire," and the text, "There is a way that seemeth right unto man, but the ends thereof are the ways of death."

On the second Sunday, Brother O. W. Sarratt preached in the morning on faith. He made the twenty-third Psalm very clear. In the evening Brother A. Campbell talked. There were slides on the "Life of Christ," and he commented on these, bringing out the point of Peace.

On the third Sunday, we had a Christmas program by the primaries and juniors, in charge of Sister Roy Martin, assisted by Sister O. H. Halfhill, and Brother G. Phillips, in charge of the junior department. It was a good program.

In the evening Brother G. Phillips preached, his text being, "For unto us is born this day, in the city of David a Savior who is Christ the Lord."

On December 18 the young people, in charge of their leader, Brother C. Joice, went to the home of Brother and Sister R. J. Stark, and had a charivari on Robert and Ethel Stark, junior. They were presented with gifts and had a fine time.

On the fourth Sunday of the month Brother D. Spease preached, his text being, "What God sendeth forth shall not return unto him void." In the evening Brother Edward Oglevie stressed the fact that we should take the church in our business affairs, and show forth the gospel in all our dealings.

On the last day of the old year the young folks under the leadership of Brother C. Joice, held a watch party at the hall. They report a very joyous time.

This branch is small but we are proud of the attendance at the Wednesday evening prayer services.

Bates City

The marriage of Miss Esther McCollum, daughter of Mr. and Mrs. A. McCollum, to Alma C. Davis, son of Mr. and Mrs. J. H. Davis, Oak Grove, Missouri, took place at the home of Mr. and Mrs. Harold W. Hattey, Bates City, Missouri, last Friday. The double ring ceremony was performed by Elder Harold W. Hattey, pastor of Bates City Branch, beneath an arch of blue and white. Miss Betty Lou Hattey sang "Love's Old Sweet Song" and Mrs. Harold W. Hattey sang "I Love You Truly," Mrs. Don Cox playing the accompaniments and the wedding march. Miss Meta Butler of Blue Springs attended the bride and Frank Stevens of Bunceton, Missouri, acted as best man. Jean Marian Hattey was the flower girl. A reception followed the ceremony. Mr. and Mrs. Davis are at home with Mr. and Mrs. Hattey in Bates City.

Graceland News

The Ship Graceland

On the morning of January 6, a notice of the first fellowship service for 1932 was posted on the bulletin board in the Ad Building. Boys and girls coming and going stopped to look at the attractive poster upon which was mounted a ship. Beneath the ship three questions were penned. "To what ports are you sailing?" "Who are your mates?" "By what compass are you guided?"

The little poster was effective, and that evening many thoughtful-eyed students quietly gathered in the chapel to determine their course for the new year. As Roy Chevillie introduced the theme he renewed the questions given on the poster, and mentioned some of the ports he wished to make, the type of people he wished for mates, and something of the compass by which he would be guided. The students followed, naming their hopes for the year. Most of them expressed the desire to make some port in "Church Service," this year. The thought of having mates who are equally desirous of reaching these same ports was joyously expressed by others. All recognized that we sometimes drift below our objective point and must later redouble our efforts in Life's Stream in order to reach the desired goal. The teachings of our parents, of our teachers, and of our church leaders were named as points on the compass by which we should be guided. Many expressed the desire to follow the course set for us by the Great Captain, without trying to sail east when he wishes us to sail west.

A feeling that we were mates, sailing to the same Ideal Port, under the guidance of the Master Pilot prevailed in the chapel as the meeting was closed by singing "*Jesus, Savior, Pilot Me.*" The Graceland Ship is launched for 1932.

DORIS GAMET.

Apostle J. F. Garver Lectures

On Wednesday morning, January 6, Apostle Garver delivered the first of a series of three lectures in the chapel, taking as his subject "*Character*" and dividing it into three phases, "*Why?*" "*What?*" and "*How?*"

Speaking on "*Why Character?*" he began with the statement that a nation's destiny is in its character, and cited as an illustration, the biblical account of the lifting of the Midianite oppression by the efforts of Gideon and his three hundred picked men. A man's destiny is also in his character; as the man is so are his institutions, for no institution can be higher than its founder. Character is for ever growing; its course may be altered but can not be stayed; it grows apace with the things it feeds upon. Stressing the fact that as we do today, so we tend to do tomorrow, the speaker recalled incidents, at once amusing and tragic, of those whom he had known in his Graceland school days who had refused to rely upon their own efforts and stand upon their own feet. Looking at the failures that these people had made of their lives, one might be at a loss for an explanation unless he had known them in their school days, for the tactics that enabled them to "get by" their professors sometimes would not enable them to "get by" in life when thrown upon their own resources. In conclusion, Brother Garver asked a number of thought-provoking questions: "Are you dominating or dominated?" "Do you get by your professors or by yourself?" "Do you choose your pastimes, or do they choose you?" "Do you choose your associates or are you chosen?" "What are you doing?" "Where are you going?" Graceland College is justified only by the contribution that it can make to the building of desirable characters in the youth of the church. Character! Why? Because he who is without character is poor despite everything else that he may possess, but he who has character, and little or nothing else, possesses untold wealth.

Summing up the "*What of Character?*" lecture, Brother Garver said that education is, "the normal unfoldment of what has been infolded," that character is the developed, stabilized, discriminating will, the ability to stand on one's

own feet in a world of daily toil, trial and temptation. It is more than goodness. It is the power to be good and stay good. It calls for persistence in following a carefully chosen path and fidelity to some worthy cause. And the basis of it lies in honest thinking, something that demands the highest type of courage. Personal reactions are the index to character, for it is not what life does to us that counts, but our reactions to those incidents. Something new and striking was the reading of Saint Paul's master essay on love with the word "character" used synonymously. "Character," he concluded, "is the 'summum bonum' of human and divine endeavor."

Opening his lecture on "*Character; How?*" on Friday morning, Apostle Garver re-emphasized the statement that character is the determiner of destiny. Character is builded and every one builds his own; no other can do it for him. We are not required to imitate others in that building. In character building we must build from what we are to what we ought to be, and this character takes form only under the hot hammer-beats of life's experiences. Character is nowhere so well revealed as under adversity. This is evidenced by the life of the Nazarene who turned his cross into a flaming symbol to lead mankind.

Character demands intelligent will; some have too few wills, others have too many and are constantly turned about by the varying winds of experience. Will must be strengthened and moulded in conformity with the will of God. Character comes, therefore, by personal endeavor rightly directed. It is a matter of growth by the process of trial and error. Character becomes a mother of selection. We may take the small evils and nurture them until they grow powerful and terrible, or we may take the good and nurture it, until it fills our whole life.

Character is built through habit formation. We are what we think, what we feel, and what we do. Perhaps the most inspiring and hopeful thing about us is that it has been given to us to become the sons of God, and this can be accomplished only by the wise selection of the best from our companions, ideals, reading, homes and church, and through it all, we must maintain our self-respect. We build securely who build character on the same foundation as that of our fathers in the church. We must advert to the life-giving principles of our fathers, the first of which is faith, the dynamic of all human endeavor. The second is repentance, which is the basic law of adjustment. It is conformity to growing knowledge and this ability to repent is one of the noblest attributes of man. We must advert to the power of prayer which clarifies our vision and propels us forward. We must believe in the willingness and power of God to help by the power of the Holy Spirit. Our destiny is in our hands, and anything less than the best is unworthy of our homes, our religion, our institutions and our forefathers.

This closes the third series of lectures. The first of the series was given by Apostle Paul M. Hanson, and the second by Elder Ward A. Hougas. The interest shown by these men in giving their time and energy to the preparation and delivery of these lectures is greatly appreciated by the student body. The student body is looking forward to the next series which will be presented by President F. M. McDowell on February 8, 9, and 10.

AARONA BOOKER AND WALTER JOHNSON.

The "Left-Overs"

Life on the College Hill during holiday vacation was very quiet. Nearly all the students went to the homes of their parents or friends. This year one girl (two girls part of the time) and fifteen boys stayed. Everyone was busy nearly all the time. However, it was a great contrast to the hurry and scurry and constant buzz of the whole student body. Very poor roads made College Hill seem even more isolated than it would otherwise have been, but in spite of the quiet and seeming isolation of the campus, the students who stayed were not lonely. Because of closer association they became better acquainted during the two weeks of vacation than

MISCELLANEOUS

Conference Notices

The conference of Eastern Michigan District, to elect delegates to the General Conference of 1932, will convene with the Valley Center Branch, January 24, 1932. Hours of services are: Prayer meeting, 9.30 a. m.; preaching, 11; business session, 2 p. m.—*Myron A. Carr, district president.*

Conference Minutes

NORTHWESTERN IOWA.—The Saints of Northwestern Iowa District met with the Saints at Logan, Iowa, December 5 and 6, in conference work. The Saturday morning session was opened at nine thirty with prayer service, presided over by E. Y. Hunker and Charles J. Smith. The attendance was small, due to very unfavorable weather. Business session followed at eleven o'clock in the morning and two thirty in the afternoon, presided over by District President Gerald Gunsolley and Apostle J. F. Garver. The time was taken up in reading of reports. Bishop Adams reported that, regardless of the depressed conditions, the Saints who had contributed, had done extremely well. From January 1 to December 1, 1931, the receipts totalled \$11,442.86; only a small per cent of our membership, however, are observing the financial law. Bishop Adams, district treasurer, reports as follows: Balance on hand and receipts up to December 1, \$223.04; disbursements for district expense, \$192.95; balance \$30.79. The district budget for 1932 was adopted to the amount of \$200. Recommendations of ordinations were presented to the conference from Missouri Valley Branch: Brother Charles Skinner to office of priest; Brother Earl Hirst to office of teacher, Brother Roy Shoemate to the office of deacon. The conference concurred in the recommendations, and the ordinations were provided for. The following delegates were chosen to represent this district at the General Conference in April, 1932: George Meggers, Charles J. Smith, E. Y. Hunker, Gus Putbrece, Guy Johnson, Mrs. Guy Johnson, Cecel Burnett, Mrs. Gus Putbrece, Gerald Gunsolley, Mrs. Gerald Gunsolley, Bishop W. R. Adams, Mrs. W. R. Adams, T. O. Strand, Howard Reynolds, Chester Davis, Mrs. Chester Davis, Mrs. Pearl VanEaton, E. B. Purcell, George M. Vandell, William Chambers, Mrs. E. B. Purcell, George Carlile, Mark Jensen, M. O. Meyers, Elvin Baughman, Mrs. George Meggers, Mrs. Howard Reynolds, and Fred Fry. Brother Gunsolley presented the following resolutions to the conference, and after much discussion they were adopted: 1. Whereas we find in certain of our branches members of the priesthood indifferent to the obligations of this office under which they have pledged to function in the ministry of the church, and even in some instances indifferent to the obligation of Sainthood, therefore, be it resolved, that shall such continue in this conduct and failure to qualify and to function, after careful effort has been made to revive them to the type of ministry necessary to push this work forward, they be required to surrender their license; and be it further resolved, that it is the opinion of this conference that ordained ministers of the church may be expected to be reasonably regular in their attendance at the services, diligent in labor among the Saints, faithful in support of the church, and in their ministrations in support of its policies and practices; and be it further resolved, that the ordination of men to the ministry be done in harmony with the foregoing principles. 2. Whereas the Lord has spoken to the priesthood and told them to avoid the use of tobacco (*Doctrine and Covenants* 119: 3), therefore, be it resolved that any member of the priesthood, after being duly labored with in the proper spirit, and still being desirous of continuing the use of tobacco, that he be required to surrender his license. The result of the election of district officers was as follows: District president, Gerald Gunsolley; district secretary, Mrs. W. R. Adams; district chorister, Mrs. Ruth Gunsolley; superintendent of Religious Education, Mrs. Bertha VanEaton; sustained as bishop, Bishop W. R. Adams. The business session adjourned to meet again at seven

they would have in a much longer time while school was in session. All the boys stayed in Marietta Hall. The many pranks and jokes played on each other made life interesting for them. Most of the evenings were spent in playing games or listening to the radio or both. Much more time was spent, too, in reading and sleeping than ordinarily. Mother Brooks managed the commissary with the help of some of the boys who are working for their board. Others of the remaining students worked in other parts of the college. There were several very entertaining parties given for the students who remained in Lamoni.

Christmas Day was bright and sunshiny although cool enough so that winter coats were not too warm. Since most of the boys were invited to the homes of their Lamoni friends for Christmas dinner, the "turkey" was served the following Sunday, and a regular dinner was served on Christmas. Christmas evening Mother Brooks was presented a gift from the remaining students.

All in all, in spite of occasional pangs of homesickness, the vacation was enjoyable and refreshing, and the students are ready for another hard attempt at college work.

VIDA SYLVESTER.

THE SAINTS' HERALD

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thirty to enjoy the message Brother E. Y. Hunker had for the Saints. His theme was "*The Social-Economic Conditions in the Church and in the World.*" Sunday morning at nine thirty the Saints met in prayer service in charge of Brothers Garver, DeLapp, and Gunsolley. The theme, "*Spirit of Love and Sacrifice,*" was carried out in the service. A splendid service was enjoyed. The spirit of prophecy came through Brother Garver to the Saints and words of council to Brother Salisbury. The service was largely attended. Apostle Garver occupied the eleven o'clock hour, his text was "Watchman, what of the night?" He stressed the task that is before the church—the need of great preparation now to meet the test of the future when prosperity and wealth return to the church. Bishop DeDapp occupied the two o'clock hour. A large and appreciated audience greeted him. In his discourse he stressed not only paying the debt, but a program that will insure future security of the church by providing reserves. An offering was taken at the close of the service for helping defray conference expenses. It amounted to \$26.36. At seven thirty Brother C. J. Smith preached the closing sermon of the conference. His text being "Ye must be born again." We were glad to have Brothers DeLapp, Garver, Hunker, and Smith with us. Their messages to the Saints were encouraging, and we must be continuously about the Master's business. There is no place to lay aside the gospel armor, for the door of opportunity is open to us as never before in the history of the church. The work of the church will go forward.

Marriages

LaLONE-KEEHLER.—Miss Mary Ellen LaLone and Mr. Walter Keehler, of Cheboygan Branch in northern Michigan, had a lovely church wedding October 24, 1931. Their families and relatives were the only ones present. The ceremony was performed by Alfred C. Keehler.

Our Departed Ones

CUNNINGHAM.—Calvin Cue Cunningham, son of Henry and Lenora Cunningham, was born September 26, 1906. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints March 2, 1930. Died December 22, 1931. One brother, Reed Cunningham, preceded him in death October 3, 1929. He is survived by his parents, his wife, a baby daughter, one niece, two nephews, and many friends. Interment was in the cemetery at Burley, Idaho. The sermon was by Elder A. M. Chase.

BAUMGARTEL.—Otto Baumgartel was born in Saxon, Germany, January 12, 1846. Departed this life at his home in Howard, Kansas, December 21, 1931, leaving to mourn his wife, three children: Mrs. Cora Richardson, of Howard; Mrs. Allie Brant, of Winfield, and Lee Baumgartel, of Severy, Kansas; nine grandchildren, and two great-grandsons. In 1872, he went to Kansas, settling on a claim on Indian Creek, a pioneer of the early days. Moved to Howard in 1908. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints by W. S. Loar in 1873; was ordained an elder some years later. He was firm in his convictions, faithful to the church, and zealous in his love of God and man. Mr. Baumgartel was a devoted husband and father, a man of cheerful disposition, kind and thoughtful. He exemplified the life of the Master. The funeral was held December 22, and interment was in Grace Lawn Cemetery.

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THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Number 3

OUR BROTHER'S KEEPER

One of the hopeful and constructive factors emerging from the bitter experiences of this third winter of the Great Depression is an increasing national social consciousness. This is expressed in the widespread organization of relief into intelligent social agencies and in many a private friendly deed. We are, it seems, in a very real sense our brother's keeper.—*Henry Goddard Leach.*

THE NATIONAL SIGNIFICANCE OF THE DEPRESSION

John W. Rushton

LET THERE BE LIGHT

F. M. McDowell

Chorus of Six Hundred Will Give "Messiah" at General Conference

A chorus of six hundred oratorio singers will present Handel's famous composition, "*The Messiah*," to the seventy-fifth General Conference of the church the afternoon of April 10. Patriarch J. T. Gresty, composer of the oratorio, "*The Course of Time*," and probably the greatest musician the church has yet produced, will direct the production. This will be the first time so large a chorus has presented "*The Messiah*" to the General Conference, accompanied by an orchestra.

Musicians over the church should begin now to prepare to help in this the big musical feature of the conference. All Messiah singers and those who sang in the chorus which presented the oratorio, "*The Course of Time*," to the Centennial Conference are invited to practice and prepare to assist in this performance of "*The Messiah*."

Those purchasing new books should be sure to get the Ditson edition.

The following choruses will be sung: No. 4, "*And the Glory of the Lord*"; No. 12, "*For Unto Us a Child Is Born*"; No. 17, "*Glory to God*"; No. 22, "*Behold the Lamb of God*"; No. 24, "*Surely He Hath Borne Our Grievs*"; No. 33, "*Lift Up Your Heads*"; No. 44, "*Hallelujah*"; No. 53, "*Worthy Is the Lamb*"; and the "*Amen Chorus*."

The orchestra which will accompany the chorus, under the direction of Brother Gresty, will be composed of the Auditorium Orchestra reinforced by instrumentalists from over the church. The time for preparing this production is short, and all musicians who wish to take part, should begin rehearsals at once. Watch the *Herald* for further announcements concerning this General Conference event.

GENERAL CHURCH MUSIC BOARD.

Important Notice From the Herald Office

Budget Books

For the convenience of members of the church the Budget Books are on sale at the Herald Office at twenty-five cents each. No free copies are available.

Canadian Money

Canadian members may now subscribe for publications without losing heavily as a result of the adverse rate of exchange, through a new plan. It is suggested to those who wish to make or renew subscriptions, or purchase supplies, send their money by registered mail or by other means direct to the Herald Publishing House, Independence, Missouri. This office will credit such money at equal value with United States money. Patrons may pay only the regular prices by this means.

HERALD PUBLISHING HOUSE.

Winners in "Vision" Short-story Contest

Our readers who have been interested in the *Vision* Short-story contest will be anxious to know the results of the judges' decision. Because it will be a little while before the February issue of the magazine is printed we are taking this means of giving the notice.

The First Prize was won by Della Braidwood Haberlein, with her story, "*The Still Small Voice*." Second Prize was taken by "*Smiley's Lady*," written by Winifred M. Milner. And Third Prize went to Grace B. Keairnes for her story, "*A Star and a Cloud*."

We are delighted with the quality and loveliness of these and other stories that were received in the contest. They will give us excellent material for the pages of *Vision* for months to come. L. L.

Our Brother's Keeper

In times of prosperity we become proud, extravagant, selfish, and reckless. In times of adversity we become humble, cautious and charitable. The spectacle of luxury hardens the human heart, the sight of misery and suffering generally makes people kind.

Strange that within a little while, a world that seemed to be striving to learn and to go the ways of Sodom and Gomorrah has learned repentance and kindness. People are concerned about each other, and in the midst of universal trouble one finds humanity rising to new heights of generosity and idealism. Men have returned to the ancient requirement that they regard themselves as their brother's keeper, whatever that brother's circumstances may be.

Anon, in times of national excess, the prophets cry out at the wickedness of humanity; anon, in times of a national crisis, when people demonstrate greatness of heart, soul, and mind, the prophets laud men's goodness.

Now, witnessing the success of the charitable efforts, the concern everywhere manifested about human need and suffering, one dares again to entertain good hopes for the world. L. L.

Conference Housing Committee

Having been appointed by the First Presidency as the Housing, Information, and Reception Committee, we take this opportunity to inform all who expect to attend General Conference that we are now ready to receive requests for rooms, and any information that you wish relative to General Conference. Please address your communications to the Pastor's Office, Auditorium, Independence, Missouri. The committee consists of John F. Sheehy, Ruby Johnson, Mrs. H. E. Winegar, Mrs. Mary Wilkinson, Mrs. Katie Harder, and J. Charles May.

The National Significance of the Depression

By John W. Rushton

The following is the third of a series of articles contributed by various writers to the consideration of the depression, its causes and effects, and the future possibilities. We are glad to present this thoughtful contribution by the author, who is able to see our domestic difficulties from an international viewpoint, a viewpoint which Americans have great need to understand.—Editors.

Now we are quite sure that America is involved in the all but universal depression which is challenging the present civilization. For a long time before the war and all during the war, and since the so-called Peace of Versailles, up to the "Black Friday" of 1929, America thought, or tried to think, that there was no actual relationship between herself and the other nations. We had a superiority complex, a self-satisfaction, an unsympathetic indifference to other nations which even our participation in the war did not eliminate. Of course we were not the only ones guilty of such national egotism, but the common tragedy of war had been much closer and infinitely more real to the others than to us. While they were "bleeding white" on the battlefields of Europe and Asia, our casualties were scarcely more than we kill every year with our modern "Juggernauts," the automobiles. While other nations poured out their treasure we became rich; so, whereas in 1916 we were a debtor nation, from thence on we, dramatically, almost overnight, became the creditor nation of the world. Today the United States has owing to her (actual funded debts) \$11,522,354,000, and investments in foreign countries sufficient to bring the amount up to over fifty billions of dollars. Compared with the vast majority of other nations the American standard of living seemed to be luxurious in the extreme. That this was not altogether without ground was witnessed to by some of our wisest American statesmen and business men who went to Europe on different missions in connection with the stabilizing of the general situation, who told us on their return, in measured and impressive language, that Americans must either make it possible for others to have a similar standard, or otherwise we should have to bring our standard down to one similar to theirs. This was resented very vigorously and some think, rather callously. Up to October of 1929 the vociferous prophets including many familiar names in politics, commerce and education as well as religion, beginning with the late President Harding and coming down to President Hoover, made the burden of their pronouncements the prosperity of the country and the astounding success of the American nation. Besides gave—"the reasons why that prosperity was going to continue for ever and ever in the United States, whatever might happen to the shabbier, and more pedestrian parts of

the world." In many instances the same ones have been and still are predicting the passing of this depression and that it can not continue much longer. Not a few have time and again set the date for the return of prosperity with the same facetious courage of the Seventh Day Adventist millenarian.

Well, there can be no question now that much as some of us tried to ignore the fact of international solidarity and would turn our backs upon other nations "to let them stew in their own juice," the depression is here and has included our own United States at last in its tentacles.

The questions which are now concerning us are, What caused it? What does it mean? What can we do to remedy it? And for some of us there is still another question—and that is, Shall we be contented merely with the return of prosperity and once more prostrate ourselves at the shrine of the modern god "Success" or shall it mean for us the end of this world or "age" and the coming in of the new age? What shall be the essential meaning of this crisis and how shall we body forth that meaning in the future?

One thing the depression has done is to show how woefully in America we are lacking in clear thinking. Secondly, the tragic lack of unity in purpose and methods. These "United States" are a long way from being a unity in all that is essential, vital and real in a democracy. How little we have been willing or perhaps able to understand the past, and how indifferent we have been to the future is seen in the demoralization which came upon the nation with the crash in 1929. The "leadership" of the nation politically, financially, educationally and religiously are quite at sea with regards to diagnosis and prescription alike. In the meantime we have the "Pollyannas" who apply the ostrich-like philosophy that what they do not see—"isn't"—and the rampant optimists who are telling us that "prosperity is just around the corner," but do not say which, and whose caperings turn one vertiginous; then we have the Jeremiahs whose lachrymose pessimism sees nothing but catastrophic calamity, who even "complain" of "feeling well." Surely, if this is not panic it approaches to bewilderment and is a serious challenge to the mass intelligence which we claim as a national characteristic.

Let us remind ourselves that real and acute as the

depression is, it is not the first time America has been so afflicted, nor is depression indigenous to the United States. History abounds with such experiences among all peoples in all times. In fact they seem to be marks of punctuation in the story of our racial progress. They mean the end of the road soft and easy because of instinct and habit, and the reaching of some crisis demanding the functioning of reason and enterprise to open new doors, pioneer the way into new continents of opportunity, the commencement of a new volume of the "Book of Life."

The great war has been blamed for the present state of affairs. This is only in a measure true. The war but accentuated and accelerated the inevitable movement from the customary and accepted to the challenge of new problems which our inventions, growing needs and culture had already brought into being. Progress is always by way of obstacles and difficulties as intimated by Isaiah—"I will make all my mountains a way." Mountains of the impossible and difficult are the chosen route of heroes. The real leaders of men refuse the usual and familiar and gladly follow the light of vision no matter where it leads or what may be the destination. America as a nation began its career with that sort of daring, and the "Pilgrim Fathers," like Abraham, "went out not knowing whither they went." This was a glorious "adventure in youth" and in the brief years since then and now we have seen the miracle of the ages in that the adolescent youth among the nations of the earth now holds in its hands the glory, power and dominion of the earth. The question is, What will America do with this gift of God? With the vision of youth, the prophecy of adventure in her veins America will accept the challenge we know, and while with all prophets and leaders she will be a "disturber of the peace," it will be only the breaking up and scattering of the eagle's nest and the forcing of the fledglings to find their own wings.

One of the keenest minds in Great Britain, if not the world, has said recently:

The advance of civilization is not likely to be more of a "walk-over" in the future than it has in the past. It has never been a "walk-over." Hard fighting against heavy odds has accompanied every step of advance, and I see no prospect whatever that these conditions, so congenial to man as a danger-facing animal, will be relaxed in the future. . . . The history of an advancing civilization is the history of a crisis perpetually faced and mastered, its fortunes becoming more critical, and not less, with every step of the advance. A civilization which has no crisis to face is a contradiction of terms.—*Dr. L. P. Jacks.*

The depression should have some meaning for us and perhaps we may venture to suggest some things in the light of the experiences through which we are passing.

It is clear that money, possessions, luxuries and material ease are not sufficient insurance against

misery and unhappiness. The saying of the Christ comes to mind very vividly, "Man shall not live by bread alone but by every word that proceeds from the mouth of God." America must learn that her destiny is not secure because of riches. What Tawney calls "an acquisitive society" is concerned with "rights and properties" rather than with human "welfare and relations." The nation's real wealth is not in gold, acres and luxury but in the increasing number of happy and contented people.

We must learn that our commerce and industry are not to be employed as the agencies for the piling up of personal fortunes or corporate profits, producing the tragic spectacle that may be seen in many of our cities today; where one man in the days of depression can pile up forty million dollars of profits while in that same city one person dies every six hours of literal starvation. But, there must be recognized the responsibility of trusteeship in this field of human endeavor as stated by Tawney: (1) Industrial organization shall render the best service to the satisfaction of those whom it serves. No function or service, no pay! (2) Those who control and direct organization shall be responsible to those who are directed and governed.

This leads us to consider the glaring truculency and injustice of modern educational ideals which are taught in our academic institutions and then carried out into practical life with such tragic results in every way. "Any person who has not made his economic independency by the time he is fifty years of age must be registered as a failure. The productive period of ordinary life is from twenty-five to forty-five. Consequently in this mad scramble for success we are urged to "get while getting is good." No matter "how" but "get."

The depression shows us in terms of unemployment, starvation and suicide—besides the terrible scandal of racketeering, criminal grafting which permeates society from top to bottom and converts our government, jurisprudence and public life into a spectacle of shame—that we need to change our ideals of citizenship. America shall no longer be esteemed as a great opportunity to make personal wealth and individual gains. No more shall the standard of American worth-whileness be the "Almighty Dollar" no matter how secured; but rather we shall take Viscount Bryce's standard of a citizenry in a democracy worthy of the name: First, intelligence to understand the needs of my country and my relationship to my fellows; second, self-control to enable the individual to subordinate his own will and interests to the will and interests of the whole; and third, conscience which shall create a sense of responsibility on the part of the governors to the governed.

Perhaps another thing the depression should

teach us in America, and that is we are spending too much time, energy and money in commercial sport, luxuries and sensual pleasures. It may not be pleasant to keep in mind Lecky's analysis of the downfall of the Roman Empire. But it will be profitable: The sensuality of life, and the gladiatorial shows. When people become more interested in ease, pleasure, gratification of their lower appetites and brutalize their leisure time, then degeneracy can not be avoided. Chastity, sportsmanship, industry, and devotion to spiritual ideals alone can guarantee the life and power of a nation. Our commercialization of sport, easy ideas of sex, passion for luxury and ease, the feverish quest for thrills and sensationalism are in their very nature demoralizing. It may be well to remember that "sorrow drives men to prayer"; and if the depression is making us aware that material possessions, and the surfeiting of the flesh with every conceivable gratification still is leaving the essential part of man—his spirit, which is the Divine breath, unfed and in danger of starvation, it will be worth while to have suffered.

Another thing the depression is bringing home to us is the fact of racial solidarity. That God has made of "one blood all nations of the earth." And, "when one member suffers all suffer with it." That one does not have the right to be rich and satisfied as long as there are those who are involuntary poor or miserable.

The depression shows up the eternal truth of the Galilean's teaching again: "What shall it profit a man if he gain the whole world and lose his soul?" Perhaps we might consider the catalogue of American tendencies as stated by James Truslow Adams in light of the depression and decide whether we will choose these or choose rather the "way of the Lord":

These trends are the substitution of self-expression for self-discipline; of the concept of prosperity for that of liberty; of restlessness for rest; of spending for saving; of show for solidity; of desire for the new or novel in place of affection for the old and tried; of dependence for self-reliance; of gregariousness for solitude; of luxury for simplicity; of ostentation for restraint; of success for integrity; of national for local; of easy generosity for wise giving; of preferring impression to thoughts; facts to ideas; of democracy for aristocracy; of the mediocre for the excellent.

Finally, we fervently believe America has capacity for God and deep down her responses are spiritual. As the nation of destiny it must be that America will turn to her God and through the depression there will come a spiritual awakening. I will close with two verses of Mr. Saint John Adcock:

Break thou my heart, dear Lord, lest I should die,
The world's gross business has so husked and grown
Round it, and dulled and deadened it, that I—
Once touched by sorrows other lives have known—
I cannot even feel the griefs that are mine own:

Thus living, but as thy dumb creatures do,
Careless, estranged from tears and inward smart,
This stark indifference subtly stealing through
Numbs and has cramped my life in every part,
And I shall die, dear Lord, unless thou break my heart.

BERKELEY, CALIFORNIA.

December 15, 1931.

The Present Age Condemned

I am not saying, of course, that automobiles and radio sets are bad. What I am saying is that the acquisition and use of all these things engross us in such passionate concentration that life for most people is robbed of meaning, of dignity and of the possibility of beauty. Our generation is witnessing a head-on collision between the driving necessities of machine industry, on the one hand, and on the other the possibility of the good life. We have maneuvered ourselves—or we have been maneuvered by our machines—into a position where the very existence of our civilization seems to depend upon our capacity to consume.

But no great civilization can be built on the ideal of consumption as the chief end of man. There can be no bright future for a race that uses means as ends. Today, as in all previous generations, there is the same fundamental incompatibility between the things of the world and the things of the spirit.

Consequently ours is an age that would stand condemned by all the foremost teachers and prophets from the beginning of history. Socrates would riddle it with scorn; Plato and Aristotle would dismiss it as unworthy; Jesus of Nazareth would have none of it; Confucius, Buddha, Lao-Tsze—there is not a spiritual leader whose judgment we profess to revere to whom our acquisitive civilization would not seem repellent and unclean.—*Raymond T. Fosdick, in the New York Times Magazine.*

This Week's Best Saying

Sometimes the Lord must punish us, and at the time we think we are being terribly abused; but we find out later that his way was best. It took me a long time to discover that my father loved me just as much in the woodshed as he did in the parlor.—*Quoted rather freely from a sermon by Roy S. Budd.*

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you . . . that where I am, there ye may be also.—*Words of Jesus.*

Let There Be Light

By F. M. McDowell

(A Sermon Delivered at the Stone Church, January 3, 1932. Reported by Mrs. A. Morgan.)

I have chosen to read as a scripture lesson a few verses from the First Epistle of John:

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. . . . He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. . . . Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. . . . Let that therefore abide in you, which ye heard from the beginning. If that which we have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. . . . For this is the message that ye heard from the beginning, that we should love one another. . . . My little children, let us not love in word, neither in tongue; but in deed and in truth.

I would like to associate with this scripture some short selected passages from the 85th section of the *Doctrine and Covenants*:

This is the light of Christ, the light of truth, which light shineth. . . . And the light which now shineth, which giveth you light, is the same light that quickeneth your understanding; the light which is in all things, which giveth life to all things; which is the law by which all things are governed, which is the power of God. . . . That which is governed by law is also preserved by law, and perfected by law. That which abideth not by law, but seeketh to become a law unto itself and willetth to abide in sin can not be sanctified by law; therefore such must remain filthy still. . . . Intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and justice continueth her course. When this light shineth in darkness, darkness comprehends it not until ye are quickened by the power of God; then you will know that I am the true light, the spirit of truth. If your eye be single to my glory, your whole body shall be filled with light, and there shall be no darkness in you, and that which is filled with light comprehendeth all things. Therefore, prepare yourselves; purify your hearts; entangle not yourselves in sin, but abide ye in the liberty wherewith ye are made free.

The Light of Christ

The light of which I speak tonight, the light which I hope for the church, the light which I pledge myself at this New Year's time to endeavor to bring to my own soul, is the light of Christ. Something of the richness of the meaning of his light is portrayed by the following words: intelligence, truth,

peace, love, faith, hope, confidence, tolerance, justice. Such is the light of Christ. These words *spell* light. These words *mean* light. They are the light of life. They are the light of Christ.

The absence of this light is darkness. The depth of this darkness may be described as follows: ignorance, falsehood, contention, fear, hate, distress, intolerance, injustice, lust. These words *spell* darkness. These words *mean* darkness. These words *are* darkness—the darkness of hell, the darkness of death. Back of that assertion is the testimony of the travail of men as recorded in the pages of history.

The light of Christ is cumulative. The *Doctrine and Covenants* says: "Intelligence cleaveth unto intelligence; virtue loveth virtue," and the Psalmist David said, "In thy light shall we see light."

The light of Christ is creative. It heals, unifies, encourages, builds, discovers, achieves, cleanses, purifies, uplifts. When we possess this light we see all things differently. To walk in this light means to walk with intelligence, yet with faith; to search after truth in the spirit of truth; to seek justice and peace; it means to walk in fellowship with God and man; to love others as God loves us; to express that love in trust and obedience, in confidence, in tolerance, and in self-sacrificing service.

To define the light of Christ in words, the world has found to be a simple matter. The very expressions used have been so oft repeated that they seem trite and unconvincing. "Love"—how easily we mouth the word and how far we are from comprehending its meaning to say nothing about being able and willing to apply it in our human relationships. The world has found it easy to talk about "the way"; it has not yet been willing to follow in that way. Tragedy of tragedies! Shall the church fail here? Shall we mouth the words that define the light of Christ and still walk in darkness? God forbid!

At What Price the Light?

What is the price of the light of Christ? I was delighted last Sunday night, as you no doubt were, with the beautiful little drama presented from this platform entitled, *He Came Seeing*. I was particularly impressed with the significance of the closing lines. Joab, as you will remember, had been healed. His sight had been restored, and because he came testifying that the light had come to him, the San-

hedrin declared him an outcast and warned his friends and relatives that they should have nothing to do with him. When Joab finally comprehended the price he had paid, when the meaning of his loneliness came to him, he threw up his hands exclaiming, "I did not know that seeing cost so high a price."

How little we do know about the price of seeing; the price of achieving clearness of spiritual vision, the price of allegiance to the light; the price of purging our own souls of the sin that causes us to walk in darkness; the price of walking the way of Christ.

The price of allegiance? Ask those who know. Ask Jesus, who set his face steadfastly to go to Jerusalem. Ask the early disciples, some of whom were boiled in oil. Ask the early Saints who worshiped in the catacombs and when they were captured were thrown to starving lions. Ask David Livingstone who made the light penetrate the darkest recesses of darkest Africa. Ask Joseph and Hyrum and Emma. They knew well the cost of "seeing" the light.

Turning the Light Upon the World of Today

The purpose of this effort is not to discuss in detail the nature and meaning of the light of Christ, but rather to turn the penetrating rays of that light upon the world and upon the church of the present day. It is the purpose of the light of Christ to purify, to cleanse, to redeem, to lead men into all truth. It is its purpose to bring light out of darkness. It seeks to pierce life in all its aspects, individual and social, both condemning, uplifting, challenging and cleansing.

In a critical time like this it is necessary to possess the light of Christ, not only that it may reveal our shortcomings, but that we may fairly evaluate our virtues and our achievements. The gloom of depression and discouragement is not the light of Christ. Under such a spirit of darkness we are likely to be unfair in our evaluation of the worth-while achievements of man and the abiding values of our present-day civilization.

Some Worthy Achievements

Without any attempt at making a complete list of the worth-while achievements of the present age, I mention only a few examples. One walks in darkness indeed if he is not able to appreciate the wonderful educational opportunities of the present day. In 1914 only one in ten of the children of our country had an opportunity to go to high school. In 1931, one in every two had such a privilege. In 1914

one out of every thirty-three of our young people had a chance to go to college, and in 1931, one out of every six. In a comparatively short time, as time is measured, institutions of learning have sprung up by the thousands, bringing to the doors of the poor as well as of the rich the privilege of securing an education. Many a poor lad now attends high school in buildings that excel from every point of view those available to the student of Harvard and Yale a century ago.

Scientific achievements have transformed this world into one of magic. What once appeared to be a highly fictitious dream, now has become commonplace. What once was thought of only as a luxury is now enjoyed in the humblest home. The machine age has made and remade our industrial order until it bears none of the characteristics of our industrial life a generation ago.

Of the fifty-five major inventions of American history, all but two have been given to the world since 1820, or since the time of the first vision of Joseph Smith. One third of all the startling inventions of America have been produced since 1900. Two million patents have been issued by the United States Patent Office in a century.

One might mention the victory of the science of medicine over disease. My mother buried three of her brothers in one week. All had died of diphtheria. A community permitting such a thing today would be guilty of criminal stupidity. One by one many of the greatest enemies of the health and happiness of men have surrendered to the advance guards in the field of medical research. The story of that advance contains all the romance, intriguing mystery and courageous heroism of the best novels.

It would be easy to add to the list of our achievements if we had time or if such were our purpose. The light of Christ should help us see and appreciate, and above all, wisely use the products which have been made possible as men have cooperated with God and obeyed his laws.

Our Social Sins

The light of Christ searches out not only our virtues and achievements, but our sins as well, both our individual and collective sins. It pierces the heart of our social order and challenges wherever men are found to be yet walking in ways of darkness.

What does the light of Christ, for example, have to say about war? When President Harding met at the wharf in New York the bodies of the boys who had died in France, he declared: "This must never be again." You remember, I am sure, our high resolves and splendid idealisms. "This must never

be again" were the words upon every lip, in the heart of every intelligent Christian citizen.

Yet according to President Hoover: "The world expenditure on all arms is now nearly five billions of dollars yearly, an increase of about 70 per cent over that previous to the great war. We stand today with nearly 5,500,000 men actively under arms and 20,000,000 more in reserve. Because of fear and inability of nations to cooperate in mutual reductions, these vast forces, greatly exceeding those of the pre-war period, still are to be demobilized, even though twelve years have passed since the Armistice was signed."

The editor of the *Christian Herald* commenting upon this statement says: "In a nutshell you have the reason for much of the suffering endured by millions of people within recent years. Last year, at a time when countless thousands of people were walking the streets of the world in quest of work, when wives and little children were starving, when governments were tottering on the brink of economic disaster, the nation spent five billion dollars on armaments!"

What does the light of Christ have to say about this procedure? The annual expenditures for our army and navy in 1890 were sixty-six million dollars, in 1900 one hundred million, in 1914, three hundred and fourteen million, and in 1931, eight hundred and thirty-eight million dollars. When you and I were children, the cost of war in this country was one million dollars a week, and now we are spending two million dollars a day. During this quiet Sabbath day while we worshiped, our nation spent for past, present and future wars two million dollars, more than the total debt of our church. New York City needs this winter eighteen million dollars to keep her citizens from starving to death, while our country is spending sixty-six per cent of its total income for past, present and future wars. What does the light of Christ have to say in regard to this procedure? Is the church that bears his name ready to speak? What will be the attitude of our church in 1932? Will we be even passively interested in the disarmament conference of February next? Is there even a shadow of doubt in the minds of any as to what the attitude of this church should be?

Is America Pagan?

An official of the American Federation of Labor testified before a committee of the Senate that we now have 7,500,000 unemployed men in the United States; that the loss in wages and salaries in 1931 is eighteen billion dollars. He concluded his testimony with the words: "The spectre of starvation is drawing nearer all the time."

A cartoon recently published presents a wretched room in a tenement, obviously under-nourished children; a desolate woman; a haggard man, sitting unshod, while through the open door of the tenement comes a child with a worn pair of shoes in her hand, saying: "My daddy says you can use his shoes to look for work today, 'cause he's sick and doesn't need them." The imagination of a cartoonist? No. A prominent social worker testifies that this incident actually did happen.

What does the light of Christ have to say about an economic order where women and children starve in the midst of plenty? What should the church of Christ have to say about a social order that boasts of its ability to turn everything to gold and then starves in the glitter of that gold?

If we are actuated by the light of Christ, what should be our attitude towards our moral order? Frederick Allen, in his book, *Only Yesterday*, says:

The decade from 1919 to 1929, a decade of jazz, of an orgy of greed on the stock market, of mass production, of phenomenal automobile production reaching six million cars per year, of high-pressure salesmanship persuading us to buy a new auto each year and be "fair to the wife" by possessing two cars, of radio and ballyhoo, of Teapot Dome scandals, and invasion of the "Ohio gang" into national politics, of tax refunds by Mr. Mellon reaching three billion dollars, of tax reductions for the rich, of bigger and bigger football stadia, of the rise of the tabloids, of the capitulation of municipalities to gang rule, of the three-ringed circus of sex, crime and sport to beguile the leisure of an empty-headed multitude—in short, of the complete triumph of vulgarity and superficiality.

The editor of a leading religious magazine, commenting upon the above, says: "Never again will a nation more vividly reduce to an absurdity the idea that happiness is to be had through the satisfaction of desire."

Has the church of 1932 anything to say about our social order? Is there any relationship between the call to establish Zion and the needs of the world today? Is the kingdom of justice and righteousness, the society of God's good will, the solution to the problems of the present day?

What of Ourselves?

Shall we have the courage to let the light of Christ fall where it will, revealing our own individual and collective sins? Revealing perhaps the mistakes both of officials and members?

There are a good many charges and counter-charges in circulation today. The membership have pointed out the faults of officials and it has been easy to find them. We now return the compliment with the suggestion that many if not all of the mistakes which have characterized the work of the officials may be found among the membership as well. The members, for example, complain because the

church has gone in debt and yet when a call goes out to the membership to help the church out of debt, it is found that they in turn have so managed or mis-managed their individual affairs that they, too, are burdened with debt. If the church has spent beyond its means, it is equally true that many of our members have lived extravagantly and have burdened themselves with obligations.

What does the light of Christ reveal? Does it reveal that we are still pagan at heart in spite of our claims? Does it reveal our motives are hate, gain, self, power, prestige, and popularity? Are these the things we seek? Are we still putting our trust in the treasures of this earth? Do we still expect victory through the use of carnal weapons—might and power? Do we still endeavor to worship both God and man? Are our gods such that “see not, neither hear nor know?” Is our standard of values and level of conduct no higher than that of those who make no pretence of religion?

If prosperity should be ushered in tomorrow, would we return like swine to the wallow? Would we follow the rabble into another drunken orgy of spending, thinking that in the satisfaction of desires one may find life? We talk about the lessons of the depression. I wonder if, after all, we have learned our lesson.

As the newspapers suggest that prosperity is just around the corner, I imagine I can hear some one smacking his lips. Can it be possible that we are beginning at once to think of the things we can buy and the desires which can be satisfied when prosperity returns? No doubt our shabby old car will look ten times worse then than it does now, our radios will be found surprisingly out of date, and of course we shall have to have some new curtains and some over-stuffed furniture for the parlor. Seriously, Saints, I am fearful of the return to prosperity until we have learned our lesson.

What of the Church?

What of the church of 1932? There is need of some clear thinking here. The light of Christ will help us in the proper evaluation of our achievements as well as in pointing out our needs and limitations.

There are some who talk about going back to the good old times. It is not the first time in history that men have talked that way. It is not the first time that it will be tried. It will not be the first time that such an attempt will have failed, for it is psychologically impossible to go back where we once were. The World War, for example, so changed the world that it is folly to talk about going back to prewar conditions. We can not destroy the products of our inventions and of science, and even if

we could, our minds and lives have been so changed by their use that the mental attitudes and points of view of yesterday are for ever gone. We can not go back. There is only one direction of travel for us and that is forward.

A similar mistake is made by those who seem to want to have us admit that everything we have done for the past fifteen or twenty-five years has been a mistake. For example, a man whom I love and whose judgment I usually respect, said recently that he thought the church had made a mistake in ever establishing Graceland College. He said it always had been a mistake and would continue to be. While I respect this brother, I can not for a moment agree with him. I have seen too much of the transformation of life and character on the part of the youth of our church within Graceland walls to ever accept the point of view of the brother. You can not make me believe that our feeble efforts to train our children in the fear and admonition of the Lord has been a mistake. You can not make me believe that we have been wrong in trying to improve our church school and train its leaders, or in trying to improve the quality of our worship, making it more beautiful and challenging. You can not make me believe that we will have to take back all the efforts we have made in a quarter of a century towards the development of personal righteousness of the Saints. No! We are not going to repent of everything we have done. In a great majority of instances what has been done has been done in harmony with the program of God and in the interests of the building of Zion.

Let There Be Light

Let there be light in the church of 1932. Let there be prophetic light. A church that is to be prophetic must not only have foresight, it must have insight. It must not only read the meaning of events, it must change events. It must not only make note of passing events, but it must direct the course of coming events. It must not only record history, it must make history.

Let there be light. Let the church speak in no uncertain terms, without apology or equivocation.

(1) *Let it fearlessly proclaim to the world the ethics of the mind of Christ which is now so splendidly vindicated by the experiences of history. Let it in no respect condone the ethics of power and greed and gain.*

(2) *Let the church in no uncertain terms proclaim the Godlessness of war. “They that take up the sword shall perish by the sword.” Is there any intelligent being under the sound of my voice that will assert in the light of the experiences of 1931 that any nation won the World War? Do you think*

anybody can win a war? Do you think anybody will ever win a war? Do you think that any problem can ever be solved by war?

As far as your speaker is concerned, and he is trying to weigh his words with care and to count the cost, this church in the event of another war must take a far stronger stand than it ever has before. Ten thousand ministers of other denominations have pledged themselves to never again from their pulpit render support to war. It is their feeling that such would be unpatriotic, unchristian, ungodly. Is it not time for the church that bears the name of Christ to speak for the Prince of Peace?

(3) *Let the church of 1932 challenge the paganism of our social order.* The members of our church must be led to see the absolute viciousness of a system of economic life which makes possible periodic periods of starvation in the midst of plenty. Is there any doubt, can there be any doubt, ought there to be any uncertainty as to the program of this church? The god of greed, profit, and money making has failed us. Its philosophy has been weighed in the balance and found wanting. The handwriting on the wall needs no translation. He who runs may read. Is the church of 1932 going to apologize for the angel message—"From every man according to his ability, and to every man according to his need"? What about the command to seek first to establish the righteousness of God? Shall the church emerge from this depression apologetic? Will it be content with mere attempts to placate or offer superficial remedies for the injustice of our social order? Are we not now fully aware that the inherent evils of our social system were just as much in operation during the so-called era of prosperity of 1929 as during the period of the depression through which we are now passing? Do we not now know that there is something inherently and fundamentally wrong with our present social and economic order.

(4) *Let the church speak with something of its old-time power on the sinfulness of sin.* There is a good deal of cheap talk today about sin being out of date, a good deal of sentiment to the effect that the word "sin" is too harsh and that some softer, term should be substituted. I am not going to quarrel with you tonight about the name. It is the existence of the fact with which I am concerned. We all know that there are practices, individual and social which damn mankind both body and soul. These practices are sinful. Let the church speak out against such practices in no uncertain terms and with no apology wherever and by whomsoever such sins are committed. There is no use beating around the bush. Let the church speak out against sin.

(5) *Let the church speak with certainty about its enduring convictions.* The church had its origin one hundred years ago with the formulation of certain fundamental religious convictions. It expressed them to the world fearlessly. Its leaders gave their lives in their support. Let the church of 1932 express its religious conviction in no uncertain terms. What are these convictions? God is. He speaks today. He is at work in his world today. We are his children. Christ is his Son. Men are the children of God, colaborers with him. Righteousness and the kingdom of God's good will must finally prevail. This church is commissioned by God to carry out that task. Let the church of 1932 shout these convictions from the housetops.

(6) *Let the church fearlessly proclaim Christ's standard of values and conduct.* Let it set up that life is sacred, that the kingdom of God comes first, that righteousness and justice must prevail. Let the welfare of humanity, not the accumulation of things or the gratifications of lust be the standard. Why should we permit the street corners or the brothel to furnish us our patterns for moral conduct? Why should our young people meekly follow the way of the herd, sacrificing their own standards of decency because other ways of life are more popular? Must not the church take a stand here?

(7) *Let the church of 1932 bring into clear perspective its fundamental tasks.* These are the evangelizing of the world and the establishing of Zion. Again we mouth the words and promptly go to sleep feeling that we have solved the problem when we have but named it. Evangelize the world? We have hardly scratched the surface. Establish Zion? We often talk about Zion and frequently find ourselves opposed to the first steps toward that goal. There are six thousand, two hundred Saints in Independence. Have you tossed on your pillow a single night as you have thought of the staggering task of moulding such a body of people, excellent as they are, into the kingdom of God? Oh the teachers, ministers, pastors, lessons, hours of preparation and prayer that will be necessary to build Zion out of the group of people that have gathered here. Let the church speak with clarity certainty and definiteness about its fundamental tasks.

(8) *Let the leaders of the church through fasting and prayer and friendly discussion arrive at a common understanding of the goals of which I speak.* Let them with all the intelligence at their disposal formulate in commonly accepted terms our immediate tasks. Let these tasks be stated in concrete terms and arrange in sequence. Let them with determination and with patience, with wisdom and

with love administer the affairs of the church so that step by step these goals shall be attained.

I am not using idle words. I know whereof I speak. The church needs such a program: it must have such a program. There needs to be less talk about "Zion" in one big word and more about the concrete steps necessary for its attainment. We need to outline our program in detail and have the courage, faith and patience to follow that course.

Let the leaders, at whatever personal cost, demonstrate to those expecting to follow that they consider the cause which they have espoused to be the greatest cause in all the world. Let them remember that the weapons of this warfare must be the weapons of the Spirit and not the carnal tools of might and power.

In closing permit me to say that it is my firm belief that such a church will not lack funds for its annual budget. Such a church will not have to worry long about its debts. Such a church will soon rehabilitate its missionary list. It will no longer be lacking in missionary power, or spiritual fervor. It will captivate and hold its youth. Such a church will find its conference of 1932 one of the most wonderful in its history because its ministry and members will have in a measure at least transcended all manner of petty selfishness. Such a church would pray for light, but it would already have experienced a great measure of that light. It would pray for more light and would hope that such light would not be limited to the establishment or disestablishment of certain officers. It would pray for prophetic light, light equal to the task of leading the world out of its darkest hour, light equal to the task of directing the people of God in their great unfinished task, light that would somehow command the courage of all to follow it, for I still insist that we do not know how much "seeing" will cost us.

My New Year's wish, my New Year's hope, my New Year's plea, my New Year's pledge is summed up in the four words, "Let there be light" in the church of the living God in 1932.

One of the pleasing things which comes with this period of reconstruction is a new appraisal of spiritual values. The churches are given a chance to analyze and find out just what things in their practice are really essential to the welfare of the Kingdom of God. The churches have been notoriously materially minded. They have talked of spiritual qualities, but have measured their own progress by material wealth. The churches are not quite so sure now that this is a fair standard of measurement.—William H. Leach, in *Church Management*.

The Warning Voice in Modern Revelation

II.—AGAINST POLYGAMY AND VARIOUS MODERN FORMS OF MORE OR LESS FREE LOVE.

By Elbert A. Smith

It used to be an axiom that all roads lead to Rome. Today all roads lead to Reno, for those who wish to go that way; and many there are who walk therein. "Change partners and all promenade" seems to be the favorite call in the modern dance of life. Anciently polygamy multiplied martial responsibilities, but at least made them more or less permanent, which, after all is only to say that while polygamy was wrong; the devil has improved somewhat on his methods.

It is not at all probable that when for the first time the early Saints read the *Book of Mormon*, it ever occurred to them that there was any warning to the church in the admonition against polygamy:

Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women.—*Jacob 2: 36.*

In all probability they considered this warning addressed solely to the Nephite people and it did not occur to them that any other system than monogamy would ever be urged upon their attention. However, time revealed the fact that there was indeed a warning to the church couched in the language that we have quoted.

Subsequently the warning was again given to them in different language. As early as January, 1831, they were told:

And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time.—*Doctrine and Covenants 38: 4.*

They were warned against the mysterious thing to be had in secret chambers calculated to bring about their destruction, not immediately, but "in process of time." To escape that result, they were commanded to go to Ohio where a law would be given them that would preserve them as a righteous people:

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless; wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law.—*Doctrine and Covenants 38: 7.*

When they had gathered to Ohio the law, thus promised, was revealed to them and among other things this commandment was given: "Thou shalt love thy wife with all thy heart and shalt cleave

unto her and none else."—(*Doctrine and Covenants* 42: 7.)

It was twenty years later that Brigham Young introduced publicly to the attention of the people in Utah the doctrine of polygamy. He asserted that it had been practiced in secret for a number of years—"in secret chambers." He based his authority upon an alleged revelation which he claimed came to Joseph Smith and which he said he had kept in a secret place in his own desk. He declared, "I keep a patent lock on my desk, and there does not anything leak out that should not." (*Millennial Star*, Volume 16, page 31.) This doctrine he sought to make a part of the gospel law. Those who rejected it would be damned; those who accepted it would be exalted throughout the eternal ages. Had the Saints but heeded the warning given them in the *Book of Mormon* and so emphatically repeated in the revelation in the *Doctrine and Covenants*: "Thou shalt never have been led into this great evil which brought condemnation upon thousands of them and reproach upon the name of the whole church.

Fortunately there were those, even the leaders and members of the reorganization movement, the Reorganized Church of Jesus Christ of Latter Day Saints, who did heed that warning. By it and through it they avoided and escaped the evil of polygamy and set their faces against it like flint.

We marvel now that so many failed to heed the plain warning set forth on this question in modern revelation. So far as polygamy is concerned the day seems to be past when the warning is needed. The late President Joseph Smith told us several times that the church would never again be led astray on that question. But it is to be remembered that the warning was broad in character and covered much more than the question of Utah Mormon polygamy. "There shall not any man among you have save it be but one wife, and concubines he shall have none." Every conceivable system of extra martial relations was thus condemned, and the question was put in its affirmative form in the revelation in the *Doctrine and Covenants*: "Thou shalt love thy wife with all thy heart and shalt cleave unto her and none else." In the same revelation adultery, the spirit of which has swept through the land, was condemned and the people were warned against it.

Today we find the marriage tie held lightly and all manner of philosophies being advocated to undermine its sanctity and overthrow the foundation of the monogamic form. Divorces are rather freely given almost everywhere in America, while the flood tide still flows through the divorce court at El Reno at the estimated present rate of about five thousand

a year. Only forty-two days are required there in residence to obtain a divorce and those forty-two days may be whiled away in gambling, drinking, and dissolute night parties of all forms, so that progressive polygamy has become easy.

Again, such systems as trial marriage and companionate marriage seek to throw a sort of legal sanctity over those who still shrink from too open free love, but crave a degree of license. Such systems are for those who have no fundamental confidence in the permanency of marriage. They do not expect or intend to be loyal to their covenants and so beforehand desire an avenue of escape to be prepared—an easy way out.

Then too there are thousands teaching utter disregard for law, either human or divine, as touching sexual relationship. Having lost faith in God and the hereafter, such teachers hold that one is justified in obtaining the greatest amount of pleasure in the brief moment of life that is granted to the individual; there is no occasion to resort to marriage with its entangling alliances and responsibilities, for the spirit of this doctrine is to escape responsibility. Thus a flood of evil is let loose in the land against which the church should be on guard; not that the church is in danger of falling into such doctrines, but that she may protect the individual members against them. The best protection is found in an emphatic and persistent educational declaration of the sanctity and beauty of the marriage system and covenant.

The scriptural system of marriage, of one man and one woman united for life to be successful, demands certain characteristics of the soul, such as stability, loyalty, fidelity, honesty, and virtue. Where such characteristics are lacking in the populace the marriage covenant can not be protected or the home preserved, and it is idle under those conditions to rail against the evils of divorce. The only remedy so far as we are concerned is to set the continuous and persistent example of loyalty to the marriage covenant and in our preaching to the world to teach those qualities of character which make successful marriage possible. We must "cry repentance to this generation" and teach the way of life and of righteousness in and through which lasting homes and permanent unions may be established. Our teaching should be mainly affirmative, setting forth the beauty and righteousness and practicality of the scriptural system of marriage on which the Christian home is based.

Look up and not down,
Look forward and not back,
Look out and not in—and
Lend a hand.

—Selected.

Weekly Health Letter

Number 26

The Eye and Its Relation to Health and Disease.—1

By A. W. Teel, M. D., Church Physician

The eye is one of the most important organs of the body. Without sight one is almost helpless. No blind person can possibly survive without aid. The eye, and the other special senses, are the windows of the soul. They give the individual information concerning his environment, which is constantly explored, from birth to death, by their important functions.

The optic nerve is the only nerve in the body that is exposed sufficiently to actually be seen. Education is largely accomplished by the ever-changing retinal pictures that are constantly before us. Eighty-five per cent of our knowledge is gained through the eye. Education depends, principally, upon pictures, visual impressions, illustrations, and the printed word. Effectiveness of the spoken word rests largely upon the visual memory. Indeed, the conservation of vision is second only to the conservation of life itself. It is one of the most vital of all the public health problems.

Much has been done in the United States to lessen the industrial hazards of blindness of which the National Committee for the Prevention of Blindness deserves special praise for the splendid work they have done; but there are others, too, who must not be forgotten, who have aided in this great work. These are certain hospitals and local agencies, including many progressive industries; but all has not been done yet that should be done to conserve vision, for needless preventive visual damage is being done daily, for half of the total blindness, and one half of all the partial blindness, now existing, could have been prevented. It is not only a problem of all the nation, but it is of great economic importance because of the fact that thirteen out of fourteen blind people in the United States are partly, or wholly dependent upon others for support.

Public education along these lines, in which the church should take part, could deal successfully with this great problem. The articles that are to follow on the conservation of vision will deal briefly with the major causes of preventable blindness.

Of the total cases of blindness in the United States, fifteen per cent is attributed to industrial accidents, because of the lack of safety devices on the farm, or in the smaller manufacturing establish-

ments. They are also found in the field and forest, construction work and railroads.

Accidental injuries to the eyes, causing partial, or total blindness, is rated at about two thousand, or one per cent of all such injuries. The most hazardous of all accidents is caused by penetrating wounds—the result of stone, wood, or flying bits of metal.

A Declaration of the King's Law

VII—TALENTS AND THEIR CONSECRATION

By Kenneth B. Curtis

Note: The reader will please remember that authoritative statements concerning stewardship may come only from the officers of the church. The author of these articles is presenting the matter for consideration and discussion. Other views and statements may be presented in these columns if of sufficient interest to our readers.—Editors.

In a previous article, "Business Reflections," we discovered a secret, that of using our patriarchal blessing as a guide in finding our talents in life. (1 Timothy 4: 14.) Also the kingdom of God on earth will be governed differently from earthly kingdoms. Still further we discovered man's starting point or foundation in the order of all things of God, since there is no beginning nor ending, and all else is vanity, is on the rock Jesus, laid, and that it is found within; but this place is bounded by walls with a small gate, the gate being narrow and hard to find. (3 Nephi 13: 11.) However, when found we needs must have the keys (Matthew 16: 19) which we also secured in the previous article. Having applied these keys, as in the case of a marriage, we find ourselves inside, standing behind this gate rather than in front. Surely if all things so far have been done as God has commanded, there will be a deep feeling of satisfaction that comes only from obedience to the most high God. We are really counted then as one of his children, in whose heart his law has been written, fighting with the weapon of love to set up his great majestic kingdom on earth; as he has promised God will protect and bless for ever more. (Isaiah 51: 7-8.)

So consider yourself on the inside, ready to start on your life work. The keys I suggest you hand to your neighbor. Remember, "The fear of the Lord is the beginning of knowledge." (Proverbs 1: 7.) You are not foolproof but weak, and will need to call continually to the Lord in prayer for help, so as to continue in obedience unto the end to be saved. As marriages are broken, so will stewardship fail, and men will be turned out, but never when they

seek the Lord continually in all humility, striving to obey his word. However, it is written:

And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. (Isaiah 59: 14-16.)

So hold tight even if the ship does rock and God will rescue you.

The number of talents each person is gifted with is not for man to know. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (1 Timothy 4: 14. Please note 1 Timothy 4: 15, 16.) "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." (Philippians 2: 12, 13.) "Now if we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered." (Romans 8: 26.) Then how much less could a group of men suggest a vocation for another, in order to benefit the group as a whole, when they can only see the outside of the situation themselves. That is, if a man does not even know what all his wants and needs are, how could he ever hope to do or suggest all things necessary to help the group. It is impossible. As the world is governed today from a material standpoint, then the kingdom of God, to be opposite, must be governed from a spiritual standpoint.

So with our guide in hand (patriarchal blessing) and our feet on the foundation Jesus laid we will win, and have the satisfaction of seeing the salvation of God on earth. Remember man can not redeem Zion for one will plant; another water, but God will redeem or make grow. (1 Corinthians 3: 6.)

So far we have learned the gospel of Christ was divided into two parts—spiritual and temporal; and that the temporal part was in turn divided into two parts, man's private and business life. Now we are ready to consider still another division in the business part of man's life. As mentioned before this distinction must be made; otherwise we will find ourselves entangled with possible failures. This division is man's talents (calling) and his work. The talents are his spiritual guide in business to direct his daily work. Man in God's kingdom will not choose his vocation and follow another as is now usually the case. In fact, he will not choose his career at all. He will follow the leadings of his spiritual calling (talents) and that will be suggested by his blessing; but in order to start that spiritual

train of thought, one will needs seek the Lord in prayer and study. As is written, "Seek ye the kingdom of God, and all these things shall be added unto you." (Luke 12: 31.) Therefore, in all we do and say, if we are to improve our talents, yea, if we are to gain more talents (Matthew 25) we will need call upon the Lord continually. For you will find your patriarchal blessing is based upon certain fundamental principles which the study of this word will make plain and simple; otherwise, your blessing will be almost like that of a sealed book; you will not be able to understand it clearly. Further, the big thought to remember is obedience.

It has been suggested by some that after a day's work, man is supposed to have time to work out his talents to better humanity. That is backward. Look at it from the other side. After man has spent the day working at his calling (talents, salvation) he must have rest, relaxation; he must mingle with society as much as possible to broaden and expand, to gain talents from the "rest side" of life, to benefit society from that angle.

Consider the motor car. It is used for work and for pleasure, to benefit man, and also it is used for crime and vice to waylay man. So will be found in the case of a man's body. It was made to work and please society, also it can be used for crime and vice, to ruin mankind. Therefore you will find talents in all that you do in life to govern you and make your life a real benefit to society and you yourself will gain real happiness.

Now this brings us face to face with the realization that man's business life is very closely related to his domestic and private life. Still, they must be kept separate and in order to do so that entanglements will not follow, a map will be needed because all the little ins and outs of a boundary line between two countries without a diagram would soon become confusing. Therefore a map with our guide (blessing) is necessary to build from. (Note: Diagram will appear in next issue.)

To start the diagram at the top of the page would be violating what has been set forth as to where God is. So, taking a sheet of clean, white paper, draw a one-inch circle in the center and write therein, "The Gospel of Christ," etc. See diagram number one which is complete as far as we will study in this series of stewardship articles. Note the dotted line that carries the thought from God in the center out in different directions or angles into all the different phases which pertain to a man's life. Also note the shape the diagram takes on, always enlarging in the form of a ball with each phase being equally balanced on the opposite side. No one knows the ultimate size the ball will take, or how many new phases will be added. As your talents are not known, so your ultimate size can not be com-

prehended. This thought in connection with the diagram suggests the solar systems of the stars in the heavens. Also that all things work in cycles or circles, and every one knows a true circle has no ends. Meditate, study, "Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor?" (Romans 11: 33, 34.) It behooves us then to humble ourselves before God in order that God may place us where we are most needed and where we will be most useful. You can see that without marriages or covenants to bind together, how fragile and lopsided the motions of things would be. It is said each man has his own solar system, and that system must not clash with other systems or even within themselves. God wants everything to be orderly.

And thus they should impart of their substance, of their own free will and good desires towards God, and to those priests that stood in need, yea, to every needy, naked soul. And this he said unto them, having been commanded of God; and they did walk uprightly before God, imparting to one another, both temporally and spiritually, according to their needs and wants.—*Mosiah 9: 62-64.*

Money is the medium of exchange today. If a man receives money from his fellow man for that which God gave him in talent form, he is not giving anything. The same applies to all natural resources. They were given to him, but he traded them for cash. This in turn will buy something else he did not have. As far as it goes the plan is legitimate. (Ezekiel 7: 20.) But upon receipt of the money it gives him power that was never meant for any man to have except those whose calling was of such nature. Further, money after once made, can be substituted for work, thereby allowing those who gain it to evade the first great commandment of work. (Genesis 3: 19.)

In a previous article, it was mentioned God's plan is just the opposite to man's, "and judgment is turned away backward, and justice standeth afar off." (Isaiah 59: 14.) God will, however, use a medium of exchange but not that of money. (Isaiah 52: 3.) Is a pound of sugar traded for a pound of coffee necessarily an opposite system? Is there any part in the *Bible* that suggests a possible system? Consider Joseph feeding and supplying his brothers in Egypt (Genesis 47: 11, 12) during a famine. The thought that Zion's plan of stewardship can not be started without money shows lack of faith in God. The big point is there must be some different method of exchange brought up. If God has given us the fullness of his word, and community stewardship is included, and he has prophesied Zion will be redeemed without money, it is up to us to search the Scriptures until we find an exchange.

In *Doctrine and Covenants*, God says:

Behold, here is wisdom, also, in me, for your good. And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even a hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God. (81: 4.)

Study it, read it more than once, then ask yourself, "What do I get out of it?" Does it suggest a method of exchange? Read Genesis 47: 11, 12. Consider this point, if I had the talent to make brooms, mops, dusters, rakes, hoes, shovels, etc., and another man had a truck farm wherein he raised vegetables and such products as are necessary for the table, while still another man was gifted with the art of working in all manner of wood, cabinet-making, furniture and so on; still others were gifted in stone-working; others clocks, cutlery, pottery, etc., and others in the raising of cattle, sheep for wool, cows for milking; in fact if a community existed and was busily engaged in the works of producing all of one another's needs and wants, and money was not used as an exchange, surely we all agree the method of merely trading one thing for another is out of the question.

How could one receive his needs and wants in return for what he could do? The answer is simple, but if you love the jingle of money it will never work. Read this carefully; instead of money or gold as a medium of exchange, in man's life, God has ordained the storehouse. You get whatever you need, so long as it is within reason. You ask for your amount. No one doles it out to you. (*Doctrine and Covenants* 101: 12.) If you have a bigger appetite today than you had yesterday or you may wish to improve your home or your business, simply ask for what you want, show your pass or membership and sin not, and no one can say no. That's God's command. Then, in return for this service, whatever you can make or do with your talents, bring and give to the storehouse. John Doe, your neighbor, has nothing to do with what you make or give. However, if he wants a part of it in his home, or to use in his business, he may go to the storehouse and get it. Further, the storehouse method of exchange permits no man to gain power over his fellow man. For man in the gospel of Christ has been bought with the price of Christ's blood, and he is admonished not to be the servants of men but of God. (1 Corinthians 7: 23.) Therefore, if your plumbing leaks you could not hire a plumber with money, as is now done, but through the storehouse agent the plumber in the community would be notified. He

rather than material form to the storehouse, for the benefit of his fellow men. The same would be true with doctors, nurses, carpenters, brick masons, etc. The storehouse is God's medium of exchange between men because he says all are to be equal, not in possessions, but in power and rights. If I want a new chair and the next fellow does not, we are both satisfied if I get it, and we are both still considered equal, for he has the same privilege I had.

So, then, every one of us shall give account of himself to God. Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law. For none of us liveth to himself, and no man dieth to himself. (Romans 13 and 19.)

Autobiography

II.—MY EARLY EXPERIENCES IN THE CHURCH

By James Franklin Mintun

The history of the baptism of myself and wife was associated with a peculiar incident. As before recorded my wife was not a member of any church when we were married on April 1, 1877, yet was not prejudiced against any church; and I had never heard her express herself as being favorable to one church more than to another. However, she had heard several sermons by the ministers of the Latter Day Saints, and had heard much of the conversation I had had with her mother in canvassing the doctrines of the church.

In the month of July, of this year, 1877, Elder M. H. Forscutt was holding a series of preaching services at the Saints' church in Magnolia, Iowa, as previously referred to, and wife and I were in attendance a part of the time. On Sunday, July 22, we were on our way to my father's to go with him and family to these services. I was led to tell my wife that I was convinced that the doctrine of the Latter Day Saints, Church was in accord with the *Bible*, and I felt desirous of being baptized, and requested to know what she thought about being baptized also. She said, "You go ahead and be baptized if you think that is what you ought to do." I replied, "I would like very much that you should be baptized when I am, and I will wait till you have made further investigation." She had thought that she did not understand the object of baptism quite well enough. This closed our conversation, and I dismissed it from my mind, as I was sure that when she was fully prepared she would let me know, so that we could be baptized at the same time.

We heard an excellent sermon at eleven o'clock, preached by Brother Forscutt, but although baptismal services were announced for two thirty in the afternoon of that day, I never thought of saying any more to my wife about baptism till she men-

tioned it. I went to the place where my hat was left, and was, in my way, having a social time speaking to all that I met; but when I came to where my wife was, she said, "Shall we go home and get a change of clothing and return and be baptized? I am ready." I was surprised, yet happy, and we were that day baptized into the church for which we have given our lives since, when opportunity was open to us, and for which I still stand as ready to give my life as while she was living.

We were confirmed that evening, and when the hands were laid upon my head, I felt a power that thrilled through my entire being, which gave joy to my soul and convinced me that God had approved of my feeble offering, and was pleased to acknowledge that I was his child. I was promised among other blessings that I should be the means in the hands of God in bring many into the church—a promise that has been literally fulfilled.

Overcoming Family Prejudice

The bitter prejudice of my wife's mother was, if anything, greater than it had been before, and manifest quite frequently. She would carry it so far that when I would answer her inquiries by some scriptural quotation, she would become quite angry, so much so that she would for a time leave the house. My thought was to convince her of the truthfulness of the faith of the Saints. Our conversation would almost always begin when I would enter the house after being engaged in labor during the day, during which time she would read the *Bible*, and conclude that some question she would ask would puzzle me to answer. But when answered, she would always take the answer to be in accord with the faith of the Saints. Sometimes I would have to make an investigation to know whether I gave the answer that would lead her to better understand what the correct faith of the Saints was. At first she was so prejudiced, that wife and I decided that it would be unwise to return thanks at the table, for she accused me of offering "Mormon" prayers. This went on for several weeks. Once when we were away from home, those who entertained us requested me to return thanks. From this time we always asked a blessing on the food before we partook. We were living with her after our marriage by mutual agreement, she being an invalid, and my wife her only girl at home. She did not manifest a willingness that we should have family prayer before retiring, at the altar, but we would have our prayers at the bedside to avoid giving any offense justifiably, in her estimation.

During one of our conversations on religious subjects about this time, I was led, as I believed then, by the Spirit of God to say to her, "Mother, within

one year you will be a member of the church you are now opposing." This caused her to be vexed, and she accused me of being excited and several other conditions that were unpleasant for both my wife and me, but we said nothing, only for her to consider well her opposition and consider well what God would have her do. God took a peculiar way of convincing her, and assisting her to overcome her prejudices against the Saints and their belief. One day she was on her way to visit an old acquaintance some little distance from the home, and when she was nearing the house she had to go over the fence instead of going through a gate, by going up several steps, then stepping over a board, and down on the other side of the fence. In stepping over the board at the top of the fence, she stumbled and fell and broke one of her shoulders. With this injury she suffered much for weeks. The pain was so great that she could not sleep. We were at this time holding our family worship morning and evening, but so great was her prejudice that she would not ask for prayers, although she was a believer in prayer, but not the prayer of a "Mormon," as she called me. She would say when suffering severely, "Others have been relieved by prayer, I don't see why I can't be." I was led one evening to offer special prayer for her relief, and felt the Spirit's witness that she would be relieved, and I thus expressed myself to her before retiring, "You will rest tonight." In the morning she told us that she had slept all night, and that "If I had been administered to by the elders, I would have to confess that was the cause of my relief." I took this occasion of informing her of the many ways that God could give relief besides through the administration of the elders. The pain never returned, but she gradually grew better, and the shoulder grew stronger till it was strong again.

This experience did not remove her prejudice, but in a short time she was opposing by word the Saints and their doctrines as much at times as she had ever done, and it did not appear that she would come into the church with faith in its truthfulness. But some weeks after this, just following our evening prayer, she was expressing herself very bitterly against the doctrines of the church, when I was again led, as I believed by the Spirit, to say to her, "You will soon suffer another fall resulting in an injury like the previous one, and then if you do not humble yourself and cease your opposition to the church, after being relieved, which you will be, you will suffer a serious affliction of the body, from which you will not be relieved until you will humble yourself, and consent to obey the gospel."

A short time after this I was in attendance at a district conference at Magnolia, about four miles from where we lived, and upon my return home my

wife met me at the door, and told me that her mother had fallen and broken the other shoulder much like the previous injury. We were living in the timber and there were small limbs lying on the ground, and as was her custom, she was walking in front of the house when she stubbed her toe and fell. When my wife reached her to help her up, she said to her, "I wonder if Frank has been praying that I should kill myself?" From this injury she was suffering so severely that sweat was standing out on her face when I went to the bed where she was lying. I smiled and said that I was sorry that this should occur, but she thought I was smiling as a result of what my wife had told me that she had said, and she said so. I said to her, "Shall I go for the elders tonight that you may be relieved?" She said, "No, not tonight." She suffered all night severely. When I went to her bed in the early morning I said, "Mother, I am going for the elders before the time of the morning session of conference," and she smiled her assent. I brought them, telling them her strong prejudices, so they went into the timber near the house and had a season of prayer before going into the house. They then administered to her, and immediately the pain all left her shoulder and arm, and from that time she suffered no pain, but her shoulder grew stronger, until it was well as before. Even this did not fully convince her that God was with this church more than any other, but she would say that the prayers of the elders gave her relief, but it was because they were good men, and not because they had any more authority than any other good man. These brethren were Elders Magnus Fyrando and William Chambers.

It was only a week or two till the same opposing spirit got hold of her, and she was abusing the Saints for something, quite bitterly. During the fall of this same year, 1879, about four weeks before the time of the semi-annual conference at Gallands Grove, she suffered intensely from an inward tumor, and so serious became her condition in a few days that the neighbors who came to see her, would say to my wife and me when they were leaving, "Your mother is not long for this world." But wife and I felt differently, and we continued our preparation to attend the conference. In a day or so, when I was by her side, she said, "What do you think I should do? I can not live long in this condition." I was prompted by the Spirit, not my own, to say immediately, "If you will get the consent of your mind to go with us to the conference, and there will listen to the preaching of the word, and without prejudice make your decision, and are convinced that the word is of God and the people assembled are the people of God, that you will then be baptized, you will be relieved of your physical illness, and be able to get ready and go with us to the conference." This con-

versation was after noon, and during the afternoon I would drop in to where she was lying to see how she was. At one time she turned to me and said, "I have the consent of my mind to do as you have said." I then told her, "You will be healed." In about an hour the tumor came from her, and strange as it may seem, the next morning she was sitting up and sewing on some article she was getting ready to use at the conference. Within four weeks she rode about twenty miles and was at the conference. She, Mary H. Knight, was baptized September 11, 1879, while at this conference, by T. W. Chatburn.

Ordination and Beginning Experience

Soon after my baptism in 1877 a Sunday school was organized at the schoolhouse in our neighborhood, and I was chosen its superintendent; and on May 5, 1878, a branch known as the Pleasant View Branch was organized at the same place, several of the members of the Magnolia Branch withdrawing to join this organization. I was then chosen its secretary, and was also ordained to the office of elder. I felt the gift to minister then resting upon me, and in three weeks I preached my first sermon from the text found in Matthew 11:28. I thought that I had in mind sufficient to occupy the time, but I found myself talked out in about fifteen minutes, and I closed. I had felt well while I occupied, but the sudden closing was a surprise. From this date I occupied from once to three times in the various schoolhouses within the vicinity of fifteen miles, and felt encouraged because of the help that God gave me.

A few months after I had been ordained to the office of an elder, a brother living but a short distance from my home rapped at the door about midnight, and wakened me, and when I opened the door I was greeted with the question, "Dare you lay your hands on my head?" I at once was apprised of the conditions. I sat a chair at the door inviting him to sit down. Then answered his question, "I do not know." I awakened my wife sleeping in the same room, and I breathed a prayer to know what I should do for his relief. I was assured that God would be with me to his relief. So accordingly I administered to him, rebuked the power of evil, and the brother went away feeling relieved. He came to me the next morning and said that he had the best night's rest that he had had in some time. While he was blessed, I had a peculiar experience. Soon after I laid down to rest again, a hand was laid on my throat, cold like it had just been on a cake of ice. I could neither move nor speak, but finally I thought to pray, and I was relieved at once, and then told my wife of my experience. That influence troubled me all night, but did not have the power it had while the hand was on my throat. I

have in all such cases had an associate elder with me, for I concluded that in such cases it was better.

A Seventy

At the beginning of the semiannual conference, previous arrangements having already been made, I assisted in organizing the Fourth Quorum of Elders, of which I became the secretary. Before the conference closed I, with several others, was chosen by the members of the Quorum of Seventy, present, to occupy as a Seventy. The only other one now living that was at that time chosen is G. T. Griffiths; others are deceased. After the conference had canvassed the choice of my name, I could not fully decide what my duty was; so I requested to defer further consideration of my name till the next day, that I might seek the Lord to know what my duty was. I was assured through prayer, that I should leave the decision to the action of the conference, and that God would approve of their action, and that God would prepare me for that special work in time. I was ordained the following day, and felt a peace that witnessed that I should begin to make the preparation, and continue this preparation till appointed to labor as a Seventy. I kept this thought constantly in mind, and employed my time consulting the *Bible*, and at times the other books of the church that I could obtain, prayerfully meditating upon what I read, and storing my mind with the truths which I could understand, believing that out of the abundance of the heart the mouth should speak. I spent my time gardening and teaching in the public schools, and occupying as previously in the schoolhouses in close proximity to my home.

At every conference or semi-annual conference I sent word that I trusted they would not appoint me till those in the field could be with their families properly cared for, and I would continue my preparation till such time as the church would be in a condition to bear a further burden, when I would respond as best that I could. I had become involved in debt through being misled by one in whom I had, and thought I should have, the greatest confidence in a business way. All that I had was taken from me, and I was left some hundreds of dollars in debt, but some of the debt was in the form of notes fraudulently held, concerning which I had assurance from God that in time I would be relieved. When these notes were sued upon the judge ordered them cancelled, for they were not held against me justly. The other indebtedness I was able to pay in several months. However, this left me without a home for my family, and that I believed I should have before I went into the field for my life's work. While thus preparing materially and by study and faith, I moved to Magnolia, Iowa, trading a horse and other property for a small four-room house, needing much

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Los Angeles, California

Central Branch

Looking forward to Zion, it is our intention to press on with faith to accomplish the desired goal.

Entering this new year of 1932 with a determination to make progress in spite of the odds that confront us, we met the first Sunday in prayer and sacrament service with a large congregation present. We could not get the expressions of all, but those who did get to speak were hopeful, and expressed their desire to go forward. The meeting ran over the allotted time a half hour before Pastor Eli Bronson could find a place to bring it to a close. All felt renewed in spirit.

The following evening, was our business meeting, election of officers and other matters pertaining to the welfare of the branch. Brother Eli Bronson was unanimously sustained as pastor, also Brother R. T. Knowlton and Doctor A. W. Teel as associate pastors. Almost all of last year's incumbents were either sustained or reelected. We are grateful to and proud of our finance committee for its untiring efforts, and we are happy to say that we passed through 1931 with colors flying and had a small balance with which to start the new year. To prove its faith and optimism, the committee increased the 1932 budget quite materially. We are going to boost all we can.

Besides the Central Los Angeles Branch we have the East Side Branch and four active missions: Pasadena, presided over by Brother Jessé R. Johnson; Van Nuys, presided over by Brother Orlin Hagaman; Lennox, presided over by Brother Joe Knockles, and Glendale, which at the present time is under the care of Brother Bronson, while Brother Chase is enjoying a trip to the East.

Patriarch W. A. McDowell is spending the winter in California, and is kept quite busy giving blessings and preaching in the surrounding missions.

We are happy to have with us Brother Wilson and family,

repairing to make it comfortable. We moved there in September, 1880, when I began clerking in a general merchandising store for Elder James M. Harvey, and repairing my little property, out of which I tried to make a home that would be comfortable for the family; should I be called away from home in the ministry, for I felt the responsibility of my calling. I continued clerking till that fall when I was appointed to a mission. During the time that I was clerking for Brother Harvey, I was preaching one or more times each Sunday and also assisting in the Sunday school. Brother Harvey was a very zealous man, and minister, so much so that when a call would come for administration, he would have me go with him, and if some of the customers were in the store he would authorize them to look after the trade till we returned, but if no one was in the store, and the call was quite urgent he would lock the store while we attended to the administration. This increased my zeal, while I did not think it was wise for him to leave his business as he did.

(To be continued.)

who are taking an active part in services, and are willing workers. Dr. Wilson was chosen as supervisor for the young people's group and Sister Wilson is to act in same capacity over the nursery.

While the matters of business and elections consumed quite a period of time, everyone present seemed to be in a cheerful mood, everything moved along pleasantly and quietly, withal, there were moments of jollity and good-natured repartee that could not be suppressed. Everyone was happy, and all departments were better represented than usual.

The latter part of the year the Mizpahs took charge of a commissary. Each person is expected to bring food stuffs to the church whenever he comes. He places it in the receptacle where it is taken care of and distributed to needy ones. I am confident in saying that more baskets were distributed during the holidays than had ever before been distributed. We are expecting to make this a permanent part of our church work, and hope we may be able to do even better this year, if it is required.

We have a few sick people in our midst who request the prayers of the Saints. Also let us remember to pray for the redemption of Zion and for the welfare of the poor. May God help his people.

Lincoln, Nebraska

Twenty-sixth and H Streets

Among the resolutions your correspondent has made is one to get the Lincoln news and activities into the *Herald* each month of 1932. Our readers will be the judge whether or not this good resolution is kept.

We feel that we have been blessed here in Lincoln during the past year. The branch is in a better condition financially than ever before, free from debt; the last payment on the paving debt was paid in December, 1931. There is a nice balance on hand to start the new year. We would not forget that in former years a few carried the heavy burden of debt on our church building and pavement assessments. Some of these members are still in Lincoln, among whom are Brother and Sister McWilliams, Sister Allen, Brother and Sister George Weller, Brother Grover Wall, Brother and Sister Farrar and Sister Blanche Farrar, Sister Muriel Zimmer, and Grandma Horn. Others have moved to other places, or have been called home. Of the ones here, we will say that they have been faithful and now that they can see the results of their labors through the past years, surely it has been worth while. Their hearts have been made glad and the burden lightened the last few years by so many active members moving in to assist. Never before in the history of Lincoln Branch has the priesthood functioned in every capacity as at the present, and the cooperation is inspiring.

The annual branch business meeting was held the evening of December 28. Brother Anderson was re-elected branch president; he chose for his counselors, Brothers Lenox and Poague. Brother Francis Schrunck was re-elected branch clerk, Brother Alvin Pfanmiller, finance clerk; Brother Poague, church school director and chorister; Sister Blanche Farrar, leader of the adult department; Sister Rogene Anderson, young adult leader, and Sister Viola Poague, primary leader.

The women of the branch have been busy and faithful in the work of that department. Sister Hale had charge of the group and was assisted by Sister Anderson. They meet one day each week to sew and quilt. They have turned over

\$144.10 to the branch in the past year. Sister Anderson has read seven books to the members as they work. They have sponsored several socials and church suppers. The group feels that it has derived much benefit in thus meeting. As many as care to, take their lunch and spend the entire day.

President F. M. Smith and Israel A. Smith spent a few days at the Anderson home during the holidays. They, with Sister Anderson, did some intensive work on the manuscript of Sister Anderson's book of the memoirs of her father, the late President Joseph Smith.

The first Sunday of the new year was observed with a wonderful sacrament service. The meeting was very spiritual and uplifting, and we are sorry many missed such an inspiring time.

Sioux City, Iowa

January 7.—A greater tendency toward cooperation, deeper, richer spiritual experiences, and an increase in financial support by the membership have characterized the activity in Sioux City Branch in recent months.

Through the splendid volunteer service of members and nonmember friends, our building underwent a complete renovation. New paint and paper, a new roof, and new electric fixtures donated by Brother and Sister P. J. Zimmerman, together with the scrubbing and cleaning given every corner, made our house of worship a much more presentable and inspiring church home.

Rally week in September, with every night an interesting activity, was supported by good attendance and marked interest.

Prior to Thanksgiving, Brother E. Y. Hunker conducted a series of meetings which, in spite of inclement weather, was well attended. The quality of Brother Hunker's sermons was sufficient reason for the interest manifest. This, combined with Brother Hunker's splendid personality made each one who came regret the closing of the series. Thanksgiving morning brought a service of Thanksgiving music and a special sermon by Brother Hunker.

On the evening of December 20, a Christmas drama, "*The Empty Room*," was presented at the church under the direction of Miss Grace Hoadley. A full house witnessed the performance. Raymond Smith, Lawrence Jones, C. J. Smith, Eunice Welch, Bessie Johnson, Genevieve Sands, and Bonnie De Harty, composed the cast. A fifteen minute-organ prelude of Christmas music by Mrs. Sands preceded the play. Marie Johnson, Evelyn Trede, Dorothy De Harty, Lola Jolley, Blanche Smith, and Carl Streeter contributed to the service in a tableau and with music.

Christmas Eve brought the program of songs and recitations presented by the junior church school, under the direction of Sister Bessie Johnson. A Christmas tree and pop corn balls donated by the Riverside Group of Women, made this a pleasant time. The junior church school this year voted to sacrifice the money, which has every year been spent for the candy and nuts given on Christmas Eve, and sent it in to the general church funds.

New Year's Eve long faces and dignity were for a time forgotten as a lively group met for a jolly evening of games and contests followed by refreshments.

The first Sunday of the new year was marked by two inspiring services. The sacrament service in the morning was one when each who took part recalled the blessings of the old year as he resolved to make greater contribution and consecration to the church in this year. The evening hour was occupied with a service for the installation of officers of the new year. This service was in charge of C. J. Smith. Those assisting were: Pastor G. M. Vandel, C. E. Burnett, Mrs. Blanche Haviland, Mrs. Bessie Johnson, Bonnie De Harty, Raymond Smith, Genevieve Sands. Officers unable to be present were George Vandel jr., and Kenneth Smith.

With you, Sioux City Branch wishes to carry on this year with new determination, new consecration, and a growing spiritual experience.

Clinton, Missouri

January 6.—Since it organized a Sunday school in April of 1931, this little group has grown. Our Sunday school organization took place at the home of Brother and Sister Roy Payne on Orchard Street. Since Brother and Sister Payne moved to their farm near Johns City, we have had the good fortune to secure the old Family Theater Building on South Washington, the west corner of the square. We furnish our own fuel and pay the light bill and have no additional charge for the use of the building. On the Tuesday before Christmas the women of the group met with much hot water and cleaning apparatus. About thirty-eight large seats were scrubbed clean, and the floor was made spotless. It was a heavy task for so few, but the Sunday school had a clean home.

On the first Sunday of each month the Saints enjoy sacrament service at 2.30 in the afternoon. Some of the ministry from Post Oak, Missouri, have been so good as to come to help us in these meetings. Brother and Sister Payne and children drove over eighteen miles "home" to meet with us on January 3.

We are now adding a cradle roll or nursery class with Sister Ortha Ravaille as teacher.

The new quarterlies are fine.

December 27 Sister Ruth Hunt was elected librarian to fill the vacancy left by Sister Pansy Payne.

We very much wish to hear a few sermons. Elders who have the time for a few evenings with us will be very welcome. We are happy that we now have a place in which a small band may worship.

We are counting strongly on the help of another family of members which is planning to move to Clinton. We hope others will join us and help to spread the gospel.

Lowbanks, Ontario

January 3.—The church school presented the sacred concert, "*The More Abundant Life*," to a large audience on December 6. Elder D. Clatworthy took charge and gave a fine sermon. He is a fluent speaker, and his meaning is always clear.

Church school classes continued in the month of December, and we were going to have a Christmas entertainment. The children had practiced well and were ready to give the program when scarlet fever broke out in the public school and the health officers closed the school and the churches. So, of course, we have had no more Sunday services.

But the epidemic is mild and no new cases have developed. It is expected that by January 12 the cards will be taken from the houses, and the people will be able to resume public meetings.

The Saints are well. Not one contracted the disease. But our Sunday school roll includes many nonmembers, and we are waiting until all are well. We have a large school.

We pray for the welfare of the church, and strive to do all we can to help.

Barberton, Ohio

Sunday, January 3, we were pleasantly surprised by the entrance of a Graceland group *en route* to the college. Members of the party were Hale Vicory, Pauline and William Wilson, Helen Carr, and Don Chesworth. They brought a wonderful spirit with them and were an uplift to the young people in Barberton.

Elder and Sister Hammond, of Akron, were also visitors at the sacrament service. A great degree of the Holy Spirit was made manifest throughout this meeting during the opening remarks given by our young brother, Edward Moier, the special prayer offered by Brother McConaughy, and the many testimonies. We are praying that God will bless his children and that we can more nearly approach the true meaning of those words in our lives.

The young people, under the supervision of Sister Odom, had a watch party New Year's Eve. Seventeen were present.

Plano, Illinois

January 4.—We are starting the year with renewed energy, and expect to do much more for the general church and local work than ever before. The young people are ably carrying on their part.

At a meeting of the workers on yesterday, it was decided to add to present activities a class devoted to the study of the *Book of Mormon*. This will convene at 5.30 each Sunday evening, and use the quarterly edited by C. B. Woodstock. The women's class has been using these quarterlies at the Sunday morning church school hour, but some who are teachers and officers do not get the benefit at that time.

With the exception of the chorister who has work elsewhere, all branch officers were sustained for another year.

President F. M. Smith met with the Saints here and those of surrounding branches November 27. We were most happy to see him and believe that much good was done and a better understanding of church conditions given.

The quarterly union sacrament service was held here December 20, Brothers Blakely, Malcor, and Turner in charge.

Near the close of the old year the women's class gave a bake sale to help the Christmas offering. Proceeds increased the fund beyond their expectations.

A pageant was given on Christmas Eve to a full house, and the usual treats were distributed to the pupils.

December 27 the adult division gave a pageant, "*Mother*," which was appealingly presented.

Three aged sisters lately passed away, Amelia Gillman, Loretta Pomeroy, and Pauline Blakely. All were more than eighty years of age and were residents of many years' standing.

Irene Johnson, teaching this year at New Providence, Iowa, was home for the holidays. J. F. Wildermuth and family, of Mansfield, Ohio, were also here visiting his parents. His father, Lester O. Wildermuth, is making a short visit home.

About forty attended the New Year's watch party held at the home of Brother and Sister John Moore. Contests, games, and refreshments caused the time to pass swiftly, and the Saints were soon welcoming in the new year.

Fanning, Kansas

A good feeling prevailed at the annual business meeting December 16. The work of selecting officers for the year was soon done. William Twombly was chosen pastor with James A. Thomas and William Marsh his associates. Fred Marsh was selected church school leader; branch clerk, Sylvia Chestnut; treasurer and custodian of the building, Floyd Mortimer; president of the department of women, Margaret Dittmore; librarian, Samie Twombly.

During the month of November appointments were kept with difficulty and in some cases had to be postponed because of inclement weather.

The Floyd Mortimer family and the Virgil Sheppard family, which have located here in recent months, are proving assets to the branch.

Recent speakers have been Brothers Sheppard, Samuel Twombly, Will Twombly, Fred Marsh, and James Thomas.

The annual Christmas tree and program entertained the members on Christmas Eve. Credit is due the committees in charge and the children who faithfully and willingly practiced.

We are gradually adopting the church school program, and hope to see the time when we can follow it more closely.

The sacrament meeting January 3, was in charge of Brothers Thomas and Mortimer. A peaceful, uplifting spirit was present, prayers were fervent, and testimonies hopeful and cheerful.

The Saints made sacrifices during November and December, and we hope, as a result of this movement, that the church is on a firmer financial basis.

Mallard, Iowa

Although news from this branch has not appeared for three months, this is no sign that the Saints of Mallard have fallen asleep. We are few in numbers but active in attending services. Special programs have been enjoyed on different occasions.

Branch President Benjamin Fish attended the priesthood meeting at Dow City and gave a fine report of it on the following Sunday. He felt he was well paid for attending, and received new light with regard to the church and the duty of its members.

The branch business meeting was held December 30, very few changes being made in the official corps. We trust that each worker will learn to know his duty and do it, that we might be as a unit in helping to build Zion. A general desire to share the work of the church is found in this branch.

Sister C. L. Carmichael was appointed the new publicity agent for Mallard Branch.

Little Benita Fish was baptized November 29, by her father and confirmed by Brother E. L. Edwards, of Pomeroy. We welcome her as a member of the church and pray that she may always keep in mind her covenant.

Velmer and Norman, our Graceland boys, spent their vacation with us. Their talks Sunday morning were gratefully received. Norman spoke on religious life in Lamoni, and Velmer spoke on college life at Graceland. They are very much interested in their work.

Council Bluffs, Iowa

The branch in Council Bluffs is carrying on in the work of building Zion. Many suggestions have been offered for raising the church debt, and Council Bluffs, among others, offered its suggestion, but the Bishopric did not see fit to accept it: nevertheless we did not sit down and say, "If he won't play our way, we won't play." Nearly everyone expressed a willingness to do what he could to help raise the amount of money for which the church had asked.

On November 10 Brother Ray Whiting called a special meeting to get the expressions of the people. All seemed eager to do their part. However, the young folks did not feel satisfied with the idea that nothing definite had been decided, so they asked to have another meeting called for the following week. This was done. In the meantime, they got busy and worked up so much enthusiasm among the young people of the branch that at the second meeting there was something like seven hundred and fifty dollars subscribed.

December 13 we had the pleasure of having President Smith with us. He preached in the morning and gave a wonderful talk, telling of his experiences during his period of recuperation, also giving a detailed account of the financial condition of the church and what was being done to liquidate the church's indebtedness. In the afternoon he gave a fine lecture to the priesthood of Southwestern Iowa and surrounding districts. About seventy-five were present.

Apostle J. F. Garver spoke in the evening.

On Friday evening the young people of Omaha and Council Bluffs, under the leadership of Brother Lee Lamdon, gave a vesper service. A lantern was used to throw the words of Christmas Carols on the screen while all joined in singing them. During the evening there were several musical numbers given by local and visiting young people.

On Wednesday evening, December 23, the play, "*A Christmas Gift*," was given by members of the choir and church school, directed by Sister Nellie Hall. Attendance was quite large, and the play was well received.

Sunday evening, December 27, was turned over to the choir for a musical and literary program. Besides special music by the full choir, a number of solos, duets, and quartets were rendered. The story, "*The Other Wise Man*," by Van Dyke, was pleasingly told by Mrs. C. R. Harding.

Independence

An excellent response was given by the Independence Messiah Choir, on Sunday afternoon, to the invitation to be present at the first rehearsal of the General Conference oratorio, "*The Messiah*." A large number of the choir members presented themselves for the formal opening, and a number of new recruits were passed on by the voice committee. Regular Sunday afternoon rehearsals at the Stone Church will be conducted during the remaining winter and spring months by the director, Paul N. Craig.

January 12 saw the final work done on the roof and coping of the new hospital, and brought to an end the present construction work on the building. "This sees the fulfillment of the promises made when the \$25,000 fund was raised September 1," states the *Independence Examiner*. "The building is now enclosed, the roof on and the doors and windows installed to protect it from the ravages of the elements. The estimate for the work that has just been completed was \$32,900. The work was done for approximately \$28,000, said Lyle Weeks, superintendent of construction." The building is now locked up until a future building program is worked out.

Stone Church

The Stone Church congregation, seated in the main auditorium of the church at eleven o'clock Sunday morning, enjoyed another highly profitable service. Elder George Mesley, a member of the Kansas City Stake presidency, was the speaker, and his discourse, which presented historical events and personalities of the latter-day church, was much appreciated.

Under the direction of Paul N. Craig the Stone Church Choir sang two anthems, "*The Earth Is the Lord's*" and "*O Gladsome Light*." A lovely solo was sung by Mrs. Minetta Isaacks. Miss Lorena Kueffer played the organ.

Downstairs a group of more than a hundred and fifty boys and girls listened to a sermon on "*The Good Shepherd*," by Priest W. Earl Page, looked at a beautiful painting of Jesus as the Shepherd, sang hymns about the Good Shepherd, and gained a new knowledge of the love and watchcare of Jesus. Elder Will Bolinger, the junior pastor, and Mrs. Hazel Moler, the junior superintendent, were in charge. Mrs. John R. Lentell directed the music.

Elder J. E. Vanderwood was the evening speaker, giving words of counsel to a large gathering of Saints and friends. Pastor Sheehy presided over the hour, assisted by Bishop C. J. Hunt. Music was supplied by the Æolian Chorus.

The first meeting of the White Masque Players, January 10, in the Wahdemna Choral Club rooms, was highly interesting. An excellent paper on Eugene O'Neil, five-minute biographies, a preview of the plays of the month and a review of *Emperor Jones* were items of instruction and entertainment. The climax of the program was a review of the play, "*Gold*," by Mrs. D. S. McNamara, and the dramatization of a scene from the play.

The wedding of Miss Gertrude O. Thomas, daughter of Mr. and Mrs. E. A. Thomas, of Independence, to Paul Dalberg, of Kent, Washington, took place at eight o'clock in the evening January 15, at the home of the bride's parents. The ceremony was performed by the bride's father, Elder E. A. Thomas, before an altar of smilax, ferns, and potted plants. Before the ceremony Alma Bullard, accompanied by Mrs. Chester Burnham, sang "*At Dawning*" and "*I Love You Truly*." Mrs. Burnham played Mendelssohn's Wedding March. The bride was attended by her sister, Miss Margaret Thomas. Barbara Louise Henderson, cousin of the bride, carried the ring. Frank R. Sadler attended Mr. Dalberg as best man. The Misses Ethel Thomas, Betty Hammontree, Marjorie Spahr, Ruth Holsworth, Florence Hodges, and Bertha Dawley formed a half-circle around the bridal party and later acted as hostesses at the reception. Mr. and Mrs. Dalberg are at home at 1320 South Logan Street.

Brother George W. Whiting, sixty-two years of age, a re-

tired merchant, died at his home January 12, following an illness of several weeks' duration. Surviving are his wife, Mrs. Ellen R. Whiting, of the home; two daughters, Mrs. Leonard Lea and Mrs. Henry A. Lund, of Independence; two brothers: E. E. Whiting and W. W. Whiting, Clitherall, Minnesota, and one sister, Mrs. Harry A. Winters, San Francisco, California. The funeral services were held Thursday afternoon from the Carson and Son Funeral Home, in charge of Elder John F. Sheehy. The sermon was by Elder U. W. Greene. Interment was in Mound Grove.

Walnut Park Church

Sunday morning at Walnut Park, January 17, dawned on the Saints as they gathered for their prayer services. These early morning prayer meetings are well attended and much good is derived from them.

The church school at nine thirty, in charge of R. Barnhardt, is growing. Attendance for last Sunday was three hundred and ninety. The school takes this opportunity to send its greetings to Albert Chapman, who until he was transferred to Des Moines, Iowa, was a faithful worker with us, and is missed by everyone.

The eleven o'clock service was in charge of Pastor Samuel C. Smith, and C. K. Greene delivered a sermon which we feel was directed by the Spirit of the living God. We were exhorted to put on the whole armor of God in these troublous times. The choir, under the direction of Minnie Scott Dobson, sang "*Lead On, O King Eternal*."

The evening classes began their work at five forty-five. This meeting is in charge of the young people, and their efforts, especially along lines of program, are to be commended. Mrs. D. S. McNamara addressed the dramatic class. We listened to the Junior High School Orchestra which rendered several good numbers, also a solo by our young brother, Benjamin Bean, junior.

In the absence of Elder R. D. Weaver, scheduled to deliver the sermon but who is very ill at his home, Elder John Taylor spoke to the Saints on the church in the early days prior to the slaying of Joseph Smith and his brother Hyrum. The choir sang, "*My Faith Looks Up to Thee*," and the playlet, "*An Hour at Liberty Jail*," was presented by young people of this congregation. Every Sunday evening one of President E. A. Smith's "*Conversations*" is presented to Walnut Park Saints, and is most helpful to our service.

Enoch Hill Church

The young people of Enoch Hill greatly appreciated the splendid talk given them by President F. M. McDowell at their midweek worship service Wednesday evening. His talk inspired them with a greater determination to press on and consecrate their lives anew to the Lord's work.

The Clover-Leaf Four, a Negro male quartet, furnished the entertainment feature at the Friday evening Religio session. Their program of sacred and secular songs was much enjoyed.

Elder Charles S. Warren was the morning speaker last Sunday. In an able discourse he showed how God had directed his people through the ages and how we should depend on him in the present world crisis.

The evening speaker was Elder Fred Cousins, of Wyoming, who read a scripture lesson from Luke 14: 28 and Acts 2: 40. "*Counting the Cost*" was his theme, and he urged the Saints to live up to their privilege as Saints of latter days and so become a "peculiar" people.

The funeral of Mrs. Emma E. Whitsitt, mother of Elder Robert Whitsitt of this congregation, was held at Enoch Hill church at three o'clock Sunday afternoon. She was eighty-one years of age, and leaves two daughters: Mrs. L. I. Girton, of Kansas City, Kansas, and Mrs. E. C. Richards, Ririe, Idaho; four sons: Willis I. Whitsitt, San Diego, California; Chandaus R. Whitsitt, Enid, Oklahoma; Elmer R. Whitsitt, Chaney, Oklahoma, and Robert E. Whitsitt, of Independence; one sister, Mrs. E. Girton; twenty-two grandchildren, and five great-grandchildren. Interment was in Mound Grove Cemetery.

Englewood Church

Sunday, January 10, marked the beginning of the missionary effort by Apostle J. A. Gillen, who spoke morning and evening to almost as large congregations as our little basement church can comfortably accommodate. Attendance continued almost to capacity during the week. Brother Gillen has been greatly blessed by the Spirit and the fact that the same crowd comes back to each service gives evidence that the hearers have also been blessed. We feel that much good is being accomplished. The faith of the Saints is being renewed. Nonmembers are being enlightened. Music has been furnished by local and Kansas City musicians. On Sunday evening Brother Ray Bleil gave a group of appropriate vocal solos, Miss Jessie Belle Taylor accompanying at the piano. On Friday night George Anway brought out the Central Kansas City Branch Choir which gave some much appreciated numbers.

Our young sister, Mildred Kelley, wife of Charles Kelley, was called to the other side January 10. She grew up in this district and with her husband was a teacher in the children's division of the church school. The funeral was held at the Stahl Funeral Home in Independence, Apostle J. A. Gillen the speaker, and Elder Perry Hiles in charge. A quartet composed of Ina Hattey, Hazel Moler, D. S. McNamara, and Glen Closson, sang, and Dorothy Koehler Waters was the organist. Interment was in Mound Grove. Sister Mildred was twenty-eight years old, and leaves to mourn besides her husband, her father, James H. McChristy, a brother, George W. McChristy, and two sisters: Miss Bernice Stobaugh and Mrs. Emma Adams.

On last Sunday the roster of the officers for 1932 was completed with the exception of chorister who will be elected soon. These were added to those already elected: Roy Howry was chosen to assist Arthur Welch as assistant superintendent of church school; Mrs. Fred Koehler, supervisor of children's division; Mrs. Lyman Fike, superintendent of primaries; Mrs. Roy Howerly, superintendent of beginners; Mrs. Charles Petentler of the nursery; Mrs. A. G. Hougas, pianist; Irene Fike, chorister of the church school, and Mrs. Fred Koehler, branch correspondent.

January 8 Brother and Sister A. G. Hougas and daughter, Dorreen, entertained the choir members and their husbands and wives in honor of the chorister, Mrs. Pauline Arnson. About thirty were present.

The Z. O. A. Class of young married people which for the past year has been taking a course of stewardships under Elder Leonard White, is now studying Lydia Wight's "*Religion in the Home*," taught by A. G. Hougas. Much interest is being shown and the membership is increasing.

On last Sunday morning Apostle Gillen began the second week of his series. He is at his best and plans to continue throughout the week. Sunday a quartet composed of Mr. and Mrs. Corliss, Mrs. Earl Moore, and Glen Closson sang in the morning. Pauline Arnson contributed a vocal solo, being accompanied by her mother, Mrs. Belle James.

In the evening Brother Gillen met the largest audience yet. Nearly every seat was filled.

The music of Sunday morning services has lately been greatly improved by the work of four boys, Wallace Fike with his oboe, Melvin Fike with his trombone, Elbert McConnell with his cornet, and Elmer Fike with his clarinet. Their help is much appreciated, but we need others. A number of the young members play violins and other instruments, and we are hoping that soon they will join these "faithful few" boys.

Spring Branch Church

The morning prayer meeting at 8.15 January 17, was in charge of Brothers Tankard and A. Peer. A good spirit prevailed.

Elder Earl F. Hoisington was the eleven o'clock speaker, his subject being "*Where Are We Going?*" He stated that we as a church have been on the road almost one hundred

and two years, that we are still preaching the same gospel, and that we have not changed.

Brother Tankard was in charge of the morning church school. Our school is growing with great strides, and the branch's need for more room is very apparent.

A musical program was presented at the evening session of the church school. We missed our young people's class which was giving a play at Mount Washington. The play, "*The More Abundant Life*," seems to have become very popular since its first presentation at Spring Branch. It was given at Second Church January 3, and the players have other engagements yet to fill.

Elder H. G. Barto was the evening speaker. Choosing his text from 1 Corinthians 13, he talked on faith, hope, and charity. His message was thoroughly enjoyed by all.

Mr. and Mrs. Ira Weeks are the proud parents of an eight pound daughter, born January 15. Mrs. Weeks is the daughter of Mr. and Mrs. Joseph Farrow.

East Independence Church

A large crowd assembled at the church on New Year's Eve to witness the marriage of Miss Lula Thomas, daughter of Mr. and Mrs. John Thomas, to Gilbert Prior, of California. The church was beautifully decorated for the occasion in colors befitting the season. Mrs. A. H. Christensen played the wedding march, assisted on the violins by her husband and son, Ammon. The bride was accompanied by Miss Helen Parker and Miss Modena Snow, and the bridegroom was attended by Cecil Snow and Merle Butler. Ring bearers were Masters Crum and Thomas, nephews of the bride, and flower girls were the little Misses Crum and Thomas, nieces of the bride. Elder H. V. Minton officiated in the double ring ceremony. A reception at the church followed the ceremony and later became a watch party, a large number welcoming the new year. This branch wishes Mr. and Mrs. Prior every happiness and is glad that they are to live in this neighborhood.

Sacrament Sunday was a day of peace, a large congregation reverently partaking of the Lord's Supper.

In the evening Apostle Clyde F. Ellis preached a forceful sermon, emphasizing the plea that the Saints walk worthy the vocation to which they are called.

The second Sunday of the year being Financial Sunday, Pastor Frank Mintun was appointed to speak. He excelled himself, showing deep humility and beautifully expressing the thought that any work accomplished shows the character of the designer. He made a splendid plea that especially the young people make out their inventories and start in designing their life work.

Elder A. H. Christensen started a series of Sunday evening lectures illustrated with the lantern. His general theme is proof of the *Book of Mormon* from ruins of Central America.

Sunday, January 17, Elder Fred Cousins, of Wyoming, occupied our pulpit, his discourse being humble and forceful and reminding us that we should count the cost of following Christ. Brother Cousins told us of the scattered condition of Wyoming Saints and of their faithfulness in going many miles to carry on the gospel.

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Sunday, 7.30 a. m. Bible Study by U. W. Greene.

Sunday, 11 a. m. Stone Church Choir

Sunday, 4.30 p. m. Vesper Service. U. W. Greene, speaker.

Sunday, 10 p. m. Doctrine Hour. A. B. Phillips, speaker.

THE SAINTS' HERALD

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MISCELLANEOUS

Conference Notices

Southern California district conference will convene at Central Church, Thirty-ninth and Grand Avenue, Los Angeles, February 6 and 7. Meals will be served at the church. The scattered Saints over the district are especially invited to attend. President Frederick M. Smith will be present, and will speak Sunday morning and Sunday afternoon. Apostle M. A. McConley and all district officers will be present. Plan to attend and enjoy the association of our people.—W. A. Teagarden, district president.

Arkansas district conference will convene at Bald Knob, Arkansas, February 13 and 14.—Fern Emde, district secretary, Bald Knob, Arkansas.

The conference of Lamoni Stake will be held at the Coliseum, Lamoni, Iowa, Sunday, February 7. Following is the program: 9.30 a. m., business meeting and election of delegates for General Conference; 2.30 p. m., illustrated lecture by Apostle Paul M. Hanson; 7.15 communion of the Lord's Supper. Provisions have been made to care for a basket dinner.—Lamoni Stake presidency, by Blair Jensen.

Conference Minutes

SPOKANE.—The business session of the Spokane district conference opened at three o'clock in the afternoon Saturday, December 12, at Spokane, Washington, Apostle F. Henry Edwards presiding. A motion made by Alvin Buckley prevailed that the conference be presided over by Apostle Edwards associated with the district presidency. The minutes of the previous conference session, held in June, 1930, were read and approved. District President R. H. Porter then gave a verbal report of his work in the district and told something of the conditions in the various branches and missions of the district. This report was followed by the reading of the statistical reports for all branches in the district and the non-resident group. Brother Porter was called upon to make a report of the needs of the group of Saints at Ione, Washington, which investigation was authorized by the previous conference. Brother Porter reported that Brother H. H. Cain, of Newport, Washington, had been supervising the work at Ione for some time, and was handling it very successfully. Elder A. C. Martin, district director of Religious Education, then reported on the church school organizations throughout the district. He stated that the new plan of Religious Education was being carried out in nearly all branches in the district, the larger branches, of course, having it more nearly completely organized. Reports of members of the priesthood were read together with reports of branch presidents covering the work being carried on in their respective branches. Spokane Branch recommended for ordination the names of Glen Fordham to the office of deacon, and Walter Storey to the office of priest. By motion both of these recommendations were approved and the ordinations authorized. By action of the Seattle-British Columbia district conference an invitation was extended to Spokane

district to join with that district in their 1932 reunion. The matter was presented to the conference, and A. C. Martin moved that the invitation be accepted. The motion was seconded and carried. The election of district officers followed. A. C. Martin was selected as district president, and chose as his counselors Stanley Fout, of Coeur d'Alene, Idaho, and G. E. Ward, of Spokane, who were ratified by motion. Muriel Whiting was reelected to the office of district secretary with Irene Bagley as assistant. L. E. Holmes was sustained as district treasurer. Claire VanEaton was reelected to the office of district chorister, and Gladys Fout was selected as district director of Religious Education. Orpha Coleman and W. W. Wood were chosen to serve on the auditing committee for three and one year respectively. A. J. Weeks has two years yet to serve. I. E. Holmes was sustained as bishop's agent for the district. Evangelist Richard Baldwin then presented the following motion: "We, the members of Spokane District wish to convey to the officers of the church our confidence in them and in the program as outlined for the debt reduction. We pledge our support to do our share in reducing the church debt in as short a time as possible." The motion was seconded and unanimously carried. The following nine delegates were selected to represent Spokane District at the General Conference of 1932: R. H. Porter, R. Baldwin, Alice Baldwin, Peter Peterson, A. C. Martin, F. H. Edwards, Alvin Buckley, Lutie Davis, and Margaret Kenny. A standing vote of thanks was extended to retiring District President R. H. Porter, and the secretary was instructed to prepare a written testimonial to that effect. Apostle Edwards announced that President Smith contemplated making a tour of the Northwest country during the spring months, and Brother Martin moved that Spokane District extend President Smith a special invitation to visit the district and as many branches as possible. The motion was seconded and carried, and the secretary was instructed to convey the invitation to President Smith. The conference then authorized the district treasurer to pay to Sister Alice Baldwin the amount due her for supplies used for work in connection with junior instruction carried on during the conference and institute session. The conference adjourned to meet at the call of the district presidency.

Our Departed Ones

KINNE.—Mary Alice Wilcox, daughter of Elder G. W. and Estella Wilcox, was born December 10, 1893, at Lees Summit, Missouri. She was baptized when eight years old by Elder Moore. Was married August 4, 1912, to L. E. Kinne, at Leaky, Washington, and to them three children were born, two of whom survive: Velya Alice and Carroll Clay. There also live to mourn, her husband, Lylyse, of Spokane; her mother, of Spokane; a sister, Mrs. Grace Huffard, of Puyallup, Washington. She was a faithful worker in the church school, having been in charge of the primary division for nineteen years. She passed away at a local hospital December 22, 1931, her death being caused by gasoline burns. The funeral was held at the Spokane Church, December 26, Elder R. H. Porter in charge. Interment was in Fairmount Cemetery, Spokane.

O'BRIEN.—Annie B. O'Brien died at South Raudon, Nova Scotia, November 11, 1931, after an illness of several months. She was born in 1875, and was baptized by A. H. Parsons April 29, 1889. She always lived at home and was a faithful daughter, sister, and Saint. Surviving are one sister, Martha (Mrs. Walter Haley), a brother, James, at Scotch Village, and two brothers in the old home south of Raudon. She made arrangements for her funeral and calmly awaited the end. Interment was in the cemetery adjoining the Saints' church near her home.

ANDERSON.—Peter Christian Anderson was born July 29, 1845, near Allborg, Denmark, where he grew to manhood. He with his companion was baptized into the Reorganized Church of Jesus Christ, July 16, 1877, by Elder Peter N. Brix, who was one of the first missionaries sent by the Reorganization to Denmark. He was married to Metta Margreta Jensen in 1871. They came to America in June, 1878, and lived near Weston, Iowa, until 1903, when he with his family moved to Holden, Missouri. He was ordained an elder February 24, 1895, at Hazel Dell, Iowa, by Apostle Peter Anderson. He lived faithful to the covenant he made to serve his Lord until he passed from this life December 21, 1931. His companion passed to her rest December 22, 1920. He leaves one son Anton and three grandchildren to mourn his death. The funeral was conducted from the home of his son in Holden, R. O. Self in charge, and sermon by Richard Bullard. He was laid beside his companion in the Holden Cemetery.

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CHAS. R. BOWMAN

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THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Number 4

A Most Worthy Achievement

The *Herald* of October 21, 1931, carried an Official Call from the First Presidency."

This call simply and frankly sets out the following principles and considerations:

The church is facing a crisis. Since its work must go on its immediate obligations must be met. By January 15, 1932, these amount to \$138,624.89. The emergency requires the mobilization of all the resources of the church. This places upon every member and officer the responsibility of complying with the financial law of the church in both tithes and offerings. It is this generation of Saints that stands today at the crossroads. The months of November and December, 1931, are therefore to be designated as a period of prayer and sacrifice.

Happily we may now speak of achievements, both tangible and intangible, for the church throughout the world has responded nobly to our call.

Elsewhere in this issue the Presiding Bishopric has furnished us a report of the actual results in dollars and cents of this special sacrifice effort. A goal set up, a goal attained—a goal which opens the way to new and further sacrifices, new and further victories. Nothing succeeds like success.

It is only the first hurdle, the Bishop wisely informs us, but we may be pardoned if we pause long enough to indulge in a smile of satisfaction and to take our bearings, surveying both the ground covered and the nature and direction of a new advance.

Most certainly it may be said that in consideration of the depleted ranks of our ministry, the limited budget for administrative work, the limited time available for the organization of a church-wide sacrifice effort, and especially in consideration of the continued world-wide financial depression which has taken us during these winter months to unprecedented depths, this achievement of our people must go down in history as an outstanding example of self-sacrificing devotion.

Nor is our success to be measured entirely in cold cash. The months through which we have passed have been such as to try the very souls of men. Again man's extremity has proved to be God's opportunity. Fasting, prayer, humility, repentance, sacrifice, renewed devotion, loyalty and conviction—such outline the pathway which has led to new spiritual heights. Evidences of these spiritual achievements have been received from all quarters

of the church, from branches, districts, stakes, from Zion, and from the most remote of our foreign fields.

But we must go on. To quote Bishop DeLapp, "Together we have climbed the first mountain—now for the long steady pull."

Nearly a month of the new year has passed. We are already operating on the new budget. Its items, cut to the minimum as they are, must be met. Then, too, provision has been made for a substantial amount of debt reduction—all this a part of a carefully planned and widely accepted financial program for the years ahead.

These obligations must be met. They are no less definite or binding than were the obligations of the months just past. We have every reason to believe they will be met with further manifestations of courageous faith, similar to those now so fresh in our memory.

The experiences of November and December should be helpful. The principles formulated, the organization set up, the laws emphasized during that special effort are fundamental to all Church endeavor. It was definitely planned that such should be the case. We should now proceed along the same lines, each officer of the church teaching the whole law and evidencing his sincerity by his example; each member of the church complying with God's law in God's way, not for a week or a month only, but with regularity and consistency each day and week of the entire year.

We have not only attained new heights, but we have traveled in the right direction. Because we have been willing to go forward in God's way, we have been victorious in this endeavor and have gained the strength we shall need for the struggles of tomorrow.

Some one has said, "The resources of God are promised to those who undertake the work of God." More of the Saints than ever before are convinced that they are engaged in the work of God, more than ever before have felt the presence and compelling power of His unfailing resources.

Assured of the divinity of our task and the continued presence of the power, love, and wisdom of Almighty God, *the work of the church will go on to final victory.*

F. M. McD.

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"God Hath Called Us"

The approach of the World Disarmament Conference at Geneva is attended by grave apprehension. Peace lovers are praying that it may achieve its purpose—persuade the nations to scale down their armaments. But pessimists are abroad crying, "It can not be done!" And there are many who for selfish reasons are doing their utmost to thwart the purpose of the conference. A strangely inconsistent condition exists, a condition characteristic of the rule of selfishness and fear. The world cries for bread for its little children, and yet the nations are glutted with armament programs and activities. The great bulk of the taxes go to so-called national defenses; people are ruled by fear; war thoughts are abroad, and there is actual fighting in the Orient. The press reflects the excitement of the times. We pause to wonder—is it peace, or is it war?

The world has forgotten the words of the Apostle Paul in his first letter to the Corinthian Saints: "God hath called us to *peace*." He was seeking to teach a people who professed to be followers of Christ. Perhaps as he wrote he thought of the words of Job: "Acquaint now thyself with him (God), and be at peace: thereby good shall come unto thee." Or perhaps the words of the Savior impelled him to write as he did. There is always Jesus' simple command, "Have peace one with another." How his promise lingers and soothes: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

No time is better than the present for us to think of our blessings—how God has called us to peace, how Christ has promised us his peace. We of latter days have been spoken to directly concerning this matter. I here quote a significant passage from a revelation given to the church March 3, 1873: "Let contentions and quarrelings among you cease. Sustain each other in peace, and ye shall be blessed with my Spirit, in comforting and strengthening you for my work."—*Doctrine and Covenants* 117: 13.

Peace, we are divinely taught, is one of the fruits of the Spirit of God. It is not a condition of dishonor or of cowardice. Indeed those who propagate peace are named as "blessed" by the Savior.

The cruelty, the barbarity, the gross selfishness, and the utter foolishness of war should be daily held up to our children and contrasted with the teachings of Christ who was the greatest patriot of his day. As the people of God and servants of the Master, are we thinking in terms of peace or in terms of war? Do we delight in singing hymns whose message is martial? Do we hold up to our children war heroes and achievements? Do we give them toy guns and cannons and knives for Christmas and in-

struct them in their use to destroy and hurt? Or are we hunting out and holding up to the eyes of all the deeds of people who believed and practiced peace.

The other day as I sat in a theater viewing worldwide scenes presented by the Pathé News, the words were flashed on the screen: "A unit of the United States coastal defense in action." It was one of our biggest guns in action. Beside me sat a child thrilled to breathlessness by the magnitude and the mystery of the powerful mechanism. In his excitement he turned to me, a stranger, and ejaculated: "When I'm a man, I'm going to shoot one of those, and boy, will I bring the enemy's old airplane down!" I thought of a bit of a poem which is supposed to have been written by one of the unemployed and left on a park bench. It was printed in *The Intercollegian*:

"To a Nine-Inch Gun

Whether your shell hits the target or not,
Your cost is five hundred dollars a shot.
You thing of noise and flame and power,
We feed you a hundred barrels of flour
Each time you roar. Your flame is fed
With twenty thousand loaves of bread.
Silence! A million hungry men
Seek bread to fill their mouths again."

Contrast war and its fever and fury with thoughts of home, love, plenty, friendships, work for Jesus, happiness. Let us think again of the simple statement: "My peace I leave with you." This peace we accept or reject. Are we showing the world today *in our lives* that we have accepted Christ's peace? Now is the time for critical self-examination. Dare we make it?

"God hath called us to *peace*."

L. E. M.

The Passing of Mrs. Wallace N. Robinson

The membership of the church will be saddened to learn of the death of Mrs. Wallace N. Robinson, who has been a leading influence in the musical affairs of the church, a patron of young musicians, and a person of importance in the world of the art. A list of her services and contributions would be too long to give here, but will be presented in an early issue of the *Herald*, together with the sermon delivered by Elder U. W. Greene at the memorial service in Independence.

It must be said of Mrs. Robinson that she will be greatly missed, not alone for her services and her inspiring help in the field of her greatest interest,

but as well for her warm friendship, and for the sincerity and charm of her personality.

The "official family" of the church, as well as the membership at large, share in the sorrow into which the family is plunged that one who had reached the height of her powers and usefulness, not the end of them, should be so unexpectedly taken. In behalf of the church we offer an expression of sympathy to the family, praying that they may have faith and fortitude to withstand the loss.

L. L.

Reflections

IN THIS time of wars and rumors of war, it is the recurrent duty of the Christian to remember that our religion stands for peace, that His stay on earth was during a time of peace, and that He was called the Prince of Peace.

What is the price of peace? If, as was said, "Eternal vigilance is the price of liberty," then we may say that eternal patience is the price of peace. And sometimes peace is too dear to be bought at any price, for the price that is sometimes demanded is virtual extinction.

WE HAVE before our eyes an example of what it costs one nation to remain at peace. The people of China, groping to find their way out of the darkness of antiquity, find themselves hampered by the lack of a spirit of unified nationalism and loyalty, without a strong leadership in which confidence may be reposed, without the power and support to provide adequate domestic police protection, and without the means of maintaining an effective army controlled by central authority for the repulsion of foreign foes. At such a time educated Chinese are called upon to estimate the price of peace. Total submission seems to be the only answer they have to make to the Japanese invasion of Manchuria and the demands which the Japanese are making.

THE FOLLOWING clipping, taken from the *Epworth Herald*, shows how some of the educated Chinese feel about the situation:

Students in Chinese government and mission schools are a bit puzzled about developments in Manchuria. Said one college fellow to Professor Everett M. Stowe of Fukien Christian University: "We hate war but we can not help but prepare for war. We love peace, but peace is too far ahead of the time. We want justice, but justice is mingled up with might and force. Our ideals say one thing but actual circumstances force us to accept another. . . . If we are to survive, is it to be at the cost of everything for the sake of surviving?"

Christian nations are of course interested in the welfare of China. But sometimes it seems they are interested only for selfish reasons. On the other

hands, if it is the duty of other nations to protect helpless China, must American and European blood be spilled to protect Asiatic territories?

ONE THING is obvious. The last of the history of the Manchurian trouble will not be written when Japan has forced an unfair peace on an unwilling China. It may require only this act to spread an intense spirit of nationalism in China that, with the great possibilities that lie in China's future power, will raise a foe for Japan that sometime in the future will overwhelm her. Manchuria is likely to become the Alsace and Lorraine of the East.

Japan is sowing bayonets and bullets in Manchuria. Japan had better beware. She may yet have a bloody harvest to reap in that unhappy country.

The price of peace is now very high for China. But the future may show that the cost of war is much higher for Japan.

In fact, the whole world may yet learn that peace is cheaper than war.

L. L.

Radio Announcement

RELIGIOUS SERVICES BROADCAST BY K M B C

Every morning at six thirty the church broadcasts a devotional service over K M B C. This is a fifteen minute service conducted in the Stone Church studio, with Paul Craig at the organ and John F. Sheehy conducting the worship. Starting Monday, January 18, Brother Sheehy will start reading the New Testament with his radio audience, beginning with the first chapter of Matthew.

On Sunday morning from seven thirty to eight U. W. Greene conducts a very interesting period of *Bible* study.

At eleven o'clock every Sunday morning the Stone Church Choir is presented in the opening exercises of the morning worship at the Stone Church. This is an impressive service with beautiful music, and D. O. Cato, announcer.

The regular Vesper Service is given from four thirty to five o'clock. The program is in charge of Mrs. Sunshine Beck, with T. A. Beck announcing, and U. W. Greene speaking.

Every Sunday night at ten, with the exception of the second Sunday in each month, Bishop A. B. Phillips preaches a doctrinal sermon. This is the regular missionary service with D. O. Cato in charge. The musical program is provided by the Stone Church Choir, the Ladies' Chorus, and the Wahdemna Choral Club. On the second Sunday night of each month the Kansas City Central Church provides the speaker and the musical program.

OFFICIAL

Interesting Financial News

We think the Saints have every reason to be encouraged about the results of their efforts during the year 1931. Of course, it may be said that we might have done better, and granting that this is true we need but look ahead during the year 1932 and determine that we shall, by renewed activity in every avenue of church, endeavor to make up for any deficiency in devotion, loyalty or financial response which may have marked our pathway during 1931.

As we approach the task of the new year we may well give some consideration to the achievement of the past year. During the year 1930 the church sustained an operating loss of approximately \$105,000. It was necessary during 1931 to make somewhat drastic reductions in order to bring our expenditures more nearly in line with our income. It seems from the information available at the present time that this objective has been practically accomplished, although it will be a matter of weeks before complete information can be given in this connection because of the volume of detail work in closing the books.

It is to be noted, however, that during 1931 the church, as well as the rest of the world, passed through the worst depression in history. In spite of this the Saints responded to the call of the church and raised an amount almost equal to that of the year 1930. A comparison of receipts for the two years by districts is presented below and will undoubtedly be of considerable interest:

Comparison of 1930-1931 Income by Districts

DISTRICT	YEAR 1930	YEAR 1931
Independence Stake	\$38,721.93	\$41,267.31
Far West Stake	9,589.20	9,789.28
Holden Stake	8,240.32	7,616.46*
Kansas City Stake	18,154.43	17,883.50
Lamoni Stake	9,696.87	9,405.57
Alabama	1,611.31	1,615.81
Alberta	2,095.02	1,450.84
Arizona	940.02	696.88
Arkansas	1,588.62	759.55
California N.	13,170.06	9,964.48
California S.	13,425.85	11,131.88
Chatham	6,268.37	7,547.80
Clinton	2,360.12	4,532.67
Colorado E.	8,855.20	8,089.05
Colorado W.	658.21	782.83
Des Moines	7,430.51	6,465.51
Detroit	16,151.59	13,793.48*
Florida	828.52	1,342.83*
Idaho	2,638.94	2,398.77
Illinois C.	1,491.51	1,661.48
Illinois N. E.	8,794.09	10,544.78
Illinois S. E.	3,497.03	2,122.34

Indiana S.	2,572.41	2,579.19
Iowa N. W.	18,130.45	12,722.03
Iowa S. W.	7,213.50	6,456.53
Kansas N. E.	1,701.36	1,732.85
Kansas N. W.	857.78	1,395.89
Kansas S. W.	3,952.94	2,153.44
Kentucky and Tennessee	849.20	361.08*
Kirtland	9,582.63	10,854.03*
London	4,697.24	5,048.75
Maine E.	3,943.73	3,812.95
Maine W.	5,069.23	9,022.83
Michigan C.	3,702.94	5,021.61*
Michigan E.	7,100.78	7,557.20
Michigan N.	3,930.43	4,540.33
Michigan S. and Indiana N.	9,032.93	9,221.08
Michigan W.	2,211.01	2,104.77
Minnesota	2,544.56	2,574.47
Missouri S.	1,453.43	861.19
Mobile	1,088.33	1,456.50
Montana E.	763.41	767.85
Montana W.	2,783.72	3,013.20
Nauvoo	7,442.26	5,020.16
Nebraska C.	1,063.43	521.39
Nebraska N. E.	6,987.72	6,944.02*
Nebr. N. W. and Black Hills	1,833.66	1,307.46
Nebraska S.	3,094.14	3,622.74
New England S.	14,475.63	12,657.21
New York	5,211.79	5,405.05*
New York & Philadelphia	20,714.26	18,812.99
North Dakota	2,690.10	1,664.08
Ohio N. W.	2,076.70	2,304.84
Ohio S.	7,501.15	8,610.42
Oklahoma E.	766.73	980.41
Oklahoma C.	10,880.90	6,945.14
Oklahoma W.	3,803.69	1,913.35
Owen Sound	4,147.87	5,149.44
Pittsburgh	2,488.69	2,812.83
Portland	3,262.38	4,252.05
Rock Island	5,942.08	6,705.54
St. Louis	3,921.10	4,051.85
Saskatchewan N.	5,365.15	2,617.81
Saskatchewan S.	581.08	397.57
Seattle and B. C.	7,979.86	7,213.22
Spokane	4,680.72	2,838.44
Spring River	4,154.02	4,940.19
Texas C.	1,996.85	2,266.92
Texas S. W.	1,682.61	2,554.73
Toronto	5,835.08	6,542.59
Utah	1,050.73	1,184.58
West Virginia	1,374.52	1,259.72
Wheeling	1,077.09	1,468.29
Winnipeg	60.37	50.54
Wisconsin N.	2,015.92	1,523.61
Wisconsin S.	1,747.19	2,351.84
Unorganized	5,138.56	3,608.54
Australia	9,094.48	4,551.81**
(Australia S. W. & Vic.)		
British Isles	1,647.02	2,516.82*
Germany	3,037.26	888.48*
Hawaii	1,879.67	1,768.27*
Norway and Sweden	192.37	340.94
Society Isles	1,191.00	854.48*
Foreign Unorganized		102.64
	\$438,308.55	\$416,643.87**

*Totals marked with an asterisk are subject to some change due to the fact that certain reports or receipts have not come in or been completely checked over.

**The six-month report from Australia was just received as the above list went to press. This means that the Australian, as well as the general grand total, will be increased by several thousand dollars.

Results in October, November and December Period

The more recent objective which was the climax to the efforts of 1931 was that set forth in the attempt to raise \$138,624.89 during the months of October, November and December. The reports are sufficiently complete to indicate that this amount was raised. In fact, if our estimate in one or two instances is not very far off our total receipts for this period amount to \$138,671.

In the *Herald* of January 13 we gave a distribution of the funds received up to that time. It will undoubtedly be of interest to bring this more nearly up to date.

Principal Payments:	
Accounts, Mortgages and Notes Payable	\$ 20,000.00
Bonds Payable	17,000.00
	<hr/>
	37,000.00
Interest	29,700.00
Budget Items:	
Family Allowances	40,000.00
Elders' Expenses	3,800.00
Miscellaneous—Including Aid, Saints' Homes, Graceland College, Administrative, etc.	17,000.00
	<hr/>
	60,800.00
Total	\$127,500.00

We have not gone into minute detail in making this report, but have presented figures which are approximately correct. A substantial balance of cash is held in our Canadian Account due to the unfavorable exchange rate and a small working capital account is also maintained in the bank with which we do business in Kansas City.

Included in the above figures is approximately \$10,000 of family allowance checks which will have been received by the time this issue of the *Herald* is off the press.

It is to be noted that the disbursements include payment of three months' allowances which were paid, one half month in November, one half month in December, and two months in January. Besides the regular allowance payments we have attempted to give special consideration to emergency cases, although our ability in this connection has been more limited than is desirable.

Our 1932 Program

After giving careful consideration to the many plans for debt reduction that have been suggested, we feel that it is essential that the first step in our program must be that of raising the 1932 budget. It is extremely important that we organize for this

purpose at once. The facts which are available also indicate that this is all that can reasonably be expected of the Saints during 1932. The budget is presented below:

	1932 Appropriation
First Presidency	\$ 2,600.00
Presiding Bishopric	6,000.00
Quorum of Twelve	700.00
Dept. of Religious Education	825.00
General Office Expense	1,250.00
Auditorium Operating Expense	3,000.00
General Church Expense	1,500.00
Bishop's and Agents' Expense	1,000.00
Independence—Pres. & Bishopric	700.00
Lamoni Stake—Pres. & Bishopric	700.00
K. C. Stake—Pres. & Bishopric	1,250.00
Far West Stake—Pres. & Bishopric.....	1,000.00
Holden Stake	300.00
Foreign Missions	1,000.00
Interest and Exchange	70,648.44
Real Estate Expense	5,000.00
Family Allow., Inc. Elders' Expense.....	138,841.68
Holden Home	7,500.00
Saints' Home	1,000.00
Miscellaneous Aid	15,000.00
Graceland College	16,000.00
	<hr/>
Operating Expenses	\$275,815.12
Items other than Operating Expenses:	
Pay'ts on Consecration Contracts	\$ 12,000.00
Chapel Fund	1,850.00
Retirement Reserve for Debt Reduction....	191,796.05
	<hr/>
	\$481,461.17

The above budget calls for a payment of approximately \$192,000 toward debt reduction, or to put it in other words, 40% of the total budget, providing the entire amount is raised will be applied toward our debts.

We are now sending quotas to every district which show the amount to be raised and how it will be applied. It is extremely important that during 1932 we make a sustained effort in raising the budget. We have suggested to Stake and District Bishops and Agents that they set a month by month goal based upon the circumstances and conditions governing in each district.

This budget can be raised if every one sets his hand to the task. The successful endeavor of 1931 is indicative of what will be accomplished in 1932. We shall endeavor to keep the Saints informed of month by month progress during the year.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Your Task

You may travel, no matter how fast or how far;
You can not escape it, wherever you are.
Some duty awaits you, some good you should do—
There is something the world is expecting of you.
—*The Art of Living Successfully.*

Our Church and the Depression

The Weakness of Our Strength, and the Strength of Our Weakness

By Ward A. Hougas

The following is the fourth of a series of articles contributed by various writers to the consideration of the depression, its causes and effects, and the future possibilities. Perhaps the readers will profit by a suggestion that they consider in connection with the criticism expressed in this article, that expressed in an article in this issue by President Elbert A. Smith.—Editors.

Practically every tragedy which has to do, either directly or indirectly, with humanity demonstrates two things, the strength of our weakness and the weakness of our strength. The depression as it affects our church has been no exception.

Many unpleasant things have happened during the past two years. Men have been released, building programs have been halted, departmental work has been reduced and losses of resources of all kinds have been suffered. This has caused many church members to be sad, others have become discouraged and a few perhaps have become rebellious—all because of our national and international financial system having become abnormal. What would have happened to the church had there been no depression? Would there have been any need for any radical readjustments or was the church billed to ride in perfect ease until such time as some national or international crisis called a halt? The specific relationship of certain phases of our work to the depression have already been discussed in these columns. Others will follow. What is the general relationship?

What has been, still is and perhaps always will be the real strength of our organization. Is it the long list of resources listed on the balance sheet of the annual report by the Presiding Bishop? We believe not. The real strength of this organization is to be found in the faith of its people.

The crisis, however, is demonstrating the weakness of that faith. Not that our faith was wrong, but that we continued to be satisfied with a faith which did not demand much of us. Our faith, such as most of us have had, has demanded no more of us than has the faith of any other professing Christian. Our faith has been extended to include only a portion of the law—the easier part at that.

Our faith that everything would come out all right in the end because “this is God’s church” has led us to pursue policies without intelligent analysis. We speak of the membership at large as they have expressed their wishes through that body called the General Conference.

Depression or no depression, this fatal weakness

of our strength eventually would have overtaken us. The depression hurried it along, nothing more.

Yet as the crisis strengthened its grip upon the church to a point which to many seemed intolerable we began to discover that after all there was a great strength to be found in our weakness.

It is almost unbelievable when we are faced with the figures showing that considerably less than one fifth of our membership is supporting us financially with perhaps a little higher percentage backing us in other lines of endeavor. This has been our fatal weakness. Yet now, while facing a real challenge, we are beginning to realize that in this store of undeveloped resources, both of man-power and money, is to be found a strength which may place us on a more solid footing than we have been on for some time.

Now, what is our relation to the depression? We grant at once that, had we been functioning as we should have been, the matter of an international depression would be of much less concern. The sad part of it is that we were not functioning with our Zionite program. The result is that we are just as much a part of the depression as if we were not the true legal representative of the Church of Christ here on earth. The truth is that while we are the representatives of the true church of God we are by no means truly representative of that church. Had we functioned and developed as we should have done, in full harmony with all the law, such a thing as a financial depression would have but comparatively little effect upon us as a church. But, we are here. We have lost money, both as individuals and as a church. We have lost man-power. We have lost the confidence of many people. In fact, we have lost more than most of us realize at the present time and will do doubt suffer some further minor losses before it is over.

Another moratorium on the war debts will not solve the problem which the church must solve. A change in the political color of our government will not solve our problem.

Ours is a problem which we must solve for our-

selves. Happily we believe that as a church we can and will solve it.

The past few months have been sufficient to convince most any one who is closely scrutinizing the spiritual horizon that the membership of the church is not only willing to solve the problem but is also able to solve the problem.

We have learned many lessons. Out of the travail and disappointment of the past year in particular has been born a new spirit, a new light, in fact a new vision.

The weakness of our strength must be overcome. Our faith to do must include all the law. Our faith must be a faith that will not only cause us to pray, to sing, to be honest and to live decent, but a faith which will cause us to go much farther in this process of doing than we have ever done before.

If we do not learn to keep all the law it will be but a comparatively short time until we will find ourselves again subject to the effects of the weakness of our strength. Intelligence, determination and loyalty must mark our activity.

The strength of our weakness must now be utilized. Undeveloped resources must be developed. The eighty per cent of the membership, which so far has a faith which includes but a portion of the law, must be taught and converted to the remainder. Those who have been living in fuller harmony with the law must move ahead.

We have been able to evaluate our activities and efforts during the depression better than ever before. Our invoice has been taken and we are ready for further growth.

It is true that we will emerge from under the depression bearing a tremendous burden. It is also true that we have at our disposal a tremendous strength—a strength which has been increased considerably by the depression.

The church has gained, actually profited by the depression. Some money may be gone, some active men have become more or less inactive, but in the final analysis the church is stronger, better entrenched and able to accomplish more today because of the depression than it would have been without.

We are not suggesting that our burdens are gone nor that our responsibilities are lifted, rather the reverse. We are saying that there is before Latter Day Israel the brightest hope, the biggest opportunity and the most sanely encouraging outlook that has confronted it in many years—thanks be to the depression.

Prophetic Warnings of Latter Days

III.—AGAINST THE "SPIRIT OF SPECULATION."

By Elbert A. Smith

So recently as April, 1906, the Lord, speaking through the prophet, the late President Joseph Smith, said: "The spirit of speculation, the exhibition of greed for gain, is unseemly in the Saints and officers of the church, and should be avoided." (*Doctrine and Covenants* 127: 7.)

The warning was clearly prophetic. Since that date we have witnessed the most wide-spread, long-continued and hectic period of speculation known to history. Nearly every one bought shares in something that was to make him rich quick without effort. The man or woman who was content to work and save was considered a fool—never destined to get anywhere.

Then came the crash and the gaudy house of promises built by the spirit of speculation fell. Fortunes were swept away, credits were dissipated, reputations ruined, and now all reap the sad harvest. But that outright and obvious loss was not so great as the previous loss to character entailed during the era of wild speculation—the undermining of those humble but basic virtues of industry, honesty, and frugality cherished by our fathers and enjoined by gospel precepts. These do not thrive in a system innoculated with the "spirit of speculation and the greed for gain."

Effects of the Crash

Two drunken cowboys decided to try a ride in an automobile. Presently they were in the hospital. When the first one to regain consciousness was questioned he replied: "We were hopping along about seventy miles an hour when my friend who was driving leaned over to me and said, 'Here comes a bridge.' And I leaned over to him and said, 'Better turn out and let it go by.' And he did."

The whole country was racing along drunken with the spirit of speculation when suddenly trouble was seen rapidly approaching. We tried to turn out and let it go by. All would be over in three months, we were told. There are some signs of returning consciousness. The disastrous results are far felt. America had the fever worst and is credited with world-wide repercussions as the result of her wild plunging. (It was in America where the warning was voiced.) Speaking to his Italian compatriots in the senate at Rome some time ago Mussolini said:

For us poor provincials of old Europe the explosion was a great surprise. We remained shaken and confounded like the world at the announcement of the death of Napoleon. We had been given to understand that the United States was

a country of prosperity, indefinite and absolute—without eclipse, without decadence; all were rich.

Everybody knows by memory the things which now are commonplace—there was a motor car for every eight inhabitants, a radio for every four, a telephone for every three.

Everybody played the market. As the shares went up, everybody having bought one at twenty, sold it at a hundred and with it bought a car, radio or telephone, or made a trip to Europe, paying on the installment plan.

All that was marvelous. Then we had a series of black, blackest days. That crisis isn't yet cleaned up. Instead of prosperity there are lines of those waiting for bread and soup in the great cities of the United States.

The fact is, from that day we were thrown back into a high sea; from then on navigating has been extremely difficult.

Was Joseph's prophetic warning timely? Let Myron C. Taylor, chairman of the finance committee of the United States Steel Corporation, answer:

A few people are always heedless of consequences, but we saw nearly the whole community make an unreasoned and unjustified mass movement into speculation, in utter disregard of the cautionings of those public agencies which our lawmaking bodies and our best banking and business judgment had set up. The public, through ignorance or eagerness or both, rushed to disaster as certainly as would a locomotive, driven at full speed over a busy line, through crowded districts, past all signs and signals. And then, as a complement to this speculative frenzy that lifted securities to levels far beyond any warrant of supporting profits to the industry or of yield to the investor, came the crisis through which we have been passing, when another evil phase of mass psychology overwhelmed the nation.—*Saturday Evening Post*, March 28, 1931.

To the Church Specifically

The warning was addressed specifically to the church. Unfortunately not sufficient heed was given to it. Scarcely a branch in the church that has not been gone over carefully and repeatedly by the promoters of this that and the other speculative venture. As soon as one died another was born,—an even more "promising" child.

The field has been gleaned over and over. Many of these enterprises never had even a faint chance of success. Many of them have been a complete loss to the investors; sometimes they entailed a spiritual as well as a financial loss, as when investments were solicited on the strength of alleged dreams or visions.

Many a good Latter Day Saint's home, farm, or business, was lost through the spirit of speculation. Many were impoverished; while there were thousands of minor losses. This is not to say that the promoters were necessarily dishonest; the most successful promoter believes in his enterprise. Your typical professional promoter is a sort of hypnotist—even self-hypnotized. He can make others believe anything—and himself *almost* anything. He sees great visions and dreams great dreams. Other ventures have failed—true—but this one is gilt-edged, fool proof, bound to win—it can not fail. Invest a dollar and reap two dollars—five dollars—ten—as

you prefer. But look far enough back of the lesser salesmen who are self converted, often you will find a shrewd and calculating "higher up"—a manipulator who never loses when the crash comes. The investors lose—but he it is who has the "sure thing." The cards are stacked—even if the venture succeeds, the small investor is frozen out. A shrewd Independence man remarked to me, "I do not gamble, but if I did I would rather go over to Kansas City and gamble with dice or cards, for there I would have a chance, small, perhaps, but a chance—while in this other game I have no chance at all."

And yet I believe it safe to say that during the past twenty years, or less, Saints the world over, contributing relatively small amounts individually to speculative ventures, doomed to certain loss, have thrown away enough money to easily pay the present church debt and enlarge our missionary enterprises. Some who have scoffed at investments in church bonds have lost in these speculative ventures while church bonds to date have regularly paid interest to their investors. It is said that an Independence man, driven to borrow money, or desiring to borrow money took to a Kansas City bank church bonds and secular securities. He expected to realize little or nothing on the church bonds. To this man's surprise the banker threw the other securities aside and accepted the church bonds with the laconic comment, "A church is *morally* bound to pay." These other ventures recognize no moral obligations and they take excellent care to avoid legal obligations wherever possible.

Have We Learned Our Lesson?

Have we learned the lesson? God did not speak idly. With the return of "prosperity" or near prosperity, will come another flood of speculative ventures. Have the people generally learned their lesson or will they yet again risk the dunce cap and the ferule of divine chastisement?

Governor Franklyn D. Roosevelt addressed the Legislature of the State of New York on January 6 of this year on this subject. Recounting the orgy of speculation he said:

Today we recognize the unsoundness and danger. The bubble has burst with all its rainbow glory. The public has burned its fingers in the flame of wild speculation and has learned now to fear the fire. While it still fears the fire is the time for us to act.

Consider This Investment

While we yet see and remember, perhaps feel the effects of the fire, we may well resolve to heed the warning given to us as Latter Day Saints. In fact we may well resolve to give more careful study to *all* of the divine warnings and instructions that are ours. There is one "security" in which I would like

to see our people invest; not in stocks and shares, but in men—men to go out and preach the gospel. We were commanded to avoid the “spirit of speculation and greed for gain.” We were commanded to “prosecute the missionary work at home and abroad” so far and so widely as we might. Have we given sufficient heed to either commandment? You answer.

Let the Nations Default

By John F. Garver

Reprinted from “Zion’s Ensign” for January 14, 1932. In this little article the author has very clearly and forcefully expressed what must inevitably come to be the view and attitude not only of the whole church but indeed the view and attitude of the whole Christian world toward the troubled question of reparations for war. The author is well known to the members of the church as a writer of stirring and vigorous editorials for the “Ensign.” We feel that this excellent bit of thinking and writing should be broadcast as far as possible.—Editors.

It was no matter for surprise when Germany served notice last Saturday she could not meet her next reparation payment. There was furthermore no adverse comment other than from Belgium and France. And from France nothing like what would have been a year ago. For, as Newton D. Baker says, even France has learned something during the past year. It is well that Germany has defaulted.

It is well that Germany has defaulted, because this development draws the issues squarely. Let the world learn and be forced to recognize that war comes at so high a cost it can’t be paid for; that when the cost even of wanton devastation is assessed upon those who have perpetrated it, it comes so high it can’t be met. Let men and nations learn that war is waged these days on such a colossal scale that when they make loans for the sake of carrying on war, they can not collect.

And mark it well, the nations failing to collect from Germany will put further pressure on the United States of America, to “forget” debts to this country, and no country, more than France, which is in a better condition to pay than any other. Hard as it may come for some of these nations, particularly Great Britain, to default their obligations, we hope this country stands pat, till the nations default.

This we say not in any spirit of animosity. It is only that it will be well for the world to meet face to face, in all its ugliness, the cost of war in money. And there is no way so effective by which to teach this lesson as for men and nations to find themselves unable to collect.

These debts are not going to be paid. Germany’s

Weekly Health Letter

Number 27

The Eye and Its Relation to Health and Disease.—2

By A. W. Teel, M. D., Church Physician

The United States Steel Corporation reports that forty-four per cent of all eye injuries result from the use of hand tools. If a small particle of steel, or brass, strikes you in the eye, besides the damaging traumatism produced, it may be carrying disease germs, with a resultant infection, or by its oxidation process, may cause an irritating action, followed by inflammation. Glass is not so dangerous in this respect. Magnetic particles are much more easily removed than pieces of stone, or splinters of wood; then, too, not being sterile, they frequently set up a purulent inflammation, which may totally destroy the vision. All such accidents, if neglected or not properly treated, may set up an inflammation in the good eye, followed by total blindness. Scars are another hazard to the eye, especially those resulting from the splashing of liquids or hot metals, acids, or alkalis. Often the entire cornea is left with an opaque scar from injuries, especially those caused by alkalis, on account of their tendency to penetrate and spread. The deeper the destruction, the more hazardous the accident becomes, depending upon its depth and location. Boiling water, steam, mortar, lime, acids, powder, and molten metal are burns that are quite common. Such accidents always leave a grayish or white-looking scar tissue. In many cases, adhesions form, and I have witnessed many cases where the lid has grown fast to the eyeball. This is brought about by the two raw surfaces coming in contact with each other, which in consequence, become adherent. The treatment of such an unfortunate condition consists in a complete removal of the caustic substance, at the earliest possible moment. Solid particles may be removed with cotton or forceps. If it is caustic alkalis doing the

children for sixty-two years are not going to pay for the folly of their fathers. Nor are the nations owing the United States going to pay in full under the shifts of this killing depression, when the basis of payment as agreed upon is ability to pay. Let the nations default, then.

Let them default for a clarification of the international atmosphere; and let them default in the interest of world peace. For without any question, when men and nations find they can not collect on loans made to carry on war, they will not be so ready to rush into war as was the case in 1914.

damage, such as lime or mortar, the eye should be flushed out with a stream solution of boric acid; if the chemical should be an acid, the eye should be irrigated with a solution of sodium bicarbonate (ordinary soda). After such accidents, a physician should be called at once. Such cases require the very greatest care.

Many cases of total blindness can be attributed to a fellow workman, who has tried, by the aid of a toothpick, handkerchief, or some other contaminated article, to remove a foreign body from the eye. This causes the infection to spread into the corneal tissues that have already been lacerated, which may result in a perforation of the cornea or a deep-seated inflammation known as Panophthalmitis. No doubt it is useless to add that such foreign bodies should, only, be removed with a sterilized instrument, and under strict aseptic precautions.

Exposure to various forms of injury has frequently been found damaging to the eye, such as X-ray, too long exposure to Ultra-Violet rays, etc., which may set up very serious, acute conjunctivitis. Long exposure to intense heat is frequently damaging. It is a noticeable fact that glass blowers are susceptible to cataract; it is the eye nearest the furnace that is affected. Atrophy of the optic nerve is an indirect industrial hazard, through the absorption of poisons, such as lead or alcohol, especially wood alcohol. These poisons are frequently absorbed by the tissues and find their way into the circulation of the blood. Such accidents are best prevented by a safety device placed upon the machines. Goggles, while frequently of benefit along these lines, are products of yesterday and have been found more or less impractical. The Workman's Compensation Acts have been of great benefit in the education of the employees in matters of safety and have been the means of safety devices being placed in all of our large industrial plants.

The small work-shop and farm implements have not progressed so far along these lines. Anyone that is subject to progressive myopia (short-sightedness) especially the young, should select such trades that are not exacting on the eyes. Fortunately, the majority of nearsighted people are unusually mentally proficient—far above the average—which is a great help.

Enoch was a man who used to take long walks with God. One day they walked farther than usual, and God said, "Enoch, you are tired. Come into my house and stay and rest." And Enoch did.

Old Fable, Linking "Book of Mormon" With "Manuscript Found" by Solomon Spaulding, Bobs Up Again

BUT IT IS PROMPTLY SQUELCHED BY S. A. BURGESS, CHURCH HISTORIAN

Periodically when material for the mills of journalism runs low, some enterprising reporter resurrects and refurbishes the ancient tale that the *Manuscript Found* was the source of the *Book of Mormon*. Just as the farmer's cows would break out of the back pasture in midsummer when the grass became short, so the hungry scribbler for the press goes to this subject. And just as regularly the wardens of truth must get out and herd these enthusiastic strays back to the limits of veracity.

The following articles are, first, a letter from S. A. Burgess, Church Historian, to the *Herald* Editors; and second, a letter from the same writer to the Editor of the *Kansas City Star*. These letters will sufficiently explain and introduce themselves to the reader.

Editor, Saints' Herald.

Dear Brother:

A number of people have called our attention to the article on the Solomon Spaulding Manuscript Found in the *Kansas City Star* of January 4, 1932. This was also published in the *Daily Dispatch* of Moline, Illinois, January 9, and very likely was published in other newspapers across the country.

There have been many answers pointing out the weakness of the case by members of the church from 1839 on, and especially a more recent answer was the publication of the *Manuscript Found* in 1885 by the Herald Publishing House. This was done through the courtesy of President Fairchild who permitted an authenticated copy to be made and introduced with several letters giving a clear statement of its history.

But as indicated, the best analysis is that by President Fairchild himself. He shows repeatedly that he is not at all favorable to the church of Jesus Christ or the *Book of Mormon*, but he also shows the careful analysis of the student. I believe that we published the whole of his address in our *Journal of History*, Volume 17, April, 1924. It may be that the inclosed will be sufficient for the present.

Respectfully yours,
S. A. BURGESS.

Editors, Kansas City Star.

Gentlemen:

In your issue of January 4, 1932, there appears on the editorial page an article entitled "Say a Tavern Keeper Inspired Mormon Bible." In this article

there are a number of small errors, as well as the whole statement being quite improbable.

This article says that Spaulding did his writing while at Amity keeping a tavern. All previous accounts and biographies of his have agreed that his "Manuscript Found" was prepared at Conneaut, Ohio, prior to 1812, that he removed to Pittsburgh or vicinity in 1812 and at that time placed the manuscript with Patterson. A year or two later he removed to Amity, but took the manuscript with him. There he died in 1816.

It is very interesting to note the way in which this story has grown since it was first published by E. D. Howe in 1834. It has been answered many times but probably the fairest statement, because entirely impartial and written by one by no means favorable to the *Book of Mormon*, is that of President James H. Fairchild of Oberlin College. We would like to see this whole paper of his republished in the *Star* and would gladly furnish you a copy if you wish. It appears as *Tract No. 77* of the Western Reserve Historical Society. It is a paper read before this society and that of the Northern Ohio Historical Society in Volume III. We offer you here a brief resume with a few extracts. In his introduction President Fairchild states:

The question whether or not the *Book of Mormon* is based upon a manuscript of Spaulding is intrinsically of little importance. It required only a very moderate degree of literary ability and invention to produce the book, and several of the original leaders of the fanaticism must have been adequate to the work. It is, perhaps, impossible at this day to prove or disprove the Spaulding theory. (Page 187.)

In the next four pages there is a brief biography of Spaulding, the testimony of the witnesses offered by Howe; then on pages 192 and 193 he remarks upon Mr. Patterson's testimony of 1834 and that offered in 1842, also that of Mrs. Spaulding (Mrs. Davison by second marriage) in 1834, then her statement in 1839, and remarks: "This seems to be a great enlargement of memory or of knowledge since 1834, and it is difficult to read the extended and elaborate statement without reaching the conclusion that Mrs. Spaulding-Davison had very little to do with it." (Page 193.)

Next he gives in a scholarly way a statement that Mr. L. L. Rice bought out the Howe Printing shop in 1839 and that while visiting Mr. Rice, in a search for some anti-slavery tracts, they found an old manuscript certified to by D. P. Hurlbut as being that of Solomon Spaulding. A fragment of a letter with the manuscript bears the date of January, 1812. After giving a description of the manuscript he says: "*The manuscript has no resemblance to the 'Book of Mormon' except in some very general features. There is not a name or an incident com-*

mon to the two. It is not written in the solemn Scripture style." (Page 194.) This manuscript clearly was not the basis of the book.

Was there another manuscript, which Spaulding was accustomed to read to his neighbors, out of which the *Book of Mormon* grew, under the hand of Sidney Rigdon or Joseph Smith, or both? If we could accept without misgiving the testimony of the eight witnesses, brought forward in Howe's book, we should be obliged to accept the fact of another manuscript. We are to remember that twenty-two years or more had elapsed since they had heard the manuscript read; and before they began to recall their remembrances they had read, or heard the *Book of Mormon*, and also the suggestion that the book had its origin in the manuscript of Spaulding. What effect these things had upon the exactness of their memory is matter of doubt. No one was present to cross-question, and Hurlbut and Howe were intent upon finding the testimony to support their theory. In its more general features the present manuscript fulfills the requirements of the *Manuscript Found*. It purports to have been taken from an artificial cave in a mound, and thus was naturally called the *Manuscript Found*. It sets forth the coming of a colony from the eastern continent, and is an account of the aboriginal inhabitants of the country, suggested by the mounds and earthworks in the vicinity of the author, and was written to explain the origin of these works. . . . Of the eight witnesses brought forward by Howe, five are careful to except the "religious matter" of the *Book of Mormon*, as not contained in the manuscript of Spaulding, and the theory is that this matter was interpolated by Sidney Rigdon, or some other man who expanded the manuscript into the book. This strikes me as an important circumstance. The *Book of Mormon* is permeated in every page and paragraph with religious and Scriptural ideas. It is first and foremost a religious book, and the contrast between it and the supposed manuscript must have been very striking to have led five of these witnesses to call this difference to mind and mention it, after the lapse of twenty years and more. The other three witnesses are careful to say that the *Book of Mormon*, in its "historical parts," is derived from the Spaulding manuscript, thus implying the same exception expressed by the others. Now it is difficult—almost impossible, to believe that the religious sentiments of the *Book of Mormon* were wrought into interpolation. They are of the original tissue and substance of the document, and a man as self-reliant and smart as Sidney Rigdon, with a superabundant gift of tongue and every form of utterance, would never have accepted the servile task. There could have been no motive to it, nor could the blundering syntax of the *Book of Mormon* have come from Rigdon's hand. He had a gift of speech which would have made the style distasteful and impossible to him. The minuter features of the testimony of these witnesses are obviously of more weight in their bearing upon the probability of another manuscript. When they speak of the Scripture style of the manuscript, the frequent recurrence of the expression, "and it came to pass," the names recalled, "Nephi," "Lehi," and others, the remembrance seems too definite to be called in question. But it must be remembered that the *Book of Mormon* was fresh in their minds, and their recollections of the manuscript found were very remote and dim. That under the pressure and suggestion of Hurlbut and Howe, they should put the ideas at hand in place of those remote and forgotten, and imagine that they remembered what they had recently read, would be only an ordinary example of the frailty of memory, and it would not be unnatural or improbable that such an illusion should be propagated among Spaulding's old neighbors at Conneaut. This view must, of course, be purely hypothetical, and could have little force against the positive testimony. (Pages 196-198.)

Comment is then made on the attempt to support the testimony by following the manuscript through

Patterson's office and the story that it came into the hands of Sidney Rigdon. He then comments:

This would be interesting if true; but there seems no ground to dispute the positive testimony of Rigdon's brothers that he was never a printer, and never lived in Pittsburgh at all until 1822, eight years after Spaulding left, and then was there as pastor of a Baptist church. Rigdon sent from Nauvoo, in 1839, to the Boston Journal, an indignant denial of the statement of Mrs. Spaulding-Davison, already referred to. A sentence or two from this denial will be sufficient:

"It is only necessary to say, in relation to the whole story about Spaulding's writings being in the hands of Mr. Patterson, who was at Pittsburgh, and who is said to have kept a printing office, etc., etc., is the most base of lies, without even the shadow of truth. . . . If I were to say that I ever heard of the Rev. Solomon Spaulding and his hopeful wife until D. P. Hurlbut wrote his lies about me, I should be a liar like unto themselves."

The claim in reference to Rigdon's connection with the Spaulding manuscript seems to become more and more definite with every new statement of the case, and without any addition to the evidence. Mrs. Ellen E. Dickinson, a grandniece of Mrs. Solomon Spaulding, in her *New Light on Mormonism*, recently published, finds it easy to put imaginings in the place of facts, in her statements in reference to Rigdon, as follows:

"At an early age he was a printer by trade, and is known to have been in Conneaut, Ohio, at the time Spaulding read his 'Manuscript Found' to his neighbors, . . . and it is easy to believe the report that he followed or preceded Spaulding to Pittsburgh, knowing all his plans, in order to obtain his manuscript, or copy it, while it was in Patterson's printing house—an easy thing to do, as the fact of the manuscript being left carelessly in the office for months is not questionable."—P. 47.

Over against these fancies are the facts given in the testimony of Rigdon's brothers, published by Rev. Robert Patterson, of Pittsburgh, that when Spaulding was reading his manuscript to his neighbors in Conneaut, Rigdon was a boy seventeen or eighteen years of age, on his father's farm in Allegheny County, Pennsylvania; that he never was a printer, and did not live in Pittsburgh until 1822, six years after Spaulding's death.

These are only a few extracts. There are further statements as illustration of the facility with which a shadowy tradition becomes definite "history." There does not appear to be any evidence that Smith and Rigdon had any acquaintance until after the publication of this book. He also discusses the later story of there being two manuscripts, points out its weakness and advises his hearers to wait until such second manuscript is produced and authenticated.

We do not doubt that the tavern still stands and do not question that Mr. Spaulding died at that place in 1816. But the story that his writings were the basis of the *Book of Mormon* is highly improbable.

In the interest of fairness we respectfully request that you call particular attention to this critical examination by President Fairchild as was given to the original partisan account.

Respectfully submitted,

S. A. BURGESS,

Historian.

THE GOSPEL FORUM

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

A Declaration of the King's Law

VIII.—PREPARING FOR CHRIST

By Kenneth B. Curtis

Note: The reader will please remember that authoritative statements concerning stewardship may come only from the officers of the church. The author of these articles is presenting the matter for consideration and discussion. Other views and statements may be presented in these columns if of sufficient interest to our readers.—Editors.

I truly believe the church would never sponsor any gathering movement of the Saints in Zion to practice communism. The scriptural phrase "and all shall be equal," is so often misinterpreted to mean communism. Several kinds of religious organizations in the past have attempted just this very thing. Naturally, failure has been the result as it always will be. At least, I guess I might be tolerant enough to say that none of them have ever made a success of it yet. The thought of holding all things in common is so terribly sliced up with different opinions that we are prevented from seeing anything else but a nest where the lazy and shiftless may come and enjoy themselves for ever more. Neither does community stewardship harbor socialism. Just because Christ was so bitter against the rich man or capitalist, he did not teach the other extreme which is socialism or communism.

In studying *Doctrine and Covenants* 81: 4 we find the Lord saying: "Behold, here is wisdom, also, in me, for your good. And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships." It will be noted that God could see community stewardship harassed with communistic and socialistic opinions and therefore made this statement as a warning. Further, it is very similar to the "conditional" type of statement. That is to say, the claims, which are equal with all, are granted provided your stewardship concerns are benefited.

Man was made to work—I don't mean as a slave, but we all know what God told Adam when he drove him from the Garden of Eden. "In the sweat of thy face shalt thou eat bread." (Genesis 3: 19.) And community stewardship coming from the same divine source would certainly uphold this commandment. As to the conditional side, we find Christ

speaking very plainly in Matthew 13: 12: "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath." Christ's statement not only pertains to property (as I will call man's earthly goods) but also man's talents.

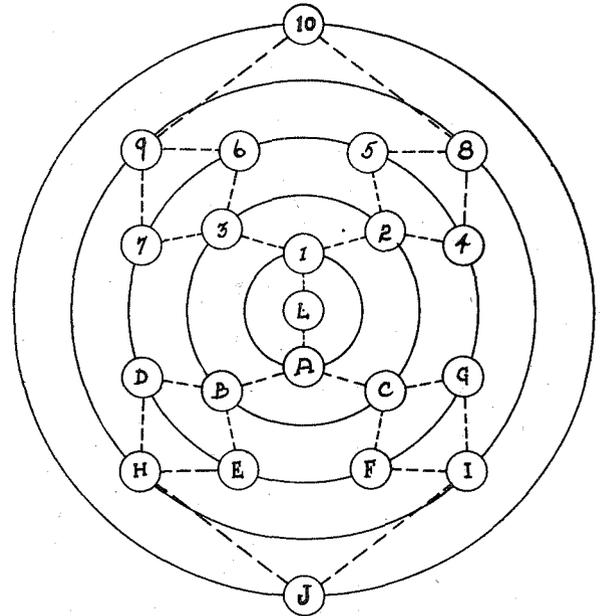
Let us analyze this last paragraph. Aristotle, speaking of economics, says: "Man's purpose in trading is for gain." Consider it, you are working entirely for self in that case. How today is a nation's wealth measured? By its property. What does Christ mean when he says: "My kingdom is not of this world"? (John 18: 36.) When applied to economics, it means Aristotle's statement is wrong. It should read: "Man's purpose in trading is to grow." (Motion is life.) Also the wealth of Christ's kingdom on this earth will not depend upon its property, but upon the community's ability—talents, if you please. "For whosoever hath, to him shall be given." Talents are spiritual. Christ's kingdom on earth is measured (if it can be measured) spiritually. Also it is to build up the individual spiritually. If man, when he is resurrected, will be quickened in the glory that he lived for in his earthly life (*Doctrine and Covenants* 85: 6), then the wealthiest men, not only in Christ's kingdom on earth but the kingdom after the resurrection, will be the men that gain the most talents in this life. (Matthew 25: 20-26.) For the greater their ability and wisdom, derived from their talents, the greater will be their property to manage. Hence, community stewardship is not communism.

According to prophecy, Christ's kingdom on this earth is to be the richest and most powerful nation the world will ever know. Why? To answer it, imagine the World War of 1914 to 1918. There were about 60,000,000 men engaged in that conflict, counting both sides. When each one was equipped with a death-dealing weapon to destroy, how much hell and destruction took place? Now turn that around and place 60,000,000 men in various occupations that correspond to their divine calling or talents utilizing every ounce of the group's ability to build and assist and what have you? Heaven on earth. The commandment to gather together in Zion is not to form a new government or to make a nest for lazy and shiftless people, but to enable those that want to accomplish something to find a ready demand for either their services or their products. In short, community stewardship is democracy in every phase of sociology, including economics.

Trading is necessary in human life, therefore, man must pay for what he gets; and the storehouse method of exchange, although it can not dictate, will require each steward to give an account of himself.

But remember that idleness breeds mischief and sin condemns a steward. "Give and take" is the storehouse motto. Don't confuse this with government, this comes under the head of economics.

May I offer the following discussion from a purely scientific study of socio-economics, to show the ne-



The figure above represents a map of Community Stewardship laid out as a solar system, depicting its spiritual and temporal elements in their respective relation one for the other. The letters (temporal) and the numerals (spiritual) are represented and explained in the chart below. The letter "L" is the steward, the rest analyze him. Note the balance of the spiritual and temporal elements. This is a single phase of community stewardship; the ultimate size is not known. See the previous article, "Talents and Their Consecration."

1. Spiritual			
2. Kingdom		(Baptism)	3. Faith
4. Christ	5. Church (Marriage)	6. Holy Ghost (Laying on of hands)	7. Life
8. Children		9. Scriptures	
10. Learn			
A. Temporal			
B. Home ("Washing" of Feet)		C. Business	
D. Father	E. Mother (Marriage)	F. Talents (Laying on of hands)	G. Work
H. Children		I. Storehouse	
J. Grow			

cessity of the Patriarchal Blessing in connection with finding the talents to direct the individual's work, so as society collectively may be self-supporting.

All things were created spiritually before they were created temporally. Let us reason on this point for just a moment. We all know there are two eternities, future and past, and that the future eternity would of a necessity be formed before the

past eternity. The point involved is that although both eternities are facts yet it takes the present tense of things to give or form the bodies into actual existence, and from then on it is no longer termed, in a future state, but rather, past eternity or reality. Note the three groupings, future, present and past, and that the present is used as a medium of exchange between the two eternities.

The question is asked, no doubt, What is the need of this explanation? The answer originates in the study of mathematics. A third unknown part of a formula can always be found if the other two are given. Therefore, if we know the past with the present we are able to decipher the future within certain limits. Consider the driver of a motor car, in fact any type of vehicle. It is absolutely necessary for the driver to see a certain distance ahead.

Now if God is leading the group he will work within each individual and consequently there are created three classes of people so talented that one class will be gifted as prophets, writers, inventors, etc., to see into the future eternity and discover or open the way for the main body, or second class. This second class are builders in the sense that they are talented to materialize the future or theory into actual existence. This second class will be found in the majority over the other two classes. Finally the third class known as historians, archaeologists, etc., will record and note the movement of creation as its existence rolls into the past eternity to be in time forgotten as far as temporal man is concerned.

Consider an advancing army in an unknown country with its scouts opening the way for the main body and the rear guard marking its safety from behind. All three classes are equal in importance, and only the God of heaven could operate in the group individually to produce such a talented society. "To him that hath, more shall be given." It is the lazy shiftless evil-doer that is to be barred from the storehouse and not the righteous. They will be abundantly nourished and have equal claims.

I would advise the student of community stewardship to study the school of the prophets mentioned in 85: 39, *Doctrine and Covenants*. It is evidently closely connected with the washing of feet, and it seems clear to me that the washing of feet is a function of stewardship. Because both Christ and Paul speak of it as pertaining to a symbol of Godly fellowship. (See John 13; 12: 3; Timothy 5: 10.) Also it is figuratively mentioned by Isaiah (4: 4) when speaking of Zion, God's footstool. But concerning the school of the prophets I withhold my personal opinion until further research work has been accomplished.

Now here a thought arises regarding necessary products for the storehouse that only the outside world has at the beginning. This is answered by the commandment given in prophetic form that is found in various parts of the Scriptures. We are to come away from the outside world in ways and actions and thoughts, that we are not to touch their idols of gold and silver, their wares, to ignore their religions, their doctrines; in short to separate completely and sever all connections with them. To quote: "Depart ye, depart ye, [the elect] go ye out from thence, [outside world] touch no unclean thing [wares and gold]; go ye out of the midst of her [abominable churches]; be ye clean [morally] that bear the vessels of the Lord." (Isaiah 52: 11. More quotations are, Jeremiah 50: 8; 51: 6; Isaiah 48: 20; Zechariah 2: 7; 2 Corinthians 6: 17; Revelation 18: 4, and many others.)

However, Zion is cautioned not to leave in haste, but rather little by little. As the talents in the community grow, as the different needs are produced within, as the necessary natural resources are obtained by the securing of land through donations and the sale of internally produced goods being sold for cash to the outside world; in short as fast as is possible to become self-sustaining, not with cash, not with fine buildings, not with extravagant luxuries, but with our needs and just wants supplied, we are to draw away from the world. To quote the caution: "For ye shall not go out with haste, nor go by flight: for the Lord will go before you: and the Lord of Israel will be your rereward." (Isaiah 52: 12; Micah 2; *Doctrine and Covenants* 57.) This is how the separation so many people can not understand will take place. "Come unto me, all ye that labor and are heavily laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matthew 11: 28-30.)

Changing scenes, we have the home before us now for a brief second. It must be made ready for Christ the same as our business. A home full of little children is a delight to Christ, our Savior. A home full of love has the essence of romance. The husband is the knight; the wife the fair lady whom the knight awakens by a kiss. The happiness of companionship, of devotion one for the other, is wonderful building material. In the progress of building from the foundation Christ laid, the knight and fair lady become father and mother. This has all been made possible by a marriage or covenant. As the home grows it begins to blossom out, not in one direction but all over. Like a beacon it stands for stability, assurance, the outward expressions of

men's souls; it is ordained of God for a purpose larger than just to people the earth.

Do we realize that purpose, that goal to be attained? It is pitiful to note the lax opinions of today, the narrowness of goals, the selfishness and lusts of the flesh, the desires and results of the modern home. How pathetic to step within the four walls and feel the chill and barren atmosphere of canned meals, incubator babies, hard times, distress, worry, sickness in many cases derived from self indulgences, and above all the utter laxity toward God's service. Does the home need to prepare for Christ? Would Christ accept good business relations with poor home ties? Never. To begin with, good business would never arise with such conditions. Further, good homes could never last with corrupt business. Both are dependent upon each other; both must grow together. Community stewardship is meant for the home, the same as for business. The home, however, is the spirit for business. Pleasant home conditions make happy business men and happy business men make good providers and good providers tend toward plenty, and plenty is God's gift for companionship, true and just with all men.

What was the "Spirit of '76"? What is Zion's spirit now? Remember, a house divided against itself can not stand. (Mark 3: 25.) Let us therefore see if community stewardship offers any possible building suggestions for the home in Zion.

From our study in stewardship in connection with our talents we believe it is given to mankind to know that each has a specific calling or work to do in this world and by following the leadings of the spirit through our patriarchal blessing, we will, if faithful, accomplish it. If that be the case the companion in life (marriage) best suited to assist in the accomplishing of this work will cross our path at the allotted time we are to marry. That is, if we are faithful and follow the leadings of the spirit. And as you will find happiness in executing your calling, so will you find happiness in your marriage, if you are faithful. This presents the thought then, that when one is born into this world his or her mate is also born within the allotted time; God has ordained that they shall meet and join, if faithful. Isn't the beginning of all things before God? Success and happiness always come from obeying the directions of God. However, man has his free agency. Possibly this could answer the puzzling questions regarding so many broken homes.

Following marriage comes the home, the great tale—the tale a mirror of humanity—it never lies: what you put into it reflects. Originally it was ordained to house an atom of group life. The workings of large communities or cities, are continuations

of home life. Pennies make dollars; details solve national problems. True home spirit is the beginning of all success. The earth is populated from the miniature group life called home, wherein man first learns to meet his neighbor. It is like a school. As the great universe is a school for a purpose we know not, so is the home a school for the universe, and like the universe it should be governed by the spirit, protected by the father, nursed by the mother (Church) and built for the children. Also, as a grain of sugar dissolved to sweeten a fluid solution for food, so is the home eventually dissolved in the great tide of humanity to build and flavor mankind. What a little child will do in its future life will nearly always reflect back to its mother's training. Therefore, besides peopling the earth, the home is ordained to train people when small how to love each other, or their neighbor.

Christ says, "Let little children come to me." (Study the beautiful scene created when Christ has all the little children about him. 3 Nephi 8: 12-27.) This only speaks the louder, then, for family and private prayer. All meals should be blessed. Morning and evening prayers short and to the point, especially to interest and attract the children, are in order. Long prayers tend to tire and frustrate the desired ends. Some private and quiet room should be set aside to use as a prayer room. Here the parent should bring their child one or two minutes a day, and by fables with little short prayers, instill into the child the necessity of continually seeking God in prayer, the great way man has of calling upon God. Pointing out little happenings in their lives as blessings from God. Remember God never sends evil upon his children. He merely suffers us in his wisdom to fall into those ways. God is love.

All are commanded to work, our talents suggesting the type and leading the way, therein finding the motive. This should be a part of every child's education. The work they do in itself possibly is not of much value to a large community, but for the child it helps to develop, bringing out those underlying qualities and giving to the home a brisk shine. A little girl making the beds or sweeping the walks possibly will not do a perfect job, but will say, "Look what I can do for Mamma!" A little boy may chop his father's pet plant down while hoeing the onion patch, but father's boy is the apple of his eye.

What makes a genius? One who executes his or her calling in its fullness.

When should a child make the stewardship covenant? When it is on its own resources by all means. The covenant is a pledge, and it is the duty and privilege of every one to know what for and why

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

McKenzie, Alabama

The recent retrenchment movement in the church has affected this branch. Our pastor was taken from us. But there was not any of us who had thought of quitting. We said: "We can go on. We must go on. We *will* go on." So on the first Sunday night in December, we met in the most largely attended business meeting we have had for some time, to organize our forces for the purpose of carrying on during the year.

Our young elder, Lyle D. Flynn, former student of Grace-land and at present a teacher in McKenzie High School, was unanimously chosen pastor. He at once chose as assistant pastors, to have direct charge of certain departments of local work, H. H. Wiggins, D. E. Sellers, L. G. Sellers. The last named was put in general charge of the church school; D. E. Sellers was put in charge of the music with Mrs. Edith Odom as pianist. Every active member of the group has pledged full support to these officers and the general church program. We move into the future with faith, courage, and enthusiasm.

The priesthood of the group are organizing themselves for their work. They plan consistent and systematic visiting in all the homes of the members during the year. The class of work which has already been done in producing encouraging results. They also plan consistent and persistent missionary work in near-by communities. If our missionaries are all taken from us, we will do the work ourselves. We feel confident the Lord is with us, and will open the way.

At present we have three group midweek prayer meetings, one for the adults at the church, one for adults in the town of McKenzie, and one for the young people in the junior church building. All these groups meet in union prayer service at the church once a month. This plan is working well.

It is pleasing to see the enthusiasm with which the young people are entering the year's work. They recently organized a young people's choir with the promise of furnishing

they are to make the pledge. That is free agency.

Instead of laying the temporal things aside for one day a week (the Sabbath) as is commanded, and bringing forth the spiritual side, we question whether it is right to go to ball games or picture shows on Sunday. To begin with, why do you question it? Read the following promise in prophecy form for obedience:

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father: for the mouth of the Lord hath spoken it. —*Isaiah 58:13, 14.*

If we will thus continue in the service of the Lord, seeking him continually in prayer and fasting, at all times preparing for the second coming of his only begotten Son, Christ, then will we find prosperity and happiness and witness the redemption of Zion his holy city.

most of the church music. They are tackling their work with zeal and energy, and we expect great things of them. Also, a large number of the young people are taking certain "projects," for the year, the proceeds to be given to the church. One takes an acre of corn, one an acre of cotton, one some chickens or hogs or cows, or—well, the list is quite a long one. Each individual has a certain, definite thing to do, and the proceeds from his work go to the church. We expect this movement to produce interesting results.

We want *Herald* readers to know that this year McKenzie sails Zionward, which is our course.

Nauvoo, Illinois

We are pleased to report that we have been able to meet the requirements of the church during the sacrifice period, and it seems to be the disposition of all to uphold the church program.

Christmas brought our young people home for the holidays. Paul Fusselman was the first to arrive from the Great Lakes Naval Training Station. He spent a week with home-folks but had to leave before the Christmas festivities were well under way, for his new assignment to the Fleet Air Base in Coronado, California. Myron Wood came next from Quincy, Illinois, where he is attending the Gem City Business College, and made a short visit with his parents. Irene Layton, who is teaching in Independence, also spent Christmas with homefolks. Then came the Graceland College group, Roberta Lewis and Jack Sanford and with them Aaron Booker and Dwight Davis, who were guests of the Lewises during the holidays.

These young people gave their assistance toward all the activities of the branch. Dwight Davis was the speaker at the eleven o'clock service on December 20, and again the following Sunday. He was also in charge of the prayer and testimony service on the evening of December 30. He and Roberta are numbered among the College Players and we were made happy by their assistance in our pageant, "*Seekers After Christmas*," which was put on the evening of the 27th. The Sunday evening previous was occupied by the children of the beginner department who gave a pageant, "*Round the Christmas Tree*."

Brother and Sister L. H. Lewis entertained the young people one evening with a Christmas party, and on New Year's eve they met with Arnold and Florence Ourth and watched the old year out in the old William Marks place. A holiday in Nauvoo would be incomplete without a visit to David's Chamber so a hike was taken one morning to this historic spot, and dinner was cooked and served in the cove.

Sister Addie Matthews, of Independence, is making an extended visit with her daughter, Dora Henderson. Sister Matthews gave an interesting talk on the evening of January 17, relating many wonderful things that occurred during her visit to Australia with her father and mother, Joseph and Emma Burton.

The infant daughter of Ralph and Hyla Bolton, Betty Jean, was blessed at the morning service, January 10, by J. W. Layton and J. C. Page.

A. L. Sanford, director of Religious Education, is successfully carrying out the outlines given in the *Vision* for the worship programs. He assigns the parts from the stand the Sunday previous, and thus far has met with a splendid response. At present he is using each family in turn. They take their places on the platform and unitedly carry out the program assigned them.

J. W. Layton had the misfortune to have the little finger

of his left hand severed by a running circular saw while working in a carpenter shop.

Nauvoo is experiencing an unusually mild winter, and the grass is still green. It is the first time for many years that there has been no skating on the river.

Denver, Colorado

Attendance at the services the past few weeks has been very good, despite the prevalence in our ranks of flu and other ills. The mild, sunny weather has been much enjoyed and appreciated. Many of our number were ill just before the Christmas season, and some are still confined to their homes, but the severity of the epidemic seems to be diminishing. Sister Laura Kohankie is in the Presbyterian Hospital, preparing to undergo an operation; we are earnestly praying that God will send her his Holy Spirit of comfort, and that she will be richly blessed during the ordeal before her.

Brother Elmer Sutton, son of Brother and Sister J. R. Sutton, of Genoa, Colorado, was brought to Colorado General Hospital January 3, suffering from a ruptured appendix. An operation was performed, but the physicians had little hope for his recovery. We are glad to say, however, that he has made considerable improvement, and his condition is quite encouraging. The Saints have been steadfastly praying for his recovery.

The choir, under the direction of Farr Kemp, had prepared a cantata, "*Hail, Messiah,*" to be given December 27, but owing to the illness of some of the members, they were not able to sing the entire piece. They gave several numbers on that evening, which were well done, and much appreciated by the congregation.

A Christmas party was held for the children of the primary and intermediate departments the afternoon of December 24. Christmas Eve, a pageant was presented by members of the young people's dramatic club, under the direction of Sister Myrtle Smith.

Three little maidens have recently come to make their homes among us. Joanne, daughter of Warren and Edna Williams, was born September 4. Ilene Louise, daughter of Howard and Mildred Sheehy, was born December 13, and a daughter was born to Glen and Hazel Holmes January 10.

The women of the adult group held a social meeting Thursday afternoon, January 7, at the home of Sister Ruth Robertson.

Sunday evening, January 10, the choir of the Edgewater Community Church sang a cantata, "*The Holy Child,*" in our church. This was remarkably well rendered, and we sincerely appreciate their kindness in coming to us with this beautiful selection.

We are very proud of our young people, for the work they are doing, and the zeal they are showing in striving to qualify for service, and we feel that some of their activities are worthy of mention. The group is organized with Glen Holmes as leader, Fred Kemp assistant, Goldie Bell, secretary and treasurer.

Every sixth Sunday a luncheon is held at the church following the morning service, after which some time is spent in such activities as social meetings, lectures, discussions, debates, prayer meetings, and music. Every six weeks, on Saturday evening, a group party is held at the home of one of the young people, or a skating party, swimming party, wiener roast or steak party is arranged. During the summer, week-end and holiday parties are held in the mountains.

The dramatic club gives a number of pageants and plays throughout the year. The officers are Burrell Shupe, president; Vernon Young, business manager and treasurer; Doris Shupe, costumer; Fred Kemp, stage manager and properties man, and Mrs. Myrtle Smith director. These pageants and plays are carefully selected, and are for the most part on

religious subjects. Last year the club was represented in the tournament of religious drama sponsored by the Colorado Council of Religious Education, held in Denver, and it expects to participate this year also.

The basket ball team practices regularly and takes part in the games in the church league. Francis McClendon is captain and coach.

The orchestra is led by Farr Kemp and furnishes music for the church school services and for other occasions where music will add to the success of the event.

A teachers' training class for the study of the *Book of Mormon* has Glen Holmes as its teacher. This is a Grace-land College credit class.

Most of these young people are to be found at the church school every Sunday morning; those who are not busy as teachers or officers are members of a class taught by Elder E. J. Williams.

Pastor Glaude Smith, who is also district president, has made a number of trips to other parts of the district in the interest of the work during the past two months.

Sunday morning, January 10, we had the pleasure of listening to a sermon by Elder J. R. Sutton, who is in Denver because of the illness of his son. Brother Sutton has been known and loved in this district for many years.

Elder Silas D. Condit Passes Away

Another of the stalwarts of the church has been promoted to membership in the church triumphant, Elder Silas D. Condit, of Douglas, Arizona.

I came over from Los Angeles on learning of his death which took place on the morning of December 28. He passed away quietly and peacefully in his sleep. We paid our respects to his mortal remains and laid them to rest in the Douglas Cemetery on the afternoon of December 31, just as the last light of the old year was passing.

Brother Condit came from old Latter Day Saint stock, being the son of Silas Whitehead Condit, who was an active member of the church in the days of Joseph the Martyr. The Condits started with the body who headed west from Nauvoo and settled in Kaneshville in 1847, the Condit home being the third house built at Kaneshville. They refused to accede to new doctrines being injected into the church by Brigham Young and those associated with him, and in 1848, instead of continuing westward to Utah, they turned north after crossing the Missouri, and effected the first settlement at the junction of the Little Sioux and the Missouri Rivers.

The Condits laid out the town of Little Sioux and in this pioneer neighborhood, our departed brother, Silas D. Condit, was born on March 7, 1858.

The Condits early became associated with the Reorganization and Silas D. was baptized at Little Sioux, Iowa, in 1867. On February 1, 1880, he was ordained a teacher, and later became an elder. On June 7, 1896, he was ordained a seventy and began active missionary work, his labors taking him into Montana, Idaho, Oregon, Utah, and Wyoming. Because of failing health he went to Arizona about 1911, and continued in the active missionary work there for a number of years. The salubrious climate of Arizona restored him to a rugged manhood which continued until recent months.

In 1912, Bishop E. L. Kelley chose Brother Condit as bishop's agent for the State of Arizona, in which position he labored faithfully. He was pastor at Douglas for a time and for the last year in addition to his bishop's agent work has been pastor at Bisbee.

He was a popular preacher in the country settlements of southern Arizona and had hundreds of friends among those outside the church. The seating capacity of the funeral parlors at Douglas was overtaxed, when we paid him our last respects, more than half of those present being nonmembers.

The pallbearers were, June Taylor, Forest Golding, and A. O. Corely of Douglas, and U. S. Ratteree, Raymond Ratteree, and Clyde Adams of Bisbee. Sister D. L. Evans and

Sister Enyart furnished the music, assisted by Fern Jowles.

The spirit of peace and assurance was present and though none of the immediate family was able to attend, yet there were plenty of mourners, for a friend of the common people has passed away.

He leaves a wife and three daughters in Los Angeles, and numerous relatives in Idaho, California, Oregon, and other places to mourn his departure. May the courage and faith of these old pioneers remain with those of us who are left to carry on, is my sincere prayer.

MYRON A. MCCONLEY.

Lennox, California

January 7.—Activities of Lennox Mission have been going on much the same as usual. Lately we have heard encouraging sermons. On the evening of December 27, Apostle Myron A. McConley was our speaker, and talked on "Zion and Its Perfection." The sermon was enjoyed by everyone who heard it. Brother McConley is a welcome visitor at Lennox. We wish to commend him for his work in the ministry.

On January 6 we had our regular business meeting, and elected new officers for the coming year. We pray that the Spirit of God may guide those who hold office, that they may do the things our Heavenly Father would have them do.

We are planning to make some improvements in the mission this coming year.

The last few Sundays several new friends have attended the mission. We hope and pray, with the help of God, they may see the truth and join our number.

Providence, Rhode Island

On Thursday, January 7, the following officers were elected to serve until October, 1932: Pastor, High Priest Daniel F. Joy; assistant pastor, Elder George F. Robley; church school director, John D. Colburn, priest; adult superintendent, Irving Cook; junior superintendent, Daniel F. Joy, junior; children's superintendent, Tillie Streeter; branch treasurer, J. Allison Cook, deacon; branch clerk, Georgie M. Spinnett; organist of church, Laura Brown; assistant organist, Muriel Colburn; pianist of church school, Ruth Grange; secretary of church school, Alice Bradbury; publicity agent, Edmund M. Brown, elder.

Our new orchestra, composed of Deacon John Jackson as leader, also first violinist; pianist, Ruth Grange; violins: Daniel F. Joy, junior, Earl I. Brown, and Clifford Salisbury; cornetist, Lewis Mills, and celloist, Hazel Garlick, has already done very creditable work in the church school.

Christmas night, under the able direction of the retiring church school director, Alfred E. Toombs, who is leaving this branch to reside in Portland, Maine, we enjoyed an entertaining concert. At the end of the concert Santa appeared and after distributing large stockings filled with goodies to Sisters Carrie Perry, Elthina Joy, Delphina Toombs, and Brother William Bradbury, ages 94, 84, 84, and 87, respectively, he then made special fun for the children, and distributed gifts or candy to all present.

Excellent repairs have already been accomplished on our chapel, and others are now under way which will be greatly appreciated when completed.

The woman's department has been exceptionally active, having weekly meetings with an average of twenty-six members present. They have their weekly noon luncheons served for twenty-five cents a plate. This department has donated liberally to the general church funds, also to local repairs, and has made it possible for the sum of twelve hundred dollars to be sent to headquarters. This was about \$175 above our quota for November and December, 1931.

We are especially gratified to note the harmonious and good feeling of cooperation now existing especially in our

priesthood, and the branch, as a whole, is united and determined to do all possible to meet the present and future problems which confront us as a local as well as the general church.

Our 1932 slogan is: "Each one to be a committee of one to interest one more in our church work."

Muskegon, Michigan

A group of young people from this branch attended the service of Grand Rapids the latter part of the month of November, receiving strength and encouragement from the discourse of President F. M. Smith.

Brother Francis Bowman and Sister Eva Vannetten were united in marriage the 5th day of December. They were attended by Miss Lula Holliday and Douglas Osborn.

The women's department is busy raising money for the local church debt. December 11 they presented the play, "Sewing for the Heathen," to a large group of friends at the church. During January and February this play will be given at several of the city schools and churches. Sister W. Jacobs directs this group of workers.

The Sunday school gave a good Christmas program.

Apostle D. T. Williams visited this branch December 31, delivering the lecture, "Open Door." All who heard him were well repaid for attending the services.

The branch seems to be progressing along the financial line since adopting the new plan of making collections. Each month envelopes are handed to the members, and any amount enclosed therein goes to pay off the local debt. Envelopes are returned to the secretary the first of every month.

Brother Loyd Soper, who is in the University Hospital at Ann Arbor, requests the prayers of the church in his behalf.

Little Marvin Jacobs passed away January 7. He was critically ill for several days. He was the five-year-old son of Brother and Sister W. Jacobs.

Elder A. Whitehead is our pastor and his address is 1716 Ellwood Street.

Sacramento, California

A rare musical treat was given by the choir of thirty voices in the church on the night of December 20. They were assisted by friends and lodge members of Sister Clark.

We here print the announcement of this program as it appeared in a local paper:

"Special music will be given at the Reorganized Latter Day Saints' Church, Twenty-fourth and K streets, at 7.45 p. m. Sunday. A specially augmented choir, under the direction of Mrs. Charles A. Clark, with Mrs. C. H. S. Bidwell at the piano, will give the Christmas cantata, "His Natal Day" (Edward W. Norman).

"The complete program will be as follows:

"Prelude, organ and piano; processional: hymn, invocation, Reverend W. H. Dawson, pastor; announcements; scripture reading; vocal solo, "The Voice in the Wilderness," Miss Vera Crisler; cantata; sermon, Reverend G. P. Levitt; offertory, vocal solo, Mrs. Glazier Baker; doxology; benediction: postlude."

The church was beautifully decorated by the young people with wreaths and holly.

On Wednesday evening, December 16, this cantata was given at the Rising State Rebekah Lodge, celebrating its sixtieth anniversary. In appreciation for the help of their friends in this cantata, Mrs. C. H. S. Bidwell entertained the choir members and their husbands, wives, and friends at her home December 29.

A Christmas entertainment was held in the lower auditorium of the church, December 22. The children's division furnished the entertainment with the exception of several numbers by adult members. After the program Santa

Claus arrived with treats for the children. Refreshments were served to all.

The first sacrament Sunday of the year was marked by a good spirit and a filled house. Two men were ordained to the priesthood, Joseph Ensley to the office of elder under the hands of Brothers W. H. Dawson and Sam Rieste; Brother Esaias Epling to the office of priest under the hands of Brother G. P. Levitt and E. C. Burdick.

The Saints in Sacramento are working hard to make this year better by far than any previous years. They join in wishing the other branches success and happiness, hoping that God will watch over and bless all who are seeking the fountain of eternal life.

Mason City, Iowa

January 8.—Since our last report sent in in October, our group has continued to grow. The weather has made it difficult for us to have at our services members from Charles City, Nora Springs, and those living in the country.

In November Sister Kinney suggested the group buy a *Book of Mormon* to be presented to the library. We voted to buy the best binding and to use the money from our birthday offering. Sister Kinney presented the book to Miss Barrette, librarian.

In December we had a Christmas program as follows: Each adult and child gave a *Bible* memory verse. Sister Kinney told the story of Christ's birth both from the *Bible* and the *Book of Mormon*. Elaine Nelson sang a Christmas song, and there was a verse by Morna Grace Wineman; Christmas story from Luke 2, Dorothy Nelson; Christmas poem, Velma Dennis, and a Christmas song and verse by Zell Nelson. Sister Smith gave a demonstration of two of her kindergarten class, Morna Grace Wineman and Zell Nelson. This was a picture lesson, and she showed how the little ones are learning the principles of the gospel.

The program closed with an exchange of gifts.

A sum of \$13.50 Christmas offering was sent to Bishop Charles Fry the last of December. This we were able to do above buying the *Book of Mormon* for the library, Sunday school supplies, and helping with the expenses of the elders when they are here.

Shidler, Oklahoma

At the branch election E. E. Workman was sustained president, and members of the priesthood were retained in their respective offices as follows: Priest, Paul Storm; teacher, G. W. Swain; deacon, Frank Fender. Brother P. Storm is assistant pastor, filling the vacancy left by Brother Simmons who went to Missouri.

As there are no Saints living at Foraker, and only one family within a radius of several miles, and since no passenger trains pass through there, the branch voted to change its name from Foraker to Shidler Branch. Those coming here can reach us by bus, there being two daily from Tulsa to Ponca City or vice versa.

There appears to be among us a greater spirit of love and unity. The little church which we built and paid for during 1931 is an encouraging factor in the progress of the group. We very much enjoy our meetings. To those who have always had good church facilities, our building might seem very simple indeed.

The women's department bought a nice little building finished inside with sheet-rock. Brother Walter Daugherty used his truck and house moving outfit and with the aid of other men in the branch, moved the building to the back of our church where it was converted into a kitchen and serving or general work room. A nonmember woman, who comes to our meetings, loaned us a large steel gas range. Others donated dishes, cooking utensils, and Brother James Duncan, a sewing machine.

Each Thursday, the women's workday, some of the sisters

come to town as their children come in the car to school, and by nine o'clock most of the workers are there. One or two volunteer to cook the dinner which has been brought by all, and which is mostly brought from the farm or garden. At noon sixteen children, from the second grade to the seniors, come from school two blocks away, also some of the husbands come, and all partake of the dinner together. This is attracting the attention of nonmembers, and many are coming and bringing their dinners that they may work with us. After noon, when all are gone except the workers, an hour is devoted to devotional exercises.

In this way, even though we are scattered far apart, we are trying to learn to worship, work, and play together. We are preparing so that when we are privileged to enjoy Zion conditions, we shall be able to fully appreciate them.

The women have worked hard, and they felt amply rewarded when on December 31, they paid the last dollar contracted.

Webb City, Missouri

Second and Oronogo Streets

Webb City Branch approached the close of the year, 1931, with a membership whose hearts were thankful for the Spirit of God which we have often felt in our services. Though we can see advancement in our work here, we are sorry that more could not have been accomplished.

Every department of the work seems to be starting out with renewed energy to make the year 1932 the best in the history of this branch.

The junior church is having good meetings. At their last service Brother F. L. Freeman talked on "*Giving to the Church*." A special number, "*Giving for Jesus*," was sung by the choir, and a sacrifice offering was taken for the general church. The attendance is good.

The women of the branch met in social session for their annual Christmas party at the home of Sister George Jones. A very interesting program was given. "*The Christmas Rose*," a reading by Sister Mildred Turner, was especially enjoyed. A silver offering will go to the Christmas offering; this was taken up this year instead of the usual exchange of gifts.

The Christmas devotional service was held at 10.45 a. m. December 20. At 7 p. m. a vesper service was given by Sister Mary Hobart and the junior choir. The service was very beautiful and impressive.

"*The Magic Star*," a Christmas play, was given by the children's division on Christmas night, Sister Neva Tumble, superintendent of the division, in charge.

Four young people delivered short talks at the 10.45 hour the morning of December 27. Beatrice Deaver talked on "*Why Pay the Church Debt—Now?*" Dora Terrant on "*If You Owe a Debt to God, Pay It Now*"; Mildred Turner on "*The Church Must Go On*"; James M. Jones on "*The Sifting Time*." At the close of the service a special offering was taken for the sacrifice period of December. This amounted to seventy-six dollars, and by the close of the year the offering had grown to one hundred dollars. Nor is the end yet.

During the month District President Amos T. Higdon was in Webb City one week, visiting and encouraging the Saints. He preached two fine sermons Sunday.

The first Sunday of the new year brought good attendance. After the passing of the emblems of the Lord's Supper, the congregation sang "*Take Time to Be Holy*," and the pastor gave as the theme of the service, "*High Altitudes*." The new year was emphasized as a year of promise and achievement. At the evening service the pastor's theme was "*Self-Determination*," and he asked the Saints to use their will power to the glory of God. The priesthood and congregation are trying to make the service as beautiful as they can.

On New Year's Eve a watch party was given by the church school at the home of Pastor Ira O. Waldron and his wife. About forty guests welcomed 1932 by singing "*Come*

Let Us Anew Our Journey Pursue" and "Consecration." The guests, who ranged in age from three to seventy years, played games and took part in contests. Refreshments were served close to midnight.

Dunlap, Iowa

The Saints of this mission observed the sacrifice months of November and December. On Thanksgiving morning we met for prayer service, and during this meeting the sacrifice offering was collected. Since the first of January Brother Cecil Talcott has been appointed solicitor for this mission.

A short Christmas program was given December 21.

Members of this group meet each Thursday evening for class work and prayer service. We also have junior church services on Sunday morning.

Out-of-town speakers have recently included Brother Fred Fry, Brother Irvin Rosenberger, and Brother George Young, of Woodbine, and Bishop W. R. Adams, of Logan. Local members of the priesthood are also doing their part to help make this work a success in Dunlap.

Highland Branch

Southern Ohio District

You will find our little church across the valley and on the hill, about four miles from Sinking Spring, Ohio, on state route 124, leading to Hillsboro.

This branch has been making rapid growth in the last two years. Two years ago Elder John R. Grice came into the branch, and as a result of his missionary effort, twelve were baptized into the church. Ten of these were young people, and you may be sure that along with these new members came life and activity.

The society of recreation and expression was organized, and a goal was set—a new church. Of this we have great need, and though we have not yet realized our ambition, we are looking forward to the time when it will become a reality. The young people's society has saved about two hundred and fifty dollars for that purpose. One of the means of raising this money was by holding annual banquets. The first occurred in November, 1929, and was a great success. Not only did it make money for the society, but it had a splendid spiritual effect, causing the Saints to mingle with one another and with others not of the faith. We believe that such association goes a long way toward gaining community confidence.

Elder Grice came into our midst again in 1930, to hold a series of meetings, and six more answered the call and obeyed the gospel.

The annual business meeting of the branch was held in September, 1931, to elect new officers. We decided to organize ourselves according to the new plan of Religious Education. Elder C. C. Simmons was retained as branch pastor; Brother Heber Wood was elected to the office of associate pastor. The following are other officers: Secretary, Viola Davidson; treasurer, Carrol Rhoads; statistician, Allie Wood; pianist, Mary Deardoff; librarian, Arlie Marie Rhoads, and publicity agent, John Bobb.

On November 1 Elder John R. Grice began missionary services in the branch. Due to unfavorable parking conditions at our church, and because it was believed more people could be reached, the Masonic Hall was obtained in the village of Sinking Spring. The people proved by their presence and interest how much they appreciated the opportunity to hear the gospel preached. Crowds were good, and at the end of six weeks of faithful labor Brother Grice baptized ten more into the Kingdom of God.

During Brother Grice's mission with us we held our third annual banquet. The date was November 14 and Brother Grice was toastmaster. There were a number of good toasts

on subjects pertaining to church work. The food prepared by the women of the branch was good, and altogether a most enjoyable evening was passed. Out-of-town guests that night were District President A. E. Anderton, of Columbus; C. W. Clark and Paul Vale, of Columbus; Brother and Sister P. W. Barker and Leonard Barker, of Middletown, and Brother and Sister Jesse C. Reed, of Jackson, Ohio.

Santa Ana, California

The Saints of Santa Ana Branch gathered in the basement of the church on December 10, to witness the baptism of Mr. and Mrs. Frederick Krohe. Patriarch W. A. McDowell came down from Los Angeles to be with us as he had assisted Brother A. M. Starkey in their conversion. The service was beautiful and impressive. Brother Starkey, who performed the baptisms, and Brother and Sister Krohe were dressed in white; the font was decorated with greenery and flowers, and with reverent and happy spirit, the Saints greeted the new brother and sister. After the baptism, Brother McDowell gave a short talk of encouragement to the new members and of counsel to the Saints of Santa Ana.

Sunday, October 18, Brother Starkey baptized two young boys, Donovan Holve and David Carmichael, junior.

Our people have endeavored to assist the general church during the weeks of sacrifice. The Ladies' Aid Society, under Sister William Kuhn, president, earned money by doing housework and ironing and was able to give a substantial offering. Nearly every member of the branch made personal sacrifices, and we have all felt the happiness that comes to those who serve Christ.

September 27 was Rally Day in Santa Ana. Bishop D. B. Carmichael was the morning speaker. Later a basket luncheon was served in the church basement.

Our business meeting was held on Thursday, January 8. Brother A. M. Starkey was reelected branch president. Sister Charles Calkins was chosen director of Religious Education.

Pasadena, California

January 20.—The Saints of the Pasadena Mission have been very busy. The Tuesday evening meetings are well attended, although there are yet a number of Saints living in Pasadena whom we would like to interest in the work here. We wish they might be as faithful as are some nonmembers who attend regularly and do their bit in a financial way.

Last evening Elder Eli Bronson, of Central Los Angeles Branch, preached a wonderful sermon, taking for his text Luke 12:32, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

We have also had the recent pleasure of listening to District President W. A. Teagarden, of San Bernardino, Apostle Myron A. McConley, Brothers George Wixom, John Milnor, Lawrence Brockway, and Jesse Johnson.

We have again taken up the study of the *Book of Mormon*, and meet each Sunday evening at seven o'clock with Brother and Sister Omohundro, 51 W. Mariposa Street, Altadena. The class seems much interested and each takes his turn teaching. We have ordered a large *Book of Mormon* map which we think will be of great service to us.

The La Da Sa Club is very active. We have pieced and tied comforters, some being used as gifts, and others bringing in a little money. By raising money in this and other ways the club was able to make a Christmas offering.

The annual Christmas party, held at the home of Brother Jessie Elliott, was enjoyed by forty guests. There was a Christmas program, and a small gift for each one.

We are now planning a dinner to be served on the evening of February 16 at the home of Brother and Sister Strong, 449 Martello Avenue.

Independence

Stone Church

How beautiful can be a service when those giving it work to produce inspiration and instruction! This was made apparent to the Stone Church congregation Sunday morning when speaker and soloist united their efforts to give a single impression. Pastor John F. Sheehy, the speaker, talked on "Going Forward With Jesus." The admonition of Jesus, "Be ye therefore perfect, even as your father which is in heaven is perfect," was his text. Perfect in what? In human relationships—love, service, forgiveness, charity. His challenge was for us not to go back to Jesus, for we have never been ahead of Him, but to go forward with him in daily life.

The soloist, Brother George Anway, sang a special number, "Forward to Christ." The words of this song were written by Geoffrey O'Hara as he sat in the pew of a New York church, under the influence of an inspiring sermon. Only a few days ago the words were put to music. The congregation appreciated this new song by Brother Anway, who formerly was a member of this congregation and the choir. He now has charge of the music at Central Church, Kansas City.

Two splendid anthems were sung by the Stone Church Choir, directed by Paul N. Craig, Lorena Kueffer at the organ. Elder H. G. Barto was in charge of the service, assisted by Elder J. S. Kelley.

In the evening a large crowd enjoyed Elder C. Ed. Miller's illustrated lecture on "Hawaii."

President Floyd M. McDowell preached the funeral sermon of Mrs. Louise I. Robinson January 23, in Independence. Mrs. Robinson, who was baptized into the church May 6, 1900, at Independence, by her husband, Wallace N. Robinson, was a friend to music and its development. During her life she took prominent part in sponsoring musical productions in the church. Her death occurred at Santa Monica, California, January 18, and the body was brought to Independence for the funeral rites and interment. She was born June 24, 1875, at Winthrop, Missouri.

Second Church

Second Church was very pleased with its quota of speakers, Sunday, January 24. Patriarch Ammon White at eleven o'clock in the morning, delivered a sermon worthy of praise. President F. M. McDowell in the evening gave an impressive discourse.

At the baptismal service in the afternoon the following children were given place in the ranks of the church: Fannie May Twombly, Millicent McCormick, Louise Daniel, Robert Daniel, David Binger, Dorothy Sullivan, Eva Rice, and Jessie Queen.

The six thirty young people's service was well attended. Interest taken in this meeting is phenomenal and attendance is growing. The Clover Leaf Four, a colored male quartet, sang at this hour.

Wednesday, January 20, Miss Blanche Edmonds and David Cole were married by Brother William Inman at the home of Walter P. Beck. The young couple have an apartment at 216 West Lexington Avenue.

The death of Sister Ida Moore, January 16, brought sadness to this congregation. She was one of those who helped in the early work of the branch. Her life was one of usefulness, and she was greatly loved in this community.

Liberty Street Church

As has been previously reported, the spirit of devotion and increased interest is in evidence in this branch. We feel that God is bringing about his righteous purposes among his people.

Elder C. B. Woodstock preached an inspiring sermon at eleven o'clock Sunday morning, and Elder C. A. Kress spoke at 7.30 in the evening. His subject included revelation and the *Book of Mormon*. Brother Kress will continue this subject next Sunday evening.

The class of girls taught by Miss Lyda Thomason, gave a fine program at the nine forty devotional service Sunday morning, and the offering of the newly-organized orchestra added to the service.

The young people are working hard on the plays to be given in the dramatic contest of the churches in Independence sometime in February.

The teachers and officers of the church school will have a banquet February 2, at seven o'clock in the evening. The year's work of the school will be discussed, the workers become better acquainted, and altogether we hope to spend a helpful evening together. The guests are bringing food for the banquet, everything from chicken to cake. A committee is in charge of the accumulation of materials and preparation of the meal.

Walnut Park Church

The morning service at Walnut Park, January 24, was very uplifting. At eleven o'clock Elder C. A. Kress spoke to the congregation. The choir, directed by Minnie Scott Dobson, sang "More Love to Thee, O Christ," the solo being by Inez Hartman.

The evening sermonet was by Elder John F. Sheehy, and the choir sang the anthem, "O Love Divine."

"Farewell to Nauvoo," a "Conversation," by President E. A. Smith, was presented by young people of the congregation and much appreciated by the congregation. The stories of the early church are of interest, and cause the Saints of this district to realize the privileges of today.

January 22, a baby girl was born to Mr. and Mrs. Richard Simmons at Research Hospital, Kansas City, Missouri. Mrs. Simmons was formerly Miss Virginia Lee Boyd.

The funeral services of Brother William T. Horne were held at the church on Thursday, January 21, at two o'clock. He was seventy-two years of age, and leaves his widow, Mary Horne, and grandson, Frank Raymond Horne, of the home; a daughter, Mrs. Ray Chappelow, of Independence; two sons: Melvin Horne, of Ohio, and Fred Horne, of Independence; two sisters, and one brother, of Blue Springs. A quartet composed of local singers rendered two hymns, and there was a solo "At Evening," by Myrtle Brackenbury. Interment was at Blue Springs.

Kansas City Stake

The singers of Kansas City Stake, under the direction of George Anway, commenced rehearsals of Handel's *Messiah* at Central Church Sunday, January 24. These rehearsals will be a part of Sunday's schedule until the convening of General Conference in April. Kansas City Stake singers will join the singers of the church in presenting the oratorio to the conference. The chorus meets at three o'clock each Sunday afternoon.

Delegates to represent this stake at General Conference, will be elected at a special meeting held at Central Church, Monday, February 15, at 7.45 p. m. It is hoped that every congregation in the stake will be properly represented at this meeting.

Central Church

Sunday was an ideal day, just enough cold in the air to invigorate. The day was full of activities.

Following the church school with the assembly for the worship period, a hymn was sung. The anthem by the choir, was "Praise Ye the Father," by Gounod-Reese, Sister C. E. Wight directing. Bishop G. L. DeLapp was the speaker of the hour, giving words of encouragement and comfort to the Saints and particularly stressing the point that the call for sacrifice to the membership during November and December had not been in vain, that we had gone over the top in meeting the quota prescribed. We were happy in the thought that Central Church membership whole-heartedly responded to this call.

At three o'clock members of the Kansas City Stake Choir

met at Central for rehearsal of the *Messiah* which is to be rendered at General Conference. Kansas City anticipates a membership of one hundred and twenty-five voices in this chorus.

Elder William Patterson was the speaker at the seven forty-five hour to a very good audience.

Sister Carlotta Babb who is confined at the Menorah Hospital from a major operation, is progressing nicely. Also Sister Margaret Blair entered Research Hospital for an appendicitis operation, and reports indicate that she, too, is as well as can be expected at this writing.

On Saturday evening, Central basket ball boys and a few of their rooters motored to Kidder, Missouri, and played the Kidder College, the score being 26 to 15 in favor of the Kidder College. This is the second game Central team has lost this season.

Argentine Church

The speaker at seven forty-five, January 17, was Bishop C. A. Skinner whose theme was the "Resurrection." Brother Skinner proved to be a splendid chalk talk artist.

The following Sunday evening this congregation was favored with a lecture on the pioneer Prophet, Joseph Smith, the *Book of Mormon* and the book of *Doctrine and Covenants*. The speaker was the associate stake president, Elder George Mesley.

Graceland News

Nation-wide Testing Program

The first semester for the college year, 1931-32, is drawing to a close and the Graceland faculty has its plans perfected for the second semester.

One of the special activities which will be engaged in during the second half of the year is the acceptance of an invitation from the American Council on Education, with headquarters at Washington, District of Columbia, to join in a nation-wide college testing program for college sophomores which will be conducted in May of the present year.

In May, 1930, some forty colleges in Pennsylvania under the auspices of the American Council of Education, joined in a college testing program which had such beneficial results among the colleges of Pennsylvania that it has been decided to extend these benefits to a group of colleges throughout the country, and Graceland is very fortunate in receiving an invitation to join in these benefits.

Each college using the test will be able to see how its students, as a group, compare in achievement with those in other colleges and perhaps in an even more important use, they compare individuals. The main purpose of the test is to throw light on the capabilities, needs, and problems of individuals rather than to furnish a basis for institutional comparison. The general outline of the testing program includes: Testing of general mental ability; general cultural tests including literature, fine arts, history, social studies and science; English tests including spelling, grammar, punctuation, vocabulary, and literature.

The extension of this invitation to Graceland by the American Council on Education is but another evidence of the very fine standing which Graceland has in the educational world.

G. N. BRIGGS.

Graceland's Lecture Program

During the first semester of every college year a period on Monday of each week is devoted to an oration course for freshmen with the purpose in mind of enabling them the better to make the necessary adjustment from their high school life to that of greater freedom of study, social, and recreational activities of the college.

During the second semester of the present year a lecture, conference and round table discussion on various topics will

be presented to the entire student body. Among the topics to be presented will be: "Need of Religious Expression"; "What We Can Do in Keeping Up Religious Practices While at Graceland"; "What Men Expect of Women"; "What Women Expect of Men"; "Attitude of College Students Towards Town People"; "Conventions and Etiquette"; "Treatment of Older People"; "Public Decorum"; "Personal Hygiene"; "General Principles of Friendship"; "Boy and Girl Relationships"; "Every Man's Reading"; etc.

These topics seem to indicate that the students at Graceland during the second semester will be enabled to discuss and think about many of the worth-while things of life which many times are neglected in the college course.

G. N. BRIGGS.

Lambda Delta Sigma Notes

The regular monthly meeting of the Lambda Delta Sigma Society was held Thursday evening, January 14, with President B. A. May in charge. Doctor Platz reported on the activity of the committee which has been considering the revision of the by-laws. The proposed revision was discussed and then laid aside for final action until the next meeting.

The investigative report for the evening was on the topic, "What Are Ex-Graceland Students Doing for the Church?" The committee in charge of this report consisted of Roy A. Cheville, chairman, Morraine Greene, Elizabeth Smith, Walter Johnson, James Moses, and Leslie Kohlman.

In Mr. Johnson's talk on the relationship of Graceland to the church he stated that the college was organized by a General Conference Resolution of 1890, and since that time has functioned as the chief educational institution of the church.

Miss Smith reported on the interest of ex-students in church activities. It was found by a survey that a large majority of the alumni have retained an active interest in the church, while only fourteen per cent of them are classed as inactive. Mr. Moses reported on the results of a questionnaire sent to various pastors to ascertain to what extent the alumni were helping in church work in the different branches. Of the five hundred ex-students reported on, it was found that sixty-three per cent were classified as being entirely interested in the program of the church, with over half of this number classified as being definitely active in branch work. Of the remaining thirty-seven per cent, only half were classed as indifferent, with but twenty-four out of the total five hundred ex-students listed as definitely inactive. In the eighteen branches reporting all sections of the United States were represented with the exception of the Northwest Pacific Mission. In these eighteen branches alone there are now fifty-five branch officers, fourteen church school directors, and forty-one church school teachers who are ex-students of Graceland.

Mr. Kohlman reported on the number of ex-Gracelanders now holding important positions in the leading quorums of the church. It was found that two members of the First Presidency, two of the Presiding Bishopric, five Apostles, three presidents of stakes, and three presidents of seventies have been students of Graceland.

Mr. Cheville reported on a questionnaire recently filled out by the present student body. From this it was found that ninety per cent of those now in Graceland are church members and are definitely interested in its program. Certain types of services are preferred, the Wednesday evening prayer meetings, the sacrament services, and the vesper services being the ones having the strongest appeal to the students. The Christmas vesper service was considered as the most inspirational service engaged in thus far this year.

From the results of these investigations it is seen that Graceland's alumni do not forget the church that fosters their alma mater. The college is putting out men and women who are vitally interested in the program of the church.

JAMES B. MOSES.

New Courses Offered in Church School

Beginning with the new year, four new courses are being offered for college students in the Lamoni Church School. All of these are being taught by members of the Graceland faculty. At a recent meeting of this group it was decided to make the slogan "Every student a regular church-goer" come true this year. A committee was appointed to interview each member and encourage regular participation in church school activities.

Dr. G. A. Platz is conducting a course in the practical application of religion to life; A. R. Gilbert, dean of the college and director of athletics is teaching a course in students' religious problems. Freshmen are especially urged to attend this class. Mrs. Mae Warren has charge of a course designed especially for young women; this is a continuation of the excellent course offered earlier in the school year by Miss Tess Morgan. The fourth course is in charge of E. E. Closson, the subject being the significance of the gospel according to Saint John. A thorough study of this book of the New Testament will be of extreme benefit to those who are taking the course. During the past two Sundays most of the class time has been taken up with discussions relating to tithing and the making of inventories.

Colorado Springs, Colorado

Colorado Springs Branch held its annual business meeting December 29, including the election of officers for the following year.

On January 10, at the morning service occurred the installation of the following officers: Branch president, Elder J. E. Ebling; secretary and treasurer, Charles Liggett; church school director, Sister E. E. Conway; music director, Sister Ira Engstrom; publicity agent, R. C. Harrison; correspondent, Ila Cox; finance committee: Charles Liggett, Ray Ebling, and K. Karamota.

Two credit classes are held in the morning and evening on Sunday. We have two splendid teachers, and those enrolled enjoy the wonderful courses.

One thing which always seems to bring encouragement and comfort to the branch president is the fact that all members of the priesthood are in line and working in harmony.

The women's department has been doing its share of branch work.

Sometimes our members are few, but those who do come to the house of the Lord, often partake of the sweet influence of the Spirit.

Bisbee, Arizona

This branch deeply regrets the passing of its pastor, Elder Silas D. Condit. Brother Condit was a veteran in the latter day cause and was a great help to the Saints in this territory.

It was necessary to hold a business meeting January 1, for the purpose of electing officers. Apostle M. A. McConley was in charge. Brother H. C. Goldie was elected branch president, to succeed Brother Condit. Sister Daisy B. Short was sustained branch clerk; H. C. Goldie sustained as branch solicitor, and Dave H. Myers was elected publicity agent. Brother J. W. Myers was sustained Sunday school superintendent, and Sister Sarah Hall was sustained secretary and treasurer. Brother T. R. Davis was elected to have charge of all books and music in all services.

We are striving to make this a happier and more prosperous year than 1931.

A paragraph in a letter written by Orville L. Oppelt, of Centralia Branch, Washington, to the First Presidency, on January 13, brings this information: "I thought perhaps I should tell you that we buried Sister Fisher, who is a sister of Elders S. W. L. Scott and Columbus Scott. She passed away Sunday night at nine thirty, and we buried her Tuesday afternoon at two o'clock.

Hammond, Indiana

During the holiday season the Saints of Hammond Branch were frequently reminded of the financial needs of the church as well as the development which must be made individually to merit a place in the kingdom of God. At Thanksgiving time a Thanksgiving birthday banquet was held in the lower auditorium of the church, each one paying a penny for each year of age, and as much more as he felt he could sacrifice. The tables were divided into four sections, representing the four seasons of the year, and four members of the priesthood responded to the toastmaster with a short speech about the respective seasons. The banquet was nicely served and the room beautifully decked with lamps and other decorations. The banquet was well attended, much enjoyed, and financially successful.

Sister Eleanor Myers prepared and presented a Christmas program at the church, which was especially enjoyed by the children.

Some sickness resulting from colds, has developed in the branch, but those afflicted are well on the way to recovery. With Sister H. G. Cresse we mourn the passing on December 26, of her father, Brother Adair, who was ninety-two years of age. His health had been declining for some time.

The weekday prayer services are being held in the various homes and occasionally in the homes of some of the Saints in Gary. They have been much enjoyed.

Waterloo, Iowa

The new year finds the work in this branch moving along smoothly. Renewed interest is being manifested by most of the members.

Sister W. D. Trusty is at home from the hospital and improving in health.

The O. B. K's held a birthday party for Tommy Saul on Tuesday night after their regular meeting. A large birthday cake was one of the prominent features of the evening, and all testify to its goodness. There were nineteen in attendance.

The women's department has resumed regular meetings. A little son was recently born to Izetta Jackson Morgan.

Lyman Rooka was married to a Miss Pearl Fry a short time ago.

Alaric Fisher and wife, of Bassett, Iowa, visited at the homes of his parents and sister, Mr. and Mrs. A. J. Fisher, and Mr. and Mrs. R. C. McCormick, during the holidays.

Everett, Washington

The new officers for 1932 were installed Sunday evening, January 10, at an impressive candle lighting service. A figure dressed in white, typifying the angel of light, appeared before a personage representing the church, and lighted a candle. The retiring pastor, George Brundage, lighted a taper from the candle of the church and passed on the light, formally bestowing the responsibilities upon the new pastor, Granville Swenson. Brother Brundage expressed his confidence in the new pastor with a few appropriate words, and pledged the loyalty of the membership.

The other officers received lights for their tapers from Brother Swenson who spoke a few words to each officer to stress the importance of the tasks for the coming year. In addition to the pastor, the officers for the new year are as follows: Church school supervisor, Sister Roy Davis; adult supervisor, J. H. Nichols; young people's supervisor, Theodore Stearns; president of the women's club, Sister Granville Swenson; primary supervisor, Sister Samuel Stearns; director of music, Sister F. A. Willetts; clerk, Roy Davis; treasurer, Benjamin Pilbeam, and librarian, Dale Nichols.

The new leaders are making their plans for the year and many new and interesting features are to be introduced into each division.

THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.
 Leonard J. Lea, Managing Editor.
 Leta B. Moriarty, Assistant Editor.
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HERALD PUBLISHING HOUSE
 INDEPENDENCE, MISSOURI

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MISCELLANEOUS

Appointment of Bishop's Agent

Owing to the vacancy caused by the death of S. D. Condit, Douglas, Arizona, we hereby appoint Brother W. P. Bootman of Tucson, Arizona, as bishop's agent for Arizona District.

This appointment of Brother Bootman is subject to the ratification of the next district conference.

Brother Bootman comes to us well recommended, and we feel confident he will receive the earnest cooperation of the membership in giving their support to this phase of church work.

The solicitors are requested to send their January and all subsequent reports to W. P. Bootman, Box 2546, Tucson, Arizona.

THE PRESIDING BISHOPRIC,
 By G. L. DELAPP.

Approved by
 THE FIRST PRESIDENCY,
 By F. M. MCDOWELL.

Conference Notices

Des Moines district conference will be held in Des Moines, Iowa, February 12-14. President Floyd M. McDowell will be present. The first meeting will be a banquet for the entire district Friday night, February 12. Conference will continue over Saturday and Sunday, business session on Saturday.—Margaret Wilkinson, Melcher, Iowa.

The semiannual North Dakota district conference will convene at Minot, North Dakota, February 13, and 14, for the purpose of electing delegates to General Conference and transacting such other matters as may properly come before the conference.—Warren McElwain, district president.

Kirtland district conference will convene at Barberton, Ohio, March 5 and 6. The church is located at 139 State, West. First service will be at 10 a. m., March 5. Reports are asked from all branches as well as those holding the priesthood. Apostle Clyde F. Ellis is expected to be present. Good attendance is desired.—James E. Bishop, district president; Edna M. Rhodes, secretary.

District Conference Institute

The Clinton (Missouri) district conference institute will convene Saturday, February 13, at 10 a. m. with Fort Scott Branch, located at Sixth and Burk Streets, and will close Sunday, February 14, at 4 p. m. Classes will be conducted

by Elder John F. Sheehy on the following subjects: "Church History," "Establishing Zion," "History of the Book of Doctrine and Covenants," and "The Doctrine and Covenants and its Contents." Delegates to General Conference will be elected at the three o'clock session Saturday afternoon.—C. C. Martin, district director of Religious Education.

Our Departed Ones

FARBER.—Randall Roy Farber was born at Mineral City, Ohio, September 2, 1890; was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints September 7, 1910. He married Miss Jessie Gratz February 21, 1912. Died at Barnes Hospital, Saint Louis, Missouri, January 1, 1932. Surviving are his mother, a brother, and a sister besides many other relatives and friends. Interment was in Mount Washington Cemetery. The funeral sermon was preached by Paul M. Hanson, assisted by Floyd M. McDowell.

DANIELS.—David E. Daniels was born in Wales, England, in November, 1866. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints at Lucas, Iowa, July 6, 1884, and was well known to such brothers as Joseph Smith, Alexander Smith, John A. Robinson, T. W. Williams, and others. Became a sojourner in San Antonio, Texas, approximately six years ago. He was a sincere Christian and an ardent student, an advocate of the *Book of Mormon*. Was esteemed by all who knew him. His health had been failing for a year before his death, but his condition was not generally known. During his declining months he was taken into the home of Doctor Harry A. Porter, who cared for him. His death occurred at the Bonaire Sanatorium January 5. Left to mourn are his aged mother, of Lucas, Iowa, who lives with her daughter, Miss Minnie Jones, a half-sister to the deceased. The funeral rites conducted January 6, by Elder T. J. Jett, sr., and Elder R. E. Chrono, were pathetic due to the absence of any near relatives. The two San Antonio Branches extend sympathy to the bereaved ones in Lucas, Iowa, and assure them that their loved one was laid to rest by friends. His grave lies in San Jose Burial Park near those of two late members of First San Antonio Branch, Brother Waite, sr., and son.

A middle-aged widow. A member of church and of the branch in Des Moines, needs work. Capable of either general office work or cashier work, but will accept housekeeping work in a modern or semi-modern home. Excellent references both in and out of church in Des Moines.

FLORA B. SCOTT

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Best 80 to 160 acres in Jackson County or near by that all cash will buy. Must be a bargain. Write Box 216, Des Moines, Iowa.

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While they are cheap. Any size, best terms. Special attention to readers of the *Saints' Herald*.

CHAS. R. BOWMAN
 Butler, Missouri.

ATTENTION!

NOW is the time for all good men to come to the aid of the party.

NEVER was there a better time to buy a home in Independence, or a farm in Jackson County, The Garden Spot of Missouri.

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 Manager

Exchange a Specialty.
 Bessie L. Bullard
 Sec'y-Treas.

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 217 West Lexington St. Independence, Missouri.

THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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

Volume 79

Independence, Missouri, February 3, 1932

Number 5

General Conference

Under this heading special announcements will appear each week. Readers are asked to look for it in order to keep informed about plans and programs.

Conference "Daily Herald"

Whether you come to General Conference or not, you will want the *Daily Herald*. It will contain a full record of official and unofficial events at the Conference, together with articles and inspirational material. It will also contain the Conference Minutes, which will not be available in any other printed form. The price, as usual, will be fifty cents. Those who wish to take it are asked to subscribe early, and to send cash with the orders.

HERALD PUBLISHING HOUSE.

INDEPENDENCE, MISSOURI.

Transportation

GENERAL INFORMATION

Reduced fares to General Conference have been granted by the railroads on what is known as the Round Trip Identification Certificate Plan, which provides for the sale of round-trip tickets at fare and one half of current fares, with minimum of one dollar for round trip, upon presentation of identification certificate, which will be issued by the Transportation Department direct to members of the church applying for such certificate. One certificate will suffice for all members of the family. These certificates are now ready for distribution and will be mailed to all members requesting them.

Tickets will be sold with routing via same lines going and returning, or may read via diverse routes; that is, via any authorized route on going trip and any other authorized route on the return trip. Certain indirect routes will also be authorized at fares higher than those applying via the direct route. Tickets will be sold to Independence or Kansas City, Missouri, dates of sale being as follows: From all points in the United States and Canada, with the following exceptions, the dates of sale of tickets will

be April 3 to 9, with final return limit to reach original starting point thirty days from date of sale. The exceptions are: Montana, Southern Idaho, Utah, Alberta, dates of sale April 2 to 8; Arizona, British Columbia, Nevada, Northern Idaho, Oregon (except via California), Washington (except via California), April 1 to 7; California, March 31 to April 6; Oregon (via California), Washington (Vancouver to Seattle, including via California), March 30 to April 5.

Tickets must be validated by ticket agent before boarding train for return journey, and when validated will be good for return leaving Independence or Kansas City on any date within final return limit, but passengers must reach original starting point prior to midnight of such final limit.

It must be understood that these reduced fares apply only to church members and dependent members of the family; and the name of the member to whom the certificate is issued, together with names of dependent members of the family for whom tickets are desired, must be filled in before the Identification Certificate is presented to ticket agent. Arrangements for tickets should be made well in advance of your departure to avoid any possible delay.

Considering the substantial reduction in fares granted by the railroads, together with the other advantages such as safety, speed, comfort and convenience, we would respectfully urge that our delegates and visitors to the Conference favor rail transportation in preference to other methods.

Address Transportation Department, Auditorium, Independence, Missouri, for your Identification Certificate.

TRANSPORTATION DEPARTMENT.

We would all be happier and healthier if we could but rid ourselves of the mental and physical pains that we bring about by expecting trouble. These phantom monsters of worry, these harassing and haunting ghosts that disappear when we confidently tackle them, these persecuting parasites, have linked more lives with failure than we think.—*Detroit's Beacon Light*.

Notes From the Field

A Heartening Personal Report

In a personal letter to President Smith, Brother Fishburn recounts his blessings and speaks of plans for a better future.

I trust 1932 may be a more satisfactory year for the church than 1931 was. However, on looking back over 1931, from a personal standpoint, I feel that I was particularly blessed. I have just checked over some items and was extremely pleased to note that during last year I paid \$650 in tithing, besides making some quite sizeable contributions to the local branch and to Brother Glaude Smith personally. The Lord has surely blessed me financially and I am deeply appreciative, and trust that this coming year I may be blessed so that I may be an even greater contributor to the upbuilding of our great cause.

I sincerely trust that Brother Glaude Smith may be appointed to Denver again. He is doing a great work, is tremendously well liked, and it would be a shame to move him, now that he has everything so well in hand. The interest is very good, not only among the membership, but we have a number of nonmembers attending services regularly, several of whom I feel sure will ask for baptism shortly. It is surely a very fine treat to have a man in charge here who is *thoroughly converted* to our cause and its program and is solidifying our congregation by his optimism and loyalty.

ED FISHBURN.

Women of Detroit Raise Large Fund

Brother George H. Booth, of Detroit, writing President Smith recently, said:

"You will be interested in knowing that the Women's Department of Detroit for the last month raised for the general church fund nearly five hundred dollars. The group of which my wife is a member raised one hundred and four dollars. She of course is elated because of the fact that her contribution is the largest.

"Everything here in Detroit is progressing very nicely. J. Charles Mottashed apparently has the situation very well in hand, and beyond doubt is very deeply interested in his work."

Encouragement From Rich Hill Branch

*To The First Presidency,
Independence, Missouri:*

At the semi-annual business meeting of the Rich Hill Branch, of the Reorganized Church of Jesus Christ of Latter Day Saints, it was resolved to send to the general offices of the church a resolution expressing our appreciation of opportunities in the past for service and also of encouragement received.

We desire to express our confidence in the church and church officers and to pledge ourselves as a group as well as individuals to give service and continued support in the future.

THE RICH HILL BRANCH.

RICH HILL, MISSOURI.

A Pledge of Support From Central Michigan District *To the First Presidency and Bishopric, Greetings:*

We are attaching hereto copy of resolution, which was unanimously adopted at our recent district conference, held at Beaverton, Michigan, December 12, 13, 1931.

We are very happy over the outcome of our recent special conference, in that a wonderful spirit of unity characterized the entire session, each measure being passed unanimously.

At a special meeting held for the young people, a similar resolution was unanimously adopted by them.

We are also gratified to report that our District "went over the top" in raising our quota.

Again expressing our willingness to assist in every way possible, and extending to you our very best wishes for your success and happiness this coming New Year, we remain

Fraternally yours,

HUBERT CASE,

District President,

WINNIE M. HULBERT,

District Secretary.

BAY CITY, MICHIGAN.

The Resolution

WHEREAS, the Presiding Powers of this church, namely, the First Presidency, Bishopric and Joint Council have so nobly shouldered the responsibility of pledging themselves to eliminate the present indebtedness of this church in as short a time as possible, and endeavor to keep same free from debt thereafter, not encouraging any building except when money on hand is available,

THEREFORE, BE IT RESOLVED: That we, as a district express our faith and confidence in these men and unanimously pledge ourselves to assist them in this endeavor to the limit of our possibilities and resources.

CENTRAL MICHIGAN DISTRICT.

HUBERT CASE,

District President,

WINNIE M. HULBERT,

District Secretary.

Blue Pencil Notes

A good way for Madam Rumor to reduce is on a very simple diet of plain facts. What do *you* feed her?

I wonder, did Adam ever say, "Who has had my fig leaves? I can't find them anywhere"? And if so, did Eve reply, "My dear, they are on the floor right where you left them. You should hang things up and then you could find them"? I think probably that did happen. It is not written in sacred history, but it is written in human nature, which makes what is often appropriately referred to as profane history.

Maxine, a little girl of my acquaintance, dropped in a moment to tell me that she was making "about a thousand cookies." I do not think that she really counted them, probably there were not over nine hundred; but they were real cookies and fine ones, for that afternoon she brought me some of them—sugar cookies with pink frosting, like mother used to make. I always had a theory that every mother should teach her daughter how to cook; it is rather fundamental, and lots of fun. And every father should teach his son how to use hammer and nails and saw. Boys and girls who know how to make things have much more fun than those who only know how to break things. Prisons are full of men and women who thought it smart to break things. Once I got a great thrill with a gang of other boys breaking windows in a vacant house, just to hear the glass fall, but I am glad that I learned in time that it was much more interesting to stay at home and use a kit of tools making things.

I was privileged to visit Des Moines recently, my first trip into the field for some time. The district priesthood held a banquet Saturday evening. In view of world and church conditions I went to that banquet with no desire to entertain or be entertained. I went with the desire to deliver to those men such a message as God would wish delivered to his chosen servants. I did not know until later that the district officers and the other speakers had decided among themselves that the meeting should be serious and spiritual rather than jovial or frivolous; in fact, it became more like a communion service than like the ordinary festival occasion. If the Saints everywhere in like spirit are preparing for the coming General Conference we should have a good conference.

We have been accused of coming to the conference of 1930 in a carnival spirit, to be entertained, to mingle with a great throng, to see and hear "big doings." Be that as it may, we should come to this conference as to a "solemn assembly," humbly, prayerfully, and with charity in our hearts. The program is being arranged in that spirit to that end. Prayer meetings, songs of praise, the preaching of the word, quorum sessions, and business meetings will predominate. There will be a limited amount of class work devoted to fundamental needs and aims of our work. We need the presence and direction of the Lord this year—our need is very great in that regard. Let us come in a spirit to receive his favor. Do you suppose it will be possible to carry the spirit of the prayer meeting over into the business sessions? Yes, it is possible. Will it be done?

ELBERT A. SMITH.

Christ the Light of the World

Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? . . . If thou prepare thine heart and stretch out thine hands toward him; if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. . . . And thou shalt be secure, because there is hope; . . . and thou shalt take thy rest in safety. Also thou shalt lie down, and none shall make thee afraid.
—Job 11: 7-19.

Today fear rules the world. Suspicion is rampant on the earth. Selfishness and hatred are abroad. There is poverty, hunger, suffering. The monster of war rears its head. Great cataclysms take place overnight. Disaster threatens. Intrigue and intolerance—but why go farther? It is a dark picture. Is there any light in it?

Again we have forgotten Christ's declaration: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." We are shirking our responsibility named in his Sermon on the Mount: "Let your light so shine before men, that they see your good works, and glorify your Father which is in heaven." We are so busy with other things that we forget to let our light shine before men.

We need to be constantly reminded that Christ is the light of the world, that he may be found if we search, that he is perfection, and that if we would be like him, we must put away all wickedness. In Christ is hope—our hope. In him is security. In him is safety. He is the divine light. He brings brightness, beauty, and love into the lives of men. And he asks our humble help.

L. B. M.

Reflections

FLAMES IN THE ORIENT—

Scriptural and nonscriptural prophecies find another fulfillment in the recent troubles in the Far East. Japan, one of the present first-rank military powers of the world, continues its invasion of China. There is apparent no real motive but desire for conquest, and for needed lands and resources; Japan's apologies and explanations can not be considered seriously. This act flouts the peace treaties and agreements, and reveals the present impotence of the League of Nations. In view of the prophecies mentioned, we are not surprised. But the situation is unfortunate.

"SCRAPS OF PAPER"—

Japan has resented the inquiry of the League of Nations into her actions in China, and has declared this little war to be an affair to be settled exclusively between China and herself. China has thought otherwise, and has made repeated appeals to the League. Little good those appeals have done.

Once more a nation has regarded the existing treaties as "scraps of paper," but it remains to be seen if Japan, like Germany before her, has not lighted a bigger conflagration with those "scraps of paper" than she will be able to control. Japan has really placed herself as an outlaw among the nations of the world.

SHOULD AMERICANS DIE?—

The invasion endangers the safety of American and European missionaries, travelers, and business people, and threatens the holdings and concessions of powerful corporations of all other large nations.

Should Americans, Englishmen or any other foreigners die to protect China? Two considerations urge intervention: justice for the Chinese, and the demands of powerful capitalistic interests for protection. Of the two, we suspect that the latter will be the more influential. But other great considerations urge us to stay at home and mind our own business. American men do not wish to die to protect an incompetent and bankrupt oriental state. We tried to help Europe out of its mess, and our only rewards for our trouble and expense are hatred, suspicion, and threats to repudiate the debts. We should not send American men across the water to die. Let the travelers and missionaries come home. Let the corporations take care of their own property. We are not the police force of the whole world. Let us try to solve some of our own terrific problems. We shall have plenty to do if we take care of the United States. Besides killing innocent men in a cause that could only result in the bolster-

ing up of a feeble bandit-ridden government, a war would add to taxes already too high, and increase the great deficit from which our government is suffering.

WAR IS RUTHLESS—

Warfare is once more revealed as ruthless, brutal, and revolting. It once more attacks civilian populations. The horror which is being enacted these days in Shanghai shocks a world that is already sick with the smell of powder and the sight of blood. . . . The world must realize that all efforts to make warfare humanitarian by forbidding the use of poison gas, dum-dum bullets and saw tooth bayonets is futile. As well try to train a lion to eat mush within sight of raw meat. Warfare can not be made decent, simply because it is not decent, either in essence or in entirety.

WAR MUST BE OUTLAWED—

This occurrence in the Orient should compel the nations of the world to renewed activity in the determination to outlaw and prevent war. The horror of war should not subdue us; the frequency of its recurrence should not make us yield to it. It is not inevitable; it can be stopped. We have simply not yet succeeded in forging weapons of sufficient strength to overcome it. And it may be a suggestion to say that when those weapons are forged they will be of a strong economic character, as well as diplomatic.

We can not give up the effort to end war without giving up the effort to save civilization. Giving in to war is not simply permitting an evil that afflicts the world; it is giving up to something that will *destroy* all that is worth while in the world.

If our measures to end war have failed, it does not mean that we should abandon all efforts. It means, rather, that we must use stronger and yet stronger measures.

SALVATION FROM WITHIN—

China's trouble today is that she has been a parasite nation, depending on others for military protection, relief from famine, and spiritual leadership. Today her defenses are gone. We can sell goods to China; we can teach her people our culture and civilization. But no lasting good can ever come to China save through her own efforts. There is one power on earth and one only, that can drive the Japanese invaders from Chinese soil (if they are ever to be driven out): that is an aroused China that will give its last drop of blood, its last bit of resources, to the purchase of liberty and the reconstruction of the country.

L. L.

Sociological Effects of the Depression

The Crisis Forces Man to Examine His Institutions

By Walter L. Daykin

The following is the fifth of a series of articles contributed by various writers to the consideration of the depression, its causes and effects, and the future possibilities. The author of this article is a member of the church who has entered upon a distinguished university career and won recognition in his own field.—Editors.

Our economic institution had its origin in some basic and fundamental human need. It has been suggested by some authors that this need was hunger and that this interest became institutionalized when a body of rules was organized around it. These rules governed human activities evoked to satisfy this need. In the beginning the efforts to satisfy this interest or need were quite largely on the "fumbling and success" level. Soon a system of folk-practices arose. Finally a vast amount of theory came into existence in order to justify our economic practices. So our economic theory of which we are so proud, amounts to little else than a group of rationalizations. This theory tells us how our present competitive system operates. One naturally wonders whether this theory is universally applicable. Will it apply in a communistic experiment like the one in Russia? Better still, will this theory apply in our own Zionite scheme when this utopian ideal materializes?

That our present economic system has proved itself inadequate is evidenced by the existence of unrest, poverty, unemployment, the inequitable distribution of wealth and many other pathological conditions. At present these abnormal aspects have become emphasized and we have what is called a depression. Even the noted economists of America can not locate the specific causative factors involved in this depression. A partial list of causes enumerated by these specialists are overproduction, the tariff, underconsumption, the World War, the breakdown of foreign markets, the failure to deflate the currency, excessive industrialization, and over-speculation. An analysis of these causes is not our concern here. It might be suggestive to note, however, that it is paradoxical to argue that there is overproduction in a country of plenty where people are starving.

It is undoubtedly true that the present financial crisis has some far-reaching sociological effects. It has conditioned and will continue to influence the social processes, and consequently will affect personality and cultural development. However, to point these effects out specifically would be a rather difficult task because all of these effects will be relative with reference to the persons and groups involved.

Only a few of the general sociological implications of the present depression will be suggested here.

Evils of the Depression

One of the chief effects of the depression is the tremendous increase of unrest. Our country is saturated with radicals, men who react negatively to our standard values. The presence of these men demonstrates the lack of wish satisfaction, and as a result, distrust and pessimism have followed. During normal times we have some unrest but now the financial conditions interfere with many established interests, and therefore discontent is more prevalent. Because of the disparity of incomes class distinctions and differences have been greatly emphasized. In a distressing time like this social injustice is aggravated. These dissatisfied members of our population are clamoring for more recognition. Often this unrest gets an expression in literature, theoretical utopias, and radical organizations, such as socialism, anarchism, and communism. The presence of these radical organizations clearly demonstrates that our economic system is far from ideal and that it is shot through with either real or imaginary defects.

It is obvious that any financial crisis is characterized by widespread unemployment. While this is an economic phenomenon, yet it often leads to personal demoralization. The person out of work tends to become detached from other workers and consequently loses his social status. He then joins the unemployed group and as a result lowers his standard or scale of living and develops a hostile attitude toward those more favorably situated. After being unemployed for some time, habits conducive to the shiftless life become established and even when work is offered, it is often refused. Numerous cases of this sort have come within the range of experience of the writer. Then, too, there is the subtle worry cost involved in unemployment. When the financial status of folks becomes unbearable, insanity or an attempt to escape reality may be the way out. Often this worry leads to drastic behavior such as suicide.

The economic depression may have varied effects upon cultural development. It is perhaps well known

that institutions are interdependent and that a change in one institution is reflected in all the other institutions in our social organization. For example, the inventions in the industrial world have not only influenced economic relations but they have invaded the home, the church, and the moral system. Modern machinery has lightened the housework of women. The housewife no longer makes the clothing for the family, bakes the bread, or cans much food. Then the modern electric devices, such as the sweeper and washing machine, have further lightened the housewife's burden. Naturally there is much leisure time on the woman's hands, but our present *mores* still demand that a woman should stay in the home. This seeming failure of the customs and attitudes to keep pace with the modern inventions results in disorganization in the home. Areas of communication have been increased and this has been followed by the introduction of new behavior patterns into isolated situations. As a result criticism of old ways of behaving has become extensive. Our present religious and moral state can never be understood apart from the economic changes.

Similarly this present economic depression will send its tentacles into all of our institutions. It may effect the home by further decreasing the birth rate. Certainly crime of certain types will increase because it has already been established that there is a close correlation between crime and delinquency and the financial situation. The church is so inescapably linked with our other institutions that it is bound to be influenced by this economic crisis. Our people must realize this. We are in the world and we are a part of it. We make our living in the so-called worldly industries; we buy from the same shops that others do, and follow the same styles. Our only difference from the world is that we are people with a distinct religious philosophy, and when we lose this, we are engulfed in the large inclusive group. If we are a part of the worldly social organization it is obvious that the breakdown of one of the social institutions will threaten the stability of the church. In short, our church people should realize that this economic depression has influenced every phase of human endeavor.

Some Benefits of the Depression

The effects of the depression are not all detrimental. Every crisis has an organizing role. An excellent example of this is found in the recent World War. This common conflict had a tendency to close the breach between capital and labor, to diminish the prejudice between the Negroes and whites, and to reduce the social distance created by religious affiliations. Perhaps these effects were

only temporary. Out of this financial depression is arising more human sympathy. In other words, people are becoming more conscious of others and community responsibility is emphasized. The idea of being "my brother's keeper" is getting a practical expression. In one city in Iowa, for example, funds were gathered from persons and organizations and used to give work to the unfortunate in the community. The same effects should be experienced in the church. In this period of crisis the church membership should be welded closer together, and our attention should be focused upon supernatural guidance.

It has been suggested that this depression represents a crisis situation. This anticipates some disorganization which must be followed by reorganization, which may result in progress, or it may result in some pathological condition. However, it is a chance that must be taken because unrest and crisis initiate social change and are the only roads to progress. This depression or economic crisis through which we are passing makes us conscious of our social and economic defects. Attention is focused upon abuses which abound in our economic institutions. Numerous panaceas have been offered as means for eliminating these glaring defects. Apparently our leading economists are utterly helpless so far as a solution for our economic ills is concerned. Some of them attempt to lull the public to sleep by predicting an early return to normalcy. These lullabies are, for the most part, mere projection of wishes. Most of the leaders in the field of economics blatantly assume that our present economic system is the right one and their panaceas for its reestablishment run largely in terms of repairing the old structure.

New Factors Needed for a Solution

The task of showing the way out of our present economic crisis is no easy one. However, it is clear that any permanent solution to our economic problem necessitates the discarding of some of our antiquated economic ideas. Our church could be useful here because certainly we desire to substitute cooperation for excessive competition and to produce for utility and consumption rather than for profit. This present economic difficulty may demonstrate to our people the need for our social and economic program. When they are converted to its need, perhaps more progress can be made. Unfortunately our church is not adequately prepared to go far at present because of the lack of a clearly defined procedure as to the establishment of our Zion. It must be recognized that our approach can not be purely sentimental but the establishment of a Zion must be attempted only after a careful analysis of the whole

situation has been made. Our immediate problem in this work is psychological and sociological. We are facing the difficult task of building up a collectivistic society with individualistic-minded people.

Prophetic Warnings in Latter Day Revelation

IV.—AGAINST DEBT AND EXTRAVAGANCE IN PUBLIC AND PRIVATE EXPENDITURES

By Elbert A. Smith

In *David Copperfield*, Mr. Micawber philosophizes like this: "An income of twenty shillings a week with an expenditure of nineteen shillings leaves a balance of happiness; while an income of nineteen shillings a week with an expenditure of twenty shillings leaves a balance of misery." A great many individuals and institutions, several great nations, some of our leading cities, and even the church, during prosperous times diligently accumulated a "balance of misery" that must now be liquidated.

To Us a Warning Given

To us the Lord gave a warning against debt, and coupled with it certain sound counsel as to expenditures, public and private, calculated to avoid debt. In an editorial in the *Herald* some months ago we dealt with the warning against debt, hence at this time a brief review on that point will be sufficient.

Advices and even commandments are given with qualifications, subject to our ability to heed and obey. Under modern conditions it may not be possible always to conform strictly to the advice: "Owe no man anything." (Romans 13: 8.) Yet without doubt that was the goal indicated as desirable to be obtained—and we were to work *toward* it rather than away from it.

Debt is bondage. In 1830 the Lord advised: "Pay the debt thou hast contracted with the printer. *Release thyself from bondage.*" (*Doctrine and Covenants* 18: 5.) In 1831 the Saints were told: "It is said in my laws, or forbidden, to get in debt to thine enemies." (*Doctrine and Covenants* 64: 6.) In 1833 they were told: "Let the bishop seek diligently, to obtain an agent, and let it be a man who has got riches in store; a man of God and of strong faith; that thereby he may be enabled to discharge *every* debt; that the storehouse of the Lord may not be brought into *disrepute* before the eyes of the people." (*Doctrine and Covenants* 87: 6.) In 1901 the church was told concerning the college debt: "The college debt should be paid." (*Doctrine and Covenants* 125: 16.) In 1906 they were commanded: "In the establishment of the sanitarium and the home for children *debt should not be contracted* nor too

large nor expensive buildings be built at the outset." (*Doctrine and Covenants* 127: 4.) Going back again, in 1834 they were told: "Concerning your debts, Behold, it is my will that you should pay *all* your debts." (*Doctrine and Covenants* 101: 13.)

Some of these commandments are specific, though with a general principle underlying (as the one concerning the Sanitarium), others are general. It is impossible to read them all without concluding that the Lord regards debt as a bad thing to get into and a good thing to get out of. His warnings are unmistakable.

Debt a Very Present Hindrance to Us

I have heard men argue that debt is a good thing for the church, local and general, as it furnishes an incentive to the membership to save and put their money into given enterprises of a constructive nature. That argument always seemed to me not sound doctrine. I am inclined to agree with a statement made by Bishop DeLapp, some weeks ago, to the effect that debt for a business man *may* be a good thing, providing he can borrow at a low rate of interest and make his investments yield a higher rate; but the church is not in business, and should not be, so has little use for debt. Our mission is to preach the gospel, primarily, and secondarily to consolidate our gains locally under Zionite laws. In those enterprises debt proves to be a very present hindrance in every time of need. It is "a balance of misery."

The World Over

Today, the great nations of the earth are debt ridden to the point of exhaustion. The World War left them burdened; and subsequent extravagance in governmental expenditures and in the maintaining of large armaments has all but ruined them. After all, the Lord is wiser than men. Only recently Germany, about to collapse and fall into chaos, thus endangering all Europe directly, and the rest of the world more indirectly, was rescued (temporarily) by the combined efforts of other nations. Almost immediately afterward Great Britain came to the brink of the precipice, causing an upheaval in her government circles and bringing to her aid France and America with offers of credit in enormous sums. These loans were postulated, as in the case with Germany, upon a program of drastic reductions in expenditures and the continued exercise of retrenchment and economy.

More recently Germany has declared utter inability to continue paying reparations. Her obligations in that regard have been estimated at a total of \$9,000,000,000, with \$4,049,000,000 of private debts (i. e., loans from private sources). Great Britain, and France, had depended upon payments

from Germany with which to meet their own obligations. The world's war debts are not likely to be paid soon—or ever.

Concerning South America a press dispatch from Washington, District of Columbia, dated January 24, serves to remind us that while during the crazy days of speculation the United States regarded the world as her fish pond, others also were fishing. The dispatch reads:

Those American citizens who invested about 1,531 million dollars in South American bonds, and now find about 815 millions in default of interest payments, have been even worse "suckers" than those who put their billions of dollars in rapidly fluctuating European securities. According to estimates made by the Latin American Bondholders' Association the one-and-a-half-billion-dollar par value of South American bonds has shrunk to 272 million. The only ones who have profited have been the international bankers, who collected their commissions from the American investors.

In our civic affairs conditions are deplorable. Our leading cities, New York, Chicago, Philadelphia are debt ridden, if not actually near the verge of bankruptcy. In Chicago there has been talk of closing the public schools. Twenty million dollars is still owing to teachers and school employees. There have been millions for graft and "rackets"; but nothing for the schools. In both Chicago and Philadelphia taxpayers are on strike against further increase of taxes. New York, the richest city in the land, found it difficult longer to borrow money to sustain the city government, but on promise of retrenchment recently succeeded in effecting loans of some two hundred and fifty million dollars. Thus extravagance and dishonesty have written a large "balance of misery" on the ledgers of many of our cities.

Advice With the Warning

Coupled with the warnings to us against debt were certain instructions concerning very fundamental habits of frugality and economy. It were well with us had the warning and the advice been given more diligent and general heed:

The Spirit saith further unto the church assembled and at large: In order that the temporal affairs of the church may be *successfully* carried on and the accumulated debt of the church in its respective departments where debts have accumulated may be properly met and in due time discharged, the church is instructed, both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work; and both in private and in public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard. (*Doctrine and Covenants* 130: 7. Given in 1913.)

The Way Out

We can now see the divine prescience and wisdom in this as in other portions of modern revelation.

This revelation was given just before the War, and the truth couched therein, though not addressed to the world, had a world-wide application. Extravagance, speculation, wastefulness, and carelessness the world over have written a large "balance of misery" on the ledgers of the nations and cities; today, as the way out, they turn themselves to some of the very rules of conduct set forth in the revelation quoted.

We have reason to believe that the church has learned her lesson well and permanently. Not in one generation will it be forgotten. The way out is still as indicated in the revelation of 1913: "Both in private and in public expenditures carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard."

Autobiography

III.—RESPONSIBILITY AS A SEVENTY: PREPARATIONS FOR MISSIONARY WORK

By James Franklin Mintun

My calling, and some of the conditions existing associated with my life, (which but few knew anything about), caused me, while making preparations to occupy as a seventy to worry over the grave responsibility of such a sacred calling. Not only had I met with financial losses, but on the account of them I met with social and business losses for a time, and these, associated with false accusations from within and without the church, with envy and jealousies, growing out of misunderstandings, and bitter prejudice from those without the church, were hard to endure, and I worried much, and possibly overmuch at times, not knowing what was the wisest thing to do. But I kept close to God, and in prayer I received strength and leadings which greatly encouraged me, without which I would not have been able to patiently endure. I continued to seek out and to occupy at every opportunity in a ministerial way, and not to be moved from the leadings of God to me; and continued my preparations for the labors of a seventy. What sweet peace filled my soul when God would manifest by the Spirit his approval of my weak efforts to occupy and continue my preparations for my life's work, which I thought the work of a seventy to be.

A Letter From "Brother Joseph"

Over a year before I was appointed to a mission I was urged by some to enter missionary work, leaving my family without a home, and still in debt. This I could not feel was the right thing to do, and

I concluded to write to President Joseph Smith, informing him of my financial condition, and what was being urged upon me to do, and what my judgment had been in the matter, asking him for his advice and counsel. In reply he wrote as follows:

Plano, Illinois, March 26, 1880.

Brother J. F. Mintun,
Magnolia, Iowa.

My advice, after carefully thinking the matter over, praying for guidance, is this. Get yourself a *home*, free from debt, after doing which, if you approve yourself in the field your family will be cared for, beyond a doubt. If, however, you are distrustful of the results, obtain something to do, and help make assurance doubly sure. One thing to me is quite certain; you will find but little if any comfort in anything but the telling of the gospel story, and God will use you to declare his word in some way. Don't fret, nor grumble, nor repine; do what you can: find no fault, and let the consequences take care of themselves.

I still pray that you may be properly directed, and believe that you will.

Yours in bonds,
JOSEPH SMITH.

The original of this letter lies before me in the bold handwriting of Joseph Smith, and I have thought how much better it would have been up till this time if I had heeded all this letter contains. This letter decided me, and I tried to fulfill its instruction. It showed me some of my failures, and has been ever since it was received of great assistance to me, and has inspired me with greater patience.

At the semi-annual conference held at Park's Mill in September, 1881, I was appointed a mission to the State of Nebraska. At the time I was occupying locally at Magnolia and elsewhere preaching the word, and was acting as superintendent of the Sunday school at Magnolia. As previously referred to, I had secured a small property for a home at Magnolia, to which place I moved in September, 1880, and labored in the general merchandising business for Elder James M. Harvey, who was a very zealous minister. When sent for to administer in cases of serious illness, he would close the store and we would both go, and many great blessings came to the Saints through these administrations. While I thought by doing this way it was unwise from a business point of view, and it so proved later on, yet it did not lessen my zeal and interest in the work of the church.

Preparations for Departure on Mission

How ill prepared I felt to start out alone, without any previous missionary experience, among strangers, in a strange part of the country! I pleaded for some one to be sent with me who had had some experience in missionary work, with whom I could labor at least for a time.

It seemed that there was not any one available at this time, so I was advised to go and do the best

that I could, and that all would be well. Accordingly I made the best preparations that I knew how, so that I would take with me the necessary material for ministerial work and for clothing, and to leave my family as comfortably situated as possible, there being at that time no allowance made by the general church for the missionary families. It is true that there was a bishop in western Iowa, at Little Sioux—Bishop David M. Gamet—who kept a storehouse, where he received moneys and properties, but the amounts received was very meager to meet the needs of the poor and the needs of the families of the missionaries. When he had anything, and it was called for, he sent it.

On November 7, 1888, having previously arranged with Brother E. R. Lanphear to take me by team to Calhoun, a town about five miles from Magnolia, where I had sent word that I would preach on that night on my way to my mission, I began my work, which I thought would be continued as long as life should last. While bidding my wife farewell, I handed her my purse with all that I had in moneys and credits. She urged me to take enough money to take me to Nebraska, as she did not have faith to believe that I could get across the Missouri River without money. I felt that I should go as the missionaries of New Testament times went, and I said to her, "God knows the conditions, and if it is his will that I should do missionary work in Nebraska, he will provide some way that I can get there; but if no way is prepared by the Lord, I will know that he does not want me to go there to do missionary work, and I will return home, and labor as I have done before." It was with tearful eyes and a very sad heart that she consented for me to go as I did. But the way was provided in a strange manner, and it was much better in some ways than if I had taken money from my home, in fact in every way. It was as follows:

Help Provided

There was a brother living in Calhoun by the name of James Emmerson, a man poor in this world's goods but rich in faith. He attended the services the evening of November 7, but on the account of rainy weather that night he requested me to remain another evening, and preach for them, believing that more would be present. So I did, lodging at my sister's who was living in this village. The next night was pleasant and a goodly number were present and I felt well in ministering the word. At the close of the service I stated that I was starting on my first mission, and starting like those sent out in New Testament times; but asked for no collections, and none knew, not even my sister, that I had no money. After the close of the service I went to lodge at my sister's, but before entering the

house I breathed a prayer to God to in some way provide for my needs, that I might go to my mission the next morning. I then prepared and lay down on the bed, but before closing my eyes in sleep I again began to pray as before, but before closing the prayer a rap was heard at the door of the room where I was laying. I asked who was there. He told me that it was Brother Emmerson. I asked who he wanted, he said, "I want you." I opened the door, through which he thrust his hand towards me, saying, "Here, take this, after I have told you how it happened that I have come." He then said: "After the meeting I went home, and began to prepare for bed, and started to pull my boots, and when I had hold of one to pull it, a still small voice said to me, 'Go, give the money you have to my servant.' I reasoned to myself that I had but fifty cents, and I was needing that in so many ways, that I concluded I would not give it, and again began to pull my boots; but as I did so, a voice louder than the former said, 'Go give that money to my servant.' I again thought and reasoned to myself that as there were so many ways in which I needed the money that I ought not to be required to give it away. I again began to pull my boots and had one off, when a loud voice said, 'Go and give that money you have to my servant.' For this reason I am here, and give you this money. Good night." I lay down to my rest with a strange feeling of gratitude, and an assurance from God that he was preparing the way before me, and that it was his will that I should do missionary work in Nebraska, according to my appointment.

Starting on the Mission

The next morning I started for my mission, going as far as Modale where I lodged with a sister, and was on my way to the Missouri River the next morning, toward Blair, Nebraska, which I had decided would be my first stop, and where I would make my first effort to preach the word. I knew no one there, and did not know that there were any Saints living there. I crossed the river by a ferry boat, the only way of a public nature that one could cross the river at that time. I paid for my fare twenty-five cents, so that I had twenty-five cents left, and it was getting near dinner time. I started towards Blair, and soon saw a man come into the road from the timber with a load of wood, and as I was not used to carrying a valise, and it was quite warm, I asked the man if I could put my valise on the load of wood and follow him into Blair where he said he was going. He granted my request and invited me ride with him as he did not have a large load. I did, and soon began to make myself acquainted and to make known the work I was intending to do. I asked him if he knew of any Latter

Day Saints living in Blair. He said, "I am a kind of a one." I thought his answer was a strange one. But I soon found the reason for it. When we arrived in Blair he asked me where I wanted to get off, and as we were just in front of a small store, I said, I was a stranger there and did not know just where I should get off, but he had better let me off there. It was then noon, and I was hungry from my walk, and I needed a lunch. So he let me off, and I invested a part of my twenty-five cents in some cheese and crackers, and began to eat. The proprietor of the store was an old gentleman, and, as I learned, an Irishman and a Catholic. He was not busy at the time and came and stood by me as I ate, and I asked him if he knew of any place that I could get to preach in. He said, "What church do you represent?" I told him I represented the Latter Day Saints. He said, "I believe I know of some Latter Day Saints, living not far from the store, and I will go and see them and find out for you." I said, "Show me where these parties are, and I will go and see." But he insisted that I should eat my lunch, and he left me to eat, and soon he returned with the information that he had found some Latter Day Saints. I said, "I will go to them at once, if you will show me where they live." He showed me, and I went to the hospitable home of Brother W. T. Hicks.

A Kindly Reception

The first thing that I saw of any importance as I entered through the door, was the *Saints' Herald* lying on the bed, which gave me an assurance that I was at home. They made me twice welcome, and though quite poor and poorly prepared to entertain any one, they seemed very happy to provide a place for me, and to assist me in preparing a place where I could minister to the people there, and assisted me to find other Saints in the place. As I began my labors here I felt that God was with me, and the Spirit's presence removed all doubt. There was not left the possibility of a doubt to enter my mind as to my calling and appointment, and God's will concerning the care of his servants who will but trust him.

This old gentleman who assisted me to find the Saints, and was so kind to me ever after, gave me an experience that has left a warm spot in my heart towards the Catholics; for I knew that God had used this man to assist me, and through him had prepared the way before me in my first mission. I am also reminded at this time that in many instances I have been befriended by members and at times by ministers of the Catholic Church, when I certainly needed it. Many Catholics have entertained me, and have listened to the preaching of the word through me, and a few have entered the

Weekly Health Letter

Number 28

The Eye and Its Relation to Health and Disease.—3

By A. W. Teel, M. D., Church Physician

More attention should be paid to adequate lighting facilities in industrial plants and in the home. Insufficient illumination promotes accidents and reduces efficiency. The quality of the light and its intensity, or flicker, and whether it is from natural resources, deserves more consideration. Ocular fatigue is frequently brought about by a glare of light. There is an instrument known as a photometer, of which there are several varieties, that measures the amount of illumination.

Many children are rendered blind by the lack of intelligence upon the part of the parents in the choice of toys. In my practice of several years, I have known one or perhaps both eyes to be injured, or entirely destroyed, by such implements as arrows, scissor blades, lime burns, Fourth of July fireworks, finger nails, knives, spears, the crack of a whip, air guns, toy pistols, etc. More consideration along this line of convention is a duty that parents owe their children.

Myopia or near-sightedness, almost always depends upon the lengthening or elongation of the eye-ball. The causes of myopia are unknown, but it has been found that the demands of civilization and education have a great deal to do with it. Eyes that are used excessively or improperly for near work, frequently become myopic. Practically every child that is born is more or less far-sighted (hyperopic). The general health of the individual and also the standard of education affects the percentage of this defect. Among some of the other contributing causes, may be mentioned poor elimination, insufficient outdoor exercise, excessive study, too fine, or indistinct print. The faulty construction of desks in some of our schools and colleges might also be mentioned as one of the contributing causes. It

church through my influence. These have proved very faithful. When God can work upon the hearts of members of the Catholic Church and some of its ministers, to show the servants of God favors, as has been the case in my experience, they, as well as all other religious bodies should be those whom I should tell the blessed story to without prejudice. I have always done this, and have many warm friends in the Catholic Church; and there are many of these who are friends to the church; and have about as little prejudice against the Latter Day Saints, as the Latter Day Saints have towards them.

(To be continued.)

has been found that in England and the United States that one tenth of all blindness is ascribed to myopia. The symptoms depend upon the degree of defect. Sometimes there are no symptoms except indistinct vision for distance, which, in some cases, is not discoverable until an oculist has been consulted. Since one who is affected with this condition requires less accommodation, he may have the advantage in close application. This is brought about by a lessened development of the circular fibers of one of the intrinsic muscles. If it is of a high-degree type, the distant vision is very indistinct, and, in some cases, there is pain in the eyes after near using. Some cases have black spots floating before their eyes, and sometimes bright flashes of light. In other cases, there is a partial blindness in the visual field. This condition is called scotoma. When there is total blindness in a part of the visual field, it is known as absolute scotoma. In some cases the eyes are unduly prominent, the pupils are dilated, and the patient has a tendency to screw the eyelids together. To those with excessive high myopia, the strain is so great and painful, that a divergent squint is the result. The eyes tire easily, are irritable and sensitive to light.

The treatment consists in the removal of the contributing causes, just enumerated, and properly fitted glasses, and the avoidance of fatigue. Rigid hygienic rules, both local and general, must be carried out, especially in the young. Outdoor exercise and plenty of sleep, restriction of near work, proper illumination are extremely necessary. A book or other reading material should be held thirteen inches from the eye. The light should be good—neither too bright nor too dim—and should come from behind, preferably over the left shoulder. Attention should be paid to the sitting posture, and the school children should have their desks so constructed to conform to it. What is known as a progressive type of myopia, is a very serious defect and is associated with the common danger of degeneration of the retina and choroid, which is frequently complicated with hemorrhages, either in the retina or vitreous, and which is accompanied by slowly developing cataracts. A more serious complication, in some cases, is the detachment of the retina from the choroid, with almost complete loss of sight. This condition may be prevented by avoiding too violent exertion, or any slight injury to the eye.

As in the treatment in the less progressive form, proper attention must be paid to the general health and the eye health of the individual. This great catastrophe may be brought about by lack of outdoor exercise and too much fatigue. A semiannual refraction, with an alteration in the glasses to conform to the needs of the constant changes of the

eye, will do much to relieve this strain. Restricting the reading and having every possible care taken of the light—illumination equivalent to ten-foot candles—on the page. It has been found in recent years that the ear can be utilized as a means of education to spare the eyes. This is brought about by small classes and quiet rooms, presided over by teachers especially trained for this line of work. All young people who are of a definite tendency to myopia, especially children under ten years of age, having five or more diopters of myopia, should be the ones admitted to the "ear classes."

All young people, as I have said before, who have any symptoms of the progressive form of myopia, should choose an occupation that does not require constant, exacting work of the eyes.

A Missionary at Large

By James W. Davis

October 20, finished in Cambridge, Nebraska, and started for home. "What a grand and glorious feeling" to be headed for home, the most loved place of all. But my car was not percolating very good, so I stopped at Oxford and had a little work done on it which cost me four bits (in Australia it would be two bob). Then I went on to Alma where I had supper with Brother and Sister Wookey. They have been very nice to me. Then I started on the way home again. But the car was still behaving badly, so I stopped down town and had some more work done on it, and this time it cost me two bits. But it was worse than before, so I got another fellow to help me with it and he got better results and didn't charge me anything. (I like to have my garage bills graduate that way.) By this time it was nearly midnight, but I was still determined to get home as quickly as possible, and although I had 350 miles to go, I started on. As I drove along I filled in the time as well as I could. First I had a prayer service, then I had a song service.

All went well for a couple of hours and then at about two o'clock in the morning my car stalled and could not be induced to go another yard. So I slumped down in my seat and went to sleep. An hour and a half later I woke up and was stiff and cold. I got out and walked up and down the road a couple of miles and warmed up, then crawled back into the car and went to sleep again. But it was a cold night and an hour later I woke up colder than ever. So I scrambled out and walked a few more miles but this time I couldn't get warm. I had a problem to solve, too, for I had very little money and I was facing another garage bill. So, not forgetting the practice of a lifetime, I prayed as I walked and

asked the Lord to intercede for me and help me to get home with what money I had.

Presently I saw a light in a farmhouse within a half mile from where I was, so I waited until they had time to get their "bedragglements" on and a fire started and then I took off down to the house and explained to the folks that my car had been stalled since two o'clock, and could I come in and get warm? Of course I could and was made welcome and given a hot breakfast, and a garage man was called from a near-by town to come and tow me in. So far my prayer was being answered. This man worked on the car (carbureter) for a while and finally got it running rather imperfectly, so I got under way again. A few miles further on I was becalmed again. However it was daytime, and I had a better chance of obtaining help. Presently a man came along the same way that I was going, so I signaled him to stop, but he was otherwise minded. A little later another came along the same way so I gave him the "high ball," and he turned out to be the operator of a garage in the next town ahead, so he got behind with his car and pushed me into town and into his garage and after awhile had my craft ready for the breeze again. I had no more trouble, but kept steadily on and finally arrived at home safely with eleven cents reposing calmly in my pocket.

My prayer was answered and I was home. What a glorious realization, for there were loved ones there to welcome me. I had not long to stay so I worked hard to get things fixed up around home in preparation for winter. I attended communion services in Independence the first Sunday in November in company with my wife and thoroughly enjoyed being among the Saints, for in my new work I am quite thoroughly isolated from the church.

November 4, I started back to my territory, but this time I brought Neddie (my wife Inez) with me. We left home in the morning, and drove through to Alma, Nebraska, where we spent the night with Brother and Sister Wookey. Found them all well and all right. Next day went on to Holdrege, where we secured light housekeeping accommodations and Neddie and I were soon established in bachelor's quarters. This was a wonderful improvement over staying around smelly old hotels. They are saturated from cellar to garret with tobacco smoke, and, like Uncle H. O. Smith, "I'd just as soon smell a skunk."

Sunday, November 8. There were no Saints in Holdrege, of which we knew, so on Sunday, the 8th, we spent part of the day quietly together in our little two-room apartment reading and writing. I had received a very encouraging and spiritual letter from Patriarch J. T. Gresty some time before, so we got it out and read it again, and the same inspiring

influence that attended him when writing it brought comfort and cheer to us while reading it. Our love for Brother Gresty is deep and abiding. Later in the day we drove over to Bertrand and visited Brother and Sister William Clifton. We received a warm welcome and had a good time. To meet Saints like this when we are away from home cheers us up wonderfully, for notwithstanding we have never seen them before they seem very near to us, in fact it is like seeing home folks. Sister Clifton has a son and two daughters by a former marriage, Russell, Ruth, and Eunice High. They are lovely young people. The girls are in high school, while Russell has graduated and is now regularly employed. It is most unfortunate that such fine young folks as these, who have been baptized into the church in their childhood should have to be so completely isolated from the church. They are talented and would be good church workers, but instead of their own church having the benefit of their usefulness, they have to find their outlet in the Lutheran Church. What a tragedy that our ministry should be so decimated that we are no longer able to properly look after our "Scattered Saints." While I was working Bertrand, Neddie went over with me one day and we paid the Cliftons another visit.

November 22. We had intended to move from Holdrege to Lexington on Saturday, but we had a young blizzard and did not dare venture forth in it. So we made the trip on Sunday in order to be in our new territory ready for work on Monday. We had to travel through a sleet storm, and as we had no "Defroster" the ice accumulated on the windshield so I could not see to drive. On account of this I had to get out sixteen times in a distance of forty miles and scrape the ice off the glass with a safety razor blade. A good brother has suggested a very practical way to overcome this difficulty another time and we will try to make use of the information. We arrived at our destination safely, for which we were very thankful. We secured another bachelor's quarter and proceeded as before.

November 29. We did not find any Saints in Lexington, but on this Sunday we drove over to Cozad to look up some Saints there. We found a Brother and Sister Sims about seven miles out of Cozad, and were again made very welcome. We had intended to pay a short visit only, but we were soon having such a good time that our stay was prolonged. This is one of the homes where Brother E. E. Long has been a welcome visitor for a number of years, he having baptized Brother Sims. The mention of Brother Long's name brought a flood of memories to me, for he and I have been rather intimately associated in missionary work in the past. Some of our experiences were of a kind to establish a close

friendship between us. I'll mention one only: Some years ago we were laboring together in Southern Ohio. We had occasion to go from the city of Dayton to a town called Brush Creek, near which place there was a new opening where considerable missionary work had been done. We missed our connections in Cincinnati and had to take a through train to Portsmouth which was beyond our destination, and cost us more money, leaving us with only seven cents between us. We arrived in Portsmouth about noon. There had been quite a heavy fall of snow, and we had to walk fifteen miles to get back to our appointment. We each had a piece of pie at four in the morning, in lieu of breakfast, and needless to say, were in need of food before tackling those fifteen miles through the snow. Seven cents didn't look very big, but we had to make it do, so our problem was how to spend it to the best advantage. Brother Long suggested that we buy two cents worth of crackers and five cents worth of cheese. I suggested that we buy a five-cent loaf of bread and reserve the two cents to keep the Devil out of our pockets. My motion carried. We secured the loaf, carried it along with us until we were well out of the city, then broke it in halves and proceeded to devour it. We had no butter or jam, but we ate it and it tasted good. It did its work, too, for we made the journey in good time, had a hot supper among warm friends, and preached that night. We spent several happy weeks together and baptized a number of good people into the church. I believe Brother Long and I had an agreement that we would not tell this story, but I have violated the pact several times. Such experiences are good for us. They send the roots of our affection for each other to greater depths.

The names of W. E. Shakespeare, E. F. Robertson, O. L. D'Arcy, and others of our traveling ministry, are in household use with the Sims family. Finally we reluctantly bade good night and returned to our miniature domicile in Lexington. We had had another good time.

J. W. D. (Still at large!)

Slinging mud on the character of another reacts upon the person who does the throwing. As Booker T. Washington, the Negro who did so much to uplift his own people, phrased it, "You can't hold a man in the ditch without yourself staying in the ditch, too." No scandal is ever so scandalous as it is made out to be by those who welcome rumors concerning the weakness of others. The man who deals in slanders should beware lest he soil his own hands.—*Detroit's Beacon Light.*

THE GOSPEL FORUM

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

The Trinity

By J. F. Gunsolley

An article that appeared in the issue of December 30, entitled, "The Personality of God," contained a discussion of the Trinity that aroused considerable interest. We have received a number of letters and articles concerning the article, some of them excited ones. One of the best of the articles submitted was the following one by the author, which we are glad to have the privilege of presenting. And we take this opportunity to thank all who have written to us upon the subject.—Editors.

The definition for trinity in theology is: "The union of three individuals in the God-head, the Father, Son, and Holy Spirit."

The Scriptures teach that "in the mouths of two or three witnesses" shall every word be established. We will now proceed to introduce evidence from three witnesses, whose testimony has never yet been impeached. "The Lord spake unto Moses, saying, Write the words which I speak. I am the Beginning and the End; the Almighty God. By mine Only Begotten I created these things." (Genesis 1: 1, 2, Inspired Version.)

Here the first witness testifies that there are two individuals—Father and Son. There can be no father without posterity; and there can be no son without parenthood.

The Testimony of the "Bible"

In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God. (John: 1, 2.)

Here we have the same thought as above with the "word" added.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one, and there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one.—1 John 5: 7, 8.

John here states that there are three, the Father, the Word preached by the Son, and the Holy Ghost; "and these three are one," and the Spirit, and the water and the blood all agree in one.

I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father.—John 16: 28.

This last statement from John is so plain that comment seems to be unnecessary. There can be no

other meaning derived from these Scriptures, but that there are three individuals spoken of, Father, Son, Holy Ghost, and they are one. How they are ONE will be left to some one that knows, for an explanation. We have a similar use of one in another familiar sentence:

Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh.—Genesis 2: 30.

Two individuals are here mentioned, and it is said that "they shall be one flesh." We will also let some one that knows explain how a man and a woman can be "one flesh." Adam and Eve, with their sixty-three children, were one family. Father, mother, with seven sons and seven daughters, are one family. The United States of America with its states, president, houses of Congress, and all officers, make one government, together with a population of about 125,000,000 people. One hundred thousand people, with a quorum of three for a presidency, twelve apostles, seventies, high priests, evangelists, bishops, elders, etc., united, form one church.

Matthew, Mark, Luke, and John testify that when Jesus was baptized of John, the Holy Spirit in a visible form rested upon his head, and a voice said, "This is my beloved Son, hear ye him." Who said it? Was Jesus a ventriloquist? Did he try to make the people believe that there was no one in the heavens that could talk?

The Testimony of the "Book of Mormon"

Lehi in vision "saw the heavens open and he thought he saw God sitting upon his throne," etc. (*Book of Mormon*, page 2, verse 7.)

Nephi saw the "Lamb of God, yea even the Son of the Eternal Father!" (Page 28, verse 62.)

After he was baptized, I beheld the heavens open, and the Holy Ghost came down out of heaven and abode upon him in the form of a dove. (Page 29, verse 74.) The Holy Ghost descended upon him in the form of a dove. (Page 161, verse 10.)

This is the doctrine of Christ, and the only true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. (Page 163, verse 32.)

And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning. (Page 216, verse 102.)

Be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God. (Page 342, verse 104.)

Behold I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me, etc. (Page 628, verses 44, 45.)

Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him. (Page 632, verse 8.)

Thus will the Father bear record of me; and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost are one. (Page 634, verse 38.)

We saw and heard Jesus speak unto the Father. (Page 649, verse 17.)

Yea, your joy shall be full, even as the Father hath given me fullness of joy, and ye shall be even as I am, and I am even as the Father; and the Father and I are one. (Page 677, verse 22.)

I would commend you to seek this Jesus, . . . that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which bareth record of them, may be, and abide in you for ever. (Page 749, verse 41.)

This second witness has testified so plainly that there is no need for the counsel to offer any comment.

The Testimony of the "Doctrine and Covenants"

The third witness will now take the stand, and testifies as follows:

Behold, I am God, and have spoken it. (*Doctrine and Covenants*, page 8, verse 5.)

Behold, I am Jesus Christ the Son of God. (Page 15, verse 14; page 20, verse 10; page 26, verse 12.)

Behold, I am God, and give heed to my word. (Page 26, verse 1; page 27, verse 1.)

Wherefore the Almighty God gave his Only Begotten Son; . . . Holy Ghost which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. (Page 34, verse 5.)

I am Jesus Christ; I came by the will of the Father, and I do his will. (Page 40, verse 2.)

God spake unto Moses, saying, Behold, I am the Lord God Almighty, and endless is my name, . . . Thou art in the similitude of mine Only Begotten; and my Only Begotten is and shall be the savior. (Page 43, verses 2 and 4.)

Listen to the voice of the Lord your God, . . . I am Jesus Christ, the Son of God, . . . that they may become the sons of God, even one in me, as I am in the Father, as the Father is one in me. (Page 61, verse 1.)

Enoch beheld the Son of Man ascend up unto the Father. (Page 68, verse 12.)

Ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come. (Page 129, verse 1.)

I am God; I change not. (Page 293, verse 8.)

Conclusion

The three witnesses have given their testimony, but not one hundredth part has been quoted in this article. The *Bible*, the first witness coming from the Jews, has stood the criticism for ages. The *Book of Mormon*, the second witness, has stood the test for one hundred years, and agrees with the *Bible*. The *Doctrine and Covenants*, the third witness, is being attacked and so far has withstood all assaults; it agrees with the other witnesses; the three are one in their testimony that there are three in the Godhead, Father, Son, and Holy Ghost, and that these three are one.

To take one passage of Scripture from any one of the books and build an argument upon that one alone, or to make any other argument, would be virtually denying all other Scripture bearing upon the subject.

To say that there is only one individual in the Godhead is discrediting the statements of the books. The three books, from beginning to ending, affirm

OF GENERAL INTEREST

Amana Society of Iowa Preparing for a Change

(The following article appeared in the *Kansas City Star*. It will be of interest to our readers who have been watching the Amana experiment for some time. The article carried the headings, "Give up communist idea," "Amana colonies in Iowa decide to incorporate," "The 'share and share alike' principle, in effect 75 years, does not suit the younger generation.")

AMANA, IA., Jan. 5.—The board of trustees of the Amana Colonies, considered the largest and most successful religious communistic society in the United States, today approved a form of reorganization which contemplates a 1¼-million-dollar corporation to be organized under the laws of Delaware.

John Noe, a member of the board of trustees, said tonight that the reorganization will not be effected until the project is submitted to a vote of members of the colony.

Leaders in the colony have for some time realized that a change was imperative. Agitation last summer reached a stage where a committee was appointed to consider means of perfecting the change.

Modifications Recently

The society has operated for more than seventy-five years under the communistic plan of "share and share alike," although in the last few years there have been slight modifications.

Under the proposed constitution the colonies would become the Amana Society, Inc., and its assets would cover all of the society's present holdings, which include 26,000 acres of land in Iowa County, woolen and cereal mills, jobbing houses and stores, as well as buildings, livestock and equipment in the villages and on the farms.

Plan Stock Issue

Members of the board were hesitant to talk about the specific form of the corporation, but it was understood that it called for issuance of 25,000 shares of common stock, presumably to be taken by members of the society. Preferred stock also may be issued, but that step was left undetermined.

Control of the society has been vested in a board of trustees of thirteen members. George Heine-mann, 86, who has been president for many years, resigned recently and Peter Zimmerman was chosen for the place.

that the Father, and the Son, and the Holy Ghost, these three are *one God*. And yet they are separate individuals having a distinctive work to perform in the great work of the creation, and the carrying on of the work of redemption.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Australia's Lone Evangelist Is Busy

I have given one hundred and thirty patriarchal blessings since my ordination to the office of patriarch less than two years ago, and have preached continuously. I have this month passed my sixty-fifth milestone and am anxious to go on spending and being spent for the church so long as my mental and physical powers shall endure. I am pleased to tell Saints that Sister Jones who has been ill since our American tour, is again taking up the responsibilities of her home.

I am away from home a great deal both in and beyond the field assigned me by General Conference. Being the only evangelist in Australia, I am called to go beyond the bounds of Victoria and New South Wales. I have visited Brisbane and worked there and that is one thousand miles from my home. I am to visit Adelaide, South Australia, in January, and in the interim I have been carrying on the work in New South Wales and Victoria.

It gives me pleasure to say that the Spirit of the Lord has wonderfully blessed me in my evangelical work, and I am happy in it and hopeful that my health will continue and I shall be able to assist in lifting the church out of its difficulties. I am confident that we shall succeed in carrying our great task to a completion that will meet the Master's approval, and in the meantime the officers of the church have my full support and sympathy in their important task.

My interest in the love for the work and for the Saints have been greatly enhanced by my personal contacts during the centennial year, and though I fully sense that mistakes have been made and we have overreached ourselves in a variety of ways, I realize that to err is human, and who of us is not human? I shall ever pray for Zion and work for her redemption, being assured that her ideals though difficult—supremely so—to bring into actuality, are of God. Yet they will, if persisted in by a faithful people, lift the world nearer to God, and assist in ushering in his glorious reign in which, I pray, we may be privileged to participate.

J. H. N. JONES.

Detroit, Michigan

From Detroit's Beacon Light

In this city regular services of the Reorganized Church are held at First Church, East Side, River Rouge, Wyandotte, and Brightmoor. J. C. Mottashed is branch pastor and bishop's agent. Wilbert Richards and Lewis G. Wills are his counselors, and associate pastors are: First Church, G. H. Booth; East Side, Wilbert Richards; River Rouge, R. E. Ulman; Wyandotte, L. J. Richard, and Brightmoor, Lewis G. Wills.

Detroit's *Beacon Light*, a monthly periodical which presents announcements, news, and happenings, is produced by the following editorial staff: George H. Booth, Lewis M. Heaviland, and Veryl M. Wode.

The women of the church are organized into thirteen groups and have a unique system of providing a steady flow of money into the church treasury. At the first of each month one of the groups turns in the money it has collected during the past year; at the same time a small amount is retained to finance the next year's work. The total contribution of the women to the church during 1931 was \$1,627.80. In August and September the workers came to the church and canned fruit and vegetables which are now being used in welfare work. Money is made in various ways—dinners,

socials, sewing, mite boxes, sacrifice offerings, sale of baked goods, barley, rugs, Christmas cards, handkerchiefs, linens, etc., and some of the women furnish jitney service to those not having cars. Nellie Harkness, leader of women, reports last year's work as a great experience in harmony and co-operation.

Lectures for the Men's League for the month of January have been: January 10, "From Oxcart to Airplane," by Professor J. S. Worley, of the University of Michigan; January 17, "Detroit's Adult Education Program," S. DeGalan, director of evening classes of the Board of Education; January 24, "Arctic and Antarctic," by Charles L. Kessler, who was with Admiral Byrd's party at the South Pole; January 31, "The Divine Cagliostro and Kenelm Digby," two famous quacks of history. This lecture will be by Dr. Harry A. Pearce. The league meetings are held on Sunday afternoon at First Church and are open to men and women. Special music is under the direction of Mrs. Henrietta Davis. The league also served a supper at First Church from six until eight o'clock the night of the branch business meeting, January 12.

A new organization which is attracting interest is the Trinity Arts Society, a group of young women who meet each Monday evening. The interests of this group, as indicated by the name, are the three arts—dramatics, music, and sewing, taught by skilled instructors. Dramatics is in charge of Mrs. Lewis Boyington who teaches at Marygrove College and is tutor of vocal expression. Music is under the supervision of Mrs. Henrietta Davis, an instructor at the Detroit Conservatory of Music and an active member of the Detroit Musicians' League. Sewing is taught by Mrs. Jamima Walker, an accomplished dressmaker. The society owes its existence to Mrs. Birdie Janrow the supervisor, through whose courtesy these classes have been made possible. Eileen Mann is president of the group. Group 3 of the women's department serves supper each Wednesday evening at a very low price, and the girls who work and find it difficult to rush home and eat then come back to the church in time for the first class, are served at the church. Every young woman in the city is invited to join the society.

Christmas was appropriately observed in this branch. First Church had a cantata, "The Coming of the King," and several Christmas parties. Brightmoor celebrated with a Christmas tree entertainment. Milan Mission, which continues active, had a special entertainment.

The Patroness Society is at work. Its first meeting of the year was January 5, which was election of officers. Mrs. Rose Hunter was in charge. The program which followed was by Group 1 of the women's department, led by Mrs. Sadie Curtis.

Missionary Meetings at Post Oak and Clinton, Missouri

My last missionary effort before the holidays was held at Post Oak, Missouri, beginning Sunday, December 6, and continuing over Sunday, December 20. My two weeks' visit with Saints and friends of Post Oak and vicinity was very much enjoyed. The interest shown by Saints and nonmember friends was encouraging, and our meetings would have continued longer, judging from the interest, had it not been for Christmas activities. We are convinced that another series of meetings should be held at this point as soon as it is deemed advisable by those interested. While at Post Oak I gave two programs at the Shawnee High School a few

miles south on the highway. I was given an invitation to occupy another hour at the same school as soon as I am able to return.

During the holidays I spent the week end at Marshall, Missouri, and found the faithful band of Saints who had shown such a fine missionary spirit during my four-week missionary effort there in November, still carrying on with their usual enthusiasm. We were pleased to see so many present at the Sunday evening service.

The first Sunday of the new year was spent by the writer with the Saints at Lees Summit, where Sunday school, sacrament, two preaching services, and visits among the Saints kept me busy throughout the day. This faithful band of Saints is to be congratulated for the spirit of sacrifice manifested by them throughout the months of November and December. The missionaries are always made welcome at Lees Summit.

At present I am at Clinton, which city is about fifteen miles south of Post Oak. I came here with the intention of remaining for the week end only, then joining Brother G. R. Wells in a series of meetings at Knobnoster, but as the Methodists have started a revival service at that point, it was thought best to postpone our meeting there for the time being. The Saints at Clinton are holding Sunday school in a small theater building free of charge. This building is well seated and lighted. The Sunday school numbers from twenty five to thirty. There were between sixty and seventy at our preaching service Sunday night, and the theater has been offered us free for a series of meetings. The time and offer seem opportune as the meeting at Knobnoster has been postponed, and no other arrangement for services had been made.

This is the former home of the Whites. I. N. White, D. C. White and Alfred White, and their families, formerly lived here. Brother Ammon White graduated from Clinton High School. The outlook for building up the work here is bright. Though one family of Saints, that of Brother and Sister Payne, has moved away, two new families have moved in, the Baths and Dibbles of Scammon, Kansas, and another family of Bowmans, of Cherokee, Kansas, is moving in.

Brother and Sister Willis W. Kearney and family, also Brother and Sister Hunt and family are dependable and active in all church activities here. We trust that the present effort in Clinton will result in much good.

J. CHARLES MAY.

Tigris Branch

Near Ava, Missouri

Nineteen hundred and thirty-two finds Tigris Branch forging ahead. The Saints met in branch business service January 10, electing C. B. Freeman president. Brother Carl Newton was sustained secretary-treasurer; musical director, Sister Charles Norman; correspondent, Sister D. A. Fuller; librarian, Sister Roxie McGinnis; solicitor, D. A. Fuller; janitor, Brother Gayheart Crestison. With such capable officers as our leaders for the new year, our zeal is renewed and we are also proud of our new and reinstated officers of the Sunday school. These also were elected January 10, Brother D. A. Fuller being retained as Sunday school superintendent, with Sister C. B. Freeman as assistant; Emma Freeman, secretary and treasurer; Lillian Freeman, musical director; Roxie McGinnis, librarian, and Gayheart Crestison, janitor.

We have organized a Religio society, an organization which we have not previously had in this local. This, we hope will build up the attendance of our young people. Gayheart Crestison was selected to act as president of the Religio with Mary Childers as secretary-treasurer. Sister Dallas Newton was chosen musical director.

We have been happy to again have Brother C. B. Free-

man and family move into this neighborhood. They are very helpful. Also Brother and Sister S. W. Simmons have moved near enough to attend services often. He preaches frequently. Everyone loves Brother and Sister Simmons. We are happy that Brother Simmons is healed of the malady which caused him so much suffering.

The closing feature of 1931 was a Christmas program and pie social. The pantomime, "The Christ Child," was presented by this branch, and "Not Such a Goose" was given by the Ava Branch young people. A large crowd attended the program, enjoying it to the fullest extent. A neat sum was realized from the sale of pies and popcorn balls. We had no Christmas tree and gifts, the branch agreeing to send the value of intended gifts to the Bishop as a sacrifice offering.

This branch welcomes all who live close enough to attend its services. The church is located about nine miles from Ava, Missouri, on Highway 14, one mile from Tigris Store.

Flint, Michigan

At a watch night service, December 31, eight members were added to the church by baptism. Five of these were children and three senior young people. Stanley Shears, an organ player, and Miss Grace Conarty, a purchasing agent for Smith Bridgeman Company, the largest department store in Flint, were among those baptized. The other young person was Miss Ruth Fly, who previously was a leader and teacher in a popular church of the city. The mother of Miss Fly is very bitter against the church, and it became necessary for her to leave her parental home in order to join the church. Her mother gave her the choice of leaving the church or leaving home, and she, with implicit faith in God, chose to do the latter. Already there is evidence of the mother's repentance for what she has done, and we think it will be but a short time before the girl will be back home again.

The candidates mentioned above were prepared for church membership, by three months of study on Sunday mornings at the church school. Another class is now being prepared for Easter.

West Haven, Connecticut

The members in West Haven wish everyone to know that God has wonderfully blessed us and that we are striving to do his will. Our services still are held at 107 Orange Avenue, but we are thinking of looking for a small place to rent, as our numbers have outgrown a home.

A week before Christmas we were favored with a visit from Brother William Patterson as he was on his way home to spend the holidays with his family. His parting advice will long be remembered by all. After the service we had a social in his honor, and Brother Donald Crowell, in behalf of the mission, presented him a purse. Sister Alberta Wilcox, vice president of the Mizpah Circle, presented him a gold piece.

The Christmas program was held at the home of Brother and Sister Calvin Sears, and the sacredness of the occasion was felt by all.

We do not wish to boast of the amount raised for the sacrifice period for we deemed it a duty and a privilege to go nearly one hundred and fifty per cent over our quota.

We are glad Sister Ruth Patterson is on the road to recovery and expect to have her with us in the spring, as Brother Patterson is coming in February. We hope to be worthy their presence.

Much pleasure is being experienced in helping Sister Sadie Roylance conduct our church store. She is doing well.

Independence

The young people's council of the congregations in Independence has arranged a dramatic contest among the young members. Thirteen groups are working on plays. From these, seven one-act plays of a high type will be selected and presented in the Stone Church Dining Room on the nights of February 9 and 11. Admission price to the contest is as follows: Thirty-five cents a season ticket (two nights), twenty-five cents a single ticket.

Every Sunday afternoon at two thirty a class for the priesthood is held in the young people's room in the Auditorium. The class is taught by Bishop A. Carmichael, whose subject is "Our Social Program and Its Relation to Zion."

Sunday afternoon the Independence Messiah Choir had its third rehearsal of the conference oratorio, Handel's "Messiah." Paul N. Craig and Mrs. George H. Hulmes were the directors and Mrs. Florence Koehler Campbell and Mrs. Jeannette Craig pianists. Patriarch J. T. Gresty, who will direct the oratorio at conference, was present and gave an enthusiastic report of the work of the orchestra which will assist in the rendition of the oratorio. The choir has nine more Sunday rehearsals.

The four Boy Scout troops, sponsored by the church in Independence, participated in a city-wide scout round-up, held last Friday night at Memorial Hall and witnessed by twelve hundred people. Among the program features which claimed the interest of the audience were fire-building contests, scout games, physical exercises, and demonstrations of the tenderfoot, second class, and first class requirements of scoutdom. Our four troops are 223 and 226 of the Stone Church, 222 of Spring Branch, and 227 of Enoch Hill and Walnut Park. For two years Independence has held the record of having a larger number of registered scouts than any other city of equal population in the United States.

Stone Church

In the January Sunday morning worship services, junior, intermediate and adult members of the church school were reminded of the appreciation we should have for the finer things in life—the home, the church, and the capacities of self to live and love and lift. The intermediate pastor, W. Earl Page, priest, was in charge of these services.

Bishop G. Leslie DeLapp's Sunday morning sermon presented the necessity of facing the facts, keeping check of our work, and driving forward with a future-looking program. Elder H. G. Barto was in charge of the service, assisted by Bishop A. Carmichael.

A pleasing musical background was given the service by the Stone Church Choir and the men's chorus, directed by Paul N. Craig. The choir sang two hymns and an anthem, and the chorus, making its first appearance, sang one number. Mrs. Hazel Scott Withee was the organist.

The January theme of the junior church was missionary. This service, conducted at eleven o'clock each Sunday morning in the basement of the church, opened the year with a good sacrament hour in charge of the junior pastor, Elder Will Bolinger. On the second Sunday of the month Elder George G. Lewis delivered an illustrated lecture on Australia, which presented some of the unusual fauna and flora of the country as well as the story of the early church there. On the third Sunday the intermediate pastor talked on "Jesus—the Good Shepherd." Miss Ella Jones told a story which breathed the missionary spirit January 24, and Mrs. S. A. Thiel was the story-teller on the fifth Sunday. Music is in charge of Mrs. John R. Lentell, assisted by Fae Van Trump, pianist, and Ross Moore, organist. Special numbers were given by the following members of the department, Lucille Esgar, Jeanne Scott, and Helen Mader.

The February theme, "Our Heroes," will include early church heroes as well as national heroes.

Mrs. Hazel Moler, junior superintendent, who is again in the Sanitarium, is missed by the children of her department and by fellow officers. All wish her a speedy recovery.

Elder William Patterson presented many encouraging thoughts in his sermon to the Stone Church congregation Sunday evening. He is helping the church and the community to the best of his ability while his wife, Sister Ruth Patterson, is recovering from an operation at the Sanitarium. The last report gave her condition improved. The Pattersons bring from the East the spirit of cheer and cooperation. We shall miss them when they return to New England.

Mr. and Mrs. H. J. Radmall were guests of honor at a celebration, given January 26, at the home of their eldest daughter, Mrs. J. E. Vanderwood and Elder Vanderwood, in honor of their golden wedding anniversary. The evening was spent in entertainment, and refreshments were served to about thirty guests. Mr. and Mrs. Radmall were married in Salt Lake City, Utah, and have lived in Independence and vicinity since 1907. They at present live on a farm. They are the parents of six children, three daughters and three sons.

Walnut Park Church

In spite of the cold weather which gripped this vicinity, the Sunday morning eleven o'clock service of this congregation was well attended. Elder George F. Bullard, the speaker, in spite of the handicap of a heavy cold, delivered a helpful sermon on the text found in Romans 6: 23. The choir, directed by Minnie Scott Döbson, sang "Incline Thine Ear," the solo being sung by Carlotta Norman. Walnut Park Saints are proud of their choir and have adopted as a slogan for the year, "A big choir for every service."

The evening service, January 31, was devoted to a lecture on the American Indians by Elder C. Ed. Miller. The choir sang "Seek Ye the Lord," the obbligato solo being sung by Erwin Moorman.

The golden wedding anniversary of Brother and Sister J. N. Mann was celebrated by about two hundred Saints of district three in the basement of the church January 25. The entertainment, a feature of which was a mock wedding by the juniors, was a complete surprise to the bride and bridegroom of fifty years. A program in charge of Mrs. Erwin Moorman preceded the dinner. Brother and Sister Mann's appreciation was very apparent, and their friends were glad to share with them in this celebration.

Enoch Hill Church

The church school worship service Sunday morning was in charge of Superintendent C. E. Beal. The theme, "Charity," was effectively carried out by a short program of Scripture readings, a talk by Elder Beal, a cornet solo by Donald Bullard, and a vocal duet by Donald Bullard and Richard Maloney.

Pastor H. L. Barto occupied the morning preaching hour. He used as his theme, "Concerning the Law." "Obedience to law is liberty," he asserted; "we have our choice. We can obey law or receive the punishment that comes from disobedience."

The Sunday evening speaker, Elder Walter Self, used for his text, John 3: 8, stressing the necessity for truth in our lives, and relating it to the work of redeeming Zion. One of his closing thoughts linked his sermon with the morning discourse by the pastor: Out of Zion shall go forth the law.

The first session of a teacher training class was held at six o'clock Sunday evening. Elder G. G. Lewis is teaching the class. This is a credit course, and those who desire are invited to attend and take part.

Englewood Church

Attendance and interest continued through the two weeks of missionary meetings conducted by Apostle J. A. Gillen. The series closed January 24. Many expressions of appreciation came from members and friends, and we look for good results from these meetings. The speaker was blessed with the Spirit. His last sermons seemed to be an overflowing of the Spirit of the Master, and his exhortation for us to "press on" filled us with hope in our task and wonder at our privilege.

Knowing that Brother Gillen's plans included a trip to

Alabama in the near future, the Saints were happy to be privileged to give him a little gift of money. Our prayers go with him that he may be successful in his work in the southland.

At Brother Gillen's last service we were favored with two beautiful vocal numbers by Mildred and Irene Shupe and Evelyn Shupe Flournoy. We are happy to have the young people of the church qualifying for service. This brings to mind the words of President McDowell in his sermon Sunday morning. He made plain the fact that God has put "helps" in the church for the perfecting of Saints and the carrying on of his purposes.

The eleven o'clock service Sunday morning was given to the installation of our new officers and teachers. Many who have served faithfully were designated to continue their work throughout the present year. One especially to be mentioned as a faithful helper is Sister Petentler who has been the "nursery mother" for the past six years, and another is Sister Fike who, for six years, has served as primary superintendent. This again brings us to the words of Brother McDowell: "This work centers not in the raising of money, not the building of buildings, but it centers in the people, and seeks to build character by developing the lambs of the fold into useful members of this great church."

After an anthem by the choir, led by Sister Pauline Arnson, who has consented to serve as chorister another year, officers and teachers were called by name to occupy the front seats, and were given the charge by Brother McDowell. Sister Fred Koehler spoke briefly in behalf of the workers, accepting the responsibility of teaching and leading the youth of this congregation.

The efforts of the church school during the past year to indoctrinate the children has been crowned with success. Every child above the primary grade has had or is having a year's course in the study of the *Book of Mormon*, and at the end of the year a great number of children wished to repeat the course because of the interest and love they have for it. We are happy that the *Book of Mormon* study has at last been simplified so that the children may understand it. We are satisfied that they have received the testimony promised in the book itself. We began the course in each class by telling the children of the manner of the coming forth of the book, and asking them to pray that they might know of its divinity.

Kansas City Stake

Amourdale Church

There are times when the depression seems to have the upperhand, but it can not kill us spiritually. We have good average attendance at our meetings. A class in religious education taught by E. P. Sanders, is well attended, and Sister Henry Rushfelt has been teaching a class in music appreciation. The sessions of the latter class were discontinued a short time ago because of the illness of the teacher, but will be resumed as soon as possible.

In the past year Armourdale Saints have tried to do their part, and are making plans this year to do all within their power to help the church forward.

A new year's party, held at the home of Brother and Sister McNeese, turned into a prayer meeting as the new year entered. The spirit of this worship hour was carried into the sacrament meeting which lasted until one fifteen, the time being well occupied. Pastor R. L. Goold was in charge, assisted by six members of the priesthood.

Since the beginning of 1932 the pulpit here has been occupied by Patriarch Ammon White, Elder R. L. Bishop, Elder H. J. Bootman, Brother Roy Williams, and members of the local priesthood.

The second Sunday of each month is in charge of the O. B. K.'s. The speakers for January were Brother Williams, of Atherton, and Elder E. P. Sanders. The O. B. K.'s are making commendable progress in developing young workers for the different departments.

Omaha, Nebraska

Much was said and printed in 1931 of the steady drop in the stock and bond market. Financiers believed that things were down as far as they could go, and then—drop, they would go again. Many of us have no immediate concern with the listings on the stock exchange, but all of us can look to our spiritual stock of the past year. Has it suffered? Has it reached a new low mark, or has it, unlike the financial market, increased by the pressure of the times, and seen a new high mark? Perhaps our financial status as a church is at a low ebb, but the most essential thing is—what about our spiritual status? We may scan the financial sheet rather nervously to see what our holdings are listed at, but do we just as anxiously peer into our spiritual status? The opening of a new year is a good time to take an inventory of ourselves spiritually and, also, to make out that financial inventory for the Bishop.

The year 1931 was a unique one for Greater Omaha Branch, as is evidenced in the fact that we had three pastors. In March Elder Blair Jensen was sent to Lamoni Stake, and in November we were made to regret the release of our pastor R. Melvin Russell. But for every sorrow there comes a joy, and so through a new arrangement we share with Council Bluffs, Iowa, the services of Elder Ray Whiting. Indeed we are doubly fortunate as Brother Russell is still located here, and in addition to his secular duties, acts as assistant pastor.

In keeping with the spirit of the month, the theme for the family worship services for November was "*Think and Give Thanks.*" At the pulpit service on the Sunday morning preceding Thanksgiving, Brother Russell in his sermon, asked us to consider whether or not our attitude would be one of thankfulness if we should lose our health, homes, or positions. On the morning of a beautiful snowy Thanksgiving day the Saints of this branch met to voice their expressions of prayer and praise.

The sacrament service of the last month of the year was well attended. At this meeting two sacraments were observed, that of the blessing of babies and the Lord's Supper. A note of deep feeling and humility characterized the splendid testimonies. In the evening of this Sabbath we had as speaker, Apostle J. F. Garver who took as his text: "Watchman, what of the night?" We were again fortunate on Sunday, December 13, to have Brother Garver as speaker at the morning pulpit service. That evening President Frederick M. Smith spoke to a full house, and explained the message of the Joint Council and the adopted balanced budget plan.

The women of the branch again had a booth at the Douglas County Courthouse, December 14 and 15. They served home-cooked food, and by this endeavor some more dollars found their way into the treasury.

On Friday evening, December 18, Omaha young people assisted their Council Bluffs friends in a candle light worship service. The theme was "*The Call of Christ.*"

Particular emphasis was given the Sacrifice period on Sunday, December 20. The play, "*On Christmas Day in the Morning,*" was given at the family worship period, and at its close the congregation came forward with their gifts, wrapped in white, for the poor. The gifts of money for the general church were placed in special envelopes. This service made a fine setting for Pastor Ray Whiting's Christmas sermon.

The theme for the family worship periods for December was, "*Our Gifts,*" and very appropriately for the last Sunday of the year, the topic was "*Our Gift to a New Year.*" Brother Whiting's sermon at the eleven o'clock hour inspired every one to want to be "one of the few." We were happy to have with us, for the evening meeting Apostle E. J. Gleazer.

December 30 a quiet wedding occurred at the church, when Miss Grace Edwards and George W. Gates, both formerly

of Independence, but now of Chicago, were married. Elder Ray Whiting officiated at the service. We wish for them a life-time of happiness.

Sunday, January 3, 1932, was the first sacrament service of the new year. A prophecy of encouragement and the admonition to continue on, was given. Each testimony expressed a determination to go forward and a thankfulness for the lessons of the past year.

That the sharing with Council Bluffs of the services of Brother Whiting is working out splendidly, is evidenced in the fact that we are fortunate in being able to hear from a greater number of speakers. Apostle Paul M. Hanson gave the message at the eleven o'clock hour on January 10. He told us that life consists in the attitude of mind we cherish, and sighted to us the fact that Christ's words to those in distress were: "Be of good cheer." In the evening Elder E. Y. Hunker, the speaker, pointed out the contributions of the Restoration to the world.

Salt Lake City, Utah

When we experienced our first heavy fall of snow in November, nearly everyone we met in the city was rejoicing. From all sides we heard, "Oh, is not this fine?" "Just what we need." "Yes, we have been hoping and praying for this and plenty more to follow. Then we will be assured of the water supply for next summer." We have had that snow many times repeated, and just as often we have heard these exclamations of approval. We have had from five to seven inches the last two days, which, according to the weather bureau record, makes the snowfall forty-four inches this season.

Our two months of sacrifice were duly observed. The people here responded quite freely considering their circumstances, and consequently they feel good over these sacrifices.

The church school voted unanimously to dispense with the usual Christmas expense in harmony with this spirit of sacrifice. Thus the Saints made their offering larger.

During the holidays two plays were given, the first by Sister Allan Wardle's intermediate class, "*The More Abundant Life*." Tickets for this performance, printed by Brother Will Winkworth, were sold, and a sum was taken in and applied on the insurance of the church building. When Brother and Sister Chase came here last May, we were over a year in arrears on this, but, thanks to the young people's evening meeting on Sunday who have devoted all their collections to this fund, we have about paid this up to date. The play, "*The Crooked Mouth-Lamp*," put on by the young people's class on Christmas Eve was a real Christmas treat. Much credit is due them and Miss Mabel Jensen who helped so diligently in the training.

The New Year's Eve watch party was a success. The first part of the evening was spent in discussion of spiritual experiences and their bearing on the church work; reminiscences of other like events seemed to be thoroughly enjoyed by numbers and nonmembers. The refreshments, served by the women about eleven o'clock, were not at all indicative of hard times, but quite ample and met with general approval. Brother Chase then led in a devotional service of song, prayer, and testimony which was generally participated in, and a degree of the divine Spirit was felt by all. At twelve o'clock at a signal from the one in charge, Brother Elmer Lohmolder stepped to the door and let the new year in. "*Joy to the World*" was sung, then came the benediction, and hearty new year wishes were exchanged.

The branch greatly enjoyed the two sermons delivered by Brother McDole, of Seattle, on his short visit here December 13.

Brother Chase was absent from the city the last two Sundays in December, being called to Idaho to officiate at the funerals of two of our members. The first was that of

Brother Elvin M. Jones, son of the branch president of Malad, Idaho, W. P. Jones. He was a young man of twenty-five years. The other funeral was at Burley, Idaho, Brother Calvin Jacobson, nephew of Brother and Sister Conyars of this city.

During Brother Chase's absence, the associate pastors, Brothers Hall and Lohmolder, efficiently occupied.

We miss Brother Robertson's help and presence in the branch since he has taken charge of Ogden Branch.

We are beginning a series of cottage meetings. Started this at the home of a member who so requested, not having been able to get to our meetings this winter. This is quite a success both in numbers and spirituality. At the close, another sister requested that we meet at her home next Tuesday night. Brother and Sister Chase have had very interesting times in other districts holding meetings of this sort. Those requesting meetings invite in their neighbors, and a missionary sermon is given with privilege of questions and answers at the close. This is a practical method of personal evangelism.

At the branch business meeting some of the dependable young men and women were placed in charge of the two sessions of the church school, Brother George Wilson, superintendent of the ten o'clock morning session, and Mabel Jensen and Elmer Lohmolder in charge of the evening session at 6.30. At this hour Brother Chase is conducting an interesting class in *Doctrine and Covenants* and Church History.

President F. M. Smith has promised us a call on his way East. The Saints are looking forward to an enjoyable and profitable time at this event.

The district presidents, Brothers Chase, Robertson, and Lohmolder, and their wives motored to Provo and Ogden on the occasion of their business social. They enjoyed the events, meeting the Saints and friends of these places.

Brother Chase says, "You never hear me pleading unemployment."

Portsmouth, Ohio

West Side Mission

Though our numbers have not increased, the work of this group is progressing in favor with God and man. Activities are growing under the capable ministry of Elder Walter Culp and with the help of the faithful and broad-minded Saints.

Fifteen families live in the territory of this mission, and the total enrollment is about forty-five. There is an active membership of about thirty. On Sunday a prayer and praise services follows the regular nine thirty Sunday school, and at seven o'clock in the evening the preaching service is given fair attendance. There are two elders, one priest, and one teacher here, all of them active in their duties.

Discouragements and trials attend us as they do wherever a new opening is being made. But we are often blessed with the Master's Spirit.

On Sunday, January 10, Brother O. A. Rexroad led Charles Monroe into the waters of baptism at Pond Creek, the ceremony being witnessed by this congregation.

The mission business meeting will occur the early part of February, and we hope to see progress assured.

Recently Missionary Jacob Halb, of Middletown, held a short series of meetings. Also Elder John R. Grice, of Columbus, was here one night. We appreciate the visits of the men of the ministry, and look to the time when a three or four-week meeting will be held here.

Considerable sickness has been experienced by the members, but most of the sufferers are better.

Because of the financial conditions here, the mission finds it impossible to finance the purchase of the new *Hymnals*, and since the Herald Publishing House is out of *Zion's Praises*, we are experiencing some difficulty in securing song books. If there are congregations which have purchased new books and are looking to a disposition of old books, we would appreciate their writing Brother Luther Crabtree, 1004 Eighth Street, Portsmouth.

Eldorado, Kansas

The group of Saints at Eldorado numbers 26 at the present time. Elder T. C. Baker who has charge of the group, is doing a good work. He is assisted by Priests Charles Merrill and Shank.

On the first Sunday of each month the Saints gather at the home of Sister H. B. Hudson, on South Atchison Street, to partake of the sacrament and for prayer and testimony meeting. These gatherings are very helpful to those in attendance, being full of the spirit, and unity prevails.

In December Brother Baker in his earnest way brought up the problem of church finances, and urged each one to continue to sacrifice. He reported that the Eldorado group stood second in giving in the Wichita territory.

Brother Merrill gave a short talk on the duty of paying tithing. He reported at the first of the year that for the months of November and December he sent in as sacrifice, Christmas offering, and tithing a total of \$89.08.

The women's department, under its leader, Sister Charles Merrill, is doing a fine work. In the year past they purchased new *Saints' Hymnals*, furnished the entrance hall in the nurses' home, and gave a granite topped work table to the new hospital kitchen here. Several food sales have enabled them to swell the Christmas offering, buy a number of church books, subscribe to the *Ensign* as birthday gifts to members, and place a *Book of Mormon* and *Bible* in the public library. On Tuesday afternoon the women meet to study the life of Christ as written by Christiana Salyards. Sister T. C. Baker is the efficient teacher.

Sister Hudson graciously extends the use of her home for all services.

At present none of the Saints are out of employment. The gospel work goes on and as one Sister said: "God is surely working with the Saints in Eldorado, and I can't afford not to work."

Madison, Wisconsin

The branch business meeting was held December 20. Elder H. W. Woodstock was elected branch president by unanimous vote; Mary Woodstock, clerk; financial agent, Orvalle Dahlem; chorister, Minnie Carpenter; superintendent of Religious Education, Lee Root who chose for his assistant, Margaret Johnson. Carl Wirth was chosen branch solicitor for the bishop, and Leda Colbert, publicity agent.

The women's organization had its business meeting December 29. Nora Root was elected president and Leah Miller secretary. The books show an income for this group, during the past year, of two hundred and twenty-five dollars, most of which has been spent for articles needed at the church.

The Christmas offering for 1931 amounted to more than one hundred and seventeen dollars.

Bishop C. J. Hunt was present at the prayer service December 16, and gave the first of the several three-minute talks on the financial law of the church, which composed the evening's program. Carl Wirth spoke on "Why File an Inventory?" Orvalle Dahlem, "Why Pay Tithes?" and Lee Root on "Can It Be Done?" The theme for the prayer service was "God's Best Gift." Lee Root was in charge and gave the theme talk. The scripture lesson was from John, and the thought to be kept in mind during the meeting was "What can I give in return for God's gift to me?"

Apostle D. T. Williams was here January 3, his evening theme being "Seeking Divine Approbation."

The sacrament service for January was well attended and a spiritual feast was enjoyed. Many beautiful testimonies were given. Those present were starting the new year with greater determination to give their best for the church in service.

Pastor H. W. Woodstock preached the morning hour of January 10 on "The Prodigal Son." In the evening Lee Root,

recently ordained, preached his first sermon, the theme being "Service to God and Fellow Men." Romans 12:1 was his text: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." One of the thoughts in his sermon was: He who steps from his path to help another, moves toward his goal. In closing he read the poem, "The Bridge Builder." Brother Root is a capable young man, willing to render service to the church wherever needed.

With Idaho Members

From the Idaho District News

District Missionary O. W. Okerlind was, as usual, very busy preceding the Christmas season. He reported the baptism of M. Prideaux at Council, Idaho; a visit to Cheyenne, Wyoming, the latter part of November where he held a few services and celebrated Thanksgiving with the Buffehr family; meetings at Casper, and a week at Orpha, Wyoming. His next stop was Denver, where he visited the former Idaho missionary, Elder J. Arthur Davis. And the next stop was his home in Independence, where he spent the holidays with his family.

During the two months of sacrifice, Brother Arthur Condit, the district treasurer, with the help of the local priesthood, urged the Saints to obey the financial law of the church, namely: (1) File an inventory of properties and money; (2) pay tithing, and (3) make a generous offering to help the church.

Hagerman Branch

Brother William Drake met with an accident December 19, in which his car was completely wrecked and he was rendered unconscious. His convalescence is now almost complete.

A number of young people and former friends spent the holidays with relatives in Hagerman. They added greatly to the effectiveness of the church services and the happiness of this congregation.

The Christmas program was given on Christmas Eve. There were plays, songs, readings, and music by the orchestra. About one hundred and thirty people were present to enjoy the entertainment.

Hagerman's meetings are well attended this winter and interest is good. The last Sunday evening of the year the pastor addressed a large congregation which included fifteen nonmembers on "The Restoration."

Rupert Branch

Branch officers were elected at the business meeting December 20: Pastor, Elder W. A. Connell; chorister, Sister W. A. Connell; secretary, Helen Montrose; treasurer, Harry Waylett; church school superintendent, Harry Waylett. It was decided to change the time of the annual business meeting from December to the third Sunday in September.

A short Christmas program was given by the children's division Sunday at eleven o'clock. The Christmas play which was to have been given by the young people was canceled on account of the serious illness of Sister Waylett.

Boise Branch

Apostle M. A. McConley was scheduled to visit this congregation the first Sunday in December, but an air-mail letter informed us that his visit had to be deferred and that he was sending District President Silas Condit to fill his appointment. Brother Condit, accompanied by his wife and Brother and Sister Dickerson, spent the day and took sacrament with the Saints. Their visit was much enjoyed.

At the annual election of officers Brother John B. Cato was selected as branch president, T. B. Jackson and George B. Anderson to act as his counselors; Gladys Chambard, secretary, and T. B. Jackson, treasurer. Lester Dellenbaugh and John R. Mamerow are superintendents of the Sunday

school, and John R. Mamerow and George B. Anderson have charge of the department of recreation and expression. Belle Bullock and Bessie Hull are at the head of the women's group. Sister Dorothy Mamerow was made chorister for all departments.

The Christmas program was given to a packed house, and the people were lavish with their praise. The colored-light effects were the work of Brother Arthur Fletcher. Thirty composed the cast and showed much dramatic talent in impersonating *Bible* characters.

Beardstown, Illinois

Thirteenth and Monroe Streets

This branch is making progress. The church school opens each Sunday morning at nine thirty, and there is preaching each Sunday evening at seven thirty. Elder M. R. Shoemaker is pastor and his associates are Elders E. E. Thomas and C. H. Davis. We are fortunate in having a good corps of the priesthood. The church school director is E. E. Thomas, and Mrs. E. E. Thomas is chorister; orchestra leader, Mrs. M. R. Shoemaker; clerk, Mrs. L. C. Jones; financial clerk, C. H. Davis.

A choir of twelve and an orchestra of eight members supply good special numbers and assist greatly in the song services. Their help goes far in preparing the way for the speaker.

December 24, under the direction of Sisters E. E. Thomas and Frank Corcoran, "*The Bethlehem Way*," was presented to a full house.

During January the following speakers have occupied: January 3, Elder M. R. Shoemaker preached on prophets condemned by public opinion; January 10, Elder C. H. Davis spoke on present-day faith; January 17, Elder E. E. Thomas, bishop's agent for Central Illinois, spoke on tithing and filing inventories, and January 24, Elder R. L. Fulk, district president, spoke on Proverbs 29: "Where there is no vision the people perish."

Beginning January 27 Elder Fulk will hold a series of meetings at Beardstown. All are invited. Visiting elders or men holding priesthood are always welcome to speak.

San Antonio, Texas

Rockwood and Cherry Streets

On the morning of January 17 Brother Ed. Yerrington, of the local priesthood, was the speaker. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," (Zechariah 4: 6), was the text of his sermon. He clearly explained how the Spirit of the Lord works with his people when they are in touch with him and how, without it, the church can not function.

Brother W. H. Mannering, the evening speaker, chose for his theme, "*The Word of Wisdom*," bringing out good points on frugality and referring to statements of the church physician regarding the care of the body.

Other speakers of the month were Robert Jett and Fred Smith, also local members of the priesthood.

"*Christmas Bells*," a cantata, was presented December 20, by eleven women directed by Emma Jackson. Pastor E. L. Henson was in charge and gave a short talk which was especially appreciated by the singers. The decorative setting added to the effectiveness of the production. Special parts were sung by Mrs. Fay Hall, soprano, Miss Hazel Canyon, contralto, and Mesdames R. E. Miller and Ed. Yerrington, duet.

Three days later the children, sponsored by Mrs. Ed. Yerrington, supervisor of that department, presented a program. The choir, directed by Ed. Yerrington, sang the anthem, "*Hosannah in the Highest*." Six junior boys acted as wise

men and the choir sang "*While Shepherds Watched Their Flocks by Night*." The beginners sang Christmas carols, and two junior girls, Madalyn Desmoke and Mary Jett, were candle bearers.

The most remarkable thing about this program was the spirit manifested by the children, their willingness to forego the treat which formerly has been given them and to make the price of this treat their offering to the church. A small cedar chest was placed in front of the altar, and the children were given a Christmas envelope. When the pianist played a march, the children came forward and dropped in their offerings. Everyone responded, and the collection that night amounted to thirty-five dollars. This was turned over to the sacrifice offering.

The depression has hit us in the South. Many are out of work, but we are doing what we can to help in paying the general church debt.

We are thankful to have Sister Jarvis back after her illness of several months.

Bremerton, Washington

Bremerton Saints have been busy with the usual winter activities. The church school and women's club have been active.

Apostle F. Henry Edwards and District Missionary H. I. Velt were here the evening of November 20. They held a priesthood meeting with regard to the sacrifice period after which Brother Edwards preached a fine sermon which was much enjoyed by those present. His topic was, "*Remove not the Ancient Landmarks*." Just before the preaching service Brother Lundeen was ordained to the office of elder. Brother Velt gave the charge, then Sister Lundeen sang, "*This My Task*." Brothers Edwards and Velt officiated in the ordination, and Sister Lundeen sang at the close, "*O Jesus I Have Promised*."

The next evening the Saints gathered at the home of Brother and Sister Lundeen, the occasion being a birthday surprise for Sister Lundeen. The evening was spent in music, games, and conversation, after which dainty refreshments were served, chief among them being a beautiful birthday cake.

Several parties have been held for the different groups of the branch this fall and winter. New Year's night quite a number gathered at the Lundeen home for an evening's entertainment.

November 20 the good ship *U. S. S. Colorado* arrived in the navy yard, bringing with her our young brothers, Hubert and Stanley Mills, of Independence. During their stay here, they have helped us in our services by using their musical talent. These boys with their friend, Bruce Yoeman, have played nearly every Sunday night for two months. When they are gone we shall miss them.

The Christmas program was simple. There were readings, songs, one tableau, and the aid of a six-piece orchestra.

The annual business meeting of the church occurred January 4. Few changes were made. Brother F. H. Bacher was reelected branch president, Sister Cora Jones, church school superintendent, and Eva Lundeen, music director.

Last fall Brother Floyd Bouse and family, of Arizona, came here to live, and they are a welcome addition to the branch. Brother Bouse has already lined up with the work to be done and is busy.

Considerable sickness has prevailed in the branch. Sister Jones, Sister Gosset, Sister Larson, Brother Lundeen, and Gladys Lundeen have been ill but are recovering. Sister Larson was to have started January 8 to visit her old home in Sweden, but became so ill that she had to permanently abandon her trip.

On January 17 Sister Loveless, Homer Reynolds, Hubert Mills, Brother Bacher, Brother Dalberg and Brother and Sister Lundeen went to Seattle to hear President Frederick

M. Smith preach. Everett, Tacoma, Puyallup, and Bremer-ton Branches were represented with the Seattle members to hear the President speak. He gave us a clearer insight into the financial program of the church.

Richland, Missouri

There are five families or parts of families of Saints here in Richland. They are Sister Emma Frock; Sister W. P. A. Willoughby, and son, Levern; J. E. Johnson and family; Sister Garvia Mayer and daughter, Shirley Arden Mayer, and J. A. Brendel and family. Sisters Frock and Willoughby's people have lived here for the last twenty years. The three last named families moved here in the past few years from Lexington, Missouri. We have in all eleven members, and are trying to build up the latter-day work here.

Shirley Arden Mayer, ten years old, was baptized October 1, 1931, by J. A. Brendel, and confirmed by Brother Brendel and J. E. Johnson.

We have regular sacrament meetings with a fine spirit. We enjoy the friendship of many in the church especially those in Holden Stake, and ask the prayers of all that we may serve the Lord with all our might. Times such as these call for faith.

If others are contemplating making their home in the Ozarks, and settling near Richland, we hope to hear from them in order that we may work together in the building of God's kingdom on earth.

South Bend-Mishawaka Branch

Mishawaka, Indiana

The new year was properly ushered into this branch by the baptism of Charles Wilson, husband of Loretta Wilson who came into the fold about a year ago. We are quietly but earnestly seeking to establish the Father's kingdom in this locality.

More than two hundred people composed the congregation which witnessed the Christmas entertainment and tree December 23. The entertainment, thanks to the different active committees, and the cooperation of Elkhart Saints, was most successful.

Sister Clara Kline, of South Bend, an aged member, passed peacefully to her reward January 9. Surely hers was the peace God has promised to those who are faithful and true. Her friends testify to her patience and her faith and integrity in clinging to the rod of iron. Hers was a light which shone quietly but steadily. The funeral service was held at Hibbard, Indiana, January 11, Elder Hoxsey officiating.

The annual election of branch officers is over and we are settled for another year of work. Those chosen to officiate are: Branch president, Forest E. Myers; church school superintendent, Albert Taylor; Religio, Elder Hoxsey; women's division superintendent, Bertha Granger; treasurer, Deacon William Harder; secretary, W. F. Hardy.

Our services have been growing in numbers and interest. Brother Myers's chart lectures, "Down From the Tower of Babel," followed by Elder Hoxsey's sermon on the *Book of Mormon* and early archæology were especially interesting to our visitors. At the Sunday evening services we now have an attendance of about seventy. Much interest is manifested and we expect some baptisms in the near future.

The priesthood and members feel the absence of the priest and branch solicitor, Brother Charles Ferry, who is ill. We shall be thankful when he is again able to be with us.

Elder J. L. Coonfare has been transferred to Benton Harbor, Michigan, by the company with which he is employed. His mother and her daughters are living with him at present at 733 Colfax Street. Brother Coonfare will be glad to get in touch with Saints who live in or near Benton Harbor.

The address of our pastor is 1001 Burdette Street, Mishawaka, Indiana.

MISCELLANEOUS

Conference Notices

The Kentucky and Tennessee semiannual district conference will convene at the Odd Fellows' hall at 209 Market Street, Paris, Tennessee, Saturday and Sunday, February 13 and 14. We urge the members in the district to be present. Delegates will be elected to attend General Conference to convene in April. Will the ministry please send their reports to Sister Valie Seaton, Rural Route 4, Puryear, Tennessee?—*T. Newton, district president.*

Central Nebraska conference will convene in Neligh, Nebraska, February 20 and 21, 1932. Send all reports to Mrs. Etta Rutledge, secretary, Clearwater, Nebraska. Delegates to General Conference will be selected at this special conference.—*E. B. Hull, district president, 818 South Ninth Street, Norfolk, Nebraska.*

Conference of Utah District will meet with Salt Lake City Branch, 336 South Fourth, East, February 13 and 14. President F. M. Smith and Apostle M. A. McConley plan to attend this meeting, and we urge all Saints of the district to make an effort to be present. Delegates to General Conference will be appointed at this meeting.—*A. M. Chase, district president, 336 South Fourth, East, Salt Lake City, Utah.*

Southern Ohio district conference will convene at First Columbus Church, Tompkins Street and Medary Avenue, March 5 and 6. There will be a prayer service at 9 a. m., March 5, and business will commence at 10.30 a. m. We hope to have Apostle C. F. Ellis with us. All branches are urged to endeavor to have a good representation present. Will all branch secretaries please have delegate credentials in the hands of the district secretary at once, and your reports sent in without delay?—*A. E. Anderton, district president; E. H. Caldwell, district secretary.*

A call conference for Central Illinois District will convene at Beardstown, Illinois, February 14, Sunday only, for the purpose of choosing delegates for General Conference. Those expecting to go to General Conference should be present in person or send your name to Miss Lena Fusselman, Hull, Illinois, or to the undersigned.—*R. L. Fulk, district president, 1105 Monroe Street, Beardstown, Illinois.*

Southern New England district conference will convene March 4 and 5 at Providence, Rhode Island. This will be an important conference with the election of district officers, General Conference delegates and reunion committees. The first meeting will occur at 2.30 p. m. Business meeting will be held promptly at seven o'clock Saturday evening. Apostle R. S. Budd will be with us. Branch presidents and secretaries, please send your personal and statistical reports promptly.—*Frank S. Dobbins, district secretary, 48 Fellsway West, Winter Hill, Massachusetts.*

District Educational Conference

Wheeling district educational conference will be held at Bellaire, Saturday and Sunday, March 5 and 6. Election of delegates to General Conference will be a special order of business. Further announcement of program and speakers will be made in a later *Herald*.—*Samuel A. Martin, district secretary.*

Des Moines District Banquet

The annual banquet for Des Moines District will be held at the Des Moines Church, 717 East Twelfth Street, February 12, at 6.30 p. m., sharp. The theme for the banquet is "The More Abundant Life." Doctor J. E. Slocum, of Webster City, will be toastmaster, and toasts will be given by the

following: Roy Thompson, Des Moines; Paul Whittman, Boone; Kleta Finley, Newton, and Will Robinson. Doctor F. M. McDowell will give the address of the evening. Bertha Deskin will give a reading and songs will be directed by Eva Cook. Reservations should be made with Doris Nelson and Helen Castings, 1311 East Ninth Street, Des Moines, Iowa, at forty cents a plate.—*Stephen Robinson, for the committee.*

Our Departed Ones

NATIONS.—Kathryn Yockey was born at Hershman, Illinois, January 1, 1911. At the age of fourteen she united with the church at Wedron, Illinois. Graduated from the Hershman High School at the age of sixteen following which she, with her parents and family, moved to Mount Sterling, Illinois, where for two years she was employed at the telephone exchange. December 18, 1929, she was married to George Nations at Camp Point, Illinois. They made their home at Camp Point until October, 1930, since which time they have resided in Quincy. She submitted to an operation for tumor at Blessing Hospital, January 5, and passed away January 7. Surviving are her husband, of Quincy; her parents, Mr. and Mrs. Fred Yockey; three brothers, Mervin, Lyle, and Wayne, of Mount Sterling, Illinois, and a half-sister, Mrs. Eva Thompson, of Jacksonville, Illinois. Funeral services were held at Daugherty Memorial Home in Quincy, Illinois, January 9, 1932. Elder E. E. Thomas, of Beardstown, Illinois, in charge. Priest Frank Corcoran delivered a wonderful sermon, using the twenty-third Psalm as a theme. A degree of the Spirit was manifested in the songs and sermon which marked the last rites of this young church member. Interment was at Mount Sterling, Illinois, in the city cemetery.

DALYN.—John Dalyn was born in Victoria, Ontario, Canada, July 18, 1866. He married Miss Susan Ward October 12, 1892, and to them ten children were born, one of whom died in infancy. He moved with his family to Manitoba in 1899. Eleven years later he moved to Ribstone, Alberta, where he lived until 1926, when he moved to Vancouver, British Columbia. He was baptized into the church April 29, 1906, and was ordained a teacher February 24, 1907. Died at his home in Vancouver, December 15, 1931, leaving his wife, four brothers, two sisters, nine children, fourteen grandchildren, and many friends to mourn his departure. The surviving children are: Victor H., Joseph S., Ross C., Mrs. A. B. White, all at Ribstone, Alberta; Thomas J., Mrs. N. V. Morrison, Bella L. Dalyn, and Frederic J., who live in Vancouver. The funeral was held at the Saints' church at Vancouver, J. E. Johnston and M. H. Cook in charge. The sermon was by Brother Cook.

LEWIS.—Charles A. Lewis was born in LaSalle County, Illinois, October 27, 1862, and died at his home near Osborn, Missouri, January 3, 1932. He was preceded in death by his parents and two brothers, Jesse and Andrew. Is survived by four sisters and three brothers: Benjamin C. Lewis, Carrie M. Lewis, Emma B. Lewis, of the home; Mrs. Alida Sebby, of near Osborn; Mrs. Roberts, of Cameron; William A. Lewis, of Hays, Kansas, and Zenas J. Lewis, of Stewartville, Missouri. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints in his youth, and clung to that faith all his life. He was a farmer and for many years lived near Osborn. Though his health had not been the best for some time, it was a sudden attack of apoplexy which caused his death. The funeral was held from the Saints' church in Stewartville in charge of F. L. Hinderks, of Cameron. The sermon was by Elder Samuel Twombly, of Fanning, Kansas. Interment was in Stewartville. Brother Lewis was a substantial citizen of his community, quiet and unassuming in disposition but a man of scrupulous honor and integrity of purpose.

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INDEPENDENCE, MISSOURI

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 79

Independence, Missouri, February 10, 1932

Number 6

General Conference

Under this heading special announcements will appear each week. Readers are asked to look for it in order to keep informed about plans and programs.

Conference "Daily Herald"

Whether you come to General Conference or not, you will want the *Daily Herald*. It will contain a full record of official and unofficial events at the Conference, together with articles and inspirational material. It will also contain the Conference Minutes, which will not be available in any other printed form. The price, as usual, will be fifty cents. Those who wish to take it are asked to subscribe early, and to send cash with the orders.

HERALD PUBLISHING HOUSE.

INDEPENDENCE, MISSOURI.

Laurel Club Will Feed the Conference

EARNINGS TO GO TO CHURCH FUNDS

True to its record of helpfulness, the Laurel Club, of Independence, comes forward with a feeding program for the seventy-fifth General Conference, to convene April 6. It will again operate its cafeteria in the Auditorium, where at the 1930 conference, thousands were served. Two rows of steam tables and the rearrangement of service tables will lengthen out the line of hungry conference visitors and speed up the service, according to Mrs. T. J. Watkins, president of the club.

Good, sanitary, home-cooked food at reasonable prices is promised by the Laurels, and the earnings of the cafeteria go straight into the funds of the church. For a number of years the Laurel Club has worked hard to acquire equipment for the Auditorium kitchen and dining room, and this year the women hope to see all this equipment used to feed the conference crowd.

A force of fifty or more volunteer and hired workers will operate the kitchen and cafeteria. Equipment in the form of a forty-gallon steam soup kettle, steam cookers for vegetables, huge gas ranges, steam tables, and a mammoth electric dishwasher enables this comparatively small group of helpers to feed a great number of patrons. This service the

Laurel members willingly give to the church, sacrificing the joys of conference attendance and visits with conference guests in their homes. It is their contribution to the welfare and success of the conference. All they ask, in return, is the support of the conference in their business for the church.

L. B. M.

Send in Your Reservation at Once

The committee on housing the delegates and visitors this conference will be very pleased to make reservations for all who anticipate coming. It is important that the committee know just as soon as possible from this date how many are coming and what accommodations they would like to have. We would like to please everyone who comes, but we do not make any promises for people who come without asking for reservations.

The Laurel Club has been asked by the conference officials to furnish meals. This is a big task for the club to assume, and we trust our conference visitors will support the Laurel Club dining room. The profits from the dining room go to the church. The Housing Committee is not making any provisions for board.

It is important that all who are planning to attend the conference send for their reservations at once to the Pastor's Office, Auditorium, Independence, Missouri.

Singers, Open Your "Messiah" Books

All good singers of the church who are planning to attend the General Conference in April, are invited to sing with the big chorus which will present Handel's oratorio, "*The Messiah*." Male voices, especially tenors, are needed, also alto voices. If you wish to take part in this musical production, begin now to rehearse the choruses listed in the *Saints' Herald* of January 20, page 50. Also, please let Brother John T. Gresty know your plans. His address is 1620 Benton Boulevard, Kansas City, Missouri.

"*The Messiah*" will be sung Sunday afternoon, April 10, Brother Gresty directing. The chorus of six hundred voices will be accompanied by an or-

chestra of eighty or more pieces. In addition to the choruses listed to be sung, the performance will include Number 46, "Since by Man Came Death," page 172.

Considerable enthusiasm is being generated among the singers, and not the least enthusiastic is Brother Gresty. The orchestra, rehearsing twice weekly, is doing splendidly, and reports from the choirs at Independence, Kansas City, Lamoni, Saint Joseph, Holden, and other places, indicate diligent practice.

The women of the chorus will wear white dresses and the men dark suits and black bow ties.

L. B. M.

The Approaching Conference

It has been said that the Centennial Conference of 1930 was a celebration; by way of contrast the conference of April, 1932, is to be primarily a business session. At the former the pageantry of a hundred years of history drew our eyes backward over the times of the past. In this next conference we turn our eyes forward to the tasks before us.

What has happened to the church and to the world in the eventful two years has brought grave concern. People will come to this conference in a thoughtful and prayerful mood. They will be here to legislate, to consider, and to seek together the influence of that Spirit whose guidance will be necessary to indicate the way ahead of us.

This people faces problems, but they are not impossible of solution; there are heavy burdens, but they can, with faith and resolution, be borne; the future is dark, but the path can be revealed.

We approach this conference with faith in God and faith in the people. The church is equal to all of its obligations and necessities, if it is minded to meet them; and we believe that it is.

L. L.

The Law of the King

The law of a king is service,
And the kingliest serve the most;
Then ye who are sons of promise
And would royal lineage boast,

Get under the common burden;
Go, help the brotherless sons,
And win the royal guerdon,
The thanks of comforted ones.

For suffering is measureless,
The sorrowing are a host,
The law of a king is service,
And the kingliest serve the most.

—Stanley F. Davis.

Blue Pencil Notes

"Some folks," complained Deacon Goodentart, "some folks seem to think that tact is something to drive with a hammer."

Every sweet song in its very nature is capable of atrocious renditions. In some throats its sweet cadences become shrieks and wailings. Yet we do not blame the composer. But when some one makes a failure in his interpretation of religion people say: "If that is religion I want none of it," or "If that is what the church stands for count me out."

William Allen White is quoted as saying, "The Almighty has never been known to plant a really dynamic idea under a plug hat." Such a statement pleases western prejudice against the "high hat" attitude, but to inspire confidence presupposes omniscience on the part of Mr. White. We suspect that he has not been with the Almighty on all his planting expeditions. If we remember rightly Abraham Lincoln used to go about wearing a "plug hat," even before the days of his presidency. True, it was a battered and rusty hat, as a rule, and he used to keep the crown filled with papers and documents, still it was a "high hat," to be specific, a "plug hat"; and unless the Almighty caught him bareheaded sometimes he certainly planted dynamic ideas under that hat. Class and dress do not count so much—it is the head under the hat that counts; if it is good ground for dynamic ideas the Almighty pays little attention to the hat.

UNCLE SAM SOLILOQUIZES

I have coins from every country in my old black bag.

I have mortgages on half the nations of the earth. There are not many things man sells that I can't buy,—

Even if I do pay twice what the thing is worth. But there is one dicker I would like to make and can't:

I have politicians in every town and vale,
And I'd like to trade the whole lot for one Abe Lincoln—

And give boot—but there arn't any Abe Lincolns for sale.

E. A. S.

Real recreation quickens aspiration. The true purpose of recreation is not merely to amuse, not merely to afford us pleasure, not merely to "kill time," but to increase our fitness, enhance our usefulness, spur achievement. Any form of recreation that impairs either our physical or mental efficiency does not recreate.—B. C. Forbes, in *Keys to Success*.

Reflections

THE RACE IS SAFE—

Two tendencies, among others, are planted deeply in the human race: the destructive and the preservative.

Ever and anon men cry to us that humanity is headed for destruction, and that in a frenzy of madness it will send itself into oblivion.

Recent circumstances and social phenomena have inclined us to believe that this is true. It would seem that the world is determined to ruin itself.

But if this were true, the human race would have been destroyed long before the beginning of written history. If mankind had been possessed only of destructive inclinations, it would surely have perished from the earth.

There are the saving and preservative tendencies as well as the others. And on occasions when sin and decay go too far, men have the capacity for corrective disgust, and the power to repent and change. And it has been the salvation of men that in every crisis, when things have gone too far, they have revolted and changed.

God has put into every one of us a variety of tendencies. Out of some of them we make destruction, and with others we save. It is our privilege to choose.

And since he has made us so, perhaps we are not in danger of immediate destruction.

THE CATHOLICS REACH FOR THE CHILDREN—

Strong instructions have been issued to the young people of the Catholic Church that they must adhere carefully to the conditions laid down in the dispensations by which they are permitted to marry non-members. All of the children, says the church, must be raised as Catholics, and the non-Catholic partner of the family must not only make a binding agreement to permit this arrangement, but in some cases at least must submit to a series of instructive sessions with a priest. If the parents violate the agreement the threat of excommunication, a very severe one in that faith, is held over the Catholic; and the children may be declared illegitimate.

The Catholic Church is not willing to give the children their own choice. It is not willing to grant equal rights to the nonmember parent. The arrangement is palpably unfair. Young people who consider marrying Catholics would do well to ponder over this situation.

OUR RESPONSIBILITY TO EARTH—

The surface of the earth is precious. It is limited, and therefore worth too much to the world to be wasted in the possession of unfit and unworthy peoples. Man's tenure of earth's surface is a stewardship, as is a nation's tenure; and men individually

and collectively are responsible for the use they make of the land.

Throughout the long history of the world, nations have had to prove their fitness to possess the land by their ability to hold it against all enemies. In spite of sentiment and ideals this has always been true; and in spite of the teachings of Christianity, it is true today. *The price of possession is the power of defense.* Morality, righteousness, and justice do not enter into the practical consideration, in spite of what we may believe ought to be.

Where a million Indians roamed and starved in this land; 120,000,000 citizens live in comparative comfort, in spite of the depression. Who is there to say that no whites should have ventured into this land? It was needed for civilization, and unjust as it may seem, the primitive race, unable to protect its holdings was forced to yield.

A nation that possesses land has more than a right to it. That nation has a responsibility to the land. If that nation has discharged its responsibility, it will be able to protect itself and its land. If it has not done its duty, it will be overcome.

Since their revolution against their own empire, the people of China have been a weak and parasitic people. Other peoples have fed them in famine, protected them in war, and taught them in peace. They have allowed government to be the plaything of bandits, education to be the charity of Christian churches, relief to be the function of other governments, and culture and moral integrity to be the chance of the moment.

If China has fallen on evil days, was this not to be expected? For what have her people prepared but this? How have they used their opportunities? How have they met their responsibilities to the land, the precious surface of the earth?

The time has come when China must decide between coming into a national consciousness and an adult statehood, or submitting to foreign encroachments at the hands of Japan that will rob her of both lands and independence.

All people are alike responsible. If they can not hold their land by their own efforts, they must lose it. If China will not or can not meet her responsibilities, she must yield to Japan. Who is better fitted to manage the corrupt and bandit ridden areas of China than Japan?

On the other hand, what nation could more properly make a struggle that would repel the Jap invader and free China for ever from his encroachments than China herself.

China's only real and lasting salvation must come, soon or late, if it is to come at all, from China. This is her responsibility for the land she holds.

L. L.

The Religious Significance of the Depression

By Ray Whiting

I asked a number of ministers of various churches whether they had observed anything of religious significance that has come as a result of the depression. One of them answered, "Not much; we have not yet learned our lesson sufficiently to be wise when prosperity returns." All were unanimous that the depression had "revealed our sins," and all agreed that it had increased the spiritual fervor of the faithful few.

Popular Religion Helpless

Without doubt, something is happening in the minds of men, due to the depression, that does and will have a bearing upon religion. In the first place it *has* revealed our sins; the sins of nations calling themselves Christian, yet spending their strength competing in the terrible art of war; the sins of these Christian nations which permit the accumulation of wealth by the few while tens of thousands of men, women and little children go hungry and cold, some finally dying for the lack of this same wealth; the sin of luxury and waste and display on the part of some church members, while at the same time in the same city thousands of other church members are walking the streets begging for work.

All this affects religion. It has brought down upon it an avalanche of criticism not altogether undeserved. The depression has made painfully clear that, not only must the cause of the depression be laid at the feet of Christian people, but that religion is almost helpless in bringing about an adjustment.

Popular Religion Useless

The depression has revealed the fact that much of present day religion is not only hopelessly antiquated, but of such a nature as to be almost useless in meeting the needs of humanity.

H. Emil Brunner, a professor of Theology in the University of Zurich, in an article in the *Christian Century* for December 23, 1931, entitled, "Is Jesus Coming?" says, "I hope that Jesus, as he is understood today, will not only fail to come, but will completely disappear." Then he goes on to show that the Being many christian people worship is not like Jesus the Christ. A Mr. Paul A. Schilpp writing in the October 28 issue of the *Christian Century* says: "Much of what has gone under the name and banner of religion therefore, has been outer ostentation and childish superstition." And Benjamin Ginzburg, in the *Nation* of October 21, 1931, commenting on the amount of money spent annually for

religious worship declares, "Most of the money goes directly or indirectly for Sunday sermons which do nothing but vainly defend an antiquated conception of God and assure immortality to persons who are afraid of death." He further charges that, "The spread of science has never made half as many atheists as the stupid defense of a religion that has no meaning in terms of modern life."

Religion has always had her critics, but perhaps she was never more deserving of them than now, for the utter fallacy of attempting to build the kingdom of God upon the materialistic philosophy, the selfishness and the make-believe of the present age, as is now made glaringly evident.

Corrupted by the Things of the World

But this criticism is not only pointing out the fact that religion is not now the force it ought to be in the world, it is just as loudly declaring that the reason religion is weak is because the things of the world, the things foreign to pure religion, have entered the church and robbed her of her spiritual strength. The sin of the church, as revealed by the depression, is that she has followed, to too great an extent, the ways of the world. Mr. Brunner, in the article mentioned above says, "Mankind is sick, sick unto death; . . . But at the bottom of this sickness is man's making himself God, his worship of the world, of the universe, or of reason, of values, of himself, instead of God."

The depression has shown that the way of the world is not sufficient, that while it heaps up great mountains of gold and gathers stores of goods, it finally results in confusion, waste and want. The way of the world stands condemned, for it has been tried and failed. Its ways have been tried within religion with the result that they have so encumbered the church that it could not serve. The only hope of the world now lies in a religion freed from the sins of the world, the religion of Jesus Christ.

Spirituality for the "Faithful Few"

According to reports coming from many quarters, the depression has increased the spiritual enthusiasm of the faithful few. It has made them more keenly conscious that religion *will* save the world, but that it must be a religion of service and of sacrifice for others, instead of an entertainment and a heart balm for self. We have discovered, as stated by E. Stanley Jones, that, "It is one thing to have truth, it is another thing to have living truth."

The "faithful few" knew they had the truth, but the depression has made it evident that if it is to have much effect in the world they must develop that "fire" which will give life to that truth. The depression has made us conscious that if religion and the church is to hold the respect of intelligent people it must do more than to recite a few truths. The truth must become flesh and dwell among men again.

E. Stanley Jones, in his book, *The Christ of Every Road*, gives a beautiful illustration of the attitude of too many toward religion. He says, "We are still taken up with trivialities, such trivialities as our own position and place and power. In the Federated Malay States you can see men, grown men, sitting on the ridges of the rice fields and fishing in a foot of water. Within sight of them the great ocean rolls, but there they sit and fish in rice fields." Christians, too often, have been like that. Most of our time and money and thought have been spent in the trivial things of the world. Instead of being submerged in the ocean of "living waters" we were content to wade in the shallows. "And," as Mr. Jones continues to say, "all the time the great world of problems were roaring in our ears: the demand for God, for healing from sin-hurt, for human brotherhood, for social and economic reconstruction, for world evangelization. There is where we should be fishing. It is dangerous, but worth while."

Religion in Action

Some one has well said that, "Humanity's moving convictions come not from the head, but from the heart. And the heart is stirred not by pale abstraction of reason, but by pulsing realities of experience. . . . So, in every era of conflict, it is not until the issue has by some means been dramatized that the masses can be made to understand it, and aroused to action. . . . To be a moving factor in the conduct of the distracted and heavily weighted multitudes of our own time, our religion must cultivate the high art of dramatizing itself in action." The depression has taught us these things.

Some Who Have Heard the Voice

Out of the depression comes a voice calling the people to a fuller sacrifice, to a deeper devotion. Perhaps only a few will hear it, but if a few will hear and respond, then the religious significance of the depression will be great. In all ages it was only the few, often only one or two, who heard the Voice, but hearing, they not only transformed their own lives, but changed the course of history.

David, a shepherd boy, lived in an hour of great depression for the army of Israel, but he thought, "Who is this uncircumcised Philistine that he should defy the armies of the living God?" So he went out

in answer to the Voice from that depression and said to the giant, "I come to thee in the name of the Lord of hosts, . . . that all the earth may know that there is a God in Israel." The world stands trembling and almost defeated before the giant, Materialism, but out of the depression comes a Voice calling some to arise in the name of the Lord of hosts that the earth might know again that there is a God in Israel.

There was Esther, who, at the time when her people were about to be destroyed, heard the Voice and, even in the face of possible death said, "I will go in unto the king, which is not according to the law, and if I perish, I perish." From this depression there comes a Voice moving some to say, "I will go unto the King, and if I perish, I perish."

Out of this depression, as from all others, there comes the Voice challenging the few who hear to greater dangers and they are responding. Out of this depression, we verily believe, will come a greater demonstration and revelation of God and religion than this generation has ever witnessed.

A Memorial to Mrs. Wallace N. Robinson

The Prayer

Delivered by President F. M. McDowell at the funeral bier of Mrs. Wallace N. Robinson, Independence, Missouri, January 23, 1932.

Our kind heavenly Father, in humility and in gratitude, in weakness and yet with assurance of thy strength, conscious of human limitation, yet knowing of thy love, we pause in thy divine presence, bowing our heads as evidence in part, we sincerely pray, of that humility and that gratitude.

We feel it a privilege to call thee our Father, and to know this afternoon that out of all the experiences of men in their endeavor to understand thy nature, they have best learned to speak of thee as a loving Father. We are grateful, too, that thy Son who was sent to pilot us in the way of life, has taught that thou art our Father indeed, a Father who loves us, who so truly loves us that he sent his only Son that all men might find him and know him, love him and desire to be like him.

We are especially thankful, too, this afternoon, that our own experiences as thy children with thee and with each other, have taught us that we are indeed brethren, that there is a tie that binds us in a great fraternity, a great brotherhood of love, and that because we are brethren, thou art then our Father.

We thank thee for the evidence of thy majesty in thine own handiwork in the souls of men. We thank thee for the spirit of the lives of those who have known thee and sought to serve thee. This beautiful afternoon surrounded by friends and loved ones of our sister, by these beautiful flowers which symbolize the continuity and purity of purpose in her life, we pause to share our sympathy and utter this prayer in this sad hour. The sadness of the hour is lessened when we remember the majesty and beauty

of thy handiwork as it has been brought to bear upon the soul and in the life of our departed sister.

We know thee, then, our Father, most of all today for what thou canst do with men and for men, and for what thou doest cause men and women to do for thee and for each other. We thank thee then for the beauty of the life of our sister, and that we have all been made the recipients of her righteousness. That which she has received at thy hands has been returned to thee. She loved to serve her fellow man and make life more rich and more beautiful for all of those with whom she came in contact.

Our approach to thee, our kind Father, is made easy today because of the character, the integrity, the service, the sweetness of the life of our departed sister, and because of our assurance that her life is acceptable to thee. We know that at this very moment thine arm of understanding and love and power shall be extended to those who grieve, those who have been caused to mourn—and we pray that such a blessing shall continue to be theirs.

Bless us during this hour. May thy Spirit be here with assurance. May pain, and sorrow be removed by thine understanding presence. In the words that are spoken may there be thoughts which shall bring peace. May the life of our sister inspire us to know that the only thing worth while is that we shall use the gifts and the talents that have been given to us in service to thee and our fellow man. May thy divine benediction rest upon us. May it comfort the sorrowing and heal the broken hearted and bring that assurance and courage which we shall need as we shall continue to merit thy love—we humbly pray in the Master's name, Amen.

The Sermon

By U. W. Greene

I will read this afternoon a brief Scripture lesson from 1 Thessalonians 4: 13-18. (Inspired Version.)

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that they who are alive at the coming of the Lord, shall not prevent them who remain unto the coming of the Lord, who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then they who are alive, shall be caught up together into the clouds with them who remain, to meet the Lord in the air; and so shall we be ever with the Lord. Wherefore comfort one another with these words.

The trend of human opinion sets strongly toward a belief in immortality. The master minds of the ages have been strong in their affirmations of continued life. It is true that there are exceptions to this rule and that there are some people living today who do not want life continued beyond the experience here, but these exceptions only prove the universality of the rule. One of the most beautiful thoughts ever given to man has to do with the immortality of the soul, and the desire for it exists everywhere. Take this hope from us—so bright and beautiful, beyond this present life, and it would leave us in a land of shadows, groping like the beasts of the field—where all that makes life worth living

is lost. There are some who can not see these grand truths, but that is no reason why we should all be classed as blind. The glorious mission of Jesus Christ was to bring life and immortality to light through the Gospel—but this hope was in the world before Christ, existing in the hearts of men through the divine enlightenment.

The word of God declares that he is; it also declares that we shall live again. Jesus did not argue the question or go into details, but he said: "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you." And the Apostle said, "Wherefore, comfort one another with these words." But the word of God tells us more than that. It tells us that God will be there, and where he is will be permanence, and Christ will be there. The redeemed of the ages will be there. The Holy City—the New Jerusalem—will be there. The glory of God, giving them light, and the nations of the saved will walk in the light of it. The tree of life will be there. The river of the waters of life will be there. There will be no night there. Love will be there in its highest and best sense and not limited by the restrictions of the human body.

God tells us of these things, not with trivial details but upon the broadest terms, that can not be denied. So wonderful were these things, that God sent his angel to show unto his servants the things which must shortly be done. It is a wonderful thing to turn from the mere conjectures of pseudo-philosophers—from the denials of scientists and poets, and the dim fancies that darken the minds of men, to the clear declarations of God in his word.

There we learn that the spirit of life, which God breathed into man in the beginning, shall last as long as Eternity. Often we hear people say, "I can't believe what is mysterious." It is not difficult to believe the fact, while not understanding the manner of the production of the fact. We all know of the growing grass the earth sends forth in the springtime, but how do the particles of earth, the sunlight, the warm rains change it into the green verdure? By what process does one blade bring forth wheat? Another corn? How is it that the same things produce the beautiful color of the rose, and also the darker shades of the dahlia? The mode is mysterious—the fact plain. We know the earth is covered with green—that the flowers bloom in the garden—the trees are beautiful with bloom and foliage, but by what process we can not tell. We may reason—we may proceed step by step, but the nature of the process is beyond the investigation of man. So that we may believe a fact, while the mode of its development is mysterious to us. On a cold winter evening we look at the northern lights,

ascending in variegated colors toward the zenith. The heavens are illuminated by the glowing currents flitting across the sky, and we ask: How are they produced? Yet men are asking the question: "How is it possible for God to resurrect a body?" Some of its particles may enter into the life of plants. Some bodies are cremated and the ashes scattered to the winds, or in the ocean currents. Can they be gathered together again? When we analyze the thought it shows lack of faith in the power of the Supreme Architect of the universe. His knowledge and power are such that he can reconstruct the body again and place therein the spirit that has been resting in the paradise of God. We may take a watch to the jeweler to be repaired—its wheels are worn and the springs broken. If I take it apart I can not remember where the parts belong, in order to make the necessary repairs. But the jeweler unfastens the parts and strews them around. Sometime later he takes them up, puts piece to its piece—part to its part, and reconstructs the framework again, because he has a knowledge of the fitness of every particle. Shall not the great Creator of all things, then, be able to remember the particles of our bodies, and reconstruct them, until they shall shine in his presence like his most glorious body? Surely, his power and wisdom are sufficient and past our finding out.

There are also the analogies in nature to help our minds. The trees of the forest once were full of foliage, but we watched them wither and die; yet we have the sweet assurance of another springtime when the swelling buds will be seen—the leaves reappear, and the flowers crown the branches. Here is re-vivification—an awakening again. There are many people who marvel that we can have faith in what they call "The Unknown"—yet who show their absolute faith in the unknown everytime they fall asleep. They believe that after a few hours of complete unconsciousness they shall return to new life and vigor. They implicitly trust the Unknown a third part of their lives, but are assailed with doubts when they feel the lethal touch of the long sleep approaching. The philosophers of the world have never solved the problem that confronts us this afternoon. Their wisdom does not pass beyond the closing of our eyes in sleep, any more than it penetrates the mystery of death. This world's wisdom stops there. Only those who have faith in God and his promises, can go on. While they trust the Unknown every day in sleep, let them not wonder at those who trust God and his promises after this life. Jesus said: "Unless you become as little children" and it has more comfort and meaning, for the Saint of God than all the philosophers this world has ever known.

"Approach thy grave as one who wraps the drapery of his couch about him and lies down to pleasant slumber," is infinitely better than that of the man who said: "I am taking a leap in the dark." The world has failed to solve the mystery of sleep; the mystery of life; the mystery of what lies beyond the narrow horizon of our lives. We believe at night that we shall rise strengthened and refreshed in the morning. So the Saints of God believe that the today of this life has its tomorrow in the resurrection of the just, at the coming of the Lord Jesus Christ; and that what we call the sleep of this body will just as surely end as does the lesser sleep which now daily "knits for us the raveled sleeve of care."

It was the prophet Alma who said: "It has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, are taken home to that God who gave them life." And then shall the spirits of the righteous be received into a state of happiness which is called paradise—a state of rest; a state of peace, where they shall rest from all their troubles and from all care and sorrow; until the time of their resurrection, at the coming of the Lord, when the grave must deliver up its captive bodies, and the body and spirit will be restored one to the other, and it is by the power of the resurrection of the Son of God. (2 Nephi 6: 29, 30.) "And this mortal then shall put on immortality, and this corruption shall put on incorruption." (Mosiah 6.) "And the atonement [of Christ, our Lord] bringeth to pass the resurrection of the dead, and . . . bringeth back men into the presence of God." (Alma 19: 105.)

This is a glorious thought—that the body and spirit will be united in the New Jerusalem, with powers improved and with a nature glorified. Then we shall enjoy the fullness of redeeming love. Then our broken home circles shall be reunited. Then we can say: "O death, where is thy sting? O grave, where is thy victory. Thanks be to God, who giveth us the victory through our Lord Jesus Christ." And unto those who have faith in Jesus Christ, and who keep the commandments of God comes the voice of the Angel, saying: "Write Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Revelations 14: 13.)

We face the sad fact today that in the death of Mrs. Robinson, another sweet and beautiful life has gone home—but she has left us a legacy. The church, the home, and society lose heavily when such a life takes its flight. We know that in the paradise of God she is happier and that we are richer in soul when we reflect on her life. She had found the se-

cret of a happy life. As we listen for the keynote, we can hear all the harmonies that float around it. We know that a life will be beautiful when we know the star that leads, and the power that guides. The center of her life was her Lord Jesus Christ. His will had become her will, and she sought to have her life like his life; in him she lived and moved, and had her being. She had a Christian face—calm, strong, hopeful. A pure heart gave her a countenance beaming with love to all. She had a fine personality, and the courage to do what she thought was right. She had the culture of unselfishness, which lost self in the service of others. She was a Christian mother, possessing that sweet caressing influence that floated from her soul like the perfume of a rose. She possessed the hope in Christ, like an anchor to the soul, which is worth more at the moment when the life forces begin to slip away—like sand through our fingers—than all the wealth of the world. She lived a beautiful life and died in the faith of our Lord Jesus Christ. May she have the twofold resurrection—one when the dead in Christ, arise, to meet her Lord and the loved ones waiting to welcome her—the other, in the many lives that remain here, enriched by her benefactions and blessed and purified by her influence. She sought to lay up treasures in heaven, and has taken with her into the next world, first, a beautiful character; second, an overflowing and happy disposition; third, a triumphant faith in God and love for Jesus Christ, and his work among men. Names that live long after those who bore them are dead—are those whom God has exalted because they have proved their right to immortality. She leaves behind her the beautiful benediction of a faithful wife and loving mother and a loyal friend.

The following beautiful poem was written by James Whitcomb Riley.

I can not say, and I will not say
That she is dead—she is just away.
With a cheery smile and a wave of the hand
She has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since she lingers there.

And you—O you, who the wildest yearn
For the old-time step and the glad return;
Think of her faring on, as dear
In the love of There, as the love of Here.
Think of her still as the same, I say;
She is not dead—she is just away.

And unto the bereaved ones this day, may God, in his infinite mercy place his arm of love about you, and give unto you his Holy Spirit with its comfort and support in this your hour of great trial, in my prayer, in Jesus' name. Amen.

The Voice of Warning in Modern Revelation

V.—CONCERNING CLASS WAR

By Elbert A. Smith

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety.—*Doctrine and Covenants* 45: 13.

The Scripture just quoted is not in a class with the predictions concerning wars between nations. It forbodes something even more sinister and alarming. It quite clearly relates to war within nations, not sectional strife, as between the northern and southern states of the United States, or the north and south of Ireland, but armed strife between classes, setting neighbor against neighbor; such strife as we already see in its incipient stages between those who have in increasing measure and those who have lost even that which they thought they had.

The Beginnings of Class War

In years gone by capital and labor were united in one person. The man owned a little shop and tools and worked at his trade. By and by he hired one or two men to work for him, but continued to work with them. The number increased, but even after the employer had ceased actually to work at the bench or machine he remained intimate with his employees. He lived in the same neighborhood, in much the same style, and knew his workmen personally and affectionately. Even after he became the "big boss" or the "old man" they respected and liked him. But the distance between them widened. He moved into a better neighborhood—into a different circle socially—into a different world. There remained no sympathetic contact between him and his employees. He was interested in dividends; they in wages. It became a sort of war between employer and employee, the one seeking to increase dividends, the other to increase wages, shorten hours, and better working conditions. The owner became one of a board of directors, or perhaps only a stockholder clipping dividends.

The war became more than figurative. Employees had recourse to strikes, boycotts, *sabotage*, and bombs. The employer fought back with court injunctions, lockouts, and the militia. They became enemies indeed, yet both strangely enough trying to live from the fruits of the same industry. Machinery was perfected and became almost human in intelligence. It displaced men. Those who remained were speeded up and set at highly specialized tasks, under "mass production." Labor lost its interest and appeal. Then came hard times and unemployment.

The Slave That Becomes Master

Some years ago Oscar Wilde wrote:

The fact is, that civilization *requires* slaves. The Greeks were quite right there. Unless there are slaves to do the ugly, horrible, uninteresting work, culture and contemplation become almost impossible. Human slavery is wrong, insecure and demoralizing. On mechanical slavery, on the slavery of the machine, the future of the world depends.

Doctor C. C. Furnace, of Yale, in his book *America's Tomorrow*, estimates that today in America every individual of us has one hundred and sixty-five slaves working for him, or their equivalent in machine power. In colonial times each individual had on an average three slaves. These slave machines have not proportionately reduced the hours of labor of those who work, but they have "emancipated" many from labor and also from the rewards of labor. Unemployment all but ruins the nations. Machinery and mass production are important factors in the situation, though not the only ones.

The machine that was to be the slave has become the master. And now the voice of the radical is heard saying: "Why should we be broken by the machine? Let the workers take over the machine and the factory and make them serve us. Our labor has built the industry. The courts and bayonets always defend property rights, never human rights. We will set up our own government and have our own courts and laws. We know how to run the machines, and we were taught in the World War how to fight. Workers of the world, unite to overthrow the old and to build a new economic order!"

Prudent men say, "Let us correct the evils of the present system rather than turn to one whose evils may be even worse." But the voice of prudence does not interest those in want and so the argument approaches a dangerous stage. In Russia the thing proposed by the radical has already been done. And from there the appeal goes out to all lands: "Go thou and do likewise." In Russia literally a man's hand is against his neighbor. If a man owns a little shop and his neighbor does not, he is a capitalist and is doomed. If he has a small farm and hires even one man in harvest time, he is "exploiting labor" and must be "liquidated."

George Bernard Shaw visited Russia. He is an ardent admirer of the Soviet government, and its defender. He is not likely to exaggerate conditions in any way reflecting upon the experiment in Russia. In a recent article syndicated by the North American newspaper alliance, he said:

In Russia they have abolished capital punishment for murder and substituted four or five years' imprisonment. But if you make money they shoot you ruthlessly.

If you walk into a state bank (banking in Russia is a public function, as it should be in every sensible country) and proffer a sum of money on deposit they will pay you eight per cent interest on it. But if you do this on a scale which suggests you are obtaining more than your fair share,

their income tax commissioners will look into the matter; and if they find that you have been speculating or exploiting the labor of others, your relatives will presently miss you and you will not turn up again.

One thing begins to become clear. The present economic system must be reformed, almost remade, to remove its evils, to secure a more just and general distribution of goods, to guard against unemployment, or the discontented will rise up and throw it into the discard, as they did in Russia, with incredible ferocity and bloodshed, and then they will set up a new order. Will men of power, wealth, influence, and brains lead out in such a work of reformation? Will they even permit it? One thing is certain, the world is to be made over after some pattern, and the time will not long be delayed.

Wanted: A "Christian Nation"

Russia is striving for many of the goals that we desire. She seeks equality, and the emancipation of the poor. She is doing it by force and terror and without religion—indeed every energy is directed toward the destruction of faith in God. To a degree she visions the brotherhood of man—the fatherhood of God is repudiated. What a pity that some great "Christian" nation should not essay the task that Russia has attempted and do it in the name of God and Christ. No greater challenge was ever presented to the human race. What will the "Christian" nations do about it?

The problem of production has been solved far beyond the fondest anticipations of a few years ago; indeed so successfully has it been solved that today a few may provide for the needs of the many so that many are thrown out of employment and can not buy the goods produced—so we have poverty and suffering in the midst of plenty. How to solve the problem of just distribution? On that point the *New Statesman and Nation*, of London, not long ago declared that it must not be done on any basis of profits but "according to human needs." Thus spoke the prophet Joseph nearly a century ago: "Every man according to his wants and needs, inasmuch as his wants are just." (*Doctrine and Covenants* 82: 4.) He also pointed out the disasters that were to follow failure to make such a distribution. *The New Statesman*, as quoted in the *Literary Digest* for January 23, 1932, also dwells on those probable disasters, as follows:

They [the economists] will have to go beyond the point of admitting that a new generation can not for ever be bound in the fetters of old indebtedness. They will have to agree that the only sane way of using the immense new wealth which modern science and machinery now offer is deliberately to organize its production and its distribution, not according to a theory of marginal profits, but *according to human needs*. . . .

If they abandon their self-imposed task of explaining why we must all be poor in the midst of plenty, and set to work

to tell us how to make use of our wealth, they will find themselves, for the first time, speaking with real authority.

If they do not soon tackle their task, all the cranks and the inadequately trained people will do it for them. In which case we shall have another horrible mess.

The "Surplus," a Blessing or a Curse

Today modern methods and mass production are able to create an enormous surplus of goods. This surplus the Lord said should be *consecrated* to the service of God and humanity. It has not been consecrated and so it remains the very root of social trouble. It embarrasses and even ruins those who hold it, and those who need it but have it not are in want and too often plunged into bitterness of spirit as well as suffering of body. So it does not serve humanity at all but becomes a potential cause of strife.

The prophecy quoted (*Doctrine and Covenants* 45:13) seems to indicate that we shall drift into class warfare. The fires of class hatred will be fanned until they are beyond control. Neighbor will be against neighbor. In that day the Lord will reveal his power and his wisdom in the behalf of those who would have no part in such scenes of violence and crime. In the meantime, though we may not now succeed in establishing the perfect order contemplated in Zion, it is our duty to approximate those conditions as nearly as we can and be prepared in heart and in spirit for the hastening time of his work. One thing is sure: a hundred years ago Joseph Smith, under the inspiration of God, warned the world of the danger ahead in class war that should spring out of the unjust and unequal distribution of earth's fruits among earth's children. And it is equally sure that he also pointed out the remedy. Our faith in that remedy should be strengthened rather than weakened by current events.

God has put something noble and good into every heart which his hand has created.—*Mark Twain.*

There is a perennial winsomeness about the life of Jesus. The enchantment of his graciousness lures us to him and binds us fast as we come into his presence. There is such an evident earnest, yet simple unaffectedness. To come into the presence of Jesus is like reaching an overlooking mountain eminence, or like resting in the fascinating calm of a beautiful lake. His freedom, his freshness, his sincerity delight us into a mood of buoyant reverence.—*Charles B. Tupper, in Church Management.*

Weekly Health Letter

Number 29

The Eye and Its Relation to Health and Disease.—4

By A. W. Teel, M. D., Church Physician

Trachoma is a chronic, contagious inflammation of the covering of the eye and lining of the lids. It is sometimes spoken of as granulated sore eyes or granulated lids. It is due to an unknown virus, which sets up, in the beginning, a mild form of inflammation, followed by the formation of scar tissue, which causes the lid to contract, and may turn in, causing the eyelashes to scatch the eyeball, or on the other hand, the eyelashes may be turned out. I have had whole families consult me, who were made totally blind by this condition. It is very prevalent among the American Indians, and also among the people of Russia, China, Japan, and Egypt. It is frequently found in our southern and midwestern states, especially among the poor of the large cities. This form of conjunctivitis has been spread in the United States by letting immigrants arrive on our shores without having had their eyes examined. But fortunately, all immigrants now arriving have their eyelids turned back (everted) and the conjunctiva examined for evidence of this infection, which if found, the immigrant is promptly sent back from whence he came. If it can not be shown that the disease might not have been recognized at the port of departure, the steamship company is liable to a fine of one hundred dollars for every case of trachoma on board.

There are many ways by which this terrible disease may be propagated, such as the common roller towel, handkerchiefs, fingers, and other similar means. If more attention were paid to the proper hygienic surroundings in our municipalities, and other places, it would go a long way toward helping the prevention and spread of the diseases. On account of the improper education among families of this class, and some of the so-called higher classes, when one of the family becomes infected, it usually spreads to the rest of the household. It is a progressive disease, unless properly and thoroughly treated, and is frequently complicated by a grayish membranous tissue, called pannus, that usually covers the upper half of the cornea, making it almost opaque, brought about by the eyelashes or the granulated condition of the lids, by its frequent rubbing over the cornea. Often ulcers are formed at the edge of the pannus, which results in more scar tissue being formed and assisting, materially, in the crowding of the cornea. It is plainly evident,

from what has already been said, that prevention should be the watchword, which naturally consists of not only avoiding the infection, but by maintaining the proper sanitary and hygienic surroundings.

Damaged vision may be prevented if treated early enough, but should not be undertaken, except by a complete specialist. If neglected too long, the pannus will become more and more dense until the individual is partially, or totally, blind.

Autobiography

IV.—INCIDENTS AND LABORS IN THE NEBRASKA MISSION

By James Franklin Mintun

While at Blair I rented a vacant house and with the assistance of a few of the brethren prepared some temporary seats, where I preached for several nights, resulting in the baptism of four. One of those baptized was a young lady who was engaged to a man about twenty-nine years of age. He was badly prejudiced against the Latter Day Saints, and seriously objected to the baptism of his fiancée. He could not move her by arguing against the doctrine, for she could defend that, so he began to talk against Joseph Smith. He said that he saw Joseph Smith attempt to walk on the waters of the Mississippi near Nauvoo. One of the planks that had been laid just under the water had been taken out by some one, and when he came to where this plank was he went into the river. She did not believe the story, but did not want to tell him it was untrue without some evidence for what she said, so she came to me for advice. I told her to ask him how old he was then; to have him figure out what year he was born. Then in a quiet way tell him that Joseph Smith was killed in 1844, several years, about eight years, before he was born. She did so and he was chagrined to think she had caught him in a lie. He said no more along this line but in a mean way tried to dissuade her from being baptized. She was converted, and would be baptized. Then she wanted to know what I thought about her marriage to him. She was very conscientious in a way, and felt that since she had *promised* to marry him that she would be false to her promise should she not marry him. I advised her that when she made the promise he represented a truthful man, but now he had proved himself untruthful. She promised to marry a truthful man and could not be held to marry an untruthful man, and the promise had better be broken than to keep it in a formal way and live to regret it in future years. She married him and was miserable as long as she lived with him.

Following this series of services I labored in Fre-

mont, preaching in the cottages of the Saints, and making my home with Brother Matthew W. Sampson. This labor resulted in the baptism of several that month, among whom were Brother Edward Thomas and wife. Brother Thomas was a user of tobacco. He had been converted to the truth that baptism was for the remission of sins, and he believed that the use of tobacco was a sin, so he came to the baptismal service to have that sin remitted because repented of. When I was ready to baptize him and he was standing in the water, he asked me to wait, and at the same time he took his tobacco and his pipes out of his pockets, and cast them into the river; then said now I am ready, and he was baptized.

Some time later one of his arms became paralyzed, and became useless. He requested administration, and his arm at once began to grow strong, and continued gaining strength rapidly till strong again. Some time later he met with some trouble which caused him to be separated from the church. A few years later I had a debate in Fremont, near where he was then living, with Elder J. A. Seaton, of the Christian or Disciples Church. During the debate the question of the spiritual gifts was brought into the debate, and treated with unchristian methods, even to making sport of such claims for the present. In my reply I brought several who had been blessed with the gift of healing in to testify, and among others Brother Thomas consented to stand and testify to the healing of his arm when afflicted with paralysis, although at this time he was associated with the Salvation Army. His wife also testified to her knowledge of this healing. His testimony was quite a surprise to several who knew him, and knew that he was not then a member of the church, but he was willing to testify to the truth even if he had been severed from the church.

During one of our cottage meetings held in Fremont about this time an incident transpired worthy of note. We had assembled at the home of one of the Saints for service and the service had begun, when the son of our host was seized by an evil power, which he said was upon him trying to crush the life out of him, and he could neither move nor speak, but a groan gave notice that something was wrong. As soon as I heard the groaning I discerned what was the trouble. I requested the audience to remain in their seats while the branch president and I administered to the boy. We administered to him, and rebuked the evil spirit, and spoke to the boy to arise, and he did, and I had him follow me into the room where most of the Saints were assembled. He was freed from this power, and I never knew of his being troubled in this way any more, and I knew him for several years afterwards. He

was a boy about seventeen to nineteen years of age, and of large stature.

The Conversion of a Fine Family

At this time James Huff was judge of the court of Fremont and took the position that he was an infidel; and he was to the sectarian religions, but he was hospitable towards the ministry of the church, and took delight in entertaining them, and in encouraging his children to be blessed and baptized. He also took a delight in inviting other ministers into his office and arguing with them, and taking our views as a church to meet their arguments. His wife was a member, and he gave her every encouragement in her faith, and attended with her many of the services of the church. At one time he invited me to visit him at the office, when he had arranged for the president of the Free-Thought Society of Nebraska to be there. When I came into the office Mr. Huff introduced me as a minister of the Latter Day Saints, and thus began a conversation on religion. This man took the same position regarding *Bible* teachings as he had with other ministers, to some of which I agreed, and to others I gave our explanation, which he said was different from any minister with which he had conversed, and expressed surprise, that he was not able to controvert the position we took. He excused himself giving as his reason, as he was an attorney of the city, that he had business that he must attend to. He was much impressed with our views, and Mr. Huff was pleased to see the results of this conversation. This man, like many others, did not object so much to what the *Bible* really taught as the interpretations given by the various ministers who professed to be teachers of its contents. And when he referred to some quotations which had been mistranslated, and I gave the correct translation as it appeared in the Holy Scriptures, he said, he had no objection to such teachings. These experiences had the effect of leading Mr. Huff to believe in the work of God.

An event which occurred soon after this shows the tendency of his faith in God. His oldest daughter, May, was desirous of being baptized with her aunt, Miss Amelia P. Bradley. At this time the ice was about one and a half feet thick on the water where we were to baptize, and the place of baptism was about one mile and a half from the home of Brother Huff. His daughter was ill at the time, and the mother thought that she should wait until later. The daughter wished to be baptized then. Her father took the position that if baptism was of God, that he would protect all those who were to be baptized. This difference resulted in their calling me to the home for counsel. I decided that the girl

should be baptized as was her urgent desire, believing that God would protect her, as Mr. Huff had argued. Preparations for the baptism were made, and the mother, to take all precautions that she thought necessary that she should, took some new red flannel and wrapped around her body under the clothing she had put on for baptism. She with her aunt was baptized, then with a heavy comfort wrapped around their clothing they rode this mile and a half in a cold winter's wind. As soon as I had changed my clothing I was called to the home of Mr. Huff, as he wished to see me. When I entered the house, he called my attention to a red piece of flannel hanging on the door which I had entered. He asked me to take it and tell him whether it was damp or dry. I had no idea what he had in mind. I did as he requested. He said that his daughter had worn this under her clothing when she was baptized and then the comfort pressed the wet clothing against it, and he wanted to know how it was possible that it was dry. I answered that the Lord had protected the girl in the exercise of her faith in being baptized; thus showing that it was a duty that all owed to God, and that the faith he had expressed previous to her baptism was confirmed to him, thus making it more obligatory on him to obey. This was indeed a miracle. He said nothing. But he did obey in time, and became a faithful member and servant of the Lord for years afterwards, even to his death.

During September, I believe on the ninth, I baptized the wife of Daniel Jones, who was seriously afflicted at the time. The physicians had said her affliction was incurable. After baptism she was administered to for her affliction and healed. They later moved to Lamoni, where they resided for several years, and lived for many years after this.

An Experience at General Conference

During this same month the semiannual conference was held at Lamoni. I attended and was assigned to lodge with the family of President Joseph Smith. Going there, I traveled part of the way with Elder James Badham, and we entered into conversation. Brother Badham spoke of never having preached at the conference, and mentioned a dread of doing so, and feared that he might be called upon to preach at this conference. I replied that because there were so many more able ministers than myself at the conferences I did not fear that I should be asked. The conference had assembled for the evening service before we arrived, so that we did not have the privilege of seeing many of the brethren before the meeting. President Joseph Smith was on the platform, and saw us enter the assembly, but neither of us had the privilege of speaking to him.

At the close of the service announcements were made and Brother James Badham was appointed to speak the next day. I think that, at the morning meal, I concluded I would let Brother Joseph know what a surprise he must have had in store for Brother Badham. I related to those at the table our conversation had while coming to conference the previous day, and the incident pleased those present. But what followed pleased all, but surprised me more than what I had related. As soon as I had concluded, Brother Joseph looked across the table, and said, "Brother Mintun, did you ever speak at any of the conferences?" I told him I had not; I did not anticipate what would follow. He at once announced at the table to me, "Then, Brother Mintun, you will be the speaker this evening." I made several excuses that I thought were good, but they were not good enough, so it was decided that I should preach, and I delivered my first sermon at a general conference. It may be of interest to some to inform them of the conditions made for holding the conference at that time. The auditorium was in the open with limbs thrown over a frame work to keep out the sun, and planks laid for seats, without any backs. The meetings were inspiring to me, even the sermon I was called upon to preach, for God blessed me by his Spirit in delivering the word, and gave me strength of voice to deliver it.

An Engagement in Debate

After the district conference held at Omaha, which I attended, and continued preaching services until January 11, 1883, I made a brief call at Blair to see the family of Brother W. T. Hicks, who were in very poor health. I then returned to Fremont, where the Seventh-Day Adventists were holding a state convention, and visiting among the people, and had confused some of our members who had not been long in the church, concerning the Sabbath question. The evening that I arrived in Fremont, I, with Brother G. M. L. Whitman, attended their services. At the close of the service, during which were presented some good thoughts, I was asked by some earnest listeners what I thought of the service. I answered that some good thought had been presented. They asked definitely what was presented that I did not agree with. I was telling them some of the thoughts that I was not in agreement with, when Brother Whitman and one of the elders of the Adventists were in consultation to formulate propositions for debate, without my knowledge of it. After we started for home he showed me the proposition, and said that he had promised that we would give them our answer concerning the proposition and debate on the next day. We did so, favoring the form of the proposition, and

setting the time to begin, and agreeing upon proper rules. In three days we were to begin the debate, expecting by that time that Brother E. C. Brand would be with me. The time for the first session came, but Brother Brand not arriving, Brother Whitman acted as my moderator, and a Mr. Nicolas as chairman. The chart containing the Ten Commandments, as they generally use it, and a chart containing pictures of the visions of Daniel and Revelations was also hanging on the walls, the debate being held in the Adventists' Church build. The proposition was, "The Seventh Day is the Sabbath of the Lord, and Binding upon Christians at the present day." My opponent was the president of the Nebraska conference, Elder A. J. Cudney, and a very pleasant man to debate with. He expressed no bitter prejudice, and made no unkind charges, but presented his side of the question, making an effort to answer my arguments fairly in general. When I challenged him to produce one place where any of the Apostles, or Christ Jesus, had given instruction that the seventh day should be observed, as found recorded in the New Testament, he quoted from Acts 26:22, as follows: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say," and there he stopped, where there is no pause of any kind, not even a comma, and made the argument that since Paul did not say anything except what the prophets and Moses did say, therefore he must have taught everywhere that the seventh day was the Sabbath, for they all taught this. My reply was that my *Bible* did not have the quotation as it was read, and it was not read as it appears there, and the argument was based upon false premises according to the reading in my *Bible*, and asked him whether in his *Bible* there was a pause after the word "say," and if not why he stopped there instead of reading till there was a pause, or period. I then read it as it was in my *Bible*, by adding after the word *say* "should" come: as it appears in the same verse, then followed by reading the next verse to show what Paul had reference to as that which "should come," as the prophets and Moses had said, which reads:

"That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles." Then I said I would like to have my opponent show the audience in what way he by this Scripture taught that the seventh day was the Sabbath. To this he made no answer during the debate. After the last session of the debate, Mr. Cudney was greeting some of the Saints that had previous to the debate been somewhat confused concerning the ques-

THE GOSPEL FORUM

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

A Declaration of the King's Law

IX.—"ON THE WATCH TOWER"

By Kenneth B. Curtis

Note: The reader will please remember that authoritative statements concerning stewardship may come only from the officers of the church, or with their approval. The author of these articles is presenting his views for consideration and discussion. Other views and statements may be presented in these columns if of sufficient interest to our readers.
—Editors.

Men will continue to make mistakes even under the laws of Community Stewardship. However, to avoid them as much as possible, men will need to count the cost of what they do. There must be a motive for every job. Again, many men with good intentions are swept from their feet by enthusiasm or lack of experience. Ideas that to the individual may seem important are in reality useless as far as the community is concerned. The group is building a tower of ability in each individual. Without unity no goal could ever be reached. A community may exist, but without a goal its efforts would run in an unprogressive circle; nothing would ever come of it and soon degeneration would result.

It is queer to note that mankind, in the face of desired ease and luxury, is really content when hard

tion debated, among others was Sister Huff, the wife of Brother James Huff, of whom he asked, "Well, what do you think about the Sabbath question now?" She said, without hesitation, so that it was heard all throughout the church building, "If I was a Latter Day Saint before the debate, I am ten times more of a Latter Day Saint now." This was followed by this statement as publicly made by Mr. Cudney, "Well, we have gained nothing by this debate." However, there was a friendly feeling continued between the members of both churches, and Brother Brand and I continued to hold meetings, with the elders of the Adventist church, they taking one night and we the next for several nights; they to place questions in the question box for us to answer when we occupied, and we to put questions in for them to answer. Some of the Adventists were more favorable towards our faith, and a few obeyed the gospel afterwards.

(To be continued.)

at work. That probably answers many questions regarding man's lust for money in present-day economics. He is willing to work, but he wants something to work for; and since he has been taught from childhood the old traditional belief that money is power and a goal worth striving for, it is no wonder that he has 'stumbled. I venture to say when men have fully realized the possibilities of right relationship one with another, with God at the head, they will with even greater zest strive to attain the highest goal. (Isaiah 26: 9.)

Man in himself is not evil but he has to learn; and in learning all men make mistakes. And the reason that so many fall by the wayside in life is that they lack unity. This brings us back again to our topic, "On the Watch Tower." Let us look out and view suffering humanity as they struggle blindly on in the earth below. (*Doctrine and Covenants* 98: 6.)

It will be well to keep in mind the dream Daniel interpreted for Nebuchadnezzar, as recorded in the second chapter of the book of Daniel. His interpretation of this dream has a deeper significance than is at first apparent. This is due to a lack of observation of history. It must be remembered, God showed Daniel the interpretation which points out clearly that Daniel was not depending on his own wisdom or experience, for sufficient history had not at that time been made. As an illustration: A man can not appreciate how tall he is except he may compare his size with some standard or average. This holds true in reasoning with Daniel's interpretation as will be shown.

The interpretation which is correct but not completely understood starts with Daniel 2: 37, and continues to verse 45 of the same chapter:

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: for as much as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly

strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

The common opinion is that the transition of power from one government to another up to the time the stone smashes the image standing intact, as at present, with many governments in existence. But what is meant when Daniel says, "And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken"? and he was speaking of the ten kingdoms.

Could it mean, if I may offer an opinion, that economics, up until the time of the rise of the ten kingdoms at Rome's fall, was purely a governmental issue but that within due time following this drastic change of state power, economics gradually fell into the hands of a minority which represented the well known "Feudalistic State."

Daniel MacGregor, in his book, *A Marvelous Work and a Wonder*, concludes his proof of scriptural interpretation of this image being completed in 1830 A. D. by stating, "Now for the kingdom of God, for 'in the days of these kings the God of heaven shall set up a kingdom.' Reader, that kingdom was set up. It was organized on the sixth day of April, 1830, about one month after the completion of the image, when the London Protocol of Great Powers officially recognized the independence of Greece. (*Heilprin's Historical Reference Book*, page 138.) It was the church of Jesus Christ, composed of Latter Day Saints."

Let us imagine a picture of economics separating itself from government. The discovery of America, the Revolution and setting up of the first real democratic government in the year 1776 A. D. which was the reflection of the final great government of God, did much to strike a finishing blow to this great image of kingdoms. But neither the beginning of democracy, which marks this date, nor the restoration of the church in 1830 A. D., delivered the blow that is spoken of as the hurling of a great stone. (Daniel 2: 34.) True, democracy began to spread, but democracy was thought of long before 1776.

"Thomas Jefferson, the author of the Declaration of Independence," says the *Encyclopedia Britannica* (Page 183, volume 7, fourteenth edition) "was saturated with the doctrines of the philosophers and the most thorough-going democrat of the land when he came to this country." And Joseph Smith, in 1830, founded a God-fearing people that soon were to be torn to pieces by the very ones claiming to stand for democracy. The hurling of the great stone was not yet.

But for some inconceivable reason Daniel, in his twelfth chapter, verse four, was told to "shut up the words, and seal the book, even to the time of the end," which end would come, says the Angel, when "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate [church] set up, there shall be a thousand two hundred and ninety days." (Verses 10 and 11.) The very year the church of Jesus Christ was reorganized in 1860 A. D., after having been torn to pieces, and also the time of the Civil War in the land of democracy. Did the great stone fall on the image of kingdoms then? No. Only democracy spread more, the abominable church on seven hills prospered, and "by one of those inconsistencies that are not infrequent in history," says Brand Whitlock (formerly United States Minister to Belgium) speaking of the Civil War, "this new democracy—like the old democracy in Greece—became the party of the slave-holding oligarchy of the South, but the Civil War abolished slavery, and the nation conferred upon four million Negroes, ignorant and unequipped for citizenship, all the civil rights legally enjoyed by white men. The destruction of the old aristocracy of planters cleared the way for business enterprise. The age of the machine had dawned, the industrial revolution had begun. The wage-slave succeeded the chattel slave; but with enlightenment labor was growing in solidarity and consciousness of its power. Trade unionism arose, and the conflict between capital and labor emerged. Politics began to feel the impact of economics. Every man in the land had a vote, but the masses had an uneasy feeling that they did not rule; somehow by delegations of the taxing-power they could not understand, the economic stratification of society was still preserved. *Demos*, depending on representative government, began to suspect that the government was not representing it. Demands arose for a more direct democracy—primary laws, the initiative, referendum and recall, and other 'tools of democracy.'"

Finally it dawned that democracy was more in

theory than practice, and economics succeeded then in challenging the government of democracy for supremacy. Like cold steel the distance rumbled with the twelfth verse, twelfth chapter of Daniel: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days," the year 1905 A. D. Like the rushing of wind everyone cries, "What happened then?"

Communism, the greatest terror to capitalists, boomed in the far-away distance. Russia had had its first warning of the coming of the Bolsheviks or Communism. In the year 1905 A. D., following the war with Japan, a revolution broke out in Russia, and in "February, 1906, there appeared two [instead of one] imperial ukases, by one of which a council of the Empire and by the other, a Douma, or popular house was created [which was the first step in the dethroning of the Czar]. Previous to this time certain fundamental laws had been issued by one imperial ukase but could be withdrawn or modified at the pleasure of the Czar. However, the Douma never acquired a position of influence and control, but survived until the revolution in 1917. As a result of the military disasters and scandals, including the betrayal of the army to the Germans, the Czar was deposed in March, 1917, and a republic proclaimed under a provisional government. A constituent assembly was to be chosen to determine a constitution, but before it could assemble the Bolshevik regime was inaugurated. Soldiers and Workmen's Councils were established in Petrograd and other places, and the radical Socialist element secured control of the machinery of the central government. Lenin, as president of the council, and Trotzky, as Foreign Minister, have been the controlling forces in what government there has been." (*The State*, by Woodrow Wilson, page 524.)

Communism, promising equality to all, was at hand. Like a great wave it now is sweeping the world, crushing before its growing power the kings of economic aristocracies. We stand and gasp. Are Russians blessed because they waited till 1905 A. D. for communism? No! Never! Communism or socialism, both are as deadly to Godly society as serpents. Could a man live with his heart taken out? Never. Neither can society, as a body, live without the organs which a democratic government provides for.

Communism affects not only economics but government. It is a conglomeration of every form of government and revolt. The home, as communism will dictate sooner or later, shall have group marriages, one great family table, public nurseries for children, etc. The great natural law of God, "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not,

from him shall be taken away even that he hath," (Matthew 13: 12) would be frustrated—killing initiative. Privacy and individual rights would be doomed. The home would be polluted. "For if such a movement attracts a few lofty spirits, whose philanthropic impulses are equalled by their intellectual culture," says Charles Franklin Thwing, author of *The Family*, etc., "it also draws those throngs which Horace Greeley characterized as 'the conceited, the crotchety, the selfish, the headstrong, the pugnacious, the unappreciated, the played-out, the idle, and the good-for-nothing generally; who, finding themselves utterly out of place and at a discount in the world as it is, rashly conclude that they are exactly fitted for the world as it ought to be.' (This passage is quoted in *History of American Socialisms*, pages 42, 43.) With such material, failure is inevitable. Even if dishonesty, jealousy, indolence, ignorance, and vice, can be eliminated, it is found that self-love and individual happiness are principles too strong to be exercised. The communism which has been based on religion has attained a condition more remote from failure than has that communism which has been either irreligious or materialistic. But if religion may serve to allay that selfishness which has contributed to the breakdown of communistic schemes in property, it can not usually be subsidized in the interest of communism in the family. That Christianity which has purified and elevated the family will not be constrained to stain and degrade domestic life."

Democracy therefore must stand. Democracy in the home means its actual appearance in the world. The home is the foundation of society. Democratic government rests on the individual in the sense that he has grown from childhood, out of the realm of home life, to form other homes. Democracy says this type of individual shall rule, whether man or woman. The old cry of man ruling woman because Eve tempted Adam, wherein God said, "and he shall rule over thee" (Genesis 3: 16), was done away with in Christ. For Christ came to free all from the bondage of sin—woman included. The sanctity of the home must be democratic for the rights of all are at stake. The majority rule through a popular chosen head or official. Government may rest on the individual but it is entirely dependent on the homes.

Summed up let us say then, democratic service is the reflection of the individual's will in operation through recognized channels, and should be found in all phases of life. It does not deprive anyone of his rights, it does not thwart initiative in some to coddle laziness in others. It opens the avenues of growth and progress in all who care to grow. In economics it hinders the few in cornering the markets. All may grow, all may live, and all may have

a chance when democratic service is found in all phases of group life.

Democracy is the stone to be hurled at the "image" but it must replace the present movement of aristocracy in economics. For in a democratic government if the will of the people tends for miniature aristocracies in economics, the government itself reflects that will, and as a result aristocracy rules democracy and democratic service is thwarted. (Daniel 2: 43.)

As the devil and his abominable church, set on seven hills (Revelation 17), polluted the doctrine of Christ and his church in the dark ages, so is the devil trying to pollute the new form of economics found in the teachings of Christ by fostering the growth of communism. But communism, like all evil intents, will hang itself by its own mistakes in due time. Even now it has met its first fighting opponent. Fascism, snarling with bared fangs and dripping mouth, rises to crush and stall the evil onslaught of communism. From one extreme to the other Fascism rises. "Even orthodox liberals, Catholics and others supported Fascism, in which they saw the only hope for the salvation of the country from chaos. Many adhered to the movement for selfish reasons—landlords and manufacturers who simply regard it as a form of protection for the rights of property which the government allowed the seditious elements to violate with impunity, and others became Fascists out of a spirit of adventure, to secure positions for themselves or for other personal reasons. But the immense majority were inspired by genuine patriotism." (Luigi Villari, in *The Fascist Experiment*. Mr. Villari was on the Secretariat of the League of Nations, etc.) However, it is paving the way for democracy in economics. Kings and governments are helpless. Capitalists and their followers, including the abominable church, will build up their barriers to ward off the oncoming rush of Communism; wars will rage between them; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. (Luke 21: 26.)

"And there shall be silence in heaven for the space of half an hour." (*Doctrine and Covenants* 85: 27.) Then out of this black and miry mass will appear the Rock of Christ. Its rise will be a surprise to many. Steady and unflinching its progress will continue; white and sparkling its form will be. Kings shall come and look. (Isaiah 52: 15.) Even those who have a part in its progress will wonder and be amazed, for no one will ever be able to say, "See what I did."

(Study carefully Saint Matthew 24. Note: The titles "Fascism" and "Communism" herein men-

tioned merely represent the two great opposite forces of evil at work today in the world.)

Added Note by the Author

Democracy and Its Price

Fascism versus communism, or imperialism versus socialism, are these to be preferred? Rich and poor; capitalism or labor, they all mean the same thing. Democracy stands out alone in sociology as the ideal government; community stewardship as its brother in economics. Present-day philosophers prophesy a single world-wide democratic government in the near future. This, as all latter day Israel knows, conforms with the reign of Christ during the millennium period.

"President Wilson has declared that the United States can never again be a neutral in a great [European] war. The world has become too closely knit together for us to pursue in the future the policy of isolation." (*The State*, by Woodrow Wilson, revised by Elliott, page 554.)

Aggression and conquest, the fear of all peace-loving people, was not done away with in government tactics with the banishment of the Kaiser, as all the Allied Powers had hoped, for we now look squarely into the face of a powerful Empire who eyes the world in similar contempt as did the German ruler in 1914. Mighty Imperialism still exists, all to our sorrow. Oh, weary humanity, were it not for the lusts of the flesh; if we could but recognize the virtue of Zion's ideal, how glorious and divine our lives could be.

Notes on the Seventeenth Chapter of Ezekiel

By J. W. A. Bailey

There are those who have interpreted the two eagles of this chapter to represent the coming of Lehi and Mulek to America. As I see it, the *Bible* interpretation is against this position. First, this is a prophecy concerning the captivity of the house of Judah, told in a riddle. The great eagle of verse three, represented a nation of great power from a distance. Lebanon, here referred to, was Jerusalem. (See verse 12 and Jeremiah 22: 6.) The highest branch of the cedar, was the highest authority of the royal line of Judah. The city of merchants in the land of traffic, was the city of Babylon.

The young twigs of verse four were the royal seed. The seed of the land spoken of in verse five, were the people of Judah that were taken into captivity. (See verse 13, and 2 Kings 24: 14.) Being planted in a fruitful field by great waters, was the placing of Judah in a rich and powerful nation, surrounded by other great nations (waters here mean nations,

see Numbers 24: 7, Revelation 17: 15, Isaiah 18: 2). Surely, Judah was planted by great waters (nations) in the days of her captivity in Babylon—the Babylonians, the Medes and Persians. Setting it as a willow tree and it becoming a vine of low stature, shows that Judah had lost her former glory, and was brought down—humiliated. (See verse 14.) Its growing and putting forth branches and sprigs shows that even though it was abased, it flourished and was protected. Such men as Daniel, Ezra, Zerubbabel, Nehemiah, and others, came into favor, and even into high positions while in the Babylonian captivity; and finally under the direction of Cyrus and Darius, they returned and rebuilt the temple. (See Ezra 1: 1-3; 6:1-15.)

The first eagle represented the king of Babylon coming against Jerusalem, when he took the king of Judah and all the princes, and all the mighty men of valor, and the mighty of the land; and made Zedekiah king of Judah, and took an oath of him, which covenant Zedekiah broke. (See 2 Kings 24: 1-20; Ezekiel 17: 12-18.)

The second eagle spoken of in verse seven, was the king of Egypt. Notice that no reference is made of this eagle coming to Lebanon, only that the vine (Judah) bent towards him that it might be watered in the furrows of her plantation. Verse fifteen explains verse nine. In verse fifteen we see that Zedekiah rebelled against the king of Babylon by sending his ambassadors into Egypt to make an alliance with the king thereof: But the Lord said that Judah would not prosper. (See Ezekiel 17: 9, 15; Isaiah 30: 2, 7, 8; Jeremiah 32: 5, 27: 12-14; 37: 6-10.)

By reading 1 Kings 25: 7 and Jeremiah 39: 6, 7, we see that the king of Babylon came to Jerusalem and took Zedekiah, the last king of Judah, and slew his sons, and put out his eyes and carried him to Babylon. Zedekiah had a son named Mulek who was brought to America before this last deportation to Babylon. (See Helaman 2: 129; 3: 56, 57.) This must have been several years after Lehi left Jerusalem, for Zedekiah was only about fourteen years old when Lehi left.

By reading Jeremiah 41: 10; 43: 5-10, we see that the daughters of Zedekiah were not slain by the king of Babylon, but were permitted to go with Jeremiah the prophet, even to Tahpanhes, Egypt.

In Jeremiah the first chapter, we read that God called Jeremiah before he was born, to be a prophet unto the nations, and set him over the nations and kingdoms, to root out, to pull down, and to destroy, and to throw down, to build, and to plant. (Jeremiah 1: 5, 10, 18.) A wonderful work for this great prophet to do!

In Ezekiel 21: 25-27, the Lord spoke of the king of Judah as a profane and wicked prince: He said, "Remove the diadem and take off the crown; for it shall not be the same; exalt him that is low and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him." (See Ezekiel 17: 14.)

The above quotation plainly shows, that there would be a change in the kingdom of Judah, that it would be transferred from one line of the royal family to another; and that it would be overturned three times, and there it would remain until Christ should come, whose right it is to reign.

I believe the *Book of Mormon* is of divine origin, and I appreciate the abundance of evidence that has been collected in support of its divinity; but I must frankly say that the seventeenth chapter of Ezekiel has never appealed to me, as having any connection with it.

Here are a few reasons why the twenty-second and twenty-third verses of the seventeenth chapter of Ezekiel can not be applied to the people of the *Book of Mormon*:

Notice that the Lord was to take of the highest branch of the high cedar and crop off from the top of his young twigs a tender one, and plant it upon a high mountain, an eminent mountain in the height of Israel, and it was to bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell the fowl of every wing.

Though Mulek was of the royal line of Judah, he never became a goodly cedar under whose branches the fowl of every wing dwelt, neither did he leave any royal line after him; and as to Lehi, he was not of the royal family, and neither he nor Mulek was planted on an eminent mountain of the height of Israel. From the reading of the text I understand that the nation in which this "tender twig" was planted, was an eminent nation composed of the seed of Israel. This could not refer to Lehi nor Mulek coming to America, for there was never an Israelite here before their coming. Neither of them ever became a goodly cedar under whose branches the fowl of every wing dwelt—no other people ever came under the protection of the Nephites or the Mulekites, but in time they themselves came under the protecting wing of their brother Ephraim, and under whose protection they remain unto this day—the American Government, which Government was established by Ephraimites.

I believe that this "tender twig" was of the royal seed of David, and by some means, divine or otherwise, it was planted in the "Isles afar off." (Jere-

miah 31: 10.) It was done by a righteous man from the east to whom the Lord gave the nations before him, and made him ruler over kings. (See Isaiah 41: 103.) By reading Jeremiah 1: 5-10, we will see that this righteous man was Jeremiah, unto whom the Lord had given the nations, and kingdoms, with the power to pull down, to destroy, to build and to plant. From this we can see, that by the direction of God, Jeremiah planted this "tender twig" of the high cedar where it grew and became a goodly cedar, under whose branches the people of every nationality should dwell.

We should not lose sight of the promise that God made concerning the perpetuity of David's throne. God promised David that he should *never want for a man to sit on the throne of the house of Israel*. (Jeremiah 33: 17; 2 Samuel 7: 12-16.) By reading Psalm 89: 3, 4, 20-29, 35-37, we see that God promised to establish the seed of David for ever, and build up his throne unto all generations, that his hand should be in the sea, his firstborn higher than the kings of the earth, his seed should endure for ever, and his throne be as the sun and moon.

In Genesis 49: 10, the Lord promised that the "sceptre" shall not depart from Judah until Shiloh come. This evidently has reference to the second coming of Christ, for it says, "Unto him shall the gathering of the people be," which did not take place at his first coming. (See Luke 13: 34; 24: 21; Acts 1: 6.)

After Zedekiah was taken to Babylon, the kingdom of David was lost to Palestine; and at the birth of Christ the Jews were under the Romans. Thus we must look for the kingdom of David in some other part of the world, if we believe in the promises of God concerning the perpetuity of his throne.

There seems to be sufficient evidence to prove that the kingdom of David is now in the British Isles, "The Isles afar off," which isles had been peopled by Israelites as early as 1000 B. C. The kingdom of Great Britain stands today as *one* of the greatest Israelite nations on the earth. It is the real head of the Ephraimite people, with the royal seed of Judah in their midst. Her king stands as the highest king of the earth (Psalm 89: 27), under whose dominion people of every nationality dwell. She is the God appointed protectorate of Judah, and of her blood (Ephraimites), the great American people are largely made up, which Government is the God appointed protectorate of the people of Manasseh. The American Government was built by the people of Ephraim, in honor of Manasseh, according to the prophecies; thus proving at every step that the *Book of Mormon* is of divine origin.

Facing the Kids

I always ask a new acquaintance if he has children, and I want to know where and how they are being educated, or, if they are married, how they are getting along.

So recently I met the president of a big city bank and without much persuasion he began to tell me about his boys.

They are so successful that people sometimes ask him if there is some secret in their bringing up. "There is no mystery about it," he says. "I just trust them."

He told me that when he was elected president of the bank he had a conference with the boys. He said: "I haven't reached this position without a lot of work, and to keep it is going to be just as hard as it was to get it. You boys can help me or hurt me a great deal.

"If you have the reputation of being honest and clean and industrious, that will reflect credit on me.

"If you are lazy and untruthful and drink and gamble, if the news spreads around town that I have sons who are no good, people will begin to think there must be something wrong with my management. They will say: 'If he can't handle his home successfully how do we know that he is competent to handle a bank?'"

One of the most interesting incidents in Lincoln Steffen's autobiography is his experience with a New York police inspector who had been a grafter. Steffens helped to expose him. The poor fellow turned state's evidence and was demoted to the rank of captain and sent to an outlying district. The rest of his life he was honest, becoming finally one of the most useful men in the whole department.

Steffens visited with him years afterward. He asked the captain if he was ever tempted to graft again.

The other regarded Steffens with amazement. "Say, you don't know what I've been through," he exclaimed. "You never had your kids sit silent at dinner, nudge one another on, and so pass the buck to the big boy you always kind of . . . wanted the respect of, and then had him swallow a lump and blurt out, 'I say, Pop, is it true, this stuff they're all saying? It's all lies, ain't it?' . . . And you ask me if I'd do it again?"

A major portion of human progress comes from kids trying to make their fathers proud of them, and fathers trying to make the kids think they are O. K.

I often wonder how men with no children manage to get on even as well as they do.—*Bruce Barton, in New York Herald Tribune.*

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Seattle, Washington

Sunday, January 17, Bremerton, Everett, Puyallup, and Tacoma Branches met for an all-day service with Seattle Branch. President Frederick M. Smith addressed us on the subject, "Church Finances," at both the morning and evening services. In the afternoon the priesthood were addressed by President Smith. He gave us a wonderfully intimate acquaintance with the financial problems of the church.

At the close of the evening service the following motion, moved by Brother Bacher and seconded by Brother Lasater, was presented: "We, the Saints of the Bremerton, Everett, Puyallup, Seattle and Tacoma Branches, extend to the First Presidency and the other general officers of the church, a vote of confidence in their integrity and ability to carry forward the directional and supervisory work of the church and that we, as members, pledge ourselves to do our utmost to release the church from financial bondage through the payments of our tithing, consecration of surplus, and free will offerings." The motion carried unanimously.

It is our understanding that all the above-named branches oversubscribed their November and December sacrifice quotas and that the little Bremerton Branch with a quota of \$183 actually raised \$591, and for the month of January had one of the sailor boys on the S. S. Colorado file his inventory and pay \$120. This young man has set a wonderful example to the youth of the church.

Bremerton Branch is worthy particular note since its number is small (six families). The heads of virtually all families are employed in the Navy Yards, so this sacrifice came from a group of laboring people. Surely this type of devotion to the welfare of the church will not only meet her financial needs but will bring Zion.

D. S. MCDOLE.

Christmas Activities in Norway

Most of the readers of the *Herald* are no doubt aware that the Christmas season in Norway lasts for twenty days, beginning December twenty-four and closing January thirteen. This period is spent in various social activities such as visiting each other in the home, and having "fests" (social gatherings in churches and other organizations where a program is given, refreshments served and much time spent in marching around the Christmas tree and singing Christmas songs.) This year was no exception to the rule. It may be of interest to hear how the missionary and his family spent at least a part of these twenty days.

Baptisms in Oslo

Passing over Christmas Eve and Christmas Day, which for reasons beyond our control were spent mostly at home, we come to December twenty-six, when I had the privilege of baptizing three people into the church. Two of these were a young married couple, thirty years old, formerly members of the Utah Church. After making their acquaintance I visited them in their home and obtained permission to hold meetings there one night each week. After about two months of such meetings which were used mostly in presenting the differences in the two churches, this young couple were converted to our claims, and requested baptism. Not desiring to do anything contrary to the will of God, this young man prayed that if it was not God's will that he should unite with us, he would be hindered. In answer to this prayer he was given three spiritual dreams which proved

to him beyond all question of doubt that the Reorganized Church is the one that is accepted and recognized of God, and that it was His will that they should unite with us.

On the afternoon of December 26, the ordinance was performed in a font which we had rented for the occasion from one of the other churches of the city. An impressive worship program and baptismal ceremony was carried out which added sacredness to the occasion. The laying on of hands was had immediately after the baptism.

That evening the Saints gathered in the home of one of our families where a pleasant evening was spent. We ate supper together, after which a spiritual meeting was enjoyed there being many interesting testimonies.

Fest in Oslo

The next evening, December 27, a successful fest was held in our rented hall in the city. It began at five o'clock and lasted for four hours. A program consisting of singing, music, readings, devotional period, and a sermon was enjoyed. Refreshments were served and much time was spent in marching around the Christmas tree. Over eighty people were present.

Watch Party at Bøn

On New Year's Eve, my family and I went to Bøn where a watch party had been arranged for that evening. It began at nine thirty and closed about twelve thirty. A crowd was present and a social good time was enjoyed. Refreshments were served. A sermon by the writer and several vocal as well as instrumental solos by Sister Ruch contributed to the evening's program. The last fifteen minutes of the old year were spent in attempting to come as close to God as possible in the spirit of worship. A lighted cross bearing the date, 1931, had been on the wall before the audience during the evening. Just as the old year was dying during a period of silent prayer, while the clock was striking twelve and quiet music was heard from the organ, the cross of 1931 was lowered and a lighted star of hope was raised bearing the date 1932. During this period the electric lights were extinguished and the room was dimly lighted by candles. A little girl clothed in white came in and at the proper time read an appropriate poem, after which she sang the first verse of "Nearer My God to Thee." The audience sang the remaining verses. Thus we entered the new year with a feeling that we were near God and had a desire in our hearts to be even nearer.

Old Folks' Reception at Bøn

It has been the custom of our people at Bøn for several years, to hold a fest or reception during the Christmas season for the older people of the community. This was held this year on New Year's Day. About sixty people accepted invitations and gathered at the church at four o'clock, where for six hours they remained and enjoyed themselves. Refreshments were served twice during the evening. This reception is sponsored by the women's department, and they bring the food with them. There is always food in abundance. The Lord seems to bless us so there are always several baskets of fragments to gather up afterwards. Space forbids my going into detail about these fests. Suffice it is to say that food, both spiritual and temporal, is provided. It was my lot to make the main speech of the evening, and I enjoyed a good portion of the Spirit in trying to bring encouragement and cheer to those who have reached the sunset of life. Sister Ruch entertained with song and music. It seems that Norwegians never get too old to enjoy marching around the Christmas tree. The sound of Christmas

carols seems to fill them with new life, and a part of the joyousness of youth is brought back to them. They are grateful for such occasions.

Sunday School Fest at Bøn

The next day, January 2, the annual Christmas tree fest was held for the Sunday school. Over one hundred were present and enjoyed themselves during the five hours the fest lasted. While those in old age enjoyed marching around the tree, it seems that the children never get enough of it and seemingly never get tired. For hours they engage in this, singing at the top of their voices, and then they beg for more. Refreshments were served once during the evening, and Santa Claus gave a treat to all children present. Sister Ruch also gave a small remembrance from us as a family to all of the children. We have spent several years with them in their Sunday school and have learned to love them. Since we have moved from there, we miss them and have every reason to believe that they miss us.

Then came Sunday, the first Sunday in the new year, with its regular meetings. A sacrament service was held in the afternoon and preaching in the evening. We were blessed at all of our services, but the outstanding service in regard to the presence of the Holy Spirit was the Sunday evening preaching service, at which it was my privilege to stand under the influence of the Spirit and bring much admonition and advice to the Saints and friends who had gathered.

Women's Meeting in Oslo

We as a family, returned to Oslo on Monday, in order that we might prepare for the regular women's meeting that was to be held in our home on Tuesday, January 5. Between twenty and twenty-five assembled and an unusually good meeting was had and special Christmas refreshments were served. While the Norwegian people believe in serving refreshments as often as possible, the spiritual phase of the services is not forgotten.

On the whole, we can say that the work in Norway is moving forward. We feel encouraged. We raised more than our quota during the sacrifice period. And we believe we can discern an added spiritual impetus as a result thereof. Pray for us. Sister Ruch and I are the lone missionaries for the three Scandinavian countries. Our responsibility is great. We need the help of God giving us wisdom, inspiration and direction. May it come, not only to us, but to the entire church, is my prayer.

V. D. RUCH.

Manchester, England

The Gospel Hall, James Street, Bradford

We are pleased to report to the *Herald* our annual "tea party," held on New Year's Day. It was a good pleasant gathering of bright happy faces, old and young. A gathering of optimists, it was a real tonic at the outset of the year. These guests were real "empire builders," and with such a backing, our nation must go forward towards a brighter day.

It is good to be able to report the complete recovery to health of our esteemed pastor, G. W. Leggott. May we take this opportunity of wishing all those who suffer, a blessing, that their needs may be met and a brighter year may be in store for them.

We seated about ninety adults and thirty children to tea. The program, after tea, was left in the hands of Messrs. A. Gent, H. Barrington, and J. Tapping. They included in their program one or two novel ideas.

The community singing with which they led off, went with a rollicking swing; Mrs. Maud Nelson rendered three songs, and played the piano for the community singing. Three little tots gave recitations, Doreen Gent, Olive Brian, and Evelyn Hurst. They were rewarded with a small gift. Then we had a little diversion—the oldest lady present was brought to the platform and presented a box of chocolates. She was

Mrs. Dauber, seventy-five years old, of Clayton. Mr. and Mrs. Barrington received a similar presentation for the longest married life; Mr. and Mrs. Mayne for the largest family to grow to manhood and womanhood.

Then there were splendid but brief speeches by T. Brien, Mr. Mayne, and W. H. Greenwood. Professor "X" took the guests into the land of the mystics with sleight of hand tricks. H. Barrington brought this program to an end by presenting a monologue, "*The Caretaker*."

The children were afterwards taken in hand and together with the youths and maidens (and some who, I am afraid, are getting on in married life, but who refuse to be counted out) enjoyed games and romping. So we heralded the new year full of life and energy and a great hope for the year before us.

Now we desire to wish you and the staff, a Very Happy and Prosperous New Year and a greater circulation to your paper.

From the pastor, G. W. Leggott, and all the members of the Gospel Hall.

Fargo, North Dakota

Bungalow Church, 1423 First Avenue, South

The annual business meeting was held December 2, and the following officers were elected: Pastor, Elder H. E. Ratcliffe; branch clerk and treasurer, Courtney Rotzien; church school director, H. E. Ratcliffe; chorister, Sister H. E. Ratcliffe; adult supervisor, Sister R. T. Walker; young people's supervisor, Sister Fern Shackow; children's supervisor, Sister J. Henneman. We feel that under the supervision of these officers and with the cooperation of the Saints, the branch will move forward. It was voted to use the envelope system in raising the branch budget.

The Christmas program and tree were enjoyed the Sunday morning before Christmas during the church school hour. The children were willing to sacrifice Christmas treats this year, and the money was used for the benefit of the general church.

Elder George Day, of Bemidji, was a welcome visitor December 20. His sermon was encouraging.

Sister J. F. Rotzien was called to Independence, Missouri, December 16, by the serious illness of her father, Elder Lurett Whiting, who passed away December 24.

The ladies' aid have about completed their study course on "*Religion in the Home*," in which they have gained much useful knowledge.

The adults will take up the study of church history on Sunday evening. The young people have been provided a lecture course on the financial law of the church, to be delivered by the pastor. They will now take up a study, "*The Elements of Stewardship*."

Elder Thomas Leitch has visited Saints in Straubsville, North Dakota, encouraging them in the work.

Funds from the ladies' aid pie social December 18, were used for branch expenses.

Elder H. E. Ratcliffe officiated at the funeral of John Walker December 2, from the Hanson Funeral Home. His text was, "Let not your heart be troubled: . . . in my Father's house are many mansions."

The adult group surprised Brother and Sister Lewis Spillman at West Fargo the evening of December 15. Refreshments and a social time were enjoyed.

Pastor H. E. Ratcliffe has of late delivered some instructive sermons. Some of his subjects have been: "*If You Owe a Debt to God, Pay It Now*"; "*The Church Is the Bride of Christ and Must Be Ready at His Coming*"; "*The Work Must Go On as We Have Put Our Hands to the Plow*," and "*Many Are Called But Few Are Chosen*."

Deacon Courtney Rotzien and Priest Jerome Stowell have also given interesting talks. We are glad to see these young men of the priesthood trying to magnify their calling.

In this time of crisis in the church, may we live faithful,

keep God's commandments as never before, and try to remember the slogan for the year suggested by President F. M. Smith to "Hear no evil. See no evil. Speak no evil." Let us join with others in saying, "To your knees, O Israel, for God has said, 'Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive.'"

Oshoto, Wyoming

The branch business meeting was held December 27 at Little Missouri Schoolhouse, for the purpose of electing officers for the coming year. Those elected will serve only until next October when the branch and Sunday school will hold a united business meeting, another step in the church plan as we understand it. All officers were retained as elected two years ago when Apostle J. F. Curtis organized us into a branch, except, due to the removal of Sister Clara McElroy to Lamoni, Sister Hartshorn, sr., was made supervisor of adults and Audrey Stubbart, chorister and branch reporter.

We had a very profitable day on the Sunday preceding Christmas, Sunday school, Christmas program, tree and treat in the forenoon, basket dinner at noon, and business meeting in the afternoon. It was probably the last time this winter that we shall see so many faces, for the roads have become almost impassible.

Brother Fred Cousins has given the Saints some talks on the financial condition of the church which cause us to wish for more of this world's goods in order to help this wondrous work along. But being in the drouth area, we feel thankful to be able to help even a mite.

One of the events of the near-Christmas season was the marriage of one of our young couples, James Lisle Gray and Lena Nitcy. We wish them all success.

Central Michigan District Is Alert to Church Needs

Bay City, Michigan.—Circumstances favored a complete surprise for Brother E. S. White who recently celebrated another birthday. He was busily helping in the preparations for an eventful Friday evening when the Bentley Orchestra was to entertain the Bay City young people. A special program and refreshments of ice cream and cake were planned, then the women, knowing of Brother White's birthday, prepared a real banquet. They brought cakes covered with candles. And to make the evening more pleasant Elder B. H. Doty, a splendid entertainer, singer, and speaker, happened into town and played with the orchestra. After the evening's talk by Brother Jones, the pastor announced the special object of the entertainment, to honor one who has grown old gracefully in our midst. Brother White feelingly responded to the surprise. The orchestra did well and was invited to return.

Our social functions are too few. We do not appreciate each other as we should because we do not visit and mingle enough, play together, pray together, and sing together as we did in days now gone.

A happy group met at the home of Brother and Sister Spencer, near Standish, Michigan, on a recent Sunday and spent a day of worship. Members came from Bay City, West Branch, and Bentley to worship with these isolated Saints. The Sunday school from Moore's Junction, came in a body and conducted its session at the Spencer home. Brother Matt Umphrey preached. Dinner was eaten together, and a splendid prayer meeting convened at one thirty, followed by a sermon by the writer, then one by Brother Priddy, and Brother Umphrey again at night. West Branch gets the next meeting.

We hear good reports for the winter from over the district, and are encouraged. This branch went over the top for the Thanksgiving and Christmas drive, and I feel sure it will this year and the years to come until the debt of the church is paid, and we launch a real missionary drive to carry the gospel to the nations. We regret exceedingly that this important work has to be impeded by lack of means to carry it on.

Brother White and the writer were in a wreck January 2. A sixteen-year-old boy driving very fast, smashed us broadside. The collision cost the insurance company one hundred and fifty dollars to repair Brother White's car, and the other car was sold for fifty dollars, as the owner did not have the money to have it repaired. We were fortunate to escape alive. Each of us suffered fractured ribs and bruises.

Apostle D. T. Williams preached a fine sermon here a few days ago on his circuit over the field, presenting his series on the first principles. He urges the priesthood to get busy. President F. M. Smith also urged this on his trip through this region, teaching that where the priesthood is united, the branch is united and the work goes on in harmony and peace; but where a priesthood is divided the branch is divided. The harvest is great and the laborers are few. Who will do the reaping? You and I? Or will the sheaves lie ungathered?

HUBERT CASE.

Davidson, Oklahoma

The communion service, presided over by the pastor on the first Sunday of the year, was very impressive, and the congregation spent a profitable hour of worship. The rostrum of the church was beautiful with its background of snow white decorated with evergreen and the glittering letters, "A Happy New Year." There were present Saints from Erick, Oklahoma, and Wichita Falls and Rock Crossing, Texas.

On Christmas Eve the church was filled with people who came to see the pageant, "*The Story Beautiful*," and other appreciated numbers. These were effectively presented by young people and adults.

On Wednesday evening before the first Sunday of the new year, the Saints met for their usual midweek prayer meeting. Following this service the branch business was transacted. Brother Z. Z. Renfroe was elected pastor of the branch to fill the vacancy left by his father, B. F. Renfroe, who resigned because of failing health.

A round table discussion on "*How We Can Better Our Church School*" was held January 17, at six o'clock by the pastor for the supervisors, and teachers of the church school. To plan the year's program was the meeting's objective.

The women's department is moving forward with awakening activities. We have always had a fine group of women, but we believe they are now more active than ever before. A contest which has been on for two months, has created much interest among members and their friends in this department. The women are studying the *Book of Mormon* and as a visitor counts twenty-five points for the individual bringing her, this is an effective way of interesting a number of nonmember women in the study class. The fourth Wednesday of each month is social day of the department and many good programs are sponsored by Mrs. Troy Parker.

Brother Homer Qualls who barely escaped death when he fell eighteen feet into the city well, December 27, has been returned to his home after twenty days in the hospital at Frederick, Oklahoma. He received a bad scalp wound and a broken shoulder and arm which necessitated a special operation and many days in bed. We are happy that he has sufficiently recovered so as to make the move home.

May the new year bring to every Latter Day Saint the spirit of active and consecrated service. This branch faces the year with a forward outlook.

New Westminster, British Columbia

The Christmas season is always very busy in New Westminster Branch. This year was no exception.

During the month of November the Saints had the pleasure of meeting Apostle F. Henry Edwards, some of us for the first time. He was accompanied by District President Harold I. Velt. Brother Edwards spoke in Vancouver three times on Sunday, November 15, and Brother Velt came to New Westminster and spoke Sunday evening. On Monday evening Brother Edwards was in New Westminster and preached a wonderful sermon on the text: "I will build my church." Nearly all the people present had heard other sermons preached on this text, but so great emphasis did Brother Edwards place on each word of his text, that his discourse was distinctive. We look ahead to another sermon from this minister. He and Brother and Sister Richard Baldwin are to be in Vancouver the latter part of this month to hold institute meetings.

December 6 Brother Cook, of Vancouver, Washington, was here willingly bringing encouragement to the members.

December 9 the Laurel Club held a bazaar. The Blue Birds were responsible for the novelty stall, and all stalls proved successful.

December 23 was an important night for the children. The three divisions were in charge of the program, and Brother Cook played his violin. The Christmas tree delighted all.

President F. M. Smith arrived in Vancouver January 13, and held a union meeting for the British Columbia Saints. Very ably he placed before the members the present financial condition of the church. His talk made the members more determined to meet their obligations to the church.

Coldwater, Michigan

With commendable courage Coldwater Saints march to the gospel step in the unfolding events of latter days. They realize that they must overcome the conditions of the day through the help of Jesus Christ the Lord.

For the past season services have been regular and on high spiritual and educational plane. The departments have rallied under their leaders with splendid enthusiasm. The holidays were jubilant. A Christmas program and tree were staged for the juniors by Sister Scott, Maude Corless, Martha Fish, and Ethel Gallagher, and others. The primaries also acquitted themselves well.

The annual business meeting resulted in a reinstatement of the former official regime. Sister Gallagher was placed in charge of class work and Sister Blanch Peer was replaced at the secretary's table of the church school. We find a competent and brilliant leadership in the departments.

Services of this branch have been graced by the presence of many members from a distance, and the Spirit of the Lord has cheered the people. A variety of programs adopted and pointing to Zion's goals, with Jesus as the central thought, has widened the vision, strengthened the faith, and confirmed the hope of the members. The church papers and books furnish material for study and reflection.

Pulpits have been exchanged to good effect. The first Sunday in January Brother S. W. L. Scott was given charge of two services at Battle Creek with Brother McKnight as assistant. On a recent Sunday this pulpit was occupied in the morning by Brother David Young, who presides over Battle Creek Branch.

December 15 a group of Saints and friends gave our aged and faithful brother, H. J. Corless, a birthday surprise. For years he has been an active priest in the branch. He has reached the seventy-fifth milestone on life's highway.

The city papers have been very liberal, seeking for and giving publicity to our programs and church items.

Parsons, Kansas

Elder Lee Quick recently delivered some splendid sermons to the Saints here. We were most happy to have his help.

Though we are few in number, we are striving to do our bit both spiritually and financially. Our greatest desire is to help build up Zion and to live so that God will be pleased to bless his people.

We have adopted the church school plan of conducting our services and think it an improvement. The women's department is busy, having joined the Patroness Society, and their aim is to have many useful articles completed for the Sanitarium by spring.

At Christmas we made up almost two baskets of food which were delivered on Christmas Eve to a widow and three small children, besides other individual baskets and toys which were given to the needy and shut-ins.

Sault Sainte Marie Branch

Owen Sound District

No doubt some of the Saints will enjoy hearing from our branch, that we are still active and are making a little progress. Despite the dull times we are keeping our own financially as well as spiritually. A greater unity is manifested among the Saints, each one trying to do his part to help in the program of the church. This congregation is increasing, especially the church school in which we are handicapped by the lack of room.

The women's work group is trying its best to raise a fund to build a basement in the near future.

We had a successful Christmas concert, the program consisting of choruses, solos, recitations, drills and a two-act play, "City vs. Country," put on by the young people. The success of this entertainment is due to the cooperation and unflinching efforts of the teachers, organist, and chorister. The building was filled to the door and many had to stand. A silver collection was taken up to help defray expenses.

On January 17, a fine crowd attended the baptism of Harold Taylor which took place in the church, Elder G. A. Edwards officiating. Mr. Taylor is a fine young man and will be an asset to the church. He has been investigating for a long time and is the fruit of Brother Edwards's labor. Now, we are looking forward to the return of Brother H. A. Dayton, district missionary. We expect him here about the first week in February and we intend to hold a series of meetings.

Pittsburgh, Pennsylvania

District President T. M. Carr visited this group and presided at the annual branch business meeting December 9, which resulted in the following officers being elected: President, Frank L. Shinn; vice president, M. H. Headley; secretary, J. W. Hughes; treasurer, N. L. Bernaur; bookkeeper, Harold Headley; young people's leader, D. R. Ross; pianist, Florence Headley; trustees: Leroy Eschrick, W. J. McDowell, and J. H. Lockard; Sunday school superintendent, T. A. Dershimier; assistant superintendent, J. W. Hughes; Sunday school secretary, Madge Shinn, and branch correspondent, Anne Shinn.

The new year started with a call meeting for all officers and committees, to discuss plans for the activities of the branch.

The first sacrament service of the year was well attended. The spirit of gladness was manifested. That spirit has been prevalent in all of the meetings thus far this year.

Sister Chalfont won a prize for the most faithful Sunday school attendance for the past year.

Brother and Sister James E. Bishop recently visited with us.

The young People's Cornerstone has made extensive plans

for 1932. A program of topics for discussion has been arranged with a leader appointed for each meeting. Marked progress has been shown in this group, and the meetings are well attended. The success of the organization is largely due to the fine leadership of D. R. Ross whose enthusiastic work is an encouraging influence to the young people.

A surprise party was given recently by a number of Saints, for Brother and Sister John Tenos, in their new country home.

A farewell party for Brother and Sister L. F. P. Curry was held in the home of Brother and Sister Omohundro. Sisters Hughes, Raisbeck, and Tenos were the associate hostesses. Sister Curry was showered with handkerchiefs, and a military set was presented to Brother Curry. These members, who are making their new home in Dallas, Texas, have been active in Pittsburgh District, and will be greatly missed by the Saints here.

Recalls Happy Associations With Workers

Sutton-in-Ashfield, England.—It is a long time since this branch wrote to the *Herald*. The work here, however, in spite of many difficulties, financial and otherwise, is thriving. We believe that the adversities through which we have been compelled to pass, have brought us nearer God and to a realization that his arm is not shortened, but that he will ever be with his children.

As I sit in our little home tonight here in Old England, my heart goes out in gratitude for all the wonderful blessings and friends this church has brought me. As I sit beside the fire I recall many who have shared our home while they labored in England. Brother James Bishop where are you tonight? Do you remember those happy times we had, those little jaunts we took in Sherwood Forest, the old haunts of Robin Hood and his merry men? Do you remember how you tried to ride "Uncle" Simon's motor bike, and how it threw you? Do you recall the parting in our home when you had to go, the words you said about the missionary's life being made up of meetings and partings. And you, Danny Sorden, where are you? Do you remember how we used to sit around the fire on winter nights and the stories of colored people you used to read to us? And Brother Curtis, Brother Bullard, Brother D. T. Williams, and Brother and Sister Baldwin, we remember all of you. We have talked of the wonderful things God has done for us in our little home. Brother Paul M. Hanson, when he stayed with us last year, brought us great cheer.

Brother Hanson, you will be glad to know that Doreen, the little girl whom we adopted, has been a wonderful blessing to us. She walks and talks a little bit now. It was you who said she would bless us.

We in Sutton-in-Ashfield desire to work together for the cause we have so much at heart. Our prayers are for the Presidency in this time of crisis and for all other officers.

GEORGE V. WILLIS.

Buchanan, Michigan

A special business meeting was called by Branch President Mark Gross for Monday evening, January 25. This proved of much interest to the members, Brother Gross instructing us in parliamentary rules. Among the items of business transacted was the election of a publicity agent or rather, the sustaining of last year's agent, Sister Burgoyne. Sister Maxine Myers was elected superintendent of the cradle roll; Sisters Riley and Burgoyne were elected and given power to choose a third to compose the entertainment committee. One of the duties of this committee is to find places where visiting members from a distance may stay to enjoy the Sunday evening services. Sister Mirna Glover was chosen to help them.

Apostle D. T. Williams plans to be here the evening of

February 6, to deliver one of his series of monthly lectures. We shall be glad to see him.

Other members have been added to the cradle roll. A son was born to Mr. and Mrs. George Virgil. A daughter, Dolores Grace, was born December 2, to Mr. and Mrs. Morley Myers, and a daughter, Nancy Jean, on January 16, to Mr. and Mrs. Frank Anderson.

Sister Viola Gross McCarthy has been suffering with neuralgia, but is much improved at present.

Brother George Seymour, recently ordained a priest, creditably occupied the pulpit Sunday morning, January 24. He gave many good thoughts. Also our young deacon, Steven Martin, presided at the prayer meeting January 13. We are proud of our young brothers.

Brentwood (Missouri) Branch

Marshall and Berry Avenues

Prayer meeting convened at nine o'clock in the morning, November 26, quite a number being present. On this morning Pastor C. J. Remington was able to be again in our midst. His family had been quarantined.

Not only this family but others have suffered from various diseases, and as a result they have not been able to attend services.

Several families have moved away, but others have moved in and there has been little change in the number of our membership.

A benefit two-act playlet was presented at the church the night of December 17. The proceeds went for the purchasing of candy for the church school.

On December 21 occurred the annual Christmas play. So many were in attendance that there was scarcely standing room.

This branch with the rest worked for the success of the two month period of sacrifice. One of our brothers donated the profits of his laundry for the two months. His immediate family did not accept their regular salary, so the sacrifice fund was swelled. May the church teach the law of tithing to the fullest extent and God bless the Saints.

Through contact with some of our colored neighbors, an opening was secured for Pastor Remington to preach to them. They have invited him to return.

Columbus, Ohio

First Branch, Tompkins Street and Medary Avenue

The past few weeks have been busy for Saints of First Branch. We had a fine visit with President Frederick M. Smith Saturday and Sunday, November 21 and 22. The subjects he discussed were instructive and helpful. We feel stronger spiritually and have a great desire to support the general church program.

The first Monday night in December we held annual business meeting, the following officers being elected: Branch president, C. W. Clark; first counselor, John Gabriel; second counselor, Paul Vale; Sunday school superintendent, William Lewis; superintendent of department of recreation and expression, Andran Lane; treasurer, Homer Owen; auditor, Herman Zieschang; branch clerk, Mildred Ferguson; musical director, Nathan Weate, and librarian, Margaret Crosier.

The Sunday school gave its annual play December 23 under the auspices of the dramatic club, directed by Harvey Carter. It was excellent.

Sunday night, December 27, the choir gave a cantata, "The World's Redeemer," directed by Nathan Weate. Many compliments were given the singers and director.

Elder Jacob Halb visited the Saints of this branch December 20, and preached in the evening.

Branch officers and heads of various departments are looking forward to greater and better ideas for 1932.

Wichita, Kansas

Water and Osie Streets

The 1931 conference of Southwestern Kansas District was held in Wichita on December 12 and 13. Apostle E. J. Gleazer presided jointly with the district president. Elder Arthur E. Stoff was reelected district president for the ensuing year. Practically all the other 1931 district officers were reelected, also. It was resolved to discontinue the branch at Rolla, Kansas.

Delegates elected to the 1932 General Conference are: A. E. Stoff, C. T. Pooler, Ira G. Whipple and Sister Minnie Barraclough, all of Wichita; and Sister Cochran, of Pratt, Kansas, and Brother George Vickery, of Winfield.

Brother Gleazer's excellent sermons were well received by the regular district congregation and the many visitors. His work is an inspiration to us, but there was much delivered on this visit for the guidance and direction of both the individuals and the district as a unit.

The branch chorister, Mrs. Esther Nelson, assisted by a chorus of twenty-seven voices, delighted a packed auditorium on the evening of December 20, with a beautiful rendition of the cantata, "Music of Bethlehem," by Holton. Everyone who has visited Wichita Branch since Mrs. Nelson has been our choir director knows that the leadership was excellent and that "beautiful rendition" is but a poor compliment for the artistry displayed. An arm bouquet of beautiful flowers was presented to Mrs. Nelson at the close of the cantata, by the members of the choir, the pastor making the presentation address.

During the holiday season two playlets were given here, one by the young people, under direction of Mrs. C. A. Balman, and the other by the Adults, under direction of Mrs. Catherine Slawson. Unusually large and appreciative audiences enjoyed these plays. In fact, a large number expressed pleasant surprise at the talent revealed by those participating in the plays. The discovering of this talent and directing it to the good of the branch has been a worth-while effort.

Wichita Branch is well pleased with the number and frequency of visits from out-of-town Saints and friends. Last month Elder E. B. Hull paid our pastor a visit while *en route* to his western Oklahoma field. It was a pleasure to witness something of the love these two men have for each other, a love that has grown from mutual respect for labors done in the Latter-day work. Brother Hull preached our Christmas sermon and gave an interesting talk on his experiences and observations while in the Hawaiian Islands.

A few of the other recent visitors here are: Elder and Sister Moorman, of Springfield, Missouri; Sister Rose Scruggs, of Hot Springs, Arkansas; Mr. and Sister D. M. Copeland, of Talmage, Kansas; Miss Alice Anson, of Independence, who is visiting with her parents, Elder and Sister A. C. Anson, and Brother and Sister Ammon Badder, and children, of Independence.

The annual Wichita branch business meeting was held on December 30, Brother A. E. Stoff being unanimously retained as president. Elders C. T. Pooler and A. C. Anson were re-appointed president's counselors. Brother Pooler was also chosen superintendent of Religious Education; Sister Minnie Barraclough, superintendent of the adult division; Sister Lena Curtis, superintendent of young people, and Miss Margaret Williams, superintendent of the children. Deacon J. R. Wolfe was chosen branch treasurer. Elder Ira G. Whipple was sustained as bishop's agent.

Hugh and Virgil Weaver, ages twelve and ten, respectively, sons of Brother and Sister G. C. Weaver, honored our church school during the year, 1931, with a perfect attendance record, and were rewarded with a copy of the *Book of Mormon*, with their names in gold on the cover. Perfection is a high goal, in any line of endeavor, and frequently attained becomes habit, then established character. May these boys attain perfection in life.

The women of the adult division meet once each month in

the home of one of the sisters. Book reviews are given at each meeting after which a short program and social time are enjoyed. Such books as *Red Bead*, *Christ of the Indian Road*, *Magnificent Obsession*, have been reviewed.

Here is news! A daily paper has given considerable space to the expressions of a Latter Day Saint pastor. One of the leading local dailies, the *Wichita Evening Eagle*, usually carries in its Saturday edition a page devoted to local church activities for the following Sunday. In the issue of January 23, large space was given to an article by our pastor, A. E. Stoff, and his picture. We are grateful to the *Eagle* for its courtesy.

The quarterly branch business meeting, held on January 20, had an unusually large attendance. After the usual business had been disposed of, the question was brought up as to whether this branch should adopt the course of approving suppers, bazaars, plays, etc., for which an admission or per capita charge is made, as an added source of branch income.

The pastor stated his position as president of the branch, to be that our finances should be obtained in proper conformity with the law of stewardships; that finances should arise from tithing, offerings, surpluses, consecrations, and that the branch should obey God rather than copy after worldly ways.

Almost everyone present took part in the discussion, with the result that the pastor's position was adopted by an overwhelming majority, amounting in effect to an enthusiastic endorsement of his administrative policy here. Moreover, a spirit of friendliness prevailed throughout the meeting and afterwards to the extent that all present appeared well pleased with the decision reached on this question.

Graceland News

Addition to Graceland's Library

President Frederick M. Smith has recently donated two thousand volumes to the library. These books are from his own personal library and from the Ruth Lyman Smith Memorial library which has been previously located at Independence. They are greatly appreciated and will be of inestimable value to the classes in religion, history, sociology, economics, and philosophy. Some excellent references in the field of parentcraft and public speaking are also among the books received.

President Smith was the first Graceland graduate, and he has kept in close touch with the college from its beginning. We are grateful for this tangible evidence of his interest, and the student body and faculty join in thanking President Smith for this generous gift.

Looking Forward to General Conference

Preparations are already being made for a large group of Graceland's faculty and student body to attend the General Conference in Independence in April. President Briggs has announced that college will close Thursday, April 7, in time for students to catch the bus to Kansas City that evening. The vacation period will end Tuesday morning, April 12. Organizations here on the campus are preparing numbers for the special meeting to be held on Saturday evening, April 9, when present, past, and future Graceland students will get together. Plans are being made to perfect an alumni organization for Graceland's graduates at this time. Details regarding the exact time and place of this meeting will be announced later.

The Priesthood Roster

At a meeting of the young men of Graceland's student body who hold the priesthood, a number of interesting facts were observed. It was found that six out of the ten men on Graceland's faculty hold the priesthood. Of this number five are high priests and one an elder.

In its present student body Graceland has twenty young men who hold some official position in the church. The name,

home branch, and office of each of these men will be of general interest to *Herald* readers.

Those holding the office of elder are: Dwight Davis, Seattle, Washington, and Noble Kelly, London, Ontario.

Numbered among the priests are Esmond Crown, Centralia, Washington; Ivan Dillee, Independence, Missouri; Colin Ferrett, Sydney, Australia; Neal Deaver, Joplin, Missouri; Walter Gerow, New Westminster, British Columbia; Floyd Holdren, Barberton, Ohio; Loren McDole, Seattle, Washington; Almer Sheehy, Independence, Missouri; Lynn Smith, Independence, Missouri; Paul Utneher, Antigo, Wisconsin.

There are two holding the office of teacher: Walter Johnson, Sydney, Australia, and Harold Leland, Plymouth, Massachusetts.

The following hold the office of deacon: Donald Chesworth, Fall River, Massachusetts; Leslie Kohlman, Houston, Texas; Pataha Samuella, Papiti, Tahiti; Albert Sanford, Nauvoo, Illinois; Arthur Wellman, Crosswell, Michigan, and Clifford Willod, New Westminster, British Columbia.

This fine group of men met to plan its work for the year. All expressed a desire to be active. The roll call showed that approximately twenty per cent of the men at Graceland this year hold the priesthood. Is it any wonder that the church should expect much in the way of service from this consecrated group of talented young men?

EUGENE CLOSSON.

College Not Affected by Bank Closing

Friends of this institution will be glad to learn that the activities of Graceland College will not be materially affected by the closing of the State Savings Bank in Lamoni. The needs of the college have been so carefully planned and the cost of operation so well budgeted and distributed over a period of time that the closing of the bank at this time finds the college but little involved.

Within three days after the closing, the State Banking Department at Des Moines had arranged adequate banking facilities. In spite of the closing of this bank the financial interests of the community are being well provided for.

G. N. BRIGGS.

A Spiritual Inventory

The students of Graceland talk about "outstanding services of the year." They mean fellowship services that are made rich by expressions of spiritual living, meetings that will always stand out in their memories as invaluable experiences. Last Wednesday evening the college chapel was the scene of just such a service.

As E. E. Closson gave the theme for the evening, he told of an orderly machine shop in which he had helped make an inventory of all the machinery. He examined valuable tools that were carefully wrapped. He checked machinery that needed repair. He listed old worn-out parts and estimated the number of slugs on the scrap-heap. He examined shafts to see that they were running true. Everything had to be accounted for even if some things were not of enough value to be counted separately. The slugs were merely estimated, and yet they were of some use for they could be made over into parts for valuable machines.

Mr. Closson then suggested that we make an inventory of our spiritual life, to see if our spiritual machinery was in good order. One student told of a machine he had seen that smoothed rough, raw wood into symmetrical planks with a satiny finish. He said he wished to acquire a spiritual machine that would take his plain and homely thoughts, and make them into a beautiful outlook upon life. Another expressed the opinion that his machine could serve him much more efficiently if he would be more careful in keeping it polished by much service.

Many humbly confessed that they were slugs whose lives might need to be recast if they were to help in the general plan of the church. One expressed the thought that it takes many kinds of machinery to make up a good shop, and perhaps the Master Mechanic wants all kinds of good machines in his shop. The little burr that holds a wheel in place is

just as indispensable as some large, expensive part. In making this spiritual inventory what do we find to be in need of the greatest repair?

The Graceland System Bars Loafing

After being at Graceland for a short time, one learns that this is the home of the thirty-six hour day and the eight-day week. About the second question the business manager asked me when I first arrived was, "Would you like to start that job in the morning?" As I had asked for work, I thought he might consider me ungrateful if I tried to postpone the inevitable.

Morning found me pushing a mop with enthusiasm. By continuing to push the mop, making arrangements for my class schedule, getting my trunk from the station, and learning the conventions of dormitory and commissary life, I succeeded in keeping busy. Some people will tell you that Lamoni is just another place where the sidewalks are taken in at precisely eight o'clock each night, but if they have ever been here they will have to admit that Graceland offered them no chance to loaf. Before coming here I had, at times, enjoyed the luxury of leisure; thus I regretted to see the termination of those old loafing days. The hours that had once been mine to use as I pleased became a part of a new system, the Graceland system. The old has given way to the new, and I have tried to take fate's decrees willingly. I am now working on the Graceland system and I find no time to loaf.

ARTHUR WELLMAN.

Genoa, Colorado

This branch is still very much alive though the Saints have of late been permitted to meet but seldom on account of bad weather and the territory which the branch includes.

Brother J. R. Sutton, branch president for many years, has given his best efforts to the work of the church. He has carried on extensive missionary efforts in eastern Colorado. He meets with the group in and around Genoa the first Sunday of the month, with the group at Seibert (another part of the branch) the second Sunday of each month, and with the group at Flat Top the third Sunday. Frequently, however, these appointments are broken, Brother Sutton being away in the district filling other appointments. At present he is laboring with the members at Eads, Lamar, and Wiley. A few weeks ago he was called to preach the funeral sermon of Sister Gale, at Seibert, also the funeral sermon of a brother at Kanorado, and at Glenn. The last funeral was that of a nonmember. Brother Sutton receives many such calls from nonmember friends.

Brother Sutton was recently called home by severe illness in his family. His son, Elmer, was very low with peritonitis. The doctors thought his case hopeless, but now they say: "It's perfectly marvelous." Elmer is gradually getting better. He is in a Denver hospital where Elder Glaude Smith and other Saints visit him daily.

When Brother Sutton is away, the rest of the priesthood do well looking after the work. Among these men are Page Bruch, Kelvin Gurwell, O. H. Self, C. W. Sutton, James Bruch, jr., and E. A. Elefson.

There is a steady though slow growth in numbers, and a wonderful feeling of peace and harmony prevails. We think a more united band of Saints would be hard to find. Our financial success has not been so great for the members are mostly farmers and we have had three severe drouths, this last year being worst of all and accompanied by a plague of grasshoppers. Some regions have not had rain since a year ago last August. This condition makes it difficult, in fact, impossible, for the members to meet their various quotas. The depression is hard enough to survive, as what farmers produce brings little, but when they do not produce enough to feed their stock, they have a problem. We trust the coming season will be more favorable.

Elder Glaude Smith, president of Eastern Colorado District, included us in a tour of the district last fall.

Since our last letter to the *Herald* Bessie Bruch was mar-

ried to Edgar Nolan. They are making their home in Denver.

Sister Gladys Shippy was recently married to Bert Peterson. Mr. Peterson is a young farmer who lives near Genoa, and so the branch will not lose Sister Gladys.

Fanning, Kansas

Fanning Branch has a group of consecrated, loyal workers who are making a united effort to put the Lord's work first in their lives. This is not only true of the older Saints but also of many of the younger.

On Friday night, January 22, the young people's class assembled at the home of their teacher, Virgil Sheppard, for a business and social meeting. Class officers were elected and plans made to begin work on a three-act play, to be given sometime in the near future.

Branch officers have decided to set aside one Sunday morning church hour each month for a junior church service. The first service was held Sunday morning, January 24, with James A. Thomas as the speaker. Sister James A. Thomas told an interesting story to the children during the hour. The children who occupied the seats in the central section of the church, gave good attention to Brother and Sister Thomas during the services.

Evangelist Samuel Twombly visited with Atchison Saints Sunday, January 31, and preached at the eleven o'clock hour.

Pastor William Twombly has adopted the method of having the various members of the priesthood of the branch alternate in the preaching services. This has been quite successful in holding the attention of the congregation, as they are thus permitted to hear the gospel story from the various ministers.

Fanning Saints rejoiced in the speedy recovery of Brother Wiley, senior, who has been suffering severely from a large cancer on his forehead. Brother Wiley had been feeling badly for some time when he felt impressed to call for administration. He did this. His testimony is that at the conclusion of the administration he felt the power of intervention in which he believes the roots of the cancer were killed and all pain permanently removed. The cancer immediately began to slough out and the large sore is now nearly healed over. This is just another testimony that God is and that he is a rewarder of those that diligently seek him.

Last Year in Crescent, Iowa

Brother G. J. Harding was again elected pastor of this group for 1932, and nearly all other officers were sustained at the business meeting the first of the year.

At a meeting January 20, at the home of Brother J. C. Adams, definite plans were laid for intensive work in the coming year. We are moving forward and the members are encouraged.

However it is not of this year we wish to write you, but of last. At the beginning of 1931 G. J. Harding was elected pastor with Dan Butler and David McIntosh as counselors; Everet Hemmingsen, clerk; Sister Arthur Benson, head of the women's department; Sister Lena Pratt, director of music; Hans Hemmingsen, branch treasurer; Harley Butler, superintendent of church school, and J. C. Adams, superintendent of the young people's study period which meets at seven o'clock on Sunday evening.

Under the direction of these officers the branch moved forward. Two series of missionary meetings were held by Elder L. G. Holloway, comforting and cheering the members and instructing nonmembers. Several were baptized. Two promising young men were ordained to the priesthood, Harley Butler and David McIntosh. And Brother George McKeown was called and ordained a deacon.

The church school and women's department did a good

work. This branch also has a fine class of young people who are participating in activities and helping in the church school.

When the first financial drive in June was announced, the priesthood arranged for an intensive visiting campaign. In this most of the members, were visited and the needs of the church explained. A special meeting was set for the last Sunday in June, to which all were invited to bring their contributions. Brother Holloway preached a sermon on sacrifice. It was encouraging to note the response of the Saints to this call, even the little children searched their pockets for every penny.

In the November-December drive, another visiting campaign was planned, but continued rain and bad road conditions made this impossible. Nothing daunted, the pastor wrote letters to the members; and there was also the official call of the Presidency. These were mailed to each member, and Thanksgiving morning was set as the closing time for the November sacrifice. A special program was prepared and carried out the same way as before except that the speaker was Brother J. A. Hansen.

The sacrifice was continued through December, and by the close of the month the branch treasury had a substantial sum to turn over to the Bishop. One hundred dollars of this amount was turned over by the women's department. This the workers cleared from a bazaar held in the new garage of Mr. and Mrs. Seaton. The building was loaned for the occasion.

Independence

The Auditorium Orchestra, directed by Orlando Nace, furnishes the music for the ten o'clock Sunday night service over KMBC on the last Sunday of each month. On January 31, the program consisted of selections by the entire orchestra; a violin solo of his own composition, "April Sunshine," by Gomer Watson who was accompanied by Harold Buseth; a cornet solo, "One Fleeting Hour," by Oscar Moorman, accompanied by Mrs. Thelma Countryman, and a quartet consisting of Delta Nace, Evelyn Phillips, Milford Nace, and Arlon Chapman, sang, "In the Hour of Trial." Elder A. B. Phillips was the speaker, his sermon theme being, "The Requirements of the Gospel."

Stone Church

"We are interested in causes and effects," was the simple statement with which Elder C. Ed. Miller opened his talk, "The Object of the Sacrament," at the Sunday morning communion service. "We are interested in the greatest cause which has engaged the attention of mankind, the cause in which Christ was interested. When properly applied this beautiful ordinance of the sacrament is a cause which produces marvelous effects. The Spirit of the Living God is the greatest cause in the world; it produces the greatest effects. Its fruits are love, joy, and peace. In the service of the sacrament we have opportunity to obtain this Spirit. The sacrament prayer pleads that we "may always have His Spirit." It is this Spirit which we need in preparation for the General Conference of the church which will assemble in April."

Always on sacrament Sunday the Stone Church is crowded with worshipers. They occupy the lower floor of the auditorium and fill the gallery. In the choir loft are seated the men of the priesthood. All unite in prayer and reverence before the emblems of the Last Supper. Hymns, scripture readings, special prayers, meditation and the sharing of the emblems hallow the communion service.

On last Sunday those officiating in the stand were Elders John F. Sheehy, T. A. Beck, C. Ed. Miller, G. G. Lewis, H. G. Barto, G. W. Eastwood, R. T. Cooper, and J. S. Kelley.

That we are living in the "perilous times" described by the Apostle Paul is the belief of President Elbert A. Smith who spoke to the Stone Church congregation Sunday night on

"The Signs of the Times." The present-day spirit of unrest, uncertainty, and rebellion, war, disasters, calamities, famine, disease, poverty, and the appalling number of accidents—all these fit into Paul's picture of physical and spiritual peril. Daily prophecy is being fulfilled, and one word describes the world's condition—*confusion*. In times like these the promise of the Lord: "But my people will I preserve," is very comforting to those who faithfully serve him.

The musical background given the evening's sermon by the Stone Church Choir, directed by Evan A. Fry, was appreciated by the large congregation of Saints. Soloists were Edward Brackenbury, tenor, and Albert Brackenbury, bass. Elder D. O. Cato presided over the service, assisted by Elder H. O. Smith.

Second Church

The sacrament service Sunday morning was in charge of Pastor A. K. Dillee. There was good attendance, the church being completely filled. Brother and Sister Hugh Goold were welcome visitors at this service. Brother Goold was the first pastor of Second Church, holding the position eight years. Brother and Sister Frank Veenstra, who have just returned from their mission in Holland, were given hearty welcome. Sister Viola Totty, who has been quite ill since December, was able to be out at church for the first time since her illness.

Miss Rhoda Knight and Harvey Whiting were married Saturday evening at the home of Mr. Whiting's grandfather, Brother Arthur Whiting, who read the marriage service. The young couple will be at home at 427 West Linden.

Brother A. K. Dillee reports that the general attendance at second church has been steadily increasing in the last five years. The year 1931 had an actual increase of thirty-three hundred attendance over 1930. The month of January, 1932, had an attendance of eight hundred more than the corresponding month of 1930. The financial status of the branch is also improving. In 1930 the balance on hand was seventy-seven dollars; in 1931 the balance on hand was one hundred and seventy-seven dollars.

Brother Roy Settles who has charge of the young people, reports that he has been urging them to file their inventories with the church, and that at the present time more than forty-six per cent of those between the ages of twelve and thirty-six have made their financial statements.

A series of meetings will begin at Second Church Sunday, February 14, and continue throughout the week with the exception of Saturday evening. It will conclude on the evening of Sunday, February 21. Bishop A. Carmichael will be the speaker.

Walnut Park Church

The young people are working hard on their plays for the local contest, which is sponsored by the Young People's Council of L. D. S. Churches. The finals take place this week at the Stone Church. Walnut Park has much talent along this line, and we hope that it will be used for the up-building of God's kingdom.

The sacrament at eleven o'clock, February 7, carried with it a fine spirit. The theme, "*Seeking First the Kingdom of God*," which was given in the scripture reading, seems to be the thought and aim of the Saints at Walnut Park; many are striving for it. The infant son of Cornelius Victor Long and Thelma Willoughby Long was blessed at this service by Elders George F. Bullard and W. T. Gard.

The Auditorium Orchestra furnished the music for the final service of the day, under the direction of Brother Orlando Nace. The church was filled to its capacity, many to hear the orchestra and others to see another of Brother E. A. Smith's "*Conversations*," this one being the tragedy at Carthage. Many were made sad as they lived over again this tragedy, the death of our beloved Prophet.

Preceding this Brother Benjamin Bean gave an interesting sermon, leading up to the tragedy.

A new mothers' class has been organized. This occupies the Sunday school hour in the basement of the church, and has as its teacher Sister Lyle Weaver.

The Walnut Park Quilting Society, whose president is Sister W. B. Fallon, meets every Wednesday in the basement of the church. Last year they quilted nine quilts, several being sent to them from Texas, and a total of \$117.04 was realized from the work. Sister Elmer Pennell and her Patroneses also meet with these ladies and are doing a good work, that of furnishing one of the rooms of the new hospital. They are working on their third quilt and on a number of other articles.

Walnut Park mourns the death of one of its much loved members, Sister William H. Christie, whose funeral was conducted from Walnut Park Church, February 7. She was seventy-four years old. Besides her husband and several relatives who survive her, there are a host of friends who will remember her for her faithfulness and the help that she has given this branch.

Spring Branch Church

A good prayer meeting began Sunday's activities at eight fifteen o'clock.

The church school session was in charge of the class taught by Velma Jones. Kenneth Davis offered the prayer.

A helpful sacrament service at eleven o'clock caused the members to appreciate anew the opportunities of their sainthood.

In the afternoon musicians of the district assembled at the church and organized an orchestra. The help of this group will add attractiveness to our services.

The program of the evening church school was given by the class of Brother Andes. It consisted of a story by Brother Fish, a solo by Jake Andes, and a humorous reading by Leland Belk.

Elder J. A. Bozarth was the evening speaker, his theme being, "*The Fulfillment of Prophecies*."

Betty Jane Smith, infant daughter of Mr. and Mrs. Dale Smith, was blessed under the hands of Elders Sam Andes and J. E. Cleveland.

Miss Agnes McKee, of Far West, who underwent a sinus operation at Research Hospital last week, is convalescing at the home of Mr. and Mrs. J. S. Andes. Her improvement is rapid and she expects soon to return to her work.

The young people's class went to Warrensburg, January 31, and presented the play, "*The More Abundant Life*." The class was much impressed by the friendly hospitality shown them by the branch.

Boy Scout Troop 222 entertained its committeemen February 5, with a rib barbecue at the home of Scoutmaster Leonard Roberts. The committeemen present were J. G. Nelson, Delbert McClain, and G. V. Bilquist.

Mrs. Dixon, the junior department supervisor, who was operated on several weeks ago, is at home and doing well.

Enoch Hill Church

"*Our Heroes*," the theme of the church school worship service Sunday morning, was carried out in a pleasing program, under the direction of Mrs. Iva Chrestensen of the women's department. Mrs. E. E. Kramer, Mrs. R. E. Whittitt, Mrs. George Street, and Mrs. Agnes Hartman, gave short talks on the various heroes of the church and country. A ladies' sextet sang, "*Marching With the Heroes*."

A large crowd attended the sacrament service and a profitable hour was spent. Elder E. E. Thomas gave the opening talk.

Elder J. S. Kelley selected as a theme for his evening sermon, "*What Is Our Religion?*" For a scripture reading he chose Matthew 16: 13.

Dahinda, Illinois

Dahinda Branch has embarked on another year's voyage, the faithful few on board the old ship of the church. Willingness marks the efforts of the crew, and although the seas are sometimes rough and stormy, the vessel is plying her course. We have an anchor which holds us against the storm, and a chart which, if followed, will carry us to the harbor of victory.

We find it worth while to keep up the Sunday school where, with the help of the heavenly Father, we endeavor to mold the lives of our children. But seldom do we have other meetings. The infrequency of our services can be attributed to lack of official help. Our branch president lives several miles away and can meet with us only when the roads and weather are agreeable. His efforts to help us, however, are deeply appreciated. The priest of the branch also lives a considerable distance away and is tied down with dairy business so that he can not meet with us. But he, too, desires to help us. The teacher is an elderly brother who was active as long as he could be but has been forced by the infirmities of age to retire from active service.

The Saints were happy to welcome the district bishop, John C. Stiegel, to our little church January 24, and to hear his words of inspiration, love, and devotion to the Master's cause. He stressed the fact that we must pay less attention to the material things and more to the spiritual. This service was a spiritual feast to the members, a feast following a long famine, for we seldom hear a sermon.

We were disappointed in not having Elder F. C. Bevan here at some time when he was in the district. District President E. R. Davis is a consecrated worker and never forgets us. Always we feel strengthened after a visit from him.

At present some are under quarantine for scarlet fever. We hope that soon all will be well and able to meet with us again.

Each family of Saints has suffered with the others, some undergoing great sorrow and affliction. We try to endure with grace and know that all will be well if we are faithful.

Kansas City Stake

Special stake conference for the election of General Conference delegates and other business will be held Monday evening, February 15, at eight o'clock, at Central Church.

Central Church

After a few days of disagreeable weather the latter part of the week in which a fine mist froze as it fell over Kansas City and surrounding territory, making it somewhat dangerous for pedestrians and motor cars, a beautiful Sabbath day dawned. It was the first of the month, the time for a renewal of the covenant of the Saints, and a goodly number was present at all meetings.

At the Sunday school period, the Semper Fidelis quartet sang "My Task." This was a lovely rendition, and the appearance of these young women in their white robes inspired a reverential attitude on the part of the worshipers.

The sacrament service at eleven o'clock, in charge of Elder George Mesley and Bishop Skinner, assisted by Elders Harvey Sandy and J. W. Paxton, contained a marked degree of the Holy Spirit. Elder J. E. Vanderwood called the Saints to a new and more vital conception of the meaning of the sacrament of the Lord's Supper. Patriarch John T. Gresty admonished the people through the voice of the Spirit to live holy lives and God would surely bless them. A number of short testimonies and earnest prayers consumed the rest of the hour.

The three o'clock *Messiah* rehearsal found more choir members throughout the stake responding to the call. But Kansas City Stake has not as yet reached her quota for this great chorus.

The usual monthly concert by the choir consisted of two anthems, "Sanctus," by Gounod, and the "One Hundred and Fiftieth Psalm," by Franck. These little concerts always are appreciated by the audience, and serve as a good background for the discourse which follows. Elder J. E. Vanderwood was the speaker of the hour, his theme being the latter-day message and proof of its authority. He pointed out some pas-

sages of Scripture that have been fulfilled only recently. Elder Vanderwood will labor under conference appointment in the Kansas City Stake until the convening of General Conference.

Sister D. H. Blair and Sister Carlotta Babb, who have been confined in the hospital for the last several weeks, each undergoing major operations, have progressed to such an extent that they have been removed to their respective homes. Sister Skinner is still confined in the Sanitarium and prayers were offered in her behalf at the sacrament service, also for various others among our membership who are confined to their homes.

The O. B. K. department is hard at work in preparation for its entry in the stake O. B. K. music contest which will be held at Central March 18 and 20.

Central Basket Ball Team and the Liberty Street Team of the Latter Day Saints League tying for championship, met in combat at the Woodland School Monday evening, the score being twenty-five to twenty-three in favor of Liberty Street. This is the first championship the Central team has lost in three years.

Argentine Church

A small but very interested congregation listened to the sermon by Elder J. A. Gardner, of Independence, Sunday night, January 31.

The fourth anniversary of our local Boy Scout Troop 26 was observed here last Sunday evening, February 7, Scoutmaster Frank G. Tuttle in charge. This also commemorated the twenty-second anniversary of the Boy Scout movement. Those taking part on the program were: Mr. B. B. Dawson, scout executive of Kaw Council, who gave the principal address; Pastor R. E. Browne, who offered the prayer; Paul Barry, troop bugler, who gave the church call; Ray Burger, who read the scripture lesson; Paul Rupard, who made a short talk; Malloy Hagemann who took up the offering; Clayton Cooper, who played a piano solo; Frank G. Tuttle who talked. Mr. Charles Sersley introduced the speaker.

The objectives of the troop for 1932 are—Advancement, leadership training, the building of a cabin, preparation for re-registration and review, hiking, camping, handcraft, vocational guidance, and good turns. Activities of the Kaw Council will continue during the week, and Friday night a review of all troops will be held at the Memorial Building, Kansas City, Kansas.

Holden Stake

Atherton Church

The first sacrament of the year had as guests Elders W. S. Macrae and C. F. Scarciff, of Holden, and Bishop J. A. Koehler. At the close of the service Brother Macrae announced the release for a few months of A. E. Allen as our pastor. This action was made necessary by Brother Allen's heavy general church responsibilities. He is the church auditor, and at least until after General Conference, his attention will be solely devoted to general church duties. Brother Allen has been pastor here for the past three years and has done a splendid work. We extend our appreciation and thanks. Brothers George W. Beebe and D. R. Snively were sustained as pastors for the unexpired term.

Elder Richard Bullard was the speaker January 17, in the morning. He centered his talk about the character of Enoch. He also assisted in presiding over the mid-week prayer service.

Other speakers have been D. R. Snively, F. A. Cool, and D. R. Hughes.

On Monday evening, January 25, a farewell party was given in honor of J. A. Thompson and family who are moving to Ripley, Oklahoma, where they expect to settle on a farm. They have been with Atherton Branch since its beginning, rendering valuable services. We hope the Saints in and around Ripley or in near-by branches will make an effort to

MISCELLANEOUS

Conference Notices

The annual conference of Pittsburgh District will be held in the Pittsburgh Church, corner of Realty and Tonopah Avenues, February 27 and 28. The business session will begin at two thirty Saturday afternoon. At this meeting delegates to General Conference will be chosen and district officers elected. Branch officers are requested to submit their reports to the district president a week prior to the business session. Members of the priesthood are requested to report their activities for the past year. Leaders of church schools, please report as accurately as possible the success of the new plan during the year.

Apostle Clyde F. Ellis is expected to be present and in charge of the conference.—*T. M. Carr, district president, 512 Isabella Avenue, N, Charleroi, Pennsylvania.*

Western Oklahoma district conference will be held at Calumet Branch Church, February 27 and 28. Our delegates to General Conference will be elected at this conference. As many of the Saints of the district as can be urged to attend. Calumet Branch will care for visiting Saints. Apostle E. Gleazer and Elder E. B. Hull are expected to be present.—*Ray L. Diamond, district secretary.*

Special Conference and All-day Meeting

There will be a special conference and all-day meeting at Parkersburg, West Virginia, February 21. At 2 p. m. we shall elect delegates to represent the West Virginia District at the General Conference.—*A. C. Silvers, district president, 2506 Oak Street, Parkersburg.*

Change of Conference Date

The Utah district conference will convene at Salt Lake City, Utah, at 336 South Fourth, East, February 28. Apostle F. Henry Edwards will be present and will preach Saturday night at 8 o'clock. This conference was announced in last week's *Herald* to meet February 13 and 14.—*A. M. Chase, district president.*

Special Meetings in Rock Island District

President F. M. McDowell will meet with Cedar Rapids group, corner of Fifth Avenue and Third Street West, on Friday night, February 19. He will be at Rock Island Church, corner of Eighteenth Avenue and Tenth Street, for all-day meetings on Sunday, February 21. The priesthood and laity of the district who can come are urged to be in attendance at this meeting. A hot noon meal will be served at the church on Sunday for twenty-five cents.—*E. R. Davis, district president.*

Our Departed Ones

DONALDSON.—Louisa W. B. Donaldson was born August 16, 1848, at Herman, Missouri, and had lived in Burlington, Iowa, since 1874. She was a member of the church for a period of forty-five years. Died at the home of her daughter, Mrs. L. K. Penny, of Burlington, January 24, 1932, after an illness of three months. The funeral services were held from the rural home of a daughter, Mrs. John Duff, near Fort Madison, by Elder F. T. Mussell. Interment was in

get acquainted with Brother and Sister Thompson and daughter, Isla.

Outstanding in our Christmas holiday observances were the program of the primary department; the presentation of "The Other Wise Man," by the young people on Christmas Eve and their carol singing which followed; the branch supper on Wednesday evening followed by prayer meeting; a young people's watch party at the home of George Beebe, and a birthday party at the Bogue home in honor of their son, Harley. Most impressive of all was the reverent march of branch members to the altar where they placed a silver offering as a gift to Christ and the church.

the cemetery at Denmark, Iowa. Left to mourn are two daughters: Mrs. Penny and Mrs. Duff; four sons, twenty grandchildren, and fourteen great-grandchildren.

JERNIGAN.—America Cobb was born in Santa Rosa County, Florida, April 13, 1866. She was married to Benjamin Lomax Jernigan August 11, 1882. To this union were born five sons and four daughters, one son dying in infancy. She united with the Reorganized Church of Jesus Christ of Latter Day Saints in the spring of 1896, to which faith she was true throughout life. She died at her home in East Brewton, Alabama, January 16, 1932. She leaves her husband and eight children to mourn. In the life of this beloved mother and true friend were exemplified the great principles of righteousness and loving-kindness, which those who are left will endeavor to carry on, that her type of life may be eternal. Funeral services were held in the Dixonville Church, Elder Lyle D. Flynn delivering the sermon. Interment was in Dixonville Cemetery.

BROWN.—Sarah Lucinda Barmore was born July 14, 1881, at Birdseye, Indiana; was baptized a member of the church May 27, 1900, at Oakland City, Indiana. She was married to William Harvey in 1905, and two children were born to this union, Glen Scott and Flossie Lorene, the latter departing this life two years ago. Mr. Harvey passed to his reward some years ago. In March, 1914, Mrs. Harvey was married to Cloise E. Brown who survives her. She died December 11, 1931, at Independence, Missouri. Was devoted to her church and home. Only until she assumed the care of two grandchildren, left by her daughter, was she absent from the church services. Left to mourn are her husband and son; three sisters, three brothers, three grandchildren, a number of other relatives, and many friends. The funeral was held December 14, at Enoch Hill Church, by Elders Herbert L. Barto and Robert Whitsitt. Interment was in Mound Grove Cemetery, Independence, Missouri.

FISHER.—Elizabeth Scott was born February 23, 1852, near Scottsville, Indiana. She spent her early girlhood with her parents, John and Mariam Scott. There were two brothers, Leonard and Columbus Scott, and three sisters. One brother survives, Elder S. W. L. Scott, of Coldwater, Michigan, and one sister Mrs. T. N. Smith, of Independence, Missouri. Sister Fisher was baptized at the age of eighteen by Elder W. W. Blair. Later she united in marriage to Isaac Fisher. Five children were born, two of whom survive, Mrs. Harold E. Premo, of Centralia, and Mrs. Agnes Sloss, of Seattle, Washington. Sister Fisher passed quietly away at her home January 10, 1932, after a year of illness. The funeral was held at the Saints' church in Centralia, and the sermon was given by Elder Orville Oppelt, pastor. Interment was in Mountain View Cemetery at Centralia.

SALESKY.—Estle Marie Salesky was born in Tacoma, Washington, August 4, 1917. Came to Centralia with her parents, Mr. and Mrs. William Salesky, about five years ago. Estle was baptized October 12, 1930, with her mother and her sister, Gladys, by Elder Harold I. Velt. She was a faithful worker in the church until her death December 9, 1931, which resulted from diphtheria, and followed about three weeks of sickness. Her parents and sister, Gladys, remain. She was buried with a simple grave-side service December 10, 1931. A beautiful service was given in her memory by the church school, January 10, 1932. The service was an expression of devotion, song, and love for the sister who had passed from our midst. The sermon was preached by Elder Orville Oppelt, pastor of Centralia Branch. The body was laid to rest in Mountain View Cemetery, Centralia.

ROBINSON.—Louise Alcorn was born June 24, 1875, at Winthrop, Missouri. Married Wallace N. Robinson in 1897, and to them were born two children, Lucile Robinson Kraft and Wallace N., junior. She was baptized a member of the church May 6, 1900, by her husband, at Independence, Missouri, and throughout her life was prominent in musical activities. She was the founder of the Independence Music Club, a member of the Kansas City Music Club, member of the board of the former Conservatory of Music and later of Horner Institute of Music, and was national music director of the church. She started many young people on their road to musical success and was responsible for the contests instituted at the General Conference, giving the Louise I. Robinson medals for excellent performances in instrumental and vocal music. She also helped in other musical capacities. Had many musical advantages, studying at home and abroad, and using her gifts for the benefit of her friends. Her unselfishness and generosity were outstanding. Passed away at Santa Monica, California, January 18, 1932, and the funeral was held in Independence, Missouri, at the home of a sister-in-law, Mrs. O. L. James. President F. M. McDowell was in charge of the service and Elder U. W. Greene preached the funeral sermon. Interment was in Mound Grove Cemetery. Surviving besides her husband, daughter, and son, are two grandchildren, her mother, Mrs. H. K. Alcorn, of Hollywood, California; a sister, Mrs. C. O. Moore, of Kansas City, other relatives, and a host of friends.

GILLSON.—Emily Gillson was born July 3, 1870, at Cambridge, England. Died December 23, 1931, at her home in Manchester, England. She leaves her husband and three daughters to mourn her departure, all members of the church. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints October 30, 1897, by Elder G. W. Leggott. For thirty-four years she was a faithful member of the church, held in high esteem by all who knew her. Evangelist W. H. Greenwood conducted the funeral service at the home, and many floral tributes from friends and Saints testified to the respect in which she was held. The memorial service was held in the Saints' chapel, the sermon, "Hope of the Saints," being delivered by Brother Greenwood. Sister Maud Nelson sang by request the favorite hymn of this sister, "One Hour With Jesus."

KERSTETTER.—George Riley Kerstetter was born June 21, 1854, at Elkhart, Indiana. In early manhood he moved to Saint Joseph, Missouri; from there he went to Centralia, Washington, forty-one years ago. Mr. Kerstetter was baptized into the Reorganized Church June 2, 1907, by Elder S. P. Cox, at Centralia, Washington, where

(Continued on page 152.)

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MISCELLANEOUS

(Continued from page 150.)

he continued to reside until his death January 16, 1932. He is survived by Mrs. Eva Kerstetter and eight sons and daughters: Mrs. George H. Davis, of Everett, Washington, Mrs. Orville Oppelt, Mrs. Inez Howard, Mrs. Milton Foron, Mrs. Doris Howard, Dexter Kerstetter, and George Kerstetter, of Centralia, and LeRoy Kerstetter, of Salinas, California. The funeral was held from Newell's Mortuary, the sermon by Elder Marcus H. Cook. Interment was at Washington Lawn Cemetery, Centralia, Washington.

SMITH.—Mary A. Walker was born March 18, 1867, at Denver, Colorado. Became a member of the Reorganized Church of Jesus Christ of Latter Day Saints March 29, 1885, at Independence, Missouri, being baptized by Elder Joseph Luff. She was a faithful, helpful member, the devoted wife of the presiding patriarch of the church, Frederick A. Smith, and a loving mother. Death claimed her at her home in Independence the night of December 3, 1931. She had lived in Independence for twelve years, being a staunch worker in the Sunday school and among the women. Left to mourn are her husband, four daughters: Mrs. Gladys I. Trumble, of Kansas City, Missouri; Mrs. Joy M. McCullough and Mrs. Winsome L. McDonald, of Independence, and Miss Freda S. Smith, of the home; three sons: Glaude L. Smith, Eastwood Hills; Doctor Fred A. Smith, Akron, Ohio, and Harold L. Smith, Jacksonville, Florida; five sisters: Mrs. Luch Amish, Iowa City, Iowa; Mrs. Mabel Green, Spokane, Washington; Mrs. Jessie Wedge, Pawhuska, Oklahoma; Mrs. Clara Williams, North English, Iowa, and Mrs. Lizzie Falls, of Tiffin, Iowa; one brother, Orville Walker, Tiffin, Iowa, and eleven grandchildren. The funeral was held from the Stone Church, at Independence, December 6, Apostle U. W. Greene preaching the sermon and Elder John F. Sheehy in charge. Interment was in Rose Hill Cemetery, at Lamoni, Iowa.

PITTMAN.—Margaret Jane, daughter of John and Charlotte Copeland, was born in Lee County, Iowa, May 20, 1880. She married William Pittman at Fort Madison, Iowa, March 19, 1910. Met death with her son, Ralph, when the automobile in which they were riding was struck by a passenger train January 24 in Dallas City, Illinois. She is survived by her husband, daughters: Mrs. Harold Todd and Eunice Pittman, one grandson, Raymond Todd, six brothers, four sisters, and other relatives. With her son she was baptized into the church September 14, 1924, at Disco, Illinois, by Elder Amos Berve. The funeral services of Mrs. Pittman and her son were held from the Saints' church in Fort Madison, Iowa, January 27, Elder W. H. Gunn officiating. Interment was in Copeland Cemetery several miles west of Fort Madison.

PITTMAN.—Ralph Pittman, son of William and Margaret Jane Pittman, was born in Lee County, Iowa, July 12, 1914. With his mother he met death when the car in which they were riding was struck by a passenger train Sunday afternoon, January 24, 1932, in Dallas City, Illinois. He is survived by his father, William Pittman, two sisters: Mrs. Harold Todd and Eunice Pittman, a nephew, Raymond Todd, and other relatives. He was baptized with his mother September 14, 1924, at Disco, Illinois, by Elder Amos Berve. Ralph's funeral was held with his mother's at the Saints' church in Fort Madison, Iowa, Elder W. H. Gunn officiating. Interment was in Copeland Cemetery.

RUTLEDGE.—John Anthony Rutledge was born November 8, 1877, in Granville, Tennessee, March 26, 1905, he was married to Miss Nora Hunt at Conejos, Colorado. They settled near Rupert, Idaho, in 1928. He was baptized by Apostle J. F. Curtis in 1904. Passed away January 22, 1932, leaving to mourn besides his wife, ten children, his mother, Mrs. J. S. Barker, of Hayward, California, four sisters: Mrs. Mattie Osborn, Hegler, Idaho; Mrs. Virdie Miller, Albion, Idaho; Mrs. Gertrude Stevens, Saint Ignatius, Montana, and Mrs. Bernice Walker, Hayward, California, and one brother, Jim Rutledge, of Boise, Idaho. Funeral services were held at the Saints' church in Rupert, in charge of Arthur Condit, the sermon being by W. A. Connell. Interment was in Rupert Cemetery.

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THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.
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Leta B. Moriarty, Assistant Editor.
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HERALD PUBLISHING HOUSE
INDEPENDENCE, MISSOURI

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REGARDING ADVERTISING

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THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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

Volume 79

Independence, Missouri, February 17, 1932

Number 7

General Conference

Under this heading special announcements will appear each week. Readers are asked to look for it in order to keep informed about plans and programs.

The Purposes of Conference

In every general conference as well as in the smaller conferences of the church, three main purposes stand out above all others: (1) spiritual guidance; (2) the transaction of business; (3) preparation for further work.

The most important purpose of the conference is, of course, to seek spiritual guidance and light. Without the spirit of unity which is to be obtained in the bond of God's love, all other purposes are without hope of accomplishing any good. It is with the desire of coming together for a unity of understanding and concerted action dictated thereby, that we gather to general conference. And certainly we can see the grave need of that spiritual guidance, whether we look abroad to see the morass of uncertainty into which the world has drifted, or whether at home to see the plight of the church in common with other institutions. All other considerations are subordinate, so far as the church is concerned, to this: that we shall be led by the Spirit of God.

With this great purpose in mind, we draw together to accomplish our second purpose: which is the transaction of such business as may be dictated by that guidance which we seek. The purpose of our business is not the creation of human plans, but the ratification and acceptance of Divine wisdom. It is not our purpose to endow our wills and work with his power, but to submit our wills and work to his righteousness.

Without Divine leadership our work is in vain. Without our work, the Divine leadership is likely to be in vain. Both are essential to the fulfillment of His purpose and the accomplishment of our salvation. Work must be headed by leadership: leadership must be supported by work.

The third purpose is that of preparation for further and better service. If any organization does not plan to prepare and train its forces it is depending on a perfection in human nature which does not exist, and only decadence and inevitable defeat face

it. It would seem to be a necessary part of the whole program of the church for younger men of the ministry to gather together for instruction by the older men; for the women—who, without possessing the powers of priesthood, are responsible and active in carrying out much of the work of the church that is not touched by the priesthood—under their own leaders and instructors. Preparation, instruction, training, and education must all receive attention if the work of the church is to go on.

Subsidiary purposes appear at the conferences. Among these is that of providing recreation and entertainment. Even the smallest of district conferences often provide one evening for program features. At the coming General Conference the program features will be reduced to a minimum, but those features will be of the highest order, as announcements already made will indicate.

As the delegates come to conference they should keep the three main objectives in mind: spiritual guidance, the transaction of business, and the preparation for further service.

L. L.

Do We Appreciate God?

When we become rather satisfied with our own importance in the world, when our achievements loom big, when our noses tilt to an upward incline, when we begin to think the admonition, "My little children, let us not love in word, neither in tongue; but in deed and in truth," doesn't apply to us, nothing brings us more quickly and more effectively to the level of real humility, righteousness, and appreciation than a glimpse into the science of astronomy. Our soul grows and our self-opinion shrinks when we shake hands with the stars.

The wonders of the universe surpass our imaginative powers. Its boundlessness overwhelms us. The size and numbers of the stars and other heavenly bodies exceed our comprehension. The great distances!—well, after a time it ceases to be distance; it is just space. We marvel how all these wonders could come about. This we are told in one sentence, a very simple sentence of ten small words: "In the beginning God created the heaven and the earth." Ten words to announce the creation of millions and

millions of worlds and their establishment in the universe! And *God, the Creator!* Great indeed is Jehovah the Lord and our God. Of him and his creation the Psalmist sang: "The heavens declare the glory of God; and the firmament showeth his handiwork."

The invention of the telescope and the spectroscope have revealed new worlds to men, their distances, their revolutions, their composition, and their temperature. Daily this knowledge increases and challenges us to greater things because of the magnitude of our environment. Our appreciation of the physical universe grows. Should not our appreciation of the Creator of this universe keep pace?

When we think of big things, we grow big. When we walk the high highways of life, we lift our heads into clearer, purer air. When we think of heaven, we become heavenly. Are we thinking of and appreciating God?

Though he is the Creator of time and space, the Ruler of the universe, the King of kings, God is our Father who loves and cares for us. Jesus came to teach us that. He taught us that the heavenly Father knows men's hopes and fears, that he hears and answers our prayers, that he has many blessings in store for us if we obey his commandments. Jesus said: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: and . . . thy neighbor . . ." Are we showing our appreciation of God by doing as he has asked?

L. B. M.

Reflections

ARE WE CIVILIZED?—

As we view the recent course of events this question comes home to us, bringing low the pride with which we had exalted ourselves. The fact that we may not be directly responsible for the condition of the world does not excuse us: the fact that these things can be in the world wherein we live is an indictment of our civilization. The fact that hundreds and thousands of men can starve within reach of plenty indicates serious faults in our economic system; the fact that there can be so much injustice in a world that has provided itself with all the legal machinery that we have marks out broad flaws in our government; the fact that there can be so much sin in a world that has lived so long in the presence of the sublime ideals that are our heritage reveals a nauseating taint in our morality; the fact that there can still be wars of conquest, and that thousands of innocent persons can be made to perish to satisfy greed and ambition is an indictment of our international relations.

On every point in which we can examine ourselves

we have grossly failed. Our claim to real civilization seems to be an unproved boast, and at the very best we can only say that we are on the way toward what might some day become an approximate realization of a mature and civil conception of life.

COMMENDABLE CALMNESS OF THE NATIONS—

With regard to the recent exciting events in the Far East, the nations of our "Western" civilization are in one accord—they are calm. The situation in the Orient was supposed to be as dangerous as a great barrel of powder; but it seems that the rest of the world is not to be touched off, it has already had its great explosion in the World War, and there is nothing like an explosion to rid a neighborhood of powder. The situation reminds one of a similar situation that used to recur in the school yard: after a few brisk battles, even the most pugnacious of little boys showed a surprising lack of interest in fighting—they were very calm, and especially those who suffered black eyes and bloody noses. The Western nations have had their punishment, and they are very calm. For this fact we are very thankful.

STUBBORN CHINESE RESISTANCE—

Japan is surprised that, in spite of her superior modern equipment for war and her trained troops, the Chinese soldiers are able to offer a stubborn and heroic resistance. Perhaps even the Chinese themselves are surprised. And the rest of the world seems to be delighted. China is to be congratulated on possessing a type of man-power that is able to withstand warfare of the kind the Japanese are waging. Although the Chinese greatly outnumber the attackers, it must be remembered how deficient they are in equipment; they are working mostly on nerve and courage.

JAPAN SHOULD LEARN—

Japan should learn what it costs to invade the territory of another people. Although Japan should win temporarily, and should gain a partial victory by a sudden oriental capitulation, there is always the long, long future to face, in which a great nation of people, coming into the conscious possession of their own nationalism, will nurse the memory of their wrongs and take sinister revenge. Japan is storing up trouble for herself in the future.

L. L.

A flattering painter, who made it his care
To draw men as they ought to be, not as they are.

—Goldsmith.

Notes From the Field

"You Can Count On Me"

The following is from a letter to the First Presidency by one who has proved his devotion by many years of faithful service in the mission field under trying conditions.

My prayers are that God may bless you with the Quorum of Twelve, and the Bishopric in your efforts to regulate the affairs of the church, and in meeting the problems that confront you in this trying hour. May God richly bless you with such special light and wisdom in preparing for the coming General Conference so as to enable you to realize your highest ideals as never before.

May we as a church cherish a beautiful vision, dream lofty dreams, and enthrone beautiful ideals in our hearts, that will enable us unitedly to go forward to meet the challenge of this hour, and achieve that which others have only dreamed about.

During the past two years, my health has been better than for thirty years or more, and they have been the most successful and happy years of all my missionary experience. And though the depression may continue, I desire to ever go forward and be able to say to the church, "You can count on me."

Very sincerely yours,

JACOB G. HALB.

"Carry On"

A SLOGAN BECOMES A REALITY

President McDowell sends us the following:

Among the many city churches to lose their pastor as a result of the releases of September is that of Mobile, Alabama. Appointed to that city were Brother and Sister George E. Burt. From every point of view their leadership in Mobile seemed to be indispensable. Their release was a distinct blow to everyone concerned.

When the situation confronting the church as a whole was presented in frankness and detail, the branch membership pledged by a unanimous rising vote to do their best to "carry on" in spite of the disappointment of their loss. Choosing from their own number a young man, they pledge to him their united support and went to work. The following just received by the Presidency's Office from this young pastor indicates that they have kept their pledge in a splendid way:

"I am very happy to say that the Saints have responded with a splendid spirit generally for which they are to be commended. The district and more especially Mobile Branch exceeded their quota for

general church funds for the last three months of the year.

"There was some anxiety upon my part and others for our church attendance when Brother Burt left, but I am happy to report that instead of decreasing our attendance is greater than at any period since my connection with the branch. One of the contributing factors has been the organization of our young people. We meet with them on Tuesday night and are doing some definite things. Their interest has grown and they are attending all of the services including Wednesday night prayer service in large numbers. In one week I received from them fifteen inventories and they are making arrangements to pay their tithing. Brother McDowell, the time has come when these young people will not be held back any longer, but are going to step forward and demand of the older folks to either fill the offices of the church to the honor and glory of God, or step aside for this younger generation, who will. It is not only the case in Mobile Branch, but is general over the south.

"I received a letter from Brother Gillen which informed me that he would visit us the latter part of the month. This was indeed a pleasant surprise as his influence is great in Mobile.

"We are endeavoring to do all in our power to offer consistent leadership to the Saints, and while we have our discouragements we have no complaint to make."

"Praying for a Good Conference"

From a letter to President F. M. McDowell:

Yours of January 25 to hand. Thanks for the kind wish expressed. I also received from Bishop DeLapp a report of what we had done for the last quarter ending December 31, and I was indeed pleased to see that the Toronto District had gone over the top. He sent us our quota for this year which is larger than last year, but I feel that we can make it. I have already started to get in touch with the different branch presidents, and I will shortly be out among the branches just as soon as the roads open up and I will feel it a pleasure and privilege to encourage the members to sacrifice for the needs of the general church.

The Joint Council is to be congratulated upon the operating budget just received for 1932. I note that everything is pared to the bone. During the last two years the Saints, in common with others, have been made to suffer from this depression. The wage earners among them have had a cut in wages and the farmers complain that their produce has fallen

in price, and that they get little or nothing for their work, which is true.

We held our district conference last October. At that time we elected our delegates to General Conference. Our convention is an annual affair. I will be there if all is well with me, and am praying for a good conference and that God will guide and give all the officers and members his Holy Spirit that all that is done may be for his glory and the onward march of Zion's army, and I feel sure that my prayers will be answered.

Praying for your health and spiritual welfare.

Your brother in the gospel,

JAMES A. WILSON.

"Forward During 1932"

From letter of James C. Page, Nauvoo, Illinois:

"We are very happy over the good news contained in your letter of January 25, and if the spirit that is in the members of the Nauvoo Branch is in the membership as a whole, we shall make strides forward during 1932. The average membership for last year has been about sixty. The solicitor informs me the branch contributed to the general church in all funds during 1931, \$694 and some cents, nearly eleven dollars per member, and the first month of the new year we are sending in about \$100, and you must know that we don't have people with very considerable incomes."

"Have Faith in God"

In a certain eastern city there was once a hospital with that suggestive inscription over the main entrance. The building was of brick, but set in the front of it was a broad marble slab, and on it in letters of gold were these plain words, "*Have Faith in God.*"

It was a Christian hospital. Hundreds of sufferers, borne thither in the ambulance or assisted up the walk by loving friends, have looked up at those words as they passed in at the door. We may be sure that the words gave added courage to many an anxious heart. Hundreds of sufferers have there been cured, as human intelligence and human love have cooperated with those healing forces which are altogether divine. As they walked away, rejoicing in health regained, they looked back at those words of gold, and were made more deeply grateful to Him who had wrought with his chosen servants for their recovery. "Have faith in God!" They are good words to have engraved upon a building devoted to healing, or upon the walls of one's home, or upon the tables of one's heart!—*Charles Reynolds Brown, in Faith and Health; Thomas Y. Crowell Company.*

The Christian Handshake

It was said of Maltbie D. Babcock, a Presbyterian minister who has been gone these thirty years, but whose memory is still fragrant, that one of the secrets of his beautiful life was just this, his attitude that seemed to say, though his lips did not frame the words: "Can I help you?" I may not do the exact thing the young man asked who came to my study door this morning, but I can give him my hand, and with my handclasp say: "I would like to help you." The title of Frank Kingdon's book states exactly what I have in mind: *Humane Religion*. Humane religion is religion that helps, it is the religion of the hand. The handshake says volumes, and in a crisis it is much better than the voice.

When the Christian shakes hands he backs it up with his heart. "Here's my hand and here's my heart," is what he says. The Christian's handshake is no superficial act; it reaches to the very depths of his being; it is sincere; it is heartfelt.—*Bruce S. Wright, in Girded With Gladness; Cokesbury Press.*

Probably the only institutions which have been more overwhelmed with polysyllabic titles than our Protestant churches are the railroads. The early promoters seem to have thought that no stock could be sold to a gullible public unless the projected road went by at least three cities, all of which must be mentioned in its name. I happen to have spent my boyhood days near a railroad which has always done a lusty business hauling suburban passengers between Chicago and Blue Island, Illinois. When I first learned to read, its cars bore the inscription, "Chicago, Rock Island, and Pacific." Then came a period when the stock was being liberally watered and the coaches were inscribed with the title, "The Great Rock Island System." Later an advertising man got into the picture who seems to have realized that most of the public reads and thinks in terms of one syllable words, and the same old cars were repainted with nothing on them but "Rock Island."—*The Reverend John R. Scotford, in The Christian Century.*

Conference "Daily Herald"

Whether you come to General Conference or not, you will want the *Daily Herald*. It will contain a full record of official and unofficial events at the Conference, together with articles and inspirational material. It will also contain the Conference Minutes, which will not be available in any other printed form. The price, as usual, will be fifty cents. Those who wish to take it are asked to subscribe early, and to send cash with the orders.

HERALD PUBLISHING HOUSE.

INDEPENDENCE, MISSOURI.

Present Facts and the Future Program

By G. L. DeLapp

An important communication from a member of the Presiding Bishopric, delivered as a sermon at the Stone Church, Independence, Missouri, January 31, 1932. Mrs. A. Morgan, reporter.

It is customary for the average traveler to measure the distance to the place he is going in terms of the experience he has gained during the time he has traveled. Today is the closing day of the first month of a new year. We trust that during this month the Saints have been evaluating the achievements of the past year. Sometimes it seems difficult to find time to give the consideration one ought to give to that which has been accomplished in the past. Our troubles and trials pass before us with such prominence that we sometimes give undue consideration to them and little consideration to our achievements; and so, as we sum up some of our experiences of the past, may we do so only with the thought in mind that we shall attempt to determine the distance yet before us in reaching our objective, as compared to the distance we have traveled thus far.

We find from the records that our objective has been set forth as Zion, and while Zion involves a myriad of problems, which are both material and spiritual in nature, I wish to give most consideration this morning to those which have an economic aspect.

We turn to Section 36 of *Doctrine and Covenants*, where we find the word of God recorded:

And from that time forth there were wars and bloodsheds among them; but the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord which was upon his people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them; and Enoch continued his preaching in righteousness unto the people of God.

The Necessity and Place of Material Things

As Latter Day Saints we believe in the restoration. As Latter Day Saints I wonder just how many of us have attempted to determine for ourselves just what the purpose of the Restoration was and is. I believe it to be the setting forth of the relationship of man to man, as related to the material things of life.

I come to this belief because, as I stated, of the revealed word of God. Practically one third of the revelations received by the church have a direct bearing upon the material things of life; upon property rights. I believe that the methods through

which these material relations or personal relations between man and man are to be accomplished are through the processes of stewardships, inheritances and the gathering.

In Section 101 we find the Lord stating, in no uncertain terms, that he created the material things of life in order that man might have and enjoy his creation. This was to be made possible through the processes we have mentioned—stewardships, inheritances and the gathering. In other words, it has been established that the spiritual life is to find expression through the material forces, and the result will be Zion.

As we approach our objective, or attempt to cover the distance to it we must think in terms of an economic unit of life which gives expression to the ideals set forth. Zion is an economic unit of life, and in that economic unit we may hope to find a condition which will show the result of a spiritual development, of a people living in righteousness, because of right conduct governing the use of material things.

We look back over our past, and we find that the distance we have traveled is insignificant when compared to the distance yet ahead of us. I hope, however, that we will not come to too hasty a conclusion in this connection. As I have already stated, our trials, our troubles, and our difficulties, are constantly before us, and we lose sight, sometimes, of the things we have accomplished as a people, and as a church.

Many Problems of Zion

We have already stated that Zion involves a myriad of problems. Hence, though we have not been able thus far to discover all the fundamental truths which are necessary for us to understand, in order that we shall achieve Zion, it should not discourage us, but rather, the very fact that we are becoming conscious of the truth that Zion does involve a myriad of problems, is encouraging.

I believe that our labors and meditations have brought to us reward in this knowledge that there is a distinct relationship between the material things of life and man's spiritual life. It seems to me that this knowledge has become crystallized in the minds of the Saints this last year, for we need but point to the condition in which we find ourselves today, and we become conscious of the fact that our

inability to develop spiritual strength is due to the fact that there are certain material things and difficulties which are in our way, which have hindered our progress; and we find that our economic unit Zion, with spiritual strength has not thus far been developed.

In the summary we ought to make of our progress, however, it is necessary that we give consideration to certain facts which are outstanding, and which we can not evade even should we desire to do so, and that as we face these facts we become conscious that they must be given consideration ere we can make very much progress toward the achievement of our objective—Zion.

Commendable Efforts for a Good Purpose

Some of the encouraging things which are facts, as I see them, are that the history of this people is such that we have every reason to believe that ultimately our goal shall be achieved. We find a history marked by outstanding incidents of sacrifice. We find, as we go back over the pages, that in any crisis through which the church has ever had to pass, there have been those who have rallied to the cause, and who have carried on, making possible the achievements of the past. We need but refer to Kirtland, the tragic days of Independence, Far West, Carthage and Nauvoo to remind us of the sacrifice and suffering of a devoted people which again made possible the Reorganization and the carrying on of the work. I think this spirit of devotion is equally true today. This is evident, as we give consideration to the call which went out to the church during the last few months, a call asking for a definite contribution in order that the bare necessities of the church might be provided; a call to which the Saints responded, giving into the coffers of the church a little more than the amount called for, and we are conscious of the fact, too, that as we recognize the willingness on the part of the Saints to give, that in many instances these gifts have been made through the sacrifice of a willing, a conscientious, a consecrated and a devoted people. It was this people that made possible the revenue coming into the coffers of the church in the amount of \$416,000 during the year 1931. We believe this is an achievement, one which we must not overlook, one of which our people ought to be proud, but only to the extent that with renewed effort, and in determination, we shall proceed to accomplish even greater objectives in the future.

Facing the Facts

These are some of the encouraging things we ought to be thankful for. There are some other things I think we must face as facts which are not so encouraging, but which nevertheless we must

face, in order that we may study our problem, and that we may not make any mistakes of like nature in the future. At least we shall be able to minimize or decrease the number.

There has been a lack of foresight on the part of the church in the past. We need but go through the records of some nine, ten, or eleven years in the past to find there has been a tendency on the part of the church to expand more rapidly than its financial situation justified—and as I speak of facts as I see them I am attempting to face them only as facts, and trust that they shall in no way be considered as a reflection upon any individual or group of individuals, or upon the membership of the church, but that we shall simply state them as facts which exist and to which we should give careful consideration.

During six and one half of the nine and one half years previous to 1931 the church spent more than it took in. It shows an operating loss during that period, a net loss, of approximately \$400,000. The result has been a depleted operating fund, and today when we would enter into a program of attaining our objectives, of moving forward on the road which shall lead to the establishment of Zion, we find our hands tied; we find ourselves unable to minister to a people in harmony with the will and the divine commands of God.

This is a fact that we can not continue to ignore in setting forth a program for the future, in order to assure ourselves that the time shall never come again in our experience, when we shall say that the opportunity is ours but because we did not build safely and surely and with foresight, we find ourselves unable to take advantage of the opportunity which is offered.

Along with this decrease of our operating fund, we find an ever-increasing mounting of liabilities, due, I think, we may say, to two things: one of which was a program beyond the capacity and strength of the membership to carry out; the other, due to the fact that we have taken upon ourselves certain assets with corresponding liabilities which have mounted to the point that today we face a tremendous debt. Oh, I know that there are those who will say that this debt can be raised in sixty days, ninety days, a year, or two years, and it is not my intention this morning, to argue that point, but simply to present the fact as a fact, and to suggest that as we build in the future we must build upon facts as they exist.

The First Necessary Step

The first step looking toward the achievement of our objective must be that of paying our debt. I do not wish to overemphasize our indebtedness, yet it seems to me that it is brought forcibly to our atten-

tion as we think in terms of our missionary endeavor; and when we think in these terms, I do not think only in terms of the missionary activities throughout the church, of the preaching of the gospel of repentance and baptism and the resurrection, etc., but I think in terms of our missionary effort as related to stewardship, the gathering, and Zion; because, if this church is to succeed, if it is to be outstanding, if it is to make a contribution greater than the contribution made by any other organization in the world, it will be because we have a definite and distinct program; of which Zion is the objective. Stewardships, inheritances and the gathering are the process through which the achievement may be realized; and today, as we think in terms of missionary activity and missionary work, we must remember that we have claimed much; we have attempted to draw into the church those members who, because of a definite desire on their part to make a contribution to the cause of Zion, to the building of an economic system which is different from that found in the world today, have been willing to make their contribution. Yet we go out into the world saying that our church, our organization has a different message, has a different objective than that of any other organization in the world, the objective of which is the establishment of an economic system where righteousness shall prevail, and wherein, as God has stated, there shall be no poor; and what do we find? We find that facing us as we attempt to carry out our missionary program is our indebtedness. Let us go out today and attempt to draw to the church members with the appeal of a Zion, of an economic order different than that which we find in the world today, and point at the same time to the debt which is ours, and who is there who shall have the heart to continue to say that Zion is to be found in the midst of this church? Because the answer which any sane and thinking man will give, is, If you, as an organization, have thus far been unable to so adjust and conduct your affairs, so that you are in financial difficulties as deeply as the rest of the world, then what have you to offer greater than we shall find in the rest of the world?

This is said again, not by way of criticism, but simply as a fact as I see it, and one which we can not ignore.

The Storehouse Principle

Let us go back just a few moments, reviewing some of the principles set forth, and we find that if there is one outstanding principle which will ultimately have to be complied with to lift the church above the world it is the principle of the storehouse. This implies the consecration of the surplus; for

after all, the principle of the storehouse is set forth because of a need of a distribution of the material things of life, wherein every man shall enjoy the opportunity of making his way, and of making a contribution to mankind. Today, however, we find that theoretically the storehouse is a part of our divine plan, but practically we find that there is no surplus coming into the church. We wish to make this comment because I believe it is another one of the facts which we must face, and it seems quite apparent that there shall be no surplus coming into the coffers of the church until we first shall see that the church is financially able to protect that surplus. In other words, I think that I may state briefly just this, that human nature is such that a consecration of the surplus will not take place until that consecration will bring fruit, not only in the life of the individual giving it, or paying it, but shall also bear fruit in the life of the church itself, and shall make a direct and definite contribution to the establishment of Zion, our objective.

The Program of Debt Payment

We are attempting to present facts through the columns of the *Herald*, and one of the facts which we must face is that it seems almost impossible to reach the entire membership through the medium of the *Herald*. Too many of our people are not taking the *Herald*—or if taking it do not read it. This is a fact which has a direct bearing upon our problem as a whole.

Just recently the question was asked, "We note it is necessary to contribute \$40,000 a month during 1932 in order that we might meet our obligations. Do we understand that it is necessary to contribute \$40,000 a month every year for fifteen years?" In the setting forth of our fifteen year program we attempted to present the payments which the church would have to make, whether it liked to or not, rather than what it ought to make. The fifteen year program was and is merely a setting forth of facts as they actually are; and it seems to us that we will be obliged, in a period of not more than fifteen years, to pay off the church debt. If we were to continue the same operating budget that we are operating on during 1932 we should find that our debt would be paid off in approximately seven years. Our future progress will depend to a large extent upon our ability to keep the membership fully informed.

Setting Up a Program

We said that our progress will be determined by the extent we are willing to face facts, and to make adjustments. Let me present two or three things which I think we as a people must give some consideration to if we are to make real progress in the

future. The first and most important, I believe, is that of the setting forth of a definite program, with definite steps leading toward our definite objective. In other words, I am presenting this thought to the many of us today. Do we know where we are going, why we are going and how we are going to get there?

We have talked of Zion in terms of generalities, but Zion must become concrete in our thinking, and definite steps must be taken, a definite program must be set forth to the membership of this church if we are to make very much progress toward our goal; and we think that the time has come in our experience when the membership of this church ought to demand such a program, and ought to insist that all together we work it out.

The payment of the debt is of course one of the steps of such a program, but, for one, I do not wish to have the payment of the debt become the major objective of the church. It is only incidental to the great task confronting the church. I do not wish to contradict myself in that connection, because I have already emphasized that it is important, and that it is one of the first steps in order that we shall make the progress we ought to make, but I do not believe it is of such supreme importance that we should lose sight of greater spiritual objectives that the church must have. I believe that the time has come in the experience of the church when the membership of the church must insist upon the official personnel of the church getting together on a definite and clear-cut program.

Our stewardship program, the program of the gathering and of inheritances ought to be studied by the official personnel of the church until ultimately there shall be a more united front, and when we are able I believe to work out a program upon which the official personnel of the church can agree, then we shall find the membership willing and ready to make their contribution. This throws a tremendous responsibility upon the officials of the church, a responsibility which can not be shirked. A responsibility, however, which all the Saints ought to help share through faith and prayer. There must be a unity of thought; there must be a unity of desire, and I believe that there is such a unity on the part of our people in so far as desire is concerned. I believe that there is a unity of desire among the officials of the church, and by "officials" I do not mean just the Joint Council; I mean the leading priesthood quorums of the church. It is imperative that we become more united in our thinking that we may proceed more rapidly toward the achievement of our objective.

Zion calls today as it has never called in the experiences of the church. We need but to look around

us, and our reason tells us even if we do not have a spiritual manifestation of it, that Zion must be, if the world is to continue its existence. So then our task becomes a joint task, our responsibility a joint responsibility. Our objective may be attained, may be achieved if we so desire, and if we look back over the distance we have traveled even though we see we could have done many things differently, let us not lose courage because of the distance yet to our goal, but let us take advantage of the experiences we have gained. We have all made mistakes, but, taking advantage of these experiences, let us move forward, facing the facts as they are, and not as they ought to be, and make our adjustments accordingly; and I believe if we do this we shall find that the next few years of our experiences shall bring to us our objective, with an ever-increasing enlightenment. We shall understand, and God's work shall be accomplished if we have the courage of our convictions.

When we ask concerning men how divine are they, rather than ask concerning them how different they are, we are on the way to progress and purity. But when we build our hopes on a work that is labelled with the fact of a difference we have crippled ourselves at the first, where, as a matter of fact, we ought to have Christianized ourselves.—*Reverend Fred Smith, in The Christian Union Quarterly.*

A true artist should put a generous deceit on the spectators, and effect the noblest designs by easy methods.—*Burke.*

A Flower Sermon

In the soft dusk before the night
 The lilies gleam like flowers of light,
 Reminding us that there may be
 Some brightness in obscurity;
 And all the sweetness of the rose
 The tender power of love foreshows,
 Unselfish love that is content
 With spending, yet is never spent,
 Nor can its firmly-planted seed
 Uprooted be by word or deed.
 Dark pansies in a shady grot
 Bid us have patience with our lot,
 While marigolds tell us to bless
 Our own small worlds with cheerfulness
 Daisy and pink and pale sweet-pea
 Alike enjoin humility;
 Bright sunflowers in corners stand
 Like golden angels hand in hand,
 Calling on grateful hearts to raise
 With them to heaven a psalm of praise. . . .
 So if their message we discern,
 Grace from each flower we may learn.

—*Kathleen Lee, The Times, London.*

The Depression and Our Social Program

By J. A. Koehler

The following is the seventh of a series of articles contributed by various writers to the consideration of the depression, its causes and effects, and the future possibilities. The author of this article is a careful student of economics and of the practical ideals of the church.—Editors.

The financial embarrassments and the economic distresses that we peoples of the church suffer, along with the rest of the world, compel us to acknowledge the force of one or the other, or both, of the following disjunctives:

First: Either we have not been devoted to a social program having to do with the exaltation of this people, or the social program to which we have devoted ourselves is not adapted to the purpose of promoting our peace, prosperity, and happiness.

Second: Either our resources in man-power and physical equipment are too inadequate to our purposes—both quantitatively and qualitatively we may be unequal to the task, or our technique has been too faulty. Surely no one will insist upon the force of a time element.

There are men, even in the church, who maintain that the peoples of the restoration movement have had no kingdom-building social program, that they have not been devoted to the purpose of realizing the government of God, and neither that there are not enough men in the restored church who have the personal qualifications which fit them to discharge successfully the offices of such a social program.

No doubt men who reason in this manner believe the proposition that "The truth shall make you free." They believe in the power of Godly government. They believe in the power of kingdom-building righteousness and truth. They believe in the authority of the laws of God, or the laws of nature. They believe that social life as well as personal life, that group behavior as well as individual behavior, that public affairs as well as private affairs, are governed by law. They believe that peoples and nations are depressed by their sins, and exalted by their righteousness.

To such men it is puerile for a people whose mode of behavior keeps getting them into social messes and economic distresses to pride themselves on their righteousness or on their knowledge of the truth. Truth does not work that way. The ways of truth—that is, the truth of human living-together—are the ways of peace, prosperity and happiness. And the only possible ground by which a people may justify the belief that they are the builders of the kingdom is the outcome to them of their own behavior in prosperity, happiness, and peace.

Social programs are plans of action, or schedules of things to be done, or prearranged courses of procedure, by which societies as such, i. e., by which peoples as groups or as communities, or in their corporate capacities, endeavor to achieve certain purposes or to reach certain goals.

The difference between a social program and a personal program is the difference between "A Choir" of say one hundred voices making preparation to render *The Messiah*, and one hundred individual singers going about separately as each may choose, making preparation for such musical expression as suit their several purposes. The former is an "organized" endeavor on the part of one hundred individuals. It is a group endeavor, the success of which depends upon the manner in which these one hundred voice expressions are coordinated or governed. It is an endeavor in which the behavior of the one means much to the other ninety and nine. The latter, however, is merely so many individuals pursuing so many personal objectives, which may, or may not, be complementary and contributing to social ends. The success of any or all of these one hundred personal programs may not depend at all upon any concert or any coordination of effort—that is, upon the behavior of "The Group" as such.

There is much confusion of ideas about "social" righteousness and "personal" righteousness; about "social" programs and "personal" programs; about building the kingdom and building men for the kingdom.

It is obvious that social programs may differ widely both in purpose and in method. The range of possible choices is wide. The question that concerns us is this: Has the church—has this body of 100,000 Latter Day Saints, not as a mere mass of individuals having somewhat similar personal aims—had a social program worthy the church of the living God which has any bearing upon the welfare of its peoples? Does our group behavior have anything to do with saving our people from economic, industrial, and financial depressions?

To some it seems that we peoples of the church have behaved as if we believed that ingestion, and digestion, and egestion, and all the rest, would go on of their own accord to promote the health of the body, if only we would apply ourselves assiduously

to the cultivation of the spirit. We have behaved as if we believed that there is no law to which the affairs of "peoples" as such are subject. Not a few men of the ministry, even, have openly declared that there is only one kind of social program that concerns the peoples of this church and that is a program of so-called "evangelism," together with a program of raising moneys for that purpose. They say that there is but one kind of government, and that is a government having to do with the mobilization of a ministry for missionary and pastoral purposes. To them the way to care for the body is to cultivate the spirit. The way to promote the temporal welfare and happiness—the economic well-being and security—of this "people" as such is to increase the number and quality of "believing" disciples as such. With this type of men dominating the affairs of the church it is no wonder that we have not put forward a social program to save our peoples from the fate of the economic world in whose ways they walk.

Causes of the Depression

If we are to put forth a social program to save ourselves from the evils of industrial depressions, we must know something of the factors which, for many years, have caused these depressions. Out of what do business depressions arise? Do they arise from any niggardliness on the part of God or of nature? Do they arise from any lack of manpower with which to convert raw materials and capital goods into consumers' goods? Do they arise because our economic processes normally leave us without goods on shelf? or in the social cupboard? Do they arise because men individually refuse to accept opportunity for profitable employment?

No! Industrial crises arise because the gifts of nature and the efforts of men individually and privately are made abortive by the behavior of men collectively and publicly. We are depressed because of the unavailability of capital to further production—because the laborer does not have access to industrial equipment. We are depressed because our scheme of distribution leaves the laborer powerless to purchase the products of his labor. We are depressed because economic society is chaotic; because it is inefficient; and because it is unjust.

We hail with delight every new breeze which brings with it rumors of new outlets of expression and increased powers for our financial institutions. And yet, as we analyze the causes of our depressions, we should come to know that it is financial considerations that obstruct and make abortive our economic functions. It is these financial institutions that stand between us and the bread we have made

to eat. It is these financial institutions that stand between us and the industrial equipment we have made for our use. It is these financial institutions that make distribution unjust. And from the workings of these financial institutions the social program, to the advancement of which the church has been directed to bend its energies, is designed to set us free. And I prophesy—and yet not I alone; for the prophecy is given over and over again in the messages to the church—that even more disastrous depressions await us if we will not put forward the social program which makes "The Storehouse" of the Lord the pivotal financial institution of our economic structure. I say "pivotal" institution, because there are other institutions which revolve around this hub, and which are items in the social program given for our adoption. This scheme of social institutions makes economic life orderly, efficient, and just. And under its operation no righteous people will suffer from industrial and financial depressions.

The Lesson of the Depression

The individual must share the fate of his people. No number of men in separate and independent action can hope to establish themselves economically outside the areas of business depressions. Men must find refuge and safety in their behavior as peoples. If the peoples of this church do not learn from this depression that their only temporal salvation is Godly government in economic life, the depression will have failed to teach us the most important lesson we have to learn.

Zion is *by nature* a place of safety and of refuge. Safety in Zion does not arise from propitiating the gods. The secret of Zion's glory is not found in any form of incantation. The prosperity, the greatness, the glory and the honor of Zion arise from her obedience to the law of social behavior. It is the truth which makes us free. And this truth is the warp and woof of the social fabric of Zion. This social program is by nature adapted to the needs of men. "The government shall be upon his shoulder." From the very beginning of the restoration movement, God began to unfold the particulars of the *social program* which is to eventuate in a government of God in economic life. And if this people do not soon learn that in economic life, as elsewhere, "The truth shall make you free," we may find to our sorrow that we who believe we are the "called" of God have come to be the "rejected."

Error Can Not Serve Us

The economic life of this people must be molded in accordance with the law of God—the truth. "If otherwise they shall be cut off." They shall be

"good for nothing but to be cast out and trodden under the foot of man."

Why try to escape the pitfalls which lie in the direction of our travel in economic life by trading our business oxcarts for business automobiles? Are we to be saved economically by displacing our business bean-shooters with business machine guns? Is the business menu which uniformly gives peoples generally industrial indigestion to be the cause of bodily vigor to us?

The social program written in the law of this people is designed to throw "light" on the problems of "the world." The world is one huge society. There can be no answer to its problems outside a social program. Peoples have no way of avoiding confusion, and economic waste, and depreciation of wealth except by programing their economic activities. It is not our behavior in the fine arts that has brought us this depression; it is our behavior in the utility arts and the workings of our political institutions which are shaped to complement our ideals and aims in economic life. And it is in these particulars that the behavior of the peoples of this church is to become "A light to the world."

Peoples must realize their social ideals through their social institutions. There is no other way. It is for this reason that social institutions are regarded as tests of the spirit of a people. Where the ideal is in substance a *government of God* in economic life, there is nothing else to do but to "gather together" under conditions which make possible self-government in economic life. People who aspire to be a *people* in the true big sense, must have a program of "gathering" under terms and conditions which give them freedom to embody their sentiments in laws of their own making, institutions of their own building, and customs of their own shaping. And there can be no industrial, or business, or financial depressions for peoples who devote their energies successfully to the realization of such an ideal. "Zion shall escape if she observe to do." Yes; she shall more than escape. "She shall prosper and spread herself and become very glorious, and very great, and very terrible; and the nations of the earth shall honor her. . . ."

The Church and the Social Program

The church is God's agency for setting up this government of God. There is no reason for believing that any other than a church people will enact laws, build institutions, and shape customs for the especial purpose of molding its common life in accordance with the will of God.

Besides the testimony of reason, the experience of the race witnesses the hopelessness of social reconstruction on any high moral plane without indi-

vidual regeneration. The church, through its educational program and its missionary program, not only is instrumental in bringing the regenerating influences of the Christian movement into the lives of men; but through its social program it is an instrument for organizing the righteousness of regenerated men into the kingdom. Men must be proselyted to the kingdom mode of living. They must have some medium of expression of the new concept of social life. And the church with its Zion-building social program is designed to supply this need.

A Program With a Purpose

The love of God in the individual is known only by his behavior touching the welfare and happiness of his fellow men. The love of God works out to practical results. "To what purpose," i. e., to what practical results in the life of men, are the multitude of your church activities? is a question to which we must be able to give a proper answer, if our religion is to have any claim upon the lives of worthwhile men. This is the distinguishing characteristic of the social program of the church. It not only seeks to glorify God; it seeks this glory through the uplift of man. "Every man seeking the interest of his neighbor" and "doing all things with an eye single to the glory of God."

The worth whileness of a religious movement must be judged in the light of the need of the times. The needs of this age can not be supplied by a church without a social program adapted to these purposes. There must be a direct relationship between the program of the church and the ends to be achieved. We must not deceive ourselves with the foolish notion that the body can be made strong by "cultivating" the mind. The law of love can not be fulfilled by those who set aside the law of labor. Mere personal righteousness does not fulfill the righteousness of the kingdom.

The goal of the social program of the church is "Zion." Zion is a social enterprise. It is a Godly government—orderly, efficient, and just. It is a mode of group behavior; it is a corporate expression under which financial considerations can not defeat economic aims. To the study of "The Lord's Storehouse," the hub of Zion's economic wheel, we will do well to give much of our mental energy.

Our Fate

Unless we are to fall with Babylon—which is economic confusion—we must come out of her and establish ourselves as a *people*. That is to say, we must have a social program that eventuates in the kingdom. We must set up the government of God in economic life.

Are we to prove to be "good for nothing but to be

cast out and trodden under the feet of men"? And yet that is the fate decreed, if the peoples of the church will not put forward this "kingdom-building" social program. The present depression is an omen of this fate. On the other hand, the nature and the power of righteousness and truth are such that nothing can rob the peoples who devote themselves to the business of the government of God of the prosperity, the glory, the greatness, and the honor which arise naturally and inevitably from "social" righteousness and truth. "Sin is a reproach to any people," but "righteousness exalteth a nation." To put forward the social program of this church is to seek the righteousness of God and to build the kingdom.

Prophetic Warning in Modern Revelation

VI.—CONCERNING WARS TO COME

By *Elbert A. Smith*

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world.—*Doctrine and Covenants* 1: 4.

The section just quoted also states, "The hour is not yet but is nigh at hand when peace shall be taken from the earth." The Lord, knowing the calamities which should come upon the inhabitants of the earth called upon his servant Joseph Smith and spake to him from heaven and gave him commandment that he should proclaim his warnings to the world. Joseph Smith and his associates and those who came after him sounded that warning in various parts of America, Europe, and the islands of the sea. Yet in the language of the prophet of old we may say, "Who has believed our report?"

Those who remember the dawning of the present century will recall that it dawned with the highest hopes. Civilization was to go on and on. In particular war was to cease. The Hague tribunal had been set up. Arbitration between nations was to banish armed conflict.

In an interview in New York City, October 14, 1931, H. G. Wells, the British author, lecturer, and historian, said, "It is as if I were watching a dark curtain fall steadily, fold after fold, across the bright spectacle of hope with which the century dawned." (Quoted from the *Kansas City Star*, October 20, 1931.)

Upon a world and a century filled with hope that war had been banished there burst all the horrors of the World War, which involved practically all of the major civilized nations, the worst war of all time.

Humanity sought refuge, then, in the slogan: "We will make this the war to end all war." But, alas, such has not been the case. President Herbert Hoover, speaking before the International Chamber of Commerce, assembled in Washington May, 1931, reminded his hearers that the annual cost of armament the world over has increased seventy per cent above the cost just prior to the World War; the present cost being five billion dollars annually. He stated that there are now five million, five hundred thousand men constantly under arms and twenty million more in reserve. And then with a degree of irony reminded his hearers that all of these nations were signers of the Briand-Kellogg Pact to renounce war. (See *Literary Digest*, May 18, 1931.)

Joseph Smith's Message to America

Joseph Smith had a message for the world as well as for the church. In particular he sounded a voice of warning to his own nation. There was pointed out in revelation the iniquity of slavery. In a revelation given in 1833 the statement was made, "It is not right that any man should be in bondage one to another." (*Doctrine and Covenants* 98: 10.) Even before that, on Christmas Day of 1832, there was given the revelation pointing out the final results of slavery unless a way of repentance and restitution could be found. I refer to the famous revelation on the Civil War which reads as follows:

Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war: And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen.

The authenticity of this remarkable prophecy is beyond question. It was published to the world through various avenues, the most notable being *The Pearl of Great Price*, a pamphlet published in England in 1851. I have in my own library an origi-

nal copy of *The Pearl of Great Price* containing the revelation as given above, the copy coming to me from the hands of Elder J. C. Clapp, it having been in the possession of his family from the time of publication, ten years before the first shot was fired at Fort Sumter.

In this revelation it was pointed out exactly where the war should begin, the course it should run, the organizing and arming of Negro regiments, the appeal of the South to Great Britain for aid, the misery and suffering to come upon the nation. It is to be noted that the revelation said further: "The days *will* come that war will be poured out upon *all* nations beginning at that place." We have lived to see the fulfillment of that prediction. In the light of the remarkable way in which the opening paragraphs of this revelation have been fulfilled, can we doubt the closing statement that these wars and judgments shall continue "until the consumption decreed *has made a full end of all nations*"?

We have also a copy of Joseph Smith's appeal to America, published in 1844, begging the state legislatures to abolish slavery "not later than the year 1850," the slaves to be purchased and set free,—the very plan advocated later by Abraham Lincoln. The warning was not heeded, not even considered, and the day of calamity approached in America. It is worthy of note that the warning was again repeated through President Joseph Smith, son of the Martyr, in his first general epistle to the church in 1861: "And in the name of the Lord of hosts, I call upon all the inhabitants of the earth to repent, believe, and be baptized, for the time cometh when the judgments of God are to be poured out upon *all* nations, and the besom of God's wrath shall smoke through the land."

World Wars Predicted

Surely the word of God was vindicated. America was overwhelmed in civil war. But there yet remains the major portions of those warnings to be fulfilled. The revelation on the Rebellion, previously quoted, said that the wars foretold and judgments decreed should "make a full end of all nations." That may have seemed absurd to many readers twenty years ago or thirty-two years ago when the century dawned with such bright hopes, when men fancied themselves entering upon an era of perpetual peace. But those warnings do not sound so absurd today.

July 11, 1931, before a peace conference in London, Prime Minister MacDonald of Great Britain declared that if another war should come, "The great Armageddon struggle would come at last, and the end of it will not be defeat, but the uniformity of exhaustion. Mankind would be almost wiped out. Mankind would be exhausted by another war and

all his works and his civilization would be obliterated. That is the end which awaits those who say, 'We will trust our national security to the accumulation of armament.'" At about the same time David Lloyd George, Prime Minister of Great Britain during the World War, declared, "The next war is inconceivable, yet the world is going on steadily, stolidly, stupidly towards the catastrophe, singing the songs of peace and preparing for war."

The Secretary of War to the United States during the World War, Newton D. Baker, said that the situation today regarding war is like "a loaded pistol aimed at the heart of civilization itself, with a hair-trigger and held by an unsteady hand." (*Literary Digest*, August 15, 1931.)

Even more recently the Archbishop of Canterbury, speaking in Saint Paul's Cathedral with the Prime Minister and members of his cabinet present, said, "Who can doubt that in another world war civilization may perish." (*Kansas City Star*, January 6, 1932.) Probably it would surprise the Archbishop of Canterbury to know that Joseph Smith anticipated him by a hundred years and warned the world that unless there should be repentance and acceptance of the gospel and a preparation for peace, war and allied calamities would make a "full end of all nations."

The Lesson to Be Learned

Such has been the vindication of modern prophecy concerning wars in America and abroad. The lesson to the Saints is obvious, to sound the gospel of repentance and preparation to the world and to set themselves and their own houses in order under the divine commandment, "Be ye also ready." The promise is made, "I have . . . decreed wars upon the face of the earth and the wicked shall slay the wicked, and fear shall come upon every man, and the Saints also shall hardly escape; nevertheless, I, the Lord, am with them." (*Doctrine and Covenants* 63: 9.)

The accuracy with which these prophecies have been and are being fulfilled should give us the most implicit faith in the promises that were associated with the warning; those promises were uttered by the same spirit and in connection with the predictions, and the promise is definitely made:

Great tribulation shall be among the children of men, *but my own people will I preserve*; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear witness of my Only Begotten. . . . and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there *shall* be my tabernacle, and it shall be called Zion, a New Jerusalem.—*Doctrine and Covenants* 36: 12.

The promises of the Lord stand sure. The times

vindicate his knowledge and our faith should be increased rather than diminished. Our duty is laid before us. In the midst of wars and rumors of wars our duty is to "renounce war, and proclaim peace." (*Doctrine and Covenants* 95: 3.) In times of peace we are to preach repentance and righteousness. In times of war we are not to be carried away with the spirit and fever of war-time propaganda, which is the fever of hatred. We are to renounce war. Individuals may make their choice as to war service, or, if drafted, are to be obedient to the laws of the land, but it is not the business of the church to incite men to rush to war or herself to imbibe or breathe forth in the slightest degree the spirit of war and animosity, for we are to "renounce war and proclaim peace." Such missions of mercy as are conducted by the Red Cross and Salvation Army and Quakers during war times offer an avenue for a Christlike expression of the spirit and energy of the church.

In the meantime the great burden laid upon the church, even as in the days of Joseph, is to proclaim these things to the world, not only the voice of warning but also the voice of promise; to preach the gospel of peace and salvation (which is the only hope of the world) so far and so widely as we may. The church should set her house in order, relieve herself of debt and every other embarrassment that in any way hinders the prosecution of this work. Her missionary force renewed, increased, vitalized with a new spirit of consecration, should go forth to the world with that message. Her pastors, consecrated and filled with a new power should stand ready to receive those brought out from the world and build them together into the City of Zion, the place of refuge.

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.—*Doctrine and Covenants* 1: 7.

(Conclusion.)

"Hitherto Hath the Lord Helped Us"

By Grace L. Krahl

There was a time when a strange thing happened in Israel. There were many strange occurrences in Israel, but it may be of interest to recall this particular one and its outcome.

The strange thing was that the ark of the covenant, the symbol of God's presence, rested in their midst and at the same time Israel was worshiping idols. The saying, that, "Where the ark is, there is God," now lacked verity.

For twenty years they continued their idol worship and "lamented for the Lord." Now they were threatened by their enemies the Philistines, and they were filled with fear.

Then Samuel, the prophet, said to them:

If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh, . . . and fasted on that day, and said there, We have sinned against the Lord.—1 *Samuel* 7: 3-6.

And the Philistines seeing an advantage in the concentration of Israel, came up against them to battle. And Israel besought the prophet that he would cease not to cry unto the Lord for them, that he would deliver them out of the hands of the Philistines. And Samuel offered a sacrifice and cried unto the Lord and the Lord heard him and caused great thunder on that day upon the Philistines and discomfited them and they were smitten before Israel.

Then Samuel took a stone and set it up and called the name of it Ebenezer, saying, "Hitherto hath the Lord helped us." (1 *Samuel* 7.)

To Latter Day Israel, as we sometimes call ourselves, has the Lord committed some sacred things, that give rise to our claim that God is with us. Not the tables of the covenant, the golden vase that had manna, nor Aaron's rod that budded. Neither are they confined in an ark or coffer, nevertheless they are most sacred; tangible and intangible they are alike evidences of the power of God and the spirit of his presence.

The gospel of our Lord and Savior has been given to this church. The hidden record containing its fullness has been revealed and brought forth by the power of God. The holy priesthood to minister to the church and the world, and the building of the kingdom, or the establishment of Zion, have been given into our charge; and we, too, lament for the Lord—for more of his guidance, his power, the manifestations of his Spirit, his reassurance of our acceptance, or his reproof, as it may be.

True, we are not bowing down to wood and stone in the form of deities as did Israel of old, but can it be there are other barriers between God and us, that hinder the kingdom in its advancement?

The deprivations of the past months perhaps have been revealing, disclosing to us what our goals really have been, economically, socially, and spiritually. With some remorse we may discover that, to use a familiar expression, we have not been putting first things first.

To love the Lord with all our might, mind, and strength, and to love our neighbor as ourselves, are two compelling tests of citizenship in the kingdom,

and become the qualities of the people who maintain and further it.

If we were to ask ourselves upon what do we expend the most of our might, mind, and strength, would we be satisfied with the answer? And if we love our neighbor as ourselves, how does he flourish at the present time?

If religion is the will of God expressed in the lives of men and that expression were complete throughout the church, the kingdom would be builded, would it not? But since it is not, must we not become qualified for a kingdom-building people, as Brother Koehler would say?

Can we not put away the barriers that hinder, that the Lord may deliver us from our present bondage; that the light of his countenance may shine upon us and that his assistance in our distress shall be so marked that we, too, shall be able to raise our Ebenezer and say with Samuel of old, "Hitherto hath the Lord helped us"?

That the building of the kingdom may have our best thought and strength and the love of neighbor our equal concern, is my prayer.

Weekly Health Letter

Number 30

The Eye and Its Relation to Health and Disease—5.

By A. W. Teel, M. D., Church Physician

The cornea is a transparent convex-shaped membrane that fits into the sclerotic coat, or tunic, of the eye (the white part of the eye) and fits in like a watch crystal. It consists of one sixth of this coat of the eye. It is well supplied with nerves and lymphatics, but has no blood vessels, except those that come up to its margin. Its function, aided by its transparency, is to transmit light into the eye, and next to the layer of tears, it is the first refracting medium. Any opacity, or scar, on this membrane will obstruct vision, depending upon its size, density, and location. When it becomes inflamed, or continually irritated, blood vessels may appear, in nature's attempt to heal, or if ulceration has taken place, scar tissue will be the result.

Corneal ulcers of all varieties, pannus or Trachoma, and a condition known as interstitial keratitis—a deep inflammation of the cornea—are some of the chief causes of corneal blindness. Corneal ulcers, if not treated early, may perforate and ruin the eye. Perforation is due to the virulent organisms, sometimes aided by a lowered resistance of the pa-

tient, and increasing age. It is the duty of the specialist to find out what the invading organisms are, which is easily done by taking some of the secretions and examining them under the microscope. The gonorrhoea and pneumonia germs are the most virulent.

Another form of inflammation of this part of the eye, usually found in undernourished, tubercular, and anemic children, is phlyctenular keratitis. These germs are frequently found in the nose, throat, mouth and other parts of the body. This form of disease is usually chronic, sluggish, and recurrent. The inflammatory places are usually multiple and may disappear in one or two weeks, or may form corneal ulcers. The peculiar characteristic of this form of ulcer is that it rarely perforates unless it is badly neglected. The treatment should be conducted by a competent oculist and special attention should be given the individual's food, fresh air, sleep, and sunshine. The hygienic part of the treatment almost always depends upon the social worker, rather than upon the physician.

Another form of inflammation of the cornea, and frequently of more serious consequence, is called interstitial keratitis. It is often a result of congenital syphilis, accompanied by nerve deafness, and it affects the bones and joints. Sometimes these patients have the characteristic "saddlenose." It usually occurs between the ages of five and fifteen years and possibly as late as thirty years, and seldom follows acquired syphilis. It not only may affect the cornea, but may involve the whole of the eyeball. The usual antisyphilitic treatment is about the only hope for this class of cases.

Burns of the cornea frequently leave scars that occlude the sight, depending upon the depth of the destructive process. These scars may occur from scalding water, curling irons, etc. Chemicals often penetrate more deeply and spread over the corneal tissues. Alkalies are usually worse in this respect than an acid, and unless they are taken care of early and neutralized at once, scar tissue is the result. The first thing to do is to remove the caustic substance, as soon as possible. If the foreign substance is composed of solid particles, it may be removed by absorbent cotton or forceps. The one thing to remember is that whatever solutions are applied, they should be with the object of neutralizing the caustic substance as soon as possible, or render it insoluble. If the chemicals should be of an acid form, the eye should be irrigated with a weak solution of ordinary baking soda (sodium bicarbonate). Should the offending material be lime, mortar, or caustic alkalies, the eye should be flushed with a straight stream solution of boric acid. This should be fol-

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Providence, Rhode Island

Our 1932 slogan, "Each one to be a committee of one to interest one more in our church work," already has shown results in attendance.

The men's club under the able leadership of the president, Teacher Raymond A. Garlick, has taken on new activity. January 26, in our chapel's vestry an interesting lecture was given to the club by the State probation officer, Arthur J. Hatton. It followed one of the famous Eber Johnson's Rhode Island clam chowder suppers. About forty men were present, and we were specially pleased that our slogan, above referred to, resulted on this occasion, in having present about ten non-members. There was a very good spirit of fellowship and all enjoyed the evening. At these meetings the social features include games of chess, checkers, table tennis, anagrams, etc.; also, a radio program was enjoyed at the last meeting.

February 7, the sacrament service was well attended. At that time a new feature was introduced and from the results we feel sure it was most beneficial. The Saints remained on their knees while the sacrament prayers of both bread and wine were made jointly by Pastor Daniel F. Joy and Elder Frederick W. Roberts. The priests, Edward A. Fox and John D. Colburn, serving the bread, upon reaching the rear seats, were followed by Elders George F. Robley and Edmund M. Brown bearing the individual wine service. This greatly expedited the usual lengthy part of the sacrament service. About seventy members were thus served in almost one half the usual time, giving more time for the prayers and testimonies which followed.

Bishop Edward L. Traver, of Boston, spoke Sunday, February 7, and his remarks were of such deep religious fervor that all present felt a wonderful spiritual uplift.

About twenty letters were sent out to members and others, inviting them to the February 7 evening service, at which time Pastor D. F. Joy, with the assistance of a very clear chart, gave a wonderful sermon regarding the origin of the present-day churches. Several nonmembers expressed interest and enjoyment especially in the "Restoration."

March 5 and 6 the district conference will meet at Providence. We expect to have present Apostle Roy S. Budd.

Australian Reunion at Tiona

The ninth annual reunion at Tiona convened on Christmas Day. The attendance of middle aged and aged persons was meager, but this was made up for in the attendance of young people. The depression was responsible for the absence of heads of families, and almost all who were in attendance came the cheapest route and lived on the cheapest fare while on the grounds. That is not denying that they lived well, for cheap fish, crabs, prawns, and vegetables abounded.

The company's store and dining hall were under the management of the members of Bulahdelah Branch, and these

lowed by cold compresses, atropine, and sometimes a bandage. Most of these cases are followed by adhesions, sometimes so extensive as to cause the lids to be adherent to the eyeball. A competent specialist should be consulted as soon as possible after such an accident.

Saints did all they could for the material comfort of participants in the reunion.

Gradually we have been enlarging the circle of nonmember friends who attend, and there was a large attendance of these estimable people. Many of them have helped in the building up of the grounds, prominent members of this group having financed and materially assisted with the installation of our twenty thousand gallon water service.

The meetings were as follows: Prayer service 8.30 a. m.; class work 9.45 till 11 a. m. ("*Young People's Church Problems*," by W. J. Haworth, and "*Religious Education in the Home*," by G. H. Parker); a sacrament meeting, a young people's prayer meeting at 7 a. m.; a young people's program of orations and musical items, preaching services, and concerts in the evenings. The preachers were Elders A. V. Robinson, W. J. Haworth, W. J. Vaughan.

Among the social items were the following: a number of group banquets, a community banquet in the dining hall, attended by practically the entire camp, a concert in the meeting tent and an open-air entertainment at which the performers used the front porch of the caretaker's residence as a platform.

New Year's Eve we arranged a barbecue on the beach. A small sheep was roasted over a silky oak fire. The entertainment last mentioned was in progress during the first hour of the barbecue, and those in attendance were few. The roasting mutton sent forth its appetizing aroma and two dingoes (native dogs) traveled miles, from the Cape Hawke Brush to swell the assembly. Their dismal howling rather scared the city boys and girls, but using their electric torches to flash upon the animals, they at length frightened them off. The fire also played its part, perhaps, in fending the dogs off, for it is said that they will not come too close to a fire.

During the last hour of the roasting, the entire camp was in attendance, and while we watched the barbecue, community singing was enjoyed. The Stockton Male Voice Party was with us and helped materially that night and in our church services. The roasted sheep was cut up and served in buttered bun (or roll) sandwiches. This repast was eaten by the light of a huge bonfire which the young men had built upon the beach.

As the "witching hour" of midnight approached the company formed a large circle and sang first, "*Should Auld Acquaintance Be Forgot?*" and then, "*Praise God From Whom All Blessings Flow*," and as some were leaving the next day, "*God Be With You Till We Meet Again*."

For the first time in the history of our reunion we had a surf clubs competition. Two teams, representing Newcastle and Sydney respectively, and coached by Dave and Jack Corbett, experienced life-savers, made entry. Features of the contest were the march past (with flags and surf reel), surf reel drill, rescue work and resuscitation. The Newcastle team acquitted themselves better in the first three subjects than did the Sydney boys, but the work of resuscitation on the part of the Sydney boys put them ahead by just two fifths of one per cent. This event convinced the onlookers that we had two efficient surf squads should life saving be necessary.

There were six baptisms in the lake. Elder W. J. Haworth baptized a young man and woman, and later Elder A. V. Robinson immersed four young people. All were confirmed at the sacrament meeting.

Spiritually and socially the reunion was a decided success. Each year the grounds seem to become more beautiful. The weather was fine. The surf was in gentle mood. The fishermen had plenty of luck. Recreations were enter-

taining and educative. The murmur of the ocean was our lullaby, and the songs of birds awakened us in the mornings. Everything conspired to enrich the spiritual tone.

W. J. Haworth.

Far West Stake

Fortescue Branch

The annual business meeting was held Sunday, January 10. Stake President Ward A. Hougas and Elder L. A. Keck, a member of the stake high council, came from Saint Joseph for this meeting. Elder Keck gave an instructive and interesting talk preceding the election. With Brother Hougas in the chair, the officers for the year 1932 were elected. Brother Albert McKown was sustained as pastor.

The women's department held its first business meeting of the year Wednesday, January 13. Pastor McKown met with them to help in selecting officers for the year.

An all-day social and quilting meeting was held on Wednesday, January 27, thirteen women being present to quilt. Several men were guests at noon. An offering was given to defray the expense of the lunch. Three new members joined the social work the first of the year.

Cameron Branch

The month of January has been a busy one for Cameron Saints. Few changes were made in the election of officers for the new year. F. L. Hinderks was sustained as pastor; he chose for his counselors, D. W. Gamet and S. H. Simmons. Brother Clifford Constance was reelected church school director; Sister Florence Gamet was reelected supervisor of the junior department; Clifford Constance was appointed supervisor of the adult department, and Sister Lottie Daniel was chosen as young adult leader.

The women of the branch have been busy and faithful in the work of that department. Sister Lottie Daniel was sustained as leader for another year. Regular meetings are held every two weeks. Much of the time is spent quilting. A goodly sum from this department was contributed to the branch in the past year.

On Sunday evening, January 10, a pageant, "*The Old Rugged Cross*," was presented as a fitting setting for the splendid sermon, "*Seeking Jesus*," by Pastor F. L. Henderks.

Bishop Milo Burnett was a welcome visitor Sunday, January 17, when he preached at the morning service.

We feel that we were fortunate to have with us Apostle Paul M. Hanson to hold a week's series of meetings, January 24 to January 31, inclusive. Large crowds greeted him each night, many non-members attending. Brother Hanson's wide experience in foreign fields and his thorough knowledge pertaining to American archæology furnished a splendid variety of subjects for discussion. A special song service was held each evening, and on Friday evening a number of young people from Stewartsville Branch gave a fifteen minute musical program preceding the sermon. This was much appreciated.

The Cameron Saints feel that these meetings were an inspiration to them. They have increased our vision, strengthened our faith, and renewed our courage to press constantly forward. We hope that sometime it may be again our happy privilege to have Brother Hanson with us.

Kingston Branch

Bishop Milo Burnett was a welcome guest at Kingston Branch Sunday, January 31. He delivered a very excellent sermon at the morning service.

Gallatin, Missouri

The scattered Saints at Gallatin were glad to have the stake president visit them Sunday afternoon, January 31. Brother J. L. Bear, of Saint Joseph, and Brother David W. Gamet, of Cameron, accompanied Brother Ward A. Hougas to this service with the isolated Saints. Sunday school is conducted at this place but there is no branch.

Richmond Branch

Although Richmond is one of the smaller branches in Far West Stake, the work is progressing very well here. Brother Oscar Case conducted a series of meetings from January 17 to 31. The attendance was large throughout the series and some nights the little church was packed to overflowing. A number of nonmembers are interested.

Friday night, January 15, Ward A. Hougas spent the evening with us and delivered a splendid sermon to a good crowd.

Saint Joseph Branch

The first month of 1932 has seen various activities in Saint Joseph well under way for the year. This month has marked the beginning of two activities provided in the branch business meeting.

A series of pre-baptismal classes is being held at third church on Monday and Thursday evenings. The series began January 25 and will close February 15. Much interest is being shown and many nonmembers are attending. Under the provisions of the resolution, candidates for membership must complete this course or its equivalent before being baptized.

One service of particular interest at First Church was the family worship service on Sunday, January 17. This service is to be held the third Sunday of each month. The congregation for this first family worship service was the largest one for Sunday morning for a long time. Pastor Ward A. Hougas gave an interesting object lesson on "*Builders*" which was enjoyed by children and adults alike.

Kirtland, Ohio

On January 3, a well-attended sacrament service was held at the Temple. Elder Thomas gave a splendid talk from the pulpit before the bread was broken. He emphasized our need of God and the meaning of our part in the Lord's Supper.

On this morning, before the dismissal of the church school, Sister Marjorie Stiffler sang "*Suffer Little Children*," accompanied by Sister Katherine Booher. Then the infant son of Brother and Sister Norman Parsons was blessed.

The Kirtland reunion committee met here December 26. Members of this committee are Elder James E. Bishop, president of the district, of Steubenville, Ohio; Missionary John R. Grice, and Elder A. E. Anderton, of Columbus, and Elder John R. Cooper, of Kirtland.

January 17 Patriarch J. A. Gunsolley delivered two excellent addresses at the Temple. Brother Gunsolley's personality and spirituality have, for a number of years, connected him with the ministerial and educational fields of the church. Sister J. A. Gunsolley gave a short talk to the church school. In the morning Brother and Sister W. E. Householder sang "*I Will Magnify Thee*." In the evening Sister Martha Parsons sang "*Repentance*," by Gustav Von Meckel, accompanied by Sister Irene Flack.

Elder E. A. Webbe addressed the junior and senior English classes of the Kirtland High School not long ago on Doctor Samuel Johnson, other writers, and the printings of the English people. Mr. Webbe was born in England and lived there for some time. His father was a carver of wood cuts for illustrating books and papers, and Mr. Webbe often took these wood cuts to London. While waiting for the return train, he frequently made tours of Fleet Street and visits to Saint Paul's Cathedral.

Brother and Sister Frank Ebeling and daughter, Earlena, are staying indefinitely in Kirtland while Brother Ebeling attends to business in the vicinity. They are with Brother Ebeling's mother, Sister Minnie Ebeling. The Ebelings have been living in Missouri.

Elder J. L. Cooper occupied the pulpit the morning of January 24. Mrs. Katherine Moore and his sister, Ruth Davies, daughters of Brother and Sister D. Davies, sang "*Son of My Soul*," by John Keble, and were accompanied by Josephine Ebeling.

The speaker on the evening of January 24, was Attorney

Harold U. Daniels, assistant prosecutor, who gave an interesting lecture on "*The Purpose of Law.*" He defined law as "the binding custom or practice of the community," and gave the three types of court cases, Law of Contracts, Law of Torts, and Criminal Law. Elder J. L. Cooper introduced the speaker. Mrs. Josephine Ebeling sang "*Rest in the Lord,*" being accompanied by Mrs. Adaleine Clough on the organ, and Elder George Neville sang "*I Shall Not Pass Again This Way.*"

There was a meeting of the church school teachers Sunday evening at six o'clock, January 31.

Lamoni Stake Conference

The annual conference of Lamoni Stake was held in Lamoni, February 6 and 7. There was small representation from distant branches, but attendance from the central and neighboring branches made large congregations for every session.

Institute of Church School Workers

On Saturday afternoon, workers from several of the church schools met in the stake classroom. Roy Cheville led the discussion, entitling it "*From Now Until April 6.*" He presented several definite goals toward which to aim in this period. It was decided that the local churches should shape their program of education with the problems and needs of the General Conference in mind.

Business Meeting

At nine thirty on Sunday morning the day began with a worship service. On the background of the stage were these letters, "*April 6, 1932.*" In Lamoni Stake emphasis has been given to the importance of selecting qualified delegates to send to the coming conference, and so, the congregation saw the significance of this reminder. It was further brought out in a short dialogue on the choosing of delegates by Eugene Closson and Monroe Carter.

When the transition came in the nature of the service, Blair Jensen, the stake president, took charge. First came the nomination of delegates. This came from the floor. Mimeographed ballots were prepared and distributed toward the close of the service. This year two types were prepared, alternating the order of names, thus insuring against the tendency to check the names first appearing. Tellers were appointed and results announced at the afternoon session.

The following were chosen as delegates to General Conference: J. W. Barr, George Blair, G. N. Briggs, Roy Cheville, E. E. Closson, N. Ray Carmichael, Miss Mabel Carlile, Robert Campbell, G. L. DeLapp, J. F. Garver, Mrs. J. F. Garver, A. R. Gilbert, H. H. Gold, L. G. Holloway, Blair Jensen, L. G. Kelley, J. E. Leeper, Joseph Lane, A. L. Loving, L. W. Mof-fett, and W. T. Shakespeare.

Other business included the disorganization of branches, approving recommendations for ordinations, and sustaining and electing stake officers. The Lone Rock and Allendale Branches were voted disorganized. The groups of Saints residing in these localities will be cared for as missions under the stake presidency. The conference approved the following recommendations for ordination—from Lamoni Branch, Arthur Walden and Ed Downey, priests; and Harvey Campbell, deacon; from Creston Branch, David Blair, elder. The stake presidency, bishopric and high council were sustained. Mrs. Burnham Silsby was chosen music director in the place of Mrs. W. H. Blair, whose health did not permit her to continue. Miss Cora Leverson was reelected secretary and recorder. Mrs. Martin Hynden was chosen director of Religious Education.

Archæological Lecture

At two thirty the Coliseum was filled for the lecture by Apostle Paul M. Hanson. He selected the phase from American Archæology which deals with the traditions concerning

the visit of Christ to America after his resurrection. Apostle Hanson's specialization in this field makes him outstanding in his lectures.

The Lord's Supper

One unusual feature of the day was the evening sacrament service. The limitation of housing facilities to Sunday seemed to demand such an arrangement. Several expressed their approval of it as a fitting climax to the day. Besides the sixteen priests who served, there sat at the table, President F. M. McDowell, Apostles J. F. Garver and Paul M. Hanson, Bishop G. L. DeLapp, Blair Jensen, and Roy Cheville of the stake presidency, and T. S. Williams. The A Cappella Chorus sang as the bread was broken and before the ordinations.

Lansing, Michigan

Lansing Branch is determined to work for the church with greater zeal. Samuel A. Barss, the pastor, has as his associate pastors, Alva J. Dexter, and Clarence W. Dudley; secretary, Orian Fiscus; treasurer John Luce; bishop's agent, Charles Fiscus; music director, Opal Harper; church school director, Alva Dexter. In the church school Brother Dexter has the cooperation of the assistant director, John Luce; the superintendent of adults, C. W. Dudley, of young people, James Andrews, and of children, Wanda Ferguson. Frances Dudley is the secretary.

The Sunday morning church school is well attended, the average number being one hundred and twenty-five, and the Friday evening session is better attended. There are *Doctrine and Covenants*, *Book of Mormon*, and teacher training classes, also classes for the boys and girls. The study hour is usually followed by a twenty-minute program. Much local talent is being discovered by these programs.

Brother Alva Dexter was recently requested to take charge of a Sunday school at the Community Church in the north end of the city, and is not able to be with us on Sunday mornings. He is a capable young man, and we are sure he is doing a good work and welcomes this opportunity to teach the gospel to others. Brother John Luce takes charge of our church school.

Prayer services are well attended. God has been wonderfully blessing the Saints with the gifts. Messages of admonition and encouragement are frequently given.

The depression has hit many of the Saints very hard. But we are leaving the "de" out of "depression," also the "i," and using the remainder for our slogan—"Press on." A greater spirit of unity prevails, and we are learning the meaning of being our brother's keeper.

A storehouse has been started here by Clarence Dudley, others assisting. Through it we are more able to efficiently help those who may be in need.

Five members, two children and three adults, were added to our number during January.

Each Monday evening the priesthood meet with the men of the branch for study. Much interest is being manifested among the men-folk.

The women are working splendidly under the leadership of Sister Ercel Trescott. They are able to bring much needed funds into the treasury.

Elder Leonard Dudley, of East Jordan, has been here several weeks. He and Sister Dudley are visiting at the home of their daughter, Sister Jesse Tischer. He has preached some splendid sermons.

Apostle D. T. Williams gave a lecture January 10, on "*Seeking Divine Approbation,*" and February 7, he lectured on "*The Resurrection of the Dead.*" His visits are much enjoyed and we receive much good from his lectures.

On January 31, Brother Wesley Russel preached the evening sermon. He has been a member of the church about six months and is a young man of twenty-two years who has been preaching since he was twelve years old. He has been

noted throughout Michigan and parts of Canada as the "boy evangelist." The past few years he has been undenominational, having become dissatisfied with the teachings of a number of churches with which he had come in contact during his ministry. He spent some time in Chicago working with Paul Rader. Relating the experiences leading up to becoming a member of our church, he tells of searching for the one true church, described in the *Bible*, and which he knew must be in existence somewhere. He continually prayed to God for guidance. He was loaned a copy of *A Marvelous Work and a Wonder*, and was much impressed while reading it. He went into the woods alone, knelt in earnest prayer to God, asking that his will might be revealed to him. Then God spoke, telling him that he had at last found the true church of Jesus Christ; that he should be baptized at once, then he would receive authority to go out and teach the gospel. He was baptized and during the confirmation was called into the priesthood. Brother Russel is a worker for the Master, preaching the gospel with power and much assurance wherever he goes.

Brother and Sister Gerald Main are the proud parents of a baby daughter, born February 1. A new girl also came February 1, to make her home with Brother and Sister Everett Barss.

The Saints were saddened when Audrey Tischer, nine-year-old daughter of Brother and Sister Jesse Tischer, passed away January 12. She was their only daughter and a lovable girl. Though she was young, her life was an example to older Saints.

Under the competent leadership of Elder S. A. Barss and his young associates, the future looks bright in spite of depression, bank failures, and war clouds. We are sure of God's watchful care over us. We desire to do all we can to remove the financial burden of the church, and help spread the gospel.

Thayer, Missouri

The Stone Church

We have a strong branch organization and hope to accomplish much in the coming year. Services are held at the Stone Church as follows: Church school 10 a. m. Sunday; preaching 11 a. m., and 7.30 p. m. On Wednesday night comes prayer meeting and on Friday night *Bible* study.

Our prayer services are excellent. It is seldom that we fail to have one hundred per cent meetings.

In the *Bible* study during the past year, we used a teacher training course in the *Bible*. This year we are studying the *Book of Mormon*, using the adult quarterly as a text. Much interest is shown in this class. The more we study the *Book of Mormon*, the more we think it a wonderful book. This class is in charge of Joseph P. McLain.

About the middle of December occurred our business meeting. Administrative officers of the branch are: Pastor, Elder G. A. Davis; assistant pastor, Elder J. W. Hancock. Clarence Mayo is the solicitor and Bertha McLain secretary. At this meeting the branch voted to organize a church school, and chose Joseph P. McLain as director. Elder J. W. Hancock is adult supervisor, and Harold Hancock is supervisor of young people. Bernice McLain is secretary, and Bessie McGuire directs the music. The following were chosen as teachers: J. W. Hancock, Harold Hancock, Chloe Miller, Edith Hancock, Cordia Salem, and Ray Ricketts.

The women's department, under the leadership of Sister J. W. Hancock, is active. They held a pie supper in the basement of the church January 16, and although it was a rainy, disagreeable night, they cleared a little more than twenty-five dollars.

While we have a small branch at Thayer, you would travel far to find a group better in team work. There are no disturbing factors here. The spirit of fellowship and love permeates the heart of each member of the group. We are

trying to live in peace and love and contentment. May God grant that in years to come it may ever be so.

We wish that every group of Saints could realize that there are at least three things to be observed if they expect to accomplish anything worth while either for themselves or for the Master. These three are: (1) Love and trust in God and in one another; (2) The total effacement of self, and (3) A determination to put one's shoulder to the wheel and push with every ounce of energy.

Thayer has planned many things for the year. We hope to see the church safely weather the storm brought on by the financial depression from which the whole world is suffering, and we think we are safe in promising that Thayer Branch will do the best it can to help in the coming year, that the church may carry on.

Communication From Bishop's Agent

To the Saints of Arizona, Greeting: Having been appointed by the Presiding Bishopric to act as their agent for the State of Arizona, I am choosing this means to inform the Saints of Arizona that I am ready to receipt them for any amount from five cents to ten thousand dollars. I should be pleased to hear from all the scattered members and to get into personal correspondence with them. I shall try to visit as many of you as I can, and will be pleased to have all reports from solicitors, sent to me in time for me to get my reports away by the 25th of each month. As these are the instructions from the Presiding Bishopric.

This is the time of the church's trials, and while I am aware that most of us are poor in the things of the world, let us keep in mind the "widow's mite," and the great sacrifice which Christ made for us, and the glory that is to be revealed to those who make the sacrifice to redeem Zion, and become stewards for God. Let us lay on the altar of sacrifice the dimes and dollars we may have been spending for those things which would not advance the cause in which we agreed to become a coworker with God when we entered the waters of baptism.

I shall be pleased to answer any questions, or assist in any way that I can. I shall be glad to furnish each member of the state who have not already filed one, an inventory blank. Let us cooperate and raise our quota which is twelve hundred dollars. My address is box 2546, Tucson, Arizona.—*W. P. Bootman.*

North Manchester, England

This branch mourns the passing of Sister Emily Gillson, wife of Priest H. W. Gillson, December 22. The funeral arrangements were in the hands of Patriarch William H. Greenwood who conducted a short service at the home and at the graveside. When he preached the memorial sermon the following Sunday evening at the church, he paid tribute to our sister's beautiful character, her influence for good, and the sympathy and help she gave to all in need. At this service Sister Maud Nelson sang by special request Sister Gillson's favorite hymn, "One Hour With Jesus." Sister Gillson was sixty-one years of age at the time of her death.

The sympathy of the branch is extended to the bereaved husband and three daughters.

West Haven Saints Have New Meeting Place

The West Haven, Connecticut, congregation has outgrown its former meeting place, the home of Brother and Sister John Raylance, and has been fortunate in securing a hall at 945 First Avenue.

The Saints rent this hall from the Veterans of Foreign Wars. They met there on Sunday morning, February 7, for sacrament. A peaceful spirit reigned.

Bisbee, Arizona

Bisbee Saints mourn the death of Pastor H. C. Goldie who succeeded Brother S. D. Condit. Brother Goldie's passing made two pastors this branch has lost by death in less than six weeks. Nevertheless, we feel we must continue to go forward, for God will have a tried people.

Elder C. O. Myers, of Arma, Kansas, was here on a visit and his services were enjoyed. We have also lost our Sunday school superintendent, J. W. Myers, who with his family, accompanied his father back to Kansas. A farewell party was given them.

Elder S. S. Smith, of the Arizona and New Mexico field, was here last week-end and expects to be here this week to hold meetings Friday, Saturday, and Sunday.

We are left without an active elder in Bisbee, but arrangements have been made for Brother Taylor, of Douglas, to come up here on the First Sunday of each month to administer the sacrament.

Scandinavia Over the Top During Sacrifice Period

When I received a letter from the Bishop informing me that our quota for the sacrifice period was four hundred kroner, I thought it would be impossible to raise that amount from our small band of Saints, none of whom are overly blessed with this world's goods. But by letters as well as through personal work I presented the needs of the church as well as I could. The response was much greater than I had dared to expect. Not only did we raise the four hundred kroner expected of us, but funds continued to come until we had reached the amount of five hundred and seventy kroner and seventy are. Never before have the Saints so willingly responded to the call of the general church for funds as upon this occasion. It has brought me much encouragement. Some who never before supported the church financially came forward with their offering this time. Ten new names were entered on my tithing book. And the good work seems to not have stopped at the end of December. Tithes and offerings received thus far during January are above the average usually received during a month.

An article on tithing written by me appeared in the November issue of *Sandhetens Banner*, which came at a very appropriate time. When the article was written and sent in for publication I knew nothing of the sacrifice period to be held in November and December. Its appearance at that time helped the Saints better to understand their duty. This week I have received ten kroner in the mail from one of the poorest families we have in the church. When I received it I thought of the widow's mite. Surely this family must have given from that which they needed for the necessities of life. It was an indication that all who want to help will find a way. May the good work continue until the church is free from debt and the gospel preached in all the world.

V. D. RUCH.

Saints in Australia are looking forward to their mission conference at the Easter season. Larger attendance of adult members than that had at the reunion at Tiona at Christmas is expected, and all will enjoy the well-balanced conference program.

Sydney Harbor Bridge will be opened March 19, and cheap excursion fares will give the Saints of Australasia an excellent opportunity to attend the conference, which is scheduled to commence March 20 and to extend to Easter Sunday. Social features are being prepared by the Sydney Social Club for March 19 and Easter Monday respectively.

Coeur d'Alene, Idaho

This branch was organized with fifty-nine charter members December 14, 1920. Only nine of those charter members remain in Coeur d'Alene. Four are dead and others have moved to various places. But numbers have moved into the branch, and several have entered by baptism. Eleven were baptized during the past year. At present seventy-three are enrolled on the branch record, and the church officers are in personal touch with them.

Part of the time, during the existence of the branch, there have been several members of the priesthood here. Then at other times there has been only one, Elder L. E. Holmes. Brother Holmes has appreciated all the help he could get to help carry on the local work. At present there are two elders, a priest, a teacher, and a deacon in Coeur d'Alene.

We have more nonmembers attending the church school than ever before, and hope to have an increase in membership from this source.

January 24, the young people took full charge of the church school and the regular directors enjoyed the privilege of "just looking on." This experience was helpful in preparing others for future work.

The junior girls, supervised by their teacher and the church school director, gave an interesting Christmas program to a well-filled house on Christmas Eve.

January 3, the young people gave a play, "*Other Sheep Have I.*" Carrie Stucker, the teacher, directed the production which was well given.

Those of the ministry who have visited the branch in the recent past are Evangelist Richard Baldwin, Apostle F. Henry Edwards, and Missionary A. C. Martin. Brother Baldwin held meetings for one week. Sister Baldwin preceded him several evenings with some interesting talks. Brother Edwards preached for us one Sunday afternoon. Brother Martin was here nearly a week. He preached twice on Sunday, January 17, and spent the rest of his time visiting the membership. Elder Fout, pastor, and others of the local priesthood, accompanied and assisted him in these visits. Brother Martin plans to come again to visit those he did not have time to see while here.

Miss Percille Worsencroft, who has been visiting in the Bert Stucker home the past two weeks, is returning to her home in Iowa. She is a willing worker and has helped the branch with her musical ability.

Farnworth (England) Branch

In September, 1931, we had a visit from the district presidency. Following the afternoon session, tea was served. The day was well spent and the meetings were thoroughly enjoyed.

The branch harvest festival occurred October 18. The room was tastefully decorated with fruit, flowers, vegetables, and other good things. Brother S. H. Hope was the afternoon speaker, and the evening service was given over to Brother Harold Barrington, of Manchester.

The following Sunday was turned over to the elderly people of the branch, the veterans of the church. Speeches were given by the following: Sister Mary Rothwell, who has given fifty-three years of service to the church; Sister Ann Spargo, formerly of Farnworth, but now of Wigan, with a membership of fifty years; Sister Sarah Walsh, who has served for forty-seven years; Sister Mary Fenny, with forty-one years to her credit, and Brother William Fenny who also has been a member for forty-one years. This service was most encouraging to the younger members.

November 21, Saturday, the children of North Manchester Branch presented to us the dialogue, "*The Golden Ladder.*" They were directed by Sister Olive and Brother W. Heywood. It was a treat to listen to these children sing.

And now we come to the last event of the year, our sale of work held December 5. It was opened at six o'clock in

the evening by Sister Mary Spargo, assisted by Sister Annie Spargo and Brother S. H. Hope. After the opening ceremony, pink rose buttonholes were presented the three in charge by John Ross, Ronald Fray, and Stanley Spargo, boys of the branch.

The stalls were well arranged and trimmed with orange and black. The women's stall took the form of drapery and fancy goods, the men's, groceries, and the children's booth had sweets, oranges, and small ware. As a result of their sales children and adults handed in purses filled with the returns of their ingenious ideas and hard labors. The children sold chocolates, matches, and home-made toffee; some of the women sold potato pie, jam, chocolates, and others sewed. Credit goes to all for their efforts.

The amount made by the sale of work was thirty pounds, which sum was handed to the building fund treasurer. It was an increase over last year's sale, and we are grateful to all who took part in buying, giving, or working.

At eight thirty refreshments were served. Then after a thirty-minute interval the rest of the evening was spent socially. The children first took part with songs and recitations after which the adults gave a sketch, "*Our Parochial Gathering.*" A great deal of excitement was aroused by the accidental dropping of a tin tray from one of the stalls just when Brother J. Spargo had the gathering spellbound with a ghost story.

The sale was a great success considering the hard times the members of the branch are experiencing in unemployment and short-time working. But members and friends of the branch deserve hearty congratulations on the way they have worked and united in 1931. We hope the same ambitious spirit will live with us during the years to come.

Toronto, Canada

The first birthday of the new Toronto Church was celebrated by special anniversary services Sunday, January 17. The young people held their prayer service at 8 a. m., Apostle R. S. Budd in charge. Then at 9.30 a. m. followed the general prayer meeting, Brother Budd again in charge. At eleven the following visiting brothers spoke: Elders William Fligg and Frank Gray represented London District. They spoke of the early history of Toronto Branch. Elder H. A. Dayton, of Owen Sound District, and Elder Charles Hannah, of Hamilton Branch, also addressed the congregation. At this hour the junior department held a special program in which Brother Budd gave a talk and Mrs. Marshall entertained with her special story telling.

At three o'clock in the afternoon the church school had the program. Elder Frank Gray again spoke and Bishop A. F. McLean gave an address on church finances. At this session Pastor J. L. Prentice was asked to make a presentation to one of the members of Brother Bertrum Gozzard's class for regular attendance at Sunday school. Allan Bailey was presented a set of bookends in recognition of his attending class one hundred and thirty-two consecutive Sundays. At the seven o'clock service, Apostle R. S. Budd was the speaker and gave a wonderful sermon. The church was packed and there were chairs in the aisles.

The anniversary banquet was held the following Monday evening. Brother Prentice was chairman. Elder J. A. Wilson gave the toast to "*The King.*" Bishop A. F. McLean spoke in detail on the finances, showing that for the year, 1931, Toronto Branch collected from all sources nine thousand five hundred dollars and that at the same time Toronto District had about eight hundred dollars over the required quota for the general church. Mrs. Mary Wilson, supervisor of the department of women, which sponsored the banquet, spoke of their work of the year. This department during the year collected and paid two thousand dollars, covering the interest on the church mortgage and as a surprise this night handed over another check for five hundred dollars, to be applied on the mortgage principal. Elder B. H. Hewitt pre-

sent the toast to "*The Church*" to which Apostle R. S. Budd responded.

On Thursday, January 28, the young people presented the play, "*Cyclone Sally,*" proceeds going toward the pipe organ fund. This department has arranged for several plays and is keeping very busy. In fact the different departments have the nights all taken until well on in April.

Recent speakers were Elders James Pycoc, Douglas Cameron, James A. Wilson, B. H. Hewitt, Grant St. John, J. L. Prentice and Brother William Pugsley. Regardless of the world conditions we feel encouraged, and hope for a successful year in the church.

Independence

Perhaps because Independence has many Saints—there are 6,324 names on the records—and because their activities are divided among nine congregations and one mission, the prayer services and their benefits are sometimes not given the emphasis they should have.

The center place is divided into districts which are subdivided into groups. The nine congregations, Stone Church, Second Church, Walnut Park, Liberty Street, Enoch Hill, Englewood, Spring Branch, Gudgell Park, and East Independence, include forty-three groups. And in addition, there is Sugar Creek Mission. Each group of members is the center of a number of church activities chief of which is the midweek prayer meeting.

Imagine Independence going to prayer service on Wednesday evening—more than forty adult prayer services in the homes of the Saints, and three or four young people's gatherings for worship. At the Stone Church alone on last Wednesday night there were about one hundred and twenty-five young people. Indeed the Saints in Independence believe in prayer, and they are praying.

In these prayer services neighbors bear testimony of their faith in Christ; the Scriptures are read and made clear by the elders; the singing of hymns comforts the troubled, and the Saints unite in prayer for one another and for the entire church. Here are found evidences of the love and watch-care of the Master, admonitions, prophecies, and other gospel gifts. Those who regularly attend the group prayer services are blessed.

On Sunday the early morning prayer meeting in a number of congregations is an established institution and is regarded as the best way to begin a day for the Lord. One or two churches have midafternoon services of general character. Of these the Stone Church gathering is outstanding. There are many men in Independence who give a number of hours each week to the conduction of and attendance at services of prayer. For these consecrated helpers the Saints are grateful.

The play, "*Bread,*" given by the young people of the Stone Church, won the silver loving cup in the dramatic contest sponsored by the young people's council, which ended Thursday night, February 11, in the dining hall of the church. Mrs. Albert Brackenbury directed the play. The contest is an annual affair and the winners will keep the cup until the contest next year. The first group of plays was given Tuesday night on the permanent stage erected for dramatic activities in the dining hall. Second place was given to Englewood young people who presented "*Menfolk,*" Miss Pauline Siegfried directing. "*Mansions,*" the play given by Walnut Park, and directed by Mrs. E. Moorman, was placed third, and "*Neighbors,*" given by Liberty Street and directed by Miss Mabel Tignor, won fourth place. Judges in the contest were Wallace Burlington and Mrs. Ross Moore, of Kansas City, and Mrs. Leonard Lea, of Independence. Roy Settles, president of the council, took charge of the contest.

A compilation of reports from the various units of the Independence school system at the end of the fifth month of the school term, gives the total enrollment for the city to be 4,701 as compared with 4,616 for the same time last year. The boys continue to outnumber the girls 2,414 to 2,287

This report includes William Chrisman High School, Junior High School, and the several grade schools, Alton, Benton, Bryant, Columbian, Gilpin, McCoy, Noland, Ott, and Young.

Last Thursday night the six clubs of the Auditorium Basketball League completed the first half of the schedule with the following scores: Liberty Street 16, Cubs 8; Enoch Hill 15, Stone Church 13; Walnut Park 14, Auditorium 13. The play of the Liberty Street Club has been the feature of the race. However, the other teams have added new players and the second half promises some keen competition.

Stone Church

Apostle James A. Gillen will begin a series of special services Sunday, February 28, at the Stone Church, continuing every night for a week.

The everlasting covenant and its comprehension of the covenants set forth in the Book of *Doctrine and Covenants* composed the theme for Brother Albert Carmichael's Sunday morning sermon to the Stone Church congregation. Some of the covenants mentioned as included in the everlasting covenant are the covenant of the priesthood, of baptism, and of the Lord's Supper. These we must observe and keep if we would have part in the everlasting covenant.

The Stone Church Choir, directed by Paul N. Craig, sang two anthems, solo parts being sung by Mrs. S. A. Burgess and Mrs. John Isaacks. Mrs. Hazel Scott Withee played the organ. Elder J. S. Kelley was in charge of the hour, assisted by Elder S. A. Thiel.

A worshipful communion service was conducted by the junior pastor in the lower auditorium of the church the morning of February 7. Pastor Will Bolinger was in charge with Elders David Van Trump and James Strachan. Assisting priests were Roy McNeil, Earl Page, Oral Andes, and Roy Davey, and W. H. Snead and James Etter were the deacons in charge. Mrs. J. R. Lentell directed the music. The response of the children was good, there being eighteen testimonies in four minutes.

A Lincoln program was presented as the eleven o'clock feature of the junior church last Sunday, the class of girls, taught by Mrs. J. R. Lentell, being in charge. Jane Fairbanks is president of the class. There was a piano solo by Jeanne Scott, the pledge of allegiance to the flag led by Warren Cannon, a vocal solo by Florence Burgess, a story by Evelyn Burgess, and piano solos by Ruth Harder and Alice Harrington.

In the evening the Wahdemna Choral Club, directed by Paul N. Craig, presented its annual concert to the Stone Church congregation. A large crowd of church people and friends enjoyed the following excellent program:

Intermezzo	Hollins
Hazel Scott Withee, organist	
a. Processional, Scripture and "Amen"	Blaine Bender, reader, and Chorus
b. "Hear Lord, Our God"	Tschaikowsky
c. "Hymn of Praise"	Tschaikowsky
"The Spinning Song"	Thomas
Elinor Smith, harpist	
a. "O Day of Penitence"	Gounod
b. "Wake, Awake"	Christiansen
"The Deluge"	Saint Saens
Gomer Cool, violinist—Mrs. Withee, organist	
a. "Fierce Was the Wild Billows"	Noble
b. "Hymn to the Savior"	Kremser
Edward Brackenbury, tenor—Miss Smith, harpist	
Mrs. Withee, organist	
c. "Praise the Lord Eternal"	Schuetky
"Grand Offertoire de St. Cecile"	Batiste
Mrs. Withee, organist	
a. "Listen to the Lambs"	Dett
Juanita Roedel, soloist	
b. "I'll Never Turn Back"	Dett
Delta Nace, soloist	
c. "Beautiful Savior"	Christiansen
Gladys Good, soloist	

Liberty Street Church

"Seek ye first to build up the kingdom of God and his righteousness," was the text used by Elder Harry G. Barto in his sermon Sunday at the eleven o'clock service. In a deliberate manner he expounded the laws by which the Saints must abide in order to build up Zion.

In the evening Elder C. Ed. Miller gave an illustrated lecture on archaeological discoveries substantiating the *Book of Mormon*. A collection was taken for the support of the Graphic Arts Bureau.

At two o'clock in the afternoon the young son of Brother and Sister Chester Young was baptized in the font at Second Church by Elder John R. Lentell and confirmed at the service in the evening at Liberty Street Church.

On February 2, the teachers and officers of the church school had a banquet in the basement of the church. Sixty-one people were seated at two rows of tables arranged in the shape of a "V." Invited guests were Elder and Sister John F. Sheehy; Elder and Sister George G. Lewis, and the husbands and wives of teachers and officers. Pastor John R. Lentell was toastmaster. The program opened with everyone in line passing and shaking hands. Elder Leonard Lea offered the blessing on the food. A baked-chicken dinner with all the trimmings was enjoyed, after which Fred Friend led some songs, and then Elder Lewis, director of Religious Education in Independence, gave a talk on the value of teacher training. This was followed by a talk by Harry Blake, superintendent of our church school, which stressed the far-reaching effects of the work of the teachers in molding the lives of boys and girls. A message by the pastor in Zion, Brother John F. Sheehy, was a fitting climax to the program of the evening. The closing prayer was offered by Brother Cleland.

The young people's activities, under the direction of Miss Mabel Tignor, Cecil Walker, and Elbert Mock, are going forward in dramatic and recreational fields. The latter includes the activities of basket ball teams in two different leagues in which each team holds first place.

The Girl Scouts are giving a chili supper at the church tomorrow evening, February 18, to raise funds for their registration with the national scout office.

Enoch Hill Church

The boys' class, taught by Brother E. H. McKean, was in charge of the church school program hour Sunday morning. They gave a pleasing program in honor of one of the noble men of the ages, Abraham Lincoln. The program was as follows: A talk on the life of Lincoln by E. H. McKean; "Song of the Union," boys' chorus; a tribute to Lincoln's picture, Bob Street; reading, "Visions of Lincoln," Laverne McKean; cornet and French horn duet, Edmond and David Allen; song, "Lincoln," boys' chorus. Quotations from Lincoln, given by each class member as he placed a letter under the picture of Lincoln, interested the school. When this number was finished the name "Lincoln" was spelled beneath the picture. Then David Allen played "Taps."

Elder J. R. Lentell, the morning speaker, following the anthem, "The Captain Is Calling," by the choir, took as his theme, "The Captain Is Calling." It seemed fitting that Scoutmaster Ammon Badder and his troop of boys were seated on the rostrum.

"Let us have faith in our Captain," urged Elder Lentell. "We must work because of love for the Captain, not from fear of the punishment which might result from neglect of our work." The service closed with the scout benediction.

At the evening hour a fine concert was given by the Auditorium Orchestra.

Tuesday evening, February 9, the losers of the "elephant contest" entertained the winners. The basement of the church was the scene of much merriment and festivity, and the losing team, giving as the evening's feature a humorous program, found that it is almost more fun to lose in a church school contest than it is to win.

The Dorcas Class of the church school, taught by Mrs.

John Swalley, was organized in January with the following officers: Assistant teacher, Mrs. Ivy Chrestensen; president, Mrs. Charles Warren; secretary, Mrs. L. R. Street. This group, which is composed of mothers of the young people of Enoch Hill, meets once each month to spend a worth-while evening. The February meeting was held at the home of the president. The program for the evening was "The Dorcas Story" read along with the scripture reading of the life of Dorcas, and other readings and songs. President F. M. McDowell was present and spoke on the relationships of parents and young people. These women are trying to live the Dorcas life, knowing that unselfishness and helpfulness will bring blessings to everyone.

Walnut Park Church

The early morning prayer service February 14, gave much courage and joy to the Saints although the number present was few. Elders Benjamin Bean and C. K. Green presided, and we feel that those who do not attend this early service are missing a real spiritual feast.

Attendance of the church school dropped considerably owing to the bad weather.

The speaker on this the Financial Sunday of the month was Elder T. A. Beck, who talked concerning the financial law, stressing the necessity of obedience. The choir sang the anthem, "I Will Lift Up Mine Eyes," the solo being sung by Mrs. Marian Campbell. Many of the choir members of this district are singing in the Messiah Choir which is preparing the oratorio, *The Messiah*, for the General Conference.

Large crowds have been attending the evening services at Walnut Park. Next to the last of Brother Elbert A. Smith's "Conversations" was given Sunday night, "The Rise of the Reorganization." A historical review covering the deaths of Joseph and Hyrum Smith and events leading up to young Joseph's taking his place as leader of the church, was given by Elder K. R. Mosier. We hope that when these plays are finished our congregation will continue to grow in numbers.

Spring Branch Church

The class of Sister Irene Roberts had charge of the morning church school session last Sunday.

Bishop A. B. Phillips, the eleven o'clock speaker, chose for his text, "Shall a man full of talk be justified?"

The evening session of the church school was in charge of Brother Tankard, Sister Fish's class giving the program.

An inspiring evening message was given by Elder C. B. Woodstock.

The classes of Brother Andes and Sister Velma Jones were entertained with a Valentine party by Sister Irene Roberts's class in the basement of the church Friday evening.

The young son of Brother and Sister Austin, who has been seriously ill with pneumonia is showing signs of recovery. He is at the home of Elder Robert Fish.

Kansas City Stake

Gladstone Church

Sunday evening, February 7, was the beginning of a series of special Sunday evening sermons by Elder R. S. Salyards of Independence. Brother Salyards needs no introduction. For many years he has stood before the people as an able defender of the latter-day gospel. Sister Fred Wamsley and Mr. Smyth furnished special music.

Pastor C. A. Selbe has been ill for the last few weeks, but was sufficiently recovered to preside over the sacrament service February 7.

Recent speakers have been Elders John T. Gresty, F. B. Blair, and H. A. Koehler. Local young people have furnished the music.

The earnest interest and active participation of the young people in the church school is gladly noted.

MISCELLANEOUS

Conference Notices

Conference of Southeastern Illinois District will meet at Mount Vernon, Illinois, Saturday and Sunday, March 5 and 6. At this conference delegates will be elected to go to General Conference. All expecting to attend General Conference should be present at this conference, or send their names in with a statement of their intention.—*District secretary, Mrs. Myrtle Choat, Marion, Illinois; district president, R. L. Fulk, Benton, Illinois.*

Saint Louis district conference will convene on Saturday and Sunday, February 27 and 28, with Saint Louis Branch, at Grand and Carter Avenues, in Saint Louis, Missouri. At the business session Saturday at six o'clock delegates to the coming General Conference will be selected. It is expected that Apostle Paul M. Hanson will be the official guest at the conference, so make special effort to attend and hear the message Brother Hanson has for us. Please mail your statistical reports to the secretary, C. J. Remington, 1423 Cecelia Avenue, Webster Groves, Missouri.—*The District Presidency.*

Eastern Oklahoma conference will have only a one-day meeting and that on Sunday, March 20, at Idabel, in the county courtroom on the third floor of the courthouse. The election of delegates to General Conference and district officers composes the principal business to be transacted in the session which will open at 10.30 a. m. Since there are no Saints at Idabel, all who attend the conference should provide their own lunch.—*J. W. Peterson, district president.*

Change of Conference Date

The district presidency, with the consent of practically all branch officers in the district, has changed the date of district conference at Bellaire, Ohio, to February 20 and 21, so as to have Brother G. T. Griffiths and Presiding Patriarch Frederick A. Smith with us. Opening session will be at two thirty Saturday afternoon, and as no definite time was set for election of delegates to General Conference, time for such election will be determined or announced after the conference opens. This being our spiritual and educational conference, no other business will be transacted. Hoping this notice reaches all before conference, we urge you to take advantage of this opportunity to be instructed and encouraged by these church fathers. We endeavored to get this notice to you in the last *Herald* by telegraphing it, but it did not reach the editors in time.—*Samuel A. Martin, district secretary.*

Pastoral

To the Membership of Nauvoo District, Greeting: Word recently sent out from the Presiding Bishop's office concerning the general church budget for the present year gives our quota as \$6,700.

Our district secretary has proportioned this amount to the several branches according to their enrollment as follows:

Branch	Enrollment	Quota
Bevier	112	\$ 610.58
Burlington	166	904.97
Fort Madison	117	637.84
Keokuk	67	365.25
Montrose	58	316.19
Nauvoo	60	327.09
Ottumwa	92	501.55
Rock Creek	95	517.90
Nonresident	363	1,978.93
	1229	\$6,700.00

This is an average of \$5.45 a member for the entire district.

We are therefore sending this information on to you at

this time, so that each one can see what are our needs for the year, and we sincerely hope that we may be able to meet the obligation now resting upon us.—*F. T. Mussell, district president, Burlington, Iowa.*

Our Departed Ones

STEWART.—Alice Romania Campbell was born near Keg Creek, Pottawattamie County, Iowa, February 8, 1857. In early womanhood she went to Kansas, where she married Jesse G. Stewart, of Garden City, November 29, 1886. She was the mother of four children, three of whom are living: Moroni N. and Opal D. Epperson, of Council Bluffs, Iowa, and Mary W. Anson, of Omaha, Nebraska. She was baptized into the church in childhood, and after going to Kansas was active in Sunday school work. Upon moving to Council Bluffs, about twenty-two years ago, her house was a gathering place for her neighbors wherein they were taught the way of life in the Sunday school and at preaching services. These were held nearly every Sunday until in 1920 the branch began to provide for the growing interest in that part of the city, purchased a building, and provided services there. It was known as Belmont Mission. Our sister always had the missionary spirit. As a result of her efforts, directly or indirectly, thirty-nine were baptized into the church. She died January 17, 1932, at the home of her daughter in Council Bluffs. While her health had been failing for some time, she was ill only a short time. The funeral was held by Elder J. F. Mintun January 20. Interment was in Lewis Cemetery, near the place of her birth.

HORNE.—William P. Horne, long a resident of Independence, Missouri, passed away after a lingering illness, January 19, 1932. He was born in Independence June 22, 1860. Was baptized a member of the church December 27, 1896, by Joseph Smith. He is survived by his wife, Mary E., of the home; one daughter, Mrs. R. J. Chappelow; two sons, Melvin A., of Columbus, Ohio, and Fred R., of Independence; two sisters, Mrs. L. K. White and Mrs. J. W. Dodson, of Blue Springs; one brother, T. H. Horne, of Blue Springs. The funeral was conducted from the Walnut Park Church, Independence, and interment was in Blue Springs, Missouri. Funeral rites were in charge of Elders Ammon White and E. K. Greene.

WAYLETT.—Claudia S. Richards was born at Malad, Idaho, May 6, 1874; married Noel B. Waylett May 15, 1892. Died at Pocatella, Idaho, January 23, 1932. The funeral and interment were at Malad, January 27, A. M. Chase officiating. Two daughters and one son preceded her in death. Surviving are, the husband, four sons: Rese R., Kenneth E., Harry K., and W. Carey, all of Rupert, Idaho; one daughter, Mrs. W. G. Richards, and two grandchildren, Claudia and Noel, all of Pocatella, Idaho; two sisters, Mrs. J. M. Daniels, of Rupert, Idaho, and Mrs. George Metcalf, of Philipsburg, Montana, and five brothers: William, Thomas L., and David H., of Ogden, Utah, Evan M., of Long Beach, California, and E. Richards of Malad, Idaho. Mrs. Waylett was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints June 18, 1883, by R. J. Anthony.

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

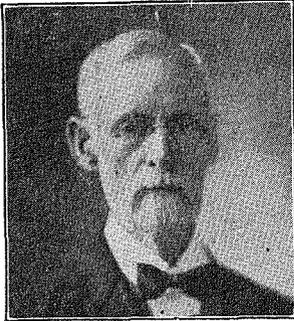
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Number 8

Joseph R. Lambert Passes



JOSEPH R. LAMBERT

With the death of Joseph R. Lambert on February 17 in Independence, another one in the rapidly thinning ranks of the early defenders of the Reorganization has passed to the beyond.

Brother Lambert was an able man, a servant devoted to the cause, and an exemplary minister of the faith. Through both the spoken

and the printed word he taught and helped the work to which he gave his life. He lived to finish his labor, and to enjoy in the company of his family the rest to which he was so justly entitled. The *Herald* wishes to express the sympathy of the church to the family in this hour of their loss.

In this issue of the *Herald* the reader will notice that the "Blue Pencil Notes" by Elbert A. Smith contain a fine tribute to Brother Lambert.

L. L.

Staying Power

Almost any day, in these difficult times, you can read of some person who has decided to give up the struggle and "end it all." Often the person who has decided to quit this life is a father who has a family dependent upon him; sometimes it is a mother, who not only kills herself but takes the children with her.

The sad thing about "ending it all" is that it does not end the trouble which caused it. It ends a life, it ends an opportunity, but it does not end the problem. The children who were hungry go hungrier still; the mother who was in want faces loneliness and redoubled destitution. Everything that was bad becomes worse. Nothing is helped, and no problems are solved. And almost always there are those left behind whose miseries are increased, whose confidence and trust are violated by the act.

What men and women need is the power to "stay" in times of duress and sorrow. There is nothing that can give us the strength to endure trouble that religion can. Its consolations bear us up and give

us hope of better things, and faith to see in the future the justice which the present denies us.

It is easy for the losing team to quit; it is easy for the defeated army to surrender. It is a much harder thing to carry on, but it is much nobler to do so.

When we are ready to quit, the calm voice of faith says to us: "Stand and be patient. Endure your trial. It too will pass, and all will be well. Stand fast. Be true."

L. L.

Blue Pencil Notes

"MEN OF POWER AND EXCELLENT WISDOM"

It was under the administration of Joseph R. Lambert as minister in charge that I was called and ordained to the office of priest in 1898. However, my acquaintance with him went back farther than that time. In fact the first Latter Day Saint sermon that I recall hearing was preached by Joseph R. Lambert. He was the first missionary of the church, that I remember, who visited that part of the country where my people were living as isolated Saints when I was a small boy. In the reverential attitude that I held toward the ministry, it seemed to me that Brother Lambert, as a man of God, was quite able to look entirely through me and perceive every small deviation from the path of rectitude of which I had been guilty, including the use of certain bywords that had recently come to my knowledge which were supposed to be beyond the acquaintance of a boy of my age. Perhaps I was not entirely wrong. He was a man of penetrating gaze and penetrating mind. In any event, if I was not a better boy, at least I was more careful during his visit. At that time he was an ardent hunter and took me with him frequently to help carry home the bag of game, which established him permanently in my confidence and good graces.

Joseph R. Lambert was one of a remarkable family. Probably his best known brothers were Daniel F. and Bishop George P. Lambert. Daniel Lambert was alternately school-teacher and editor. In his younger days he taught my wife in the public schools of Lamoni and in his later years taught one

of my sons. All of the time by spirit he was a crusader, seeking out the cause that appealed to him as being righteous often finding it (perhaps almost by preference) on the unpopular side and with the minority. Having found that cause he always threw into it his energies and abilities which were of the highest order. Through the *Independent Patriot*, he carried on his crusades with his brilliant pen, interesting himself in both politics and religion. I differed from him in politics and at times on other questions, and once or twice felt the force of his pen; but those facts never in any way diminished our friendship or decreased the esteem in which I held him.

Bishop George P. Lambert always seemed to me as one who had just stepped out from the ranks of the Pilgrim Fathers. He was just as strict, devout, and incorruptible in spirit as they, but much more gentle, human, and wise in his contacts with other men. He won more than respect from those of us who knew him best. "Evil fled from his presence."

Joseph R. Lambert was the Apostle, and well worthy of the title. He was a man of strong intellect, of the keenest sort of logic, of great courage, and just as incorruptible as his two brothers. As was remarked at his funeral, he held the ministry for more than sixty-five years and in all that time by no act of his ever caused the flag of Christ to be lowered. Moreover, in the heyday of his strength, when any enemy, no matter how formidable, came against the citadels of our faith, Joseph R. Lambert was found barring the way with a defense brilliant, courageous and effective. There were two words in his vocabulary which I remember as rising up through his every sermon like twin peaks. They were "truth" and "law." These words he always thundered forth with that deep voice which caused hearers to marvel how such power should come from so slight a frame. By these two words he tested all things. Every idea that was urged upon him confronted the query: "Is it true?" Every program and procedure that was brought to his attention claiming his allegiance had to convince him first that it was "in harmony with the law."

Some one remarked in my hearing recently that in his opinion probably the young people of the church today are not receiving the same spiritual guidance and personal testimony that was enjoyed by men like Joseph R. Lambert. In making such a comparison it should be remembered that Joseph R. Lambert (like others of his type and caliber in the church) was not an *average* man. He was an upstanding and outstanding man in his generation. It

is obviously not profitable to judge the masses of one generation by the outstanding figures of the generation that preceded it. Probably the average young people of today judged in that way will not measure up to the stature of Joseph R. Lambert; neither would the average men of his generation. He was, to use an old expression, "one among a thousand," or taking the *world* as it ran in his day, one in ten thousand. The same could be said of other stalwarts of the early days of the church. But I have the greatest confidence that today, here and there throughout the church, in different parts of the world, there are young men whom God is calling and preparing, each one if judged by those about him may be one among a thousand, destined in his generation to be upstanding and outstanding in the work of the church, a man of "excellent wisdom." Every generation during a dispensation of God produces such men as its spokesmen and representatives.

What was the secret of the greatness of Joseph R. Lambert? He was one of a remarkable group of men called by revelation of 1873. He with others was called to the office of the Apostle; the Presidency also was filled. The Lord said at that time, "Verily, I say unto you, if these my servants will henceforth magnify their calling in honor before me, they shall become men of *power* and excellent *wisdom* in the assemblies of my people." Because those men did magnify their calling and honor Him without reservation the promise to them was fulfilled. The same spirit is at work today in the church for those who will follow its leadings. Let no man doubt it, those young men who choose to magnify their calling and honor the Lord with the same degree of consecration and devotion manifested by their predecessors in due time will become "men of power and excellent wisdom in the assemblies of the Saints."

E. A. S.

Conference "Daily Herald"

Whether you come to General Conference or not, you will want the *Daily Herald*. It will contain a full record of official and unofficial events at the Conference, together with articles and inspirational material. It will also contain the Conference Minutes, which will not be available in any other printed form. The price, as usual, will be fifty cents. Those who wish to take it are asked to subscribe early, and to send cash with the orders.

HERALD PUBLISHING HOUSE.

INDEPENDENCE, MISSOURI.

Missionary Lessons of the Depression

By F. Henry Edwards

The following is the eighth of a series of articles contributed by various writers to the consideration of the depression, its causes and effects, and the future possibilities. The writer, as Secretary of the Quorum of Twelve, is closely in touch with the missionary work of the church.

Business men concerned with temporal affairs are learning the lessons of the depression, for to fail means their elimination. The Lord's business deals with eternal verities, but the depression nevertheless has many lessons to teach us. These lessons will make for efficiency in conducting the affairs of the church, both local and general, and efficiency in such a work finally means increased range and power in the salvation of men.

Our Tragic Loss of Opportunity

I am repeatedly impressed that the major tragedy of this depression period from the viewpoint of the church is that what should have been our day of revealed strength has actually been a day of revealed weakness and doubt. Without question the surrounding darkness should have thrown the church into clear-cut relief. Out of Zion, the perfection of beauty, God should have shone forth. But not even the most optimistic Latter Day Saint can justly claim that these things have really happened. Years which should have disclosed the fundamental strength of the church of the living God have actually demonstrated a weakness closely akin to that of other religious organizations, although these have programs far less pretentious than ours.

Many factors have contributed to our weakness in this depression period. From the viewpoint of the missionary one of these stands out quite clearly. It is that we have converted people to a form of belief rather than to a way of action. We have been content to change opinions when we should have changed lives. The depression has shown us that far too many of us talk differently but act about the same as our fellows. This is not entirely true, but it is all too true. It is because of this that the crisis found us in the same boat with the remainder of the world, both as individuals and as an institution. Theology is tremendously important. What men believe matters immensely. But we must win men to transforming beliefs in order that they will be transformed, and if this fails we have failed. Our task is to enlist men in a great cause and not merely to win them to a form of belief.

Must Reach Human Need

It is of the very essence of Christianity to identify itself with the downtrodden. This is infinitely more

than to have sympathy with them, and it is the heart of redemption. Jesus actually became one of the suffering masses in Palestine, in order that he could save them and all mankind. Paul actually identified himself with the working classes to whom his ministry took him. Their problems became his problems. He worked out his own salvation in working out theirs. Latter Day Saints must identify themselves similarly with those who need the kingdom. None of us must seek to escape the urgent call to kingdom building just because we have a little money, or a promising future, or local prestige. The needs of the neediest of men must be our own needs. We must never gloss over our terrible spiritual poverty with the thin veneer of current civilization. The rule of success for the church as well as for individuals is to seek first to establish the kingdom.

All this calls for renewed emphasis on individual regeneration, but such regeneration as shall justify itself in social contribution. Converts must be proselyted to the kingdom ideals and purpose. They must be taught to expect to identify themselves with the work of Christ and the program of the kingdom. There must be no anticipation of growing in sanctity and safety, but only in sacrifice and power. And we who have been members of the church for these many years must set the example.

This principle of redeeming men through identifying ourselves with their needs is but one of the fundamentals which this depression has shown to be vital to our effective continuance. All the fundamentals are being vindicated. Trivialities are being exposed in their true colors. Dynamic faith, creative repentance, kingly regeneration, effective authority, the practice of immortality, dependence upon divine gifts, inevitable accountability; all these principles are once more shown to be basic to real Latter Day Saintism. We must weave them into our lives, so that we truly become worthy of our great calling.

Economy and Concentration

We have neither time, opportunity, nor resources to develop many interesting and promising fields of investigation and culture. At the present time the immediate and imperative need is for us to relate the great truths of the Latter Day Saint evangel to

the basic needs of modern life. As we do this we shall find both power and authority.

The lessons of the depression in the field of missionary methods are also likely to be lasting and important. It is necessary for us to find less expensive ways of conducting our church affairs, ways costing less in spiritual energy and in time and in a thousand other factors as well as in money. But this does not mean that we are to find ways of doing church work so that it will demand less sacrifice of us. We must continue to invest all that we can in the work of the church, and we must then make our investment yield the fullest possible returns. Our economies must result in wider influence, in more stable ministry and in more speedy building of Zion.

The Method of Building

It is already apparent that we shall have to think in terms of groups rather than of individual converts. We must build branches in strategic centers, develop these into larger branches, divide these and build up the parts. In this way we must saturate desirable territories and become sufficiently strong, both numerically and spiritually, to make our influence felt in the communities and to provide at the same time a rallying center for our membership and their children and friends.

With such a program the missionary appointees will have less time for personal missionary work with isolated individuals. Their major task will be in organizing and directing the growth of nuclei into branches and branches into districts, so that they can then move forward into other promising territory and repeat this process as the law directs. Because of this it will be more necessary than ever that the Saints shall keep up an aggressive campaign of personal testimony, for the administrative work of the appointees will be dependent on support of this character. It is of the very nature of Christianity that every member shall be alive to his responsibility to win his neighbor.

Preliminary Gathering

Under such a program isolated Saints will be expected to move to centers of church activity whenever they have opportunity. For some, unfortunately, this opportunity may be a long time in coming, and we shall have to make the best possible ministry available for these scattered Saints. But it is not reasonable to expect the church to for ever chase round after people who change locations repeatedly without ever moving nearer a center of organized church life. If the church pursues a consistent policy of organizing branches in typical centers of population and employment, then members

who do not now have church privileges ought to use every endeavor to get into close contact with the church in these centers. The 1930 General Conference recognized this situation and passed the following resolution:

It is our recommendation that wherever possible members of the church should locate in the vicinity of regularly organized branches and should avoid making their residence where it will be almost impossible for them to attend services regularly. When people are moving from one town to another, or seeking a new location for their family in which to find better opportunities for employment, we suggest that they keep in mind the desirability of moving into the vicinity of a branch of the church where they may have the benefit of the association with the Saints and may also make their contributions to the onward progress of the church. . . . We strongly urge that no such moves be made without consultation with properly constituted stake, district, and branch authorities. (*Conference Daily Herald*, 1930, page 35.)

Increase Missionary Force

Our endeavor to carry on with the depleted forces possible in our present financial situation has taught us, moreover, that leadership can not be developed overnight. We must have many more men under full time appointment. Carrying on with the present number of missionaries is unthinkable except as an emergency measure. And if the appointment of further missionaries is impossible until the debts of the church are paid, then this must be a major incentive toward the payment of those debts.

This increased missionary force must be drawn from a more effective local ministry. No one is more acutely conscious of this than our good local men, and from every side come requests for a careful pruning of our priesthood ranks so as to eliminate dead timber. From every side, too, come urgent requests for aid in becoming more efficient representatives of the Master and officers in his kingdom. One of the surest ways out of the present depression is by the development of our local ministerial resources.

Missionary activity is basic to church life. The missionary spirit is being more and more widely and deeply felt. It will not down. And this is one of the major assurances of our ultimate triumph.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.—*Psalm 15:1-5*.

Is Our Organization Adequate?

A PLEA FOR A STOREHOUSE

By E. H. Perkins

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.—*Leviticus* 27: 30, 32.

Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.—*Deuteronomy* 14: 22.

Bring ye all the tithes into the storehouses, that there may be meat in mine house.—*Malachi* 3: 10.

For ye tithe the mint and rue, and all manner of herbs.—*Luke* 11: 42.

The above quotations are, I believe, sufficient to establish the fact that the tithe may be paid in kind as well as in cash; or, at least, to establish the fact that tithes could be so paid under the Mosaic dispensation, and that the same system was permissible during the ministry of Christ on earth. *Doctrine and Covenants* 51: 4 states: "Let the Bishop appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the Bishop." This, I believe, is sufficient to establish the fact that tithes may be paid in money or in kind in the present dispensation.

Under our present system of organization, it would be almost impossible for our farmers, our stock growers, our fruit growers, and our manufacturers to pay tithes or make offerings in goods or products, except those who reside in stakes or in Zion, where they are located in the immediate vicinity of a storehouse. Those of us who are scattered abroad upon the face of the earth must make our offerings and pay our tithes in cash, in order that it will be in a form such that it may be readily transmitted to the Bishop in Zion.

The present "depression" has demonstrated that certain changes in our present form of organization might be beneficial to the growth of our work. I speak here of the fact that many of our members have produced an abundance of foodstuffs, but, due to lack of markets, could not sell it, and therefore, they could not raise money with which to pay tithes or make offerings, and consequently, the church has lost. It is also a fact that some of our members, who depend upon daily wages for their living, have been, through unemployment, reduced to the point where they are barely able to exist, and these the church should be helping, instead of asking them to help the church. The sad part of all this is the fact that the goods which some of our members could not convert into cash must perish and waste away, while, within a few miles, there are those who must suffer for want of those same goods, because they have no money with which to purchase them.

The storehouse is our answer to this problem, but in order to function properly, there must be a storehouse in every community. This is, of course, what we will have when we are "fully organized," or so we are told. It is believed by the writer that we need a storehouse in every community where there are Saints who produce either goods or produce, and that such a storehouse is needed now. With such a storehouse in each community, it would then be possible for each Saint to pay his tithing, and make his offering, in kind as well as in money. This would result in a greatly increased number of tithe payers throughout the church. True, there would be an increase in administration expense, but the increased revenues would more than offset this.

"But," someone asks, "what are you going to do with these things after they are received at the storehouse in the local community?"

Let those who have an income purchase from the storehouse such supplies as they may be in need of, in this way converting a portion of the goods into cash, which could then be forwarded to the Bishop. If there were any among us who were suffering from lack of employment, their needs, or a portion of their needs, could be met from the storehouse, and the persons so aided could work at improving the church buildings and property, as long as they could not find any remunerative employment. In this way, we would be taking care of our own poor and needy, as we have been instructed to do. It would also be possible to exchange goods held in the storehouse for goods held in other storehouses, and in this way, by direct exchange, we could decrease our need of money. Money would, of course, be needed to pay transportation charges, but this would be obtained from the sale of goods to local consumers. This system would also save to the Saints some of the money that now goes to pay the profit of the various middlemen that handle all goods between producer and consumer.

There are some who will say that if there are men far enough advanced in the study and appreciation of our temporal program to enable them to maintain a local storehouse, that these men should not establish any local system or co-operative society, but should come up to Zion, because that is where they are needed. We will grant that such men should be in Zion, giving of their knowledge and willingness to establish the work more fully there. But, it is not possible, under present circumstances for these men to gather to Zion. They have no funds, and the church has no funds with which to bring them in. These men are established in such a manner, that by remaining in their present loca-

tions, they can produce goods and products, but they can not now establish themselves in Zion on a producing basis. Should these, then, be denied the privilege of working together for their mutual benefit, as well as for the benefit of the church? We are of the opinion that they should be encouraged to establish their local storehouse, and to pay tithes of all they produce into such storehouse.

Not knowing the local conditions prevailing in all localities, we can not say just how the storehouse should be administered, but the system used would, of necessity, be flexible enough to permit its being adapted to fit the needs of each community, and, from first-hand knowledge of conditions existing in my own district, I venture to say, that had we some way provided in which our members here could contribute of their goods, that the number of tithepayers can be doubled in a short time. As it is, only about twenty per cent of our members are helping financially, and if this number could be doubled throughout the church, think of the benefit it would be.

We also have many wage earners who are anxious to go up to Zion, to take part in the great work, but there is no employment available there for them, and they must needs remain where they are. Must these, too, be refused opportunity to gain first hand knowledge of the practical operation of the storehouse system until such time as they can be called in to Zion? They, too, would benefit greatly by the local storehouse, inasmuch as they would see it in operation, and this would encourage them to greater effort to take their share of the burden, as well as making it possible for them to save somewhat on their expenses.

As we understand it, there must be an accumulation of wealth, either in the church coffers, or in the hands of the individual members, before there can be much progress in the gathering. The local storehouse would aid both the church and the individual to accumulate the necessary wealth that the gathering could be hastened. The church would be aided in that the number of tithepayers and other financial contributors would be greatly increased, and the individual would benefit in that it would be possible for him, by dealing through the storehouse, to save a greater portion of his income, to be used in establishing himself in Zion. There would also be an increase in the amount of tithing paid by the individual, due to the decrease in his necessary living expenses.

We believe the time is at hand when we must give more consideration to the needs of local communities, and by aiding them, aid the general program of the church.

Weekly Health Letter

Number 31

The Eye and Its Relation to Health and Disease—6

By A. W. Teel, M. D., Church Physician

There is a baby's inflammation of the eye that is of the utmost importance to everyone to know something about, which goes under the high-sounding name of Ophthalmia neonatorum. It is of a purulent type and before the advent of antiseptics was the cause of many cases of blindness. In 1924 De Schweinitz, a noted physician and surgeon, stated that this disease caused one twelfth of all the blindness in the United States. Seventy-five per cent of the cases are the result of gonorrhoeal infection, which either occurs during the process of birth, from the mother, or through contact with contaminated attendants. Fortunately, in the last few years, preventive measures have been instituted, that have caused a marked reduction in the number of cases. It is more serious in undernourished infants than in others, and usually manifests itself during the first two weeks of a baby's life.

It remained for Crede to bless mankind with the application of the proper method, which is now spoken of as "Crede's method" and I was astonished, the other day, to read in one of our leading newspapers that some association was opposed to this God-sent gift. The proper application of this remedy involves three important steps: first, a thorough cleansing of the baby's eyelids of all secretions, with a cotton sponge moistened in boric acid solution; second, with the aid of a soft-nozzled, flexible rubber ear syringe, the eyelids are separated and thoroughly irrigated with a straight solution of boric acid; third, the eyelids are again separated, and a one per cent solution of silver nitrate is allowed to come in contact with the conjunctival surfaces for one minute. In applying this treatment, it is a necessary precaution not to admit the finger nail, the cotton sponge, or the syringe nozzle to scratch the surface of the cornea. As for other preventable infections, education is one of the greatest bulwarks of prevention.

The spreading of most of the infectious diseases are mostly the cause of our own carelessness or ignorance, or that of others. Every purulent form of conjunctivitis in the newborn should have the secretion examined under the microscope. But not a bit of time should be lost in the treatment, by waiting for the diagnosis. A baby, thus infected, should be kept in a position so that the affected

eye is next the sheet, in order to prevent the germ-laden pus getting into the unaffected eye. Hourly irrigations, day and night are necessary by a reliable day and night nurse, under the direction of a competent eye specialist.

Unskilled attendants are not capable of attending to so important a case as this. During the course of this disease, it is necessary, if it is at all possible, that the child should subsist on its mother's milk, for it has been found to aid very materially in reducing the virulency of the infection. It was a sorry sight, in the old days, to go into an eye and ear hospital and see so many children doomed to total blindness. The ignorant have been so careless in regard to this disease, that it has been necessary to have legislation passed in all the states compelling those in charge to institute the treatment just described. People find it easy to forget the blessings of medical science; therefore it requires a persistent campaign of education.

Autobiography

V.—FURTHER EXPERIENCES AND LABORS IN THE NEBRASKA MISSION

By James Franklin Mintun

Associated with the baptism and confirmation of Sisters May Huff and Amelia P. Bradley, there was much of God's power manifest. Several were blessed with healing; the gifts of tongues and prophecy were experienced to the confirming of the faith of the Saints, giving unmistakable evidence that the work in which they were engaged was God's work, and that in his compassion and love he still remembered the little flock in Fremont. I was associated with Elder E. C. Brand, of blessed memory. We conducted a series of preaching services at the courthouse, which resulted in the baptism of one noble man, and interesting others in the gospel work.

On the seventh of March of this year I visited the Columbus Branch, and for the first time, met Elder Henry J. Hudson, who presided over it. He had been a protector and father to the few families, who had gone this far on the way towards Utah, following Brigham Young, but because of the dishonesty and iniquity of some of those who were in charge of the company of which they formed a part, they would go no farther. Here lived a religious peculiarity by the name of W. K. Lay, who, while believing in the mission work of Joseph Smith, the Martyr, yet claimed that he was the one on whose shoulders the full work of God should then fall after his departure. He claimed that Adam, Jesus Christ, Joseph Smith and W. K. Lay were very prominent

characters as representatives of God on earth. Near here lived Guy Barnum, one of the counselors of Charles B. Thompson, of Beneemy fame, that had its headquarters at Preparation, Iowa, in early days just after the scattering from Nauvoo. There being no special demand for special labor at Columbus at that time, I went to near Aurora, and held a few meetings, where my brother, John W. Mintun, then lived, but there being no interest I went to the home of Brother Charles Pemberton, north of Central City, and from there went to Neligh, and to the Clearwater Branch, composed principally of Saints of western Iowa, who had sought a home by homesteading, and while they were poor they were willing to labor and sacrifice for the restored gospel. . . . I was assisted here and at Cedar Creek by George S. Hyde and part of the time by Charles Derry. . . . It was near here that the mother of Elders Heman C. and Hyrum O. Smith lived on a homestead. She was a woman of wide experience, and had made great sacrifices for the restoration. She was the daughter of Apostle Lyman Wight, and came to northwest Iowa with the Montagues, the Ballantynes, and several others from Texas after the death of Lyman Wight. I was told by all these people, and by Sister Smith that her father always taught the Saints to live pure and virtuous lives in the public instructions he gave, and that "Young Joseph" was legal successor to his father as the president of the church, which is the reason that nearly all of those who followed Lyman Wight to Texas, came into the Reorganization. From them have come many powerful men of the ministry, with a willingness to sacrifice that but few have exceeded in the ministry of the church.

At this time my family was in real need, and I left this part of the mission for my home, stopping at Fremont long enough to baptize one and administer other ordinances. When I left for home, Sister Stoner, whom I met there, came to the gate and handed me forty dollars, saying that she had heard that my family was in need. Without that help I can not see how we would have been relieved from suffering for a time, but this amount carried us over until the Bishop could send us some assistance.

While I was at home assisting the family I was also assisting with the work as much as I could. An aunt of Brother H. A. Merchant desired baptism. She was the daughter of Lucius Merchant who was at Nauvoo at the time of the deaths of Joseph and Hyrum Smith, not leaving there till sometime in 1846, so he testifies in a testimonial that I have in my possession. He came as far as Council Bluffs, expecting to go on to Utah; but ere he arrived here learned of some of the iniquities that had been introduced privately and taught by Brigham Young,

stopped and then located in Harrison County near Magnolia, where he taught his children the truthfulness of the Restoration. It was the result of his teachings and example that this daughter desired baptism. At the time she was in very poor health and growing weaker and worse every day. This was affecting not only her body but also was very disturbing to her mind. She was married to a good man, but he was prejudiced against the faith of the Saints, and a member of the Disciples Church. He opposed her being baptized into the Latter Day Saints' Church. But when he saw her condition and that there seemed no hopes of any relief he consented to her baptism, and requested me to do the baptizing, having been acquainted with me since before coming into the church. At the time of her baptism she was very weak, and it was necessary to assist her into and out of the wagon that took her to the creek where the baptism took place. She was led to the water because of her weak condition. I baptized her, after which she walked up out of the water unassisted and to the wagon and got in without help. She continued to grow strong and lived to care for her home and raise a family. Her husband has been a friend to the servants of God and a friend to the church, being a willing listener, but has never become a member.

I returned to my mission on June 6, soon after I saw my family supplied with the necessities of life. I made my first stop where I met Brethren E. C. Brand and the district president, William M. Rumel, where was made a continuous effort to restore the interest and spirituality of the Platte Valley Branch over which Elder Nelson Brown presided. It was here that I met and ordained Brother George McConley.

On June 6, a decision was reached to build a church in Fremont, and a committee of solicitation was appointed, of which I was chairman. This building was used for a time, after which the Saints began to scatter, and the building was disposed of.

I feel like emphasizing the fact that my labors were made pleasant by the association and assistance of such self-sacrificing men as Brethren Charles Derry, E. C. Brand, George S. Hyde, William M. Rumel, and Levi Gamet, the latter the only one yet living. Most of these were with me at a two-days' meeting held near Meadow Grove, where then lived Joseph Jackson, who was a great help to the work of God. At this two-days' meeting five were baptized by me. We, Brother Derry and I, labored in this part of the mission for some time, laboring at Craig, Battle Creek, and schoolhouses in the vicinity.

During the last of July and the first part of August there was an epidemic of diphtheria in Fre-

mont, there being one hundred and five cases at one time, and many deaths. This kept the elders busy, and many of the families of the Saints were made happy in the power of God when relief would come to their loved ones. At the home of Brother Edward Thomas, whom I have mentioned before at his baptism, occurred the deaths of two of his daughters, their burial being conducted the same day. A very sad event.

The family and I attended the Leland's Grove Reunion, during September. At this reunion Brother Joseph Smith gave one of the most effective temperance lectures that I ever heard. Some one had left a whisky bottle on the platform or on the pulpit, and it was presented to Brother Joseph, and he took that as a text from which to preach that day.

On November 23, just as I was finishing my dinner, or noonday meal, at Sister Nelson's, near Blair, I was requested to pray for a Mrs. Lake, not a member of the church but one who had faith in God. I find the following written in my diary in reference to the home of Brother Nels Nelson, where we had the prayer for Mrs. Lake:

I enjoyed what only can be enjoyed at a home where the Spirit of God rules in the hearts of the inmates. How blessed for a servant of God to enjoy such days of spiritual comfort. May God raise up many families, such as this of his children. On the twenty-fifth I made a visit to Mrs. Lake's and found her able to sit up, and much relieved. She testified to me. She said that she had been so sick as to vomit blood, and had laid unconscious some time before the requested prayer was rendered. Since that time she had had no such spells, and was growing stronger. She gave God the praise.

On Thanksgiving Day of this year I spent the time at Brother John Taylor's. My diary has this entered at that time:

Oh, how much to be thankful for! A God to love; a Savior in whom to trust; a knowledge of the way of salvation, a remission of sins through the advocate Christ Jesus; a virtuous, loving wife, of whom to think and in whom to confide for earthly consolation; a home in which to rest when afflicted and wearied; kind friends to minister to my wants; a conscience void of offense toward God and all men with the promise of eternal life by enduring in faith to the end. Praise the Lord for his goodness and his loving kindness to me and his love to sinful man. O God, keep me, but to ever praise thee.

After purchasing a lot for the building of a church at Fremont and making other provisions for the building, I preached at Blair, and at Desoto, where once was a very lively branch, but now there were only a few Saints left, and they somewhat discouraged, because of what had destroyed the interest there. I returned to spend the holidays at home and minister while there. I note that I enjoyed my Christmas dinner with the family of Brother George Montague, another one of the Lyman Wight colony who came to western Iowa. He was an able minister of the gospel, with whom I labored in after years, as my history will show as I proceed. This

ends the experiences of another year in the work of the Lord, which would have been much more satisfactory had I been able to do more. I find this expression relating to my feelings recorded in my diary: "How blessed to meet under the smiles of a merciful God whom we love, with those whom we love, whose kindness we have sacrificed for the gospel's sake."

Propaganda in the Backyard

By Margaret W. Gibson

Four little boys were playing in the living room. A few small boards, some tan cloth, two or three dozen screws were keeping them happily occupied.

Suddenly, "Let's play war!" said one, my own, I believe.

The boards were covered with the cloth to form embankments. Screws turned on bases of plasticine made cannons. Cones of paper were quickly assembled to construct the tepees of an Indian village. And then, flat upon their stomachs, four small boys crouched behind the cloth-covered embankments, levelled the screw cannons upon the peaceful wigwams with their imaginary inhabitants, and a terrific fire of destructive "Boom! Booms!" burst forth on all sides.

Eyes flashed. Musketry blazed and roared. Commands were yelled, and the village was riddled with accurate shots and balls. It was all thrilling and all deadly to the Indians at any rate. The small besiegers were miraculously unhurt. I was as excited as any of them.

All at once one of them stopped. He had thought of something. With a sort of shame-faced courage and determination he said, "Let's not play war! Miss Wendle says it's *terrible*. We shouldn't even *think* of it!"

Protests were loud, forcible, and long. They had been having a fascinating time. The fortifications were all erected, and cannons accurately trained, and the village nearly annihilated.

The peacemaker was right, but the other boys had a case, too. The error was plainly mine, for I had allowed them to play the game in the first place. We finally allowed them to fire one more shot each, and the village capitulated. But then, we all had to count the cost.

Before our imaginations filed the few living Indians that remained, old men and squaws and little children, maimed, starving, and heartsick. Their tepees lay in smoking ruins; their warriors lay dead. Hunger, disease and cold faced these few weak survivors with their strong defenders gone. We saw it

all, for Miss Wendle had been right, and I had at last awakened to my responsibility.

With real relief the little boys finally turned to another game. It wasn't as exciting as the other, at first, but in a few minutes, they were as deeply engrossed as ever and quite as happy. And then I sat down to think.

Those children were here for their playtime nearly every day. I had ten chances a week to guide them. And yet, if it hadn't been for a wise second grade teacher who improved her opportunities, the horrors of war would never have occurred to any of them. If we mothers are ever going to help mold public opinion against bloodshed, we must begin early and wisely.

It has frequently been a relief to me, I must be frank to say, sometimes to hear the children quarreling or playing war. I know *where* they are and *what* they are *doing*. I have even taken pride in the fact that they do their playing and "scrapping" in *our* yard. But I wonder if they haven't been getting some tares with the wheat, and it is the tares that spoil the harvest!

Can't they be just as noisy and just as happy at something constructive? Can't they cross the plains in their covered wagons, spy out the best routes, barter with the Indians, and be decorated for diplomacy in keeping peace? I think so.

This summer I had the privilege of visiting an Indian battlefield in M——. It is well preserved, interesting, educational. The old earthworks are still there. The trees are scarred by bullet holes. Signs tell where this man "fell with a bullet hole through his heart," where "Here died the Indian who crept nearest to our breastworks," and here "So-and-so was buried." It is a thrilling spot. Even today one looks for painted faces and war bonnets crouched in the grass.

But it is over now. It happened nearly fifty years ago. Two monuments attest the fact. Within the last few years, only, has the second monument been erected. It stands but fifty feet from the one which honors the fallen white men. It is a simple little shaft of red sandstone, surprisingly in keeping with the spirit of the place, erected by the Indians to their honored dead, and to the memory of their valiant chieftain. After nearly fifty years we have come to realize that they had a side and a good one. Were a few cattle, stolen by two drunken Indians *worth* the sacrifice of so many lives and homes of both races? Was there an attempt made to settle the matter peacefully? I wonder.

It is early yet this morning. The children are still asleep. I think I shall go out to my pile of old cans and gather a few. Then I shall bury them in

THE GOSPEL FORUM

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

A Declaration of the King's Law

X.—"THE ENEMY"

By Kenneth B. Curtis

"Have faith in God." If only we could pause for a moment and think how beautiful, how encouraging that phrase of four words really are. It could easily be applied to man's weakness in the face of his enemy.

Cold, hard business men ponder over facts. If they could only get at the facts of the case; but what would Jesus say to men like these? With that sweet, decisive manner, he would point out the main, outstanding fact of all times that never changes, and that applies to all business: Have faith in God—in him, in whose hands lie the power to solve any and all of our troubles, if only we will have faith. Zion's redemption is governed by its people's faith; and faith is not present when people are not humble. Therefore, it is necessary that the right perspective be gained on any fact or group of facts before we try to solve those problems that appear in the foreground.

The facts of science, the values of the immediate objects, are seldom the important ones to consider first. The things that we can not see, that occupy prominence in the spiritual world, will be found in most cases to carry a great deal of weight. Christ loved facts. Yet he was a poet, a dreamer, even under the burdens that were his to bear. How sweet was his disposition, his love for his fellow men even in the face of death; and through it all, the right value of facts, governed by that great major fact persisted, and we find the trend of history bending more and more to his teachings.

the sandpile, deep enough that little bare feet will be safe, but not too deep for exploring sticks to locate. They are oil wells. When located, they will immediately prove to be gushers and will need derricks of Lincoln logs, erected over them. These wells will yield numerous barrels of oil; pine cones, to be rushed to the distilling plant, made of blocks. There gasoline will be extracted and sold to the toy garage, where every toy car, truck, and tractor in the neighborhood can purchase gasoline! The new and constructive type of game may not work, but it's worth trying.

Ignorance has no program. But education without faith in God is darkness.

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.—*Doctrine and Covenants* 102: 2.

How many times have the people tried to gather only to be driven out. Zion rests today in discontent, doubtful sometimes whether all this is really so. Is she to gather her forces or not? It is a common opinion there is strength in numbers.

There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.—*Ecclesiastes* 9: 14-16.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon us.—*2 Corinthians* 12: 9.

The strength of numbers with God does not mean the strength of an army drawn up for battle to protect their homes. "But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." (Luke 11: 22.)

God never meant man was to depend upon his own strength as warriors, even with numbers. When he said, "Behold, I have commanded my servant Baurak Ale, to say unto the strength of my house, even my warriors, my young men and middle-aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen," (*Doctrine and Covenants* 102: 5) he did not mean *military* tactics should be used. Study carefully the following:

But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws.—*Doctrine and Covenants* 102: 9.

It is plain to be seen that God could have had no other reasons than that the gathering was to enable the new medium of exchange (storehouse) to be brought forth. Not that God could not have used a

few, but there is strength in numbers when all are at work producing the necessities of life. Therefore, if we will do our part in helping our fellow man God will do as he promised—"Behold, the destroyer I have sent forth to destroy and lay waste my enemies; and not many years hence, and they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints." (*Doctrine and Covenants* 102: 4.) So have faith in God. Trust in him and be humble so he can use you to the best of your ability in the group.

Again, he has promised if we are faithful, "Verily I say unto you, concerning your debts, Behold, it is my will that you should pay your debts; and it is my will that you should humble yourselves before me, and obtain this blessing by your diligence and humility, and the prayer of faith; and inasmuch as you are diligent and humble, and exercise the prayer of faith, behold, I will soften the hearts of those to whom you are in debt, until I shall send means unto you for your deliverance." (*Doctrine and Covenants* 101: 13.) It is interesting to note Christ's actions in paying his taxes. (Study Matthew 17: 24-27.) "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." (Isaiah 65: 24.) However, it is written, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (3 Nephi 6: 33.)

When people really want to serve God, when they long for his Spirit, his presence, when people want him as a child does a parent, when the way is rocky and strewn with ugly pitfalls, when the mouths of traps are open wide in inviting fashion, so they know not the way to turn, when the horizon is black with foreboding clouds, then God, in his unbounded mercies, his infinite wisdom, will be found ready to send forth his mighty power in their behalf.

In the last article we climbed up in the "Watch Tower" and looked out over the situation confronting the world today. But for all the trouble and turmoil abroad in the land we could not see or even glimpse the real adversary. He is cunning and deceiving, treacherous and bloodthirsty and under all manner of disguises mingles in our very midst. He creeps into the hearts of our friends, our fathers and mothers, pollutes the homes, and kindles an almost unquenchable fire of lust in youth. Then all that may be said or quoted to convince is like butting your head against a stone wall. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." (Ephesians 6: 12.)

Doctor Sigmund Freud, writing on present-day conditions, in his book, *Cultural Super-Ego and Its Impossible Demands*, says:

The command to love our neighbors as ourselves is the strongest defense there is against human aggressiveness, and it is a superlative example of the unpsychological attitude of the cultural-ego. The command is impossible to fulfill; such an enormous inflation of love can only lower its value and not remedy the evil. Civilization pays no heed to all this; it merely prates that the harder it is to obey, the more laudable the obedience. The fact remains that anyone who follows such preaching in the present state of civilization only puts himself at such a disadvantage, besides all those who set it at naught. What an overwhelming obstacle to civilization aggression must be if the defense against it can cause as much misery as aggression itself.

According to Doctor Freud, civilization must be on the *Qui Vive* if the very command which fulfills the law of Christ can not remedy present-day conditions. It must be remembered that the true, full gospel of Christ is supposed to solve every trouble man has, whether it be in the home or business. It possibly never entered the Doctor's mind that mankind might be traveling backwards; that they have stumbled on the exchange because of valuations, and have lost sight of the real goal in life. When man can only see money, it is true, Christ's teachings are of no avail. In remedying a fault, to be really effective, it is necessary to seek the heart of the trouble first; favorable results all along the line usually follow.

The question is then, just who or what is the enemy? Do we need a tower to see him? No—we need education. A mind that gives a solution to a problem is one that knows and understands the situation. Society has developed such a highly scientific form of organization that every member is almost a law unto himself. Educational faculties of today are typical of this development. The age limit seems to decide the climax to public education. Again I will say, If man does not obey the commands of God, how is he to prosper, and if he does not study, how can he obey? There are two forms of punishment attached to every disobedient act. The first is executed by the society in which the individual who committed the sin belongs, and the reaction or punishment, although not always just or complete, comes quickly. The other form of punishment is slow and sure; it is the laws of God or nature claiming their rights. Therefore, evildoers, no matter who or what they are, always pay the price. God's mercy is only toward those who repent in time and cease their evil ways.

In seeking the heart of the trouble it is interesting to note the cultivation process of the world for the growth of civilization. Service is the exchange mark between all creation; nothing lives for itself. Rubbish of its own accord will fall by the wayside. Further, all things developed for the assistance of

man carries two powers: right and wrong. Science, engineering, building—in fact all improvements that tend to assist and promote the welfare of mankind—will last and continue to grow. But if they are used for evil purposes, they will disappear in time. (See Isaiah 2: 4.) The human body is no exception to this discussion.

It is therefore necessary for man to reason, having a certain knowledge of the prevailing conditions, before he may wisely detect the real author of the particular evil. It is no doubt agreed by all that man has a goal, but that is not all, man must have more than that, he must know the reason for that goal. To illustrate: When a destination on a trip is reached, (the goal) the motive for the trip must be apparent, else energy has been wasted. We can picture Christ telling us of our destination and the sights along the way; how we will encounter faith, repentance, baptism, laying on of hands, the resurrection, and the judgment day, how we must love God first and then our fellow man as ourselves. But after all we will sooner or later want to know the why of the trip. This is clearly brought out in the first chapter of Genesis. This chapter quotes in full the mind of God—in short God's plan from eternity to eternity. In the twenty-sixth verse we are told God made man to have dominion or serve. Man flatters himself with that ability while in the flesh but he forgets he can't even see God while in that condition. As the home is a school for the universe, so is the universe a school for the life hereafter. Our motive for our present condition, though, is to learn how to serve. Evil then is the opposite of service.

When trouble is abroad in the land some one is not serving. Some serve the wrong master in ignorance, but ignorance has no program and the price of that folly must be paid. As is written: "Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." (Exodus 34: 7.) This only illustrates the grandness of Jeremiah's prophecy:

In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But everyone shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. (Jeremiah 31: 29, 30.)

Which suggests the thought that righteous wisdom will be among all men.

Still we are not satisfied as yet with our analysis of the enemy. Our comprehension of him is too vague. Could we look at him face to face? Only when his mask has been lifted.

Let us turn our attention, however, to the evil spirits that asked Christ: "If thou cast us out, suffer us to go away into the herd of swine." (Mat-

thew 8: 31.) What is there about that passage in Scripture that attracts your attention the most? Is it because you are able to form a fantastic mental picture of the devils going from the men into the swine, or does it answer our question of who is the enemy? We agree about Lucifer, and that there are spirits; but is man made to suffer just to suffer? As long as Satan is abroad in the land that is what man will have to do. Possibly if we analyze spirit we may discover our enemy.

If death is idleness, then life is motion. If motion is life, and the spirit leaves with death, then the spirit is the driver. Hence the spirit is power. Since molding clay can not mold itself, it stands to reason motion without power is impossible. It is written: "The spirit of the Lord had ceased striving with them . . . that they might be destroyed." (Ether 6: 92.) Man must work or else he is idle and idleness is sin. But when the evil spirits went into the herd of swine, "Behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters." (Matthew 8: 32.) The thought is the swine went wild and had plenty of motion. Therefore, we find death or silence is not the evil spirit but only the result of his presence. The fact that the swine immediately drowned themselves after the evil spirits had entered into their bodies shows us that spirit is power whether good or bad, and that the spirit, like all creation, carries two powers—good and evil.

So our study of spirit leads us to the realization that God's spirit can be used for good or bad. Lucifer tries to show us how to misuse it and Christ tries to teach us the right way. Ignorance therefore, is no excuse.

In summing up this article for a conclusion of what could be the heart of most trouble, let me suggest, "He that ruleth his spirit [is better] than he that taketh a city." (Proverbs 16: 32.) Which means, we ourselves are the enemy, if we so will, for man has his free agency and if he desires to bend his energy, which was given to him by God, in opposition to that which is right he becomes the enemy of his own soul. Therefore, Zion's greatest enemy can be her own stewards.

The way to neutralize self-satisfaction, to cause us to throw away our own petty measuring forms, is to range ourselves against the standards of the higher righteousness and the nobler ideal. In fact, to bring ourselves alongside Him, in Whom all the excellencies are to be found, and Who, above everybody else, can send us home both stung into shame, and yet inspired into the pursuit of the noble humanity and the higher challenge.—*A. Russell Tomlin.*

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Graceland News

Plans for Washington Celebration

Graceland's president, G. N. Briggs, has been chosen chairman of a committee to arrange a community program for the commemoration of the bicentennial anniversary of Washington's birthday, which is being nationally celebrated between February and the close of the year, 1932.

The members of this committee were chosen from various churches, clubs, and other organizations of Lamoni. E. E. Closson and Miss Florence Thompson are the other two representatives from the college. The committee has already outlined a tentative program centering around a large community gathering to be held at the Coliseum, February 25. A special union service of the two churches in Lamoni has been planned for the eleven o'clock hour, Sunday, February 21. President Briggs is to be the speaker at this service.

Other plans made by the committee include the moving picture, "*Alexander Hamilton*," for the evening of February 22, and the four-act play, "*Nathan Hale*," to be produced by the College Players early in March. The business men of Lamoni have agreed to sponsor a Fourth of July celebration in line with the spirit of this national Washington bicentennial celebration. As a climax to this period the schools, churches, and community will unite in a special observance of Thanksgiving Day.

Graceland Engineers

The second of a series of talks on career planning was given at the regular meeting of the engineers on last Tuesday evening. In preparation for these talks, members of the club have been carrying on detailed and instructive research in the many and varied fields of engineering. Following the custom of the club, each topic was open for general discussion and the response was entered into with some spirit. The main talks of the evening were given by four sophomore students of Mr. Mortimore's civil engineering class.

"A Storehouse of Spiritual Values"

No one can understand the wealth of meaning caught up in the phrase *The Chapel* unless he has lived at Graceland for at least one school year. Last Wednesday evening the chapel was filled with young men and women who came to this fellowship service seeking something. At the opening of the meeting President F. M. McDowell, a former student and faculty member, set the theme for the evening by telling what the old chapel had meant to him as a student, of its influence upon him when he is away from this place, and of the memories it always calls forth when he is permitted to return to its sheltering walls. He told of its far-reaching influence upon several outstanding men and women who have gone out from Graceland in past years. Summing up his remarks he called the chapel a "storehouse of spiritual values," and it was upon this statement that most of the testimonies were based.

Students who have spent one, two, or three years at Graceland spoke of the meaning the chapel holds for them. They come to the chapel seeking, and from this "storehouse" they carry away increased courage, a desire to do their very best in all things, an increased appreciation of life, a conviction of definite religious responsibilities, the desire to carry spiritual values from this storehouse to others; here they form higher ideals, deeper friendships, and an altogether bigger and more practical religion.

The chapel has been the integrator of the students' best thoughts, and a balance wheel in times of fast changing ideas. Many at this service felt that in the years to come,

when they are far away from the chapel, the memory of the place and the spiritual values that it has given them will help them to mold their lives in closer harmony with things that are enduring. Every Graceland student has access to this storehouse of spiritual values.

DORIS GAMET.

President McDowell Lectures

The fourth series of lectures of the school year were delivered by President F. M. McDowell, February 8 to 11, inclusive. On each of the four days the chapel was filled with students and visitors who found the discussions to be interesting and instructive. The subject chosen for the series was "The Eternal Triangle of the Christian Life." It was presented from three different aspects, "Thyself," "Thy Neighbor," and "Thy God."

President McDowell began his lectures by painting several word portraits of conditions in the world today. Unrest and uncertainty are universal. There is tension in life, in the home, among nations, everywhere. There is friction and disintegration of the elements which make for life. This is caused by faulty thinking, by a faulty sense of values, and by faulty conduct. The evil of our age is that we overrate things and underrate life. Life at its best is the triumphant integration of truth, beauty, and goodness demonstrated in the eternal triangle of the Christian life which involves self, neighbor, and God.

Jesus spoke the heroic and reconciling word for all time when he said that we should love the Lord our God with all our heart and strength, and our neighbor as ourself. No social program can succeed without the integration of these elements. Any worth-while philosophy of life holds that there must be some unity of man with himself, some cooperation between man and man, and some contact of man with God. Christ saw in man the object of supreme worth. By directing his impulses properly man has power to become a son of God. If man would realize his highest possibilities, he must *know* himself. He must *accept* himself. He must *believe* in himself. He must *be* himself. He must keep himself in the presence of the best. He must *lose* himself in order that may *find* himself.

Our neighbor is anyone that is in need of what we can give him, and we are always in need of what our neighbor has to give. To believe that our neighbor is the same sort of being as ourselves is fundamental. He has the same qualities, the same needs, the same potentialities, and he is redeemed by the same elements. The power to be brothers is the supreme heritage of all who will try to be Christians. The world is one, mankind can not live apart.

In his last lecture Brother McDowell said that it would be a limited and inadequate God if one man could tell another all there is of significance about him. Even though we can not know all concerning God, we may grow to be like him. We can and do know that God is entirely worthy of the love of man. He is a Father who will reach down to help man if only man will reach up to meet him. Man's soul needs two lifts; one coming down from above and one coming up from below. Jesus was an example of this: he was a man with all the urges, desires, and appetites of humanity, yet he was in a position to interpret the will of heaven because he was the Son of God.

In closing, President McDowell laid down several suggestions for the building of a Christian life. Desire earnestly the best gifts. Believe big things about God, about men, about yourself. Find some all-consuming purpose and give yourself to its accomplishment. Furnish the mind with the lure of worthy ideals. Make choices consistent with the

chosen task and the accepted ideals. Harness all your resources to the task. Become attached to the power lines of the infinite. The world is awaiting our message. How long shall we keep humanity waiting?

The student body of Graceland feel that they can not adequately express their thanks to Brother McDowell for the inspiration of these messages. The fuller appreciation will be demonstrated in lives, not words.

JAMES B. MOSES.

Why "Graceland"?

When President F. M. Smith and George Barrett walked back and forth across the ground that now is Graceland Campus, they planned to make it as beautiful as possible. They visioned winding drives, graceful avenues, and adorning trees and shrubs. They wished to make a distinct contribution of art to what was to be the educational center of their church. Thus in the words of Mr. Barrett, the plot, "was laid out in grace and beauty." He suggested that, because of the gracefulness of the outlined drives, avenues and lines of trees, the plot be called "Graceland."

The name was never attached to the land by any official action. "Graceland" has come as a natural consequence from an inspired suggestion. Today that name has come to be the jewel of the greatest thoughts when hearts of alumni turn back to their alma mater.—*Graceland Tower*.

Man the Ship

She was a trim little craft that made one's eyes twinkle as he watched her cast off from the dock and begin her long voyage. The crew was engaged in stowing and lashing the gangplank, coiling lines, and fastening storm curtains, for the weather gave every indication of being stormy. The captain busied himself in the chart room figuring tides, courses and schedules, while the mate commanded the work on deck.

The storm came with a fury that made the vessel quiver from stem to stern. The ship plunged and tossed in the gigantic waves that threatened her destruction.

What could be done? Two alternatives presented themselves. The first was to abandon the ship and take to the lifeboats, leaving the ship to flounder in the storm. At least the lifeboats would float and perhaps eventually the crew might be rescued by a passing steamer after the storm had subsided. What crew would listen to such a proposal and give up all hopes of ever bringing their ship to port? None. They accepted the second plan.

They would stay with the ship. Every man aboard went to his work with determination to weather it out. Captain, mates, officers, helmsmen, deck-hands, stokers, engineers, and the galley crew set to the task that taxed them to the utmost.

And the result? Why, they brought her in! The captain's face beamed as he related the merits of his crew, and the crew were proud of the confidence they had in each other. Faith, cooperation, and hard work had brought the ship through the teeth of the fierce storm.

The church, too, is going through a heavy storm. Will it weather the gale? Faith and cooperation will bring it to port and safety. It is up to us. Have we faith? Are we cooperating?

WALTER GEROW.

Savanna, Illinois

Savanna Saints are working together in unity for the advancement of the church and are becoming more earnest and zealous. They sense the great need of Zion as the clouds of distress multiply.

We have a fine Sunday school. The parents realize the importance of study for themselves as well as for their children, and all classes are presided over by faithful members of the church who realize the sacred duty intrusted to their care, and are consecrated to the task of "training up

the child in the way he should go, so that when he is old, he will not depart therefrom."

The branch is small yet the Sunday school often has an attendance of over sixty.

Our prayer meetings are becoming more spiritual and are well attended. The women's department members are meeting weekly for study so as to become better enlightened, realizing that "knowledge is power."

We also are trying to do our bit financially although many of the members are unemployed and all have had a cut in wages. We desire to unite our prayers with those of the entire church, that we may live humbly, seeking divine aid, and that the Lord will choose to honor and instruct us so that Zion may become a reality, and be a light unto the world when distress and insecurity threaten the safety of all.

Fisher, Arkansas

Missionary A. M. Baker has just closed a two-week series of meetings which now seem to be the most successful ever held in this community, though none have asked for baptism. Brother Baker enjoyed excellent liberty throughout the meetings. With the exception of the first few nights we had a full house of interested people who apparently laid aside the prejudice of the past and took in the words of life.

Brother T. B. Ziegenhorn spoke on Sunday mornings and had charge of the choir. Through his excellent management the worth and ideals of good singing have been magnified.

Brother Baker has not left with us the stain of knocking and slurring of other churches. His sermons were of a constructive type, and many complimented his fairness. We are pleased with the results and shall be glad to refer to this in the future. Several years ago it was not that way here; when the missionaries left, it took us years to live down the stigma of battle. We may well afford to be constructive. Whatever is built on the sand will fall of its own accord. We attribute our success here to the fact that many who once bitterly opposed are now interested and that our proposition has been fairly placed before all.

We are glad to note the progress of our young people in the church school. Attendance has almost doubled during the last year. Many are availing themselves of the opportunities offered them. They should have the experience before the experienced become incapable of rendering further service. Responsibility has become so needful and so great that we can hardly tell where to place it; therefore, some must assume it voluntarily or the work goes undone. This is a wonderful day in which we live although sometimes we see the future darkly.

As a reward of our labor we have four new class rooms. These prove to us that we can do things during hard times. If progress is made by sacrifice, we should make much progress, not because we make much sacrifice, but because the least we can now do is to sacrifice. I think it may truly be said that we are stronger than heretofore because sacrifice creates love and love creates willingness to do. "Forward" will be our motto.

East Jordan, Michigan

Twenty-nine attended the young people's class party January 28, at the home of the teacher, Brother Bill Murphy and Mrs. Murphy. Refreshments were spread on tables in two rooms, and there was no sign of depression in food or appetites. This is a class of the local Sunday school.

The Murphys live in a big farmhouse on a hill overlooking the Jordan River valley and Lake Charlevoix as well as the town of East Jordan. A prettier spot would be hard to find at any season. We have had a great deal of snow and ice this winter and the electric lights of the village below give the impression of a Christmas card picture come to life.

Surely nothing much ails the church today when such

good, old-fashioned times are still enjoyed by its young people.

Great joy was spread abroad among us by the news that this branch more than raised the money asked of it. The young people as a class were working on that drive. You may expect us to do our part in 1932. We know there is no fun outside the church to compare with the wonderful times we experience within it while doing our bit for the Master. Credit is due Brother Murphy, the teacher, and Thelma Summerville, the president as well as each class member.

Soldier's Grove, Wisconsin

Saints of this branch were pleasantly surprised Sunday, January 10, to see Brother Leonard Houghton, district president, enter the church. His radiant personality and cheerful smile make him welcome everywhere, and he remained here ten days preaching soul-cheering sermons. Brother Houghton's first missionary work was in this region about thirty years ago. When the health of our former district president, Brother Amos Berve, became very poor, compelling him to relinquish work in the district and missionary field, Brother Houghton was elected to act as district president.

A branch business meeting was held December 26, Philip Davenport, jr., being chosen branch president. His counselors are Wesley Davenport and Art Davenport. Wesley Davenport is superintendent of the church school and Nellie Adams is branch solicitor.

On January 20, we had a "wood bee," to get wood for the church. The wood was cut from the place of Brother William Maybee. The ladies' aid gave the men their dinner. Nineteen men with axes and saws cut between twenty-five and thirty cords of wood.

Church school is held every Sunday, there being large attendance. Preaching follows this session.

We are having very cold weather, about twenty degrees below zero. We hardly ever miss a cold winter in Wisconsin.

Lakewood, Ohio

Detroit and Arthur Avenues

The Saints face the future with greater hope and expressed desire to go forward with the work of the church.

Our sacrifice offering for November and December amounted to \$259.70. This was received from twenty-six contributors. We are anxious to see the church debt paid. When ever a special effort is called for, Lakewood Saints can be depended on to meet that demand.

The annual business meeting was held January 7, and the following officers were elected: Pastor, Elder F. T. Haynes; assistant pastor, Harvey Spiller; branch clerk, Sister Olive Richards; director of church school, Sister F. T. Haynes; secretary, Elinor Miller; chorister, Sister F. T. Haynes. Sister F. T. Haynes is supervisor of the adult division, Brother Harvey Spiller, of the young people, and Sister Olive Richards of the children's division.

The young people's class has been studying the quarterly, "Studies in the Restoration Movement," by Eugene and Julia Closson. They are now beginning part two with great enthusiasm.

The Thursday night prayer meetings have been well attended. January 28 the Saints met in the home of Brother and Sister Fred Berry where a pleasant hour was spent. The meeting was marked by a high quality of spirituality. The Saints have been glad to see some of the active members of the past again attending. We pray that God will bless them and help them to see the necessity of their regular attendance.

Speakers who have occupied the Sunday morning hour are the following: F. T. Haynes, E. G. Hammond, of Akron, Ohio, and our young brother, Harvey Spiller. All were

blessed with a good degree of the Spirit and brought inspiration to the congregation. December 27, William Patterson, a high priest, delivered a much-appreciated sermon on, "Our Attitudes."

January 26 a seven o'clock dinner was served in the basement of the church. Credit for the meal is due Sister Eula Spiller and helpers.

The Lakewood Saints are saddened by the absence of Patriarch and Sister J. A. Gunsolley, who now are traveling in the district. They are devoted workers and their wise counsel has been much appreciated here. Brother Gunsolley has given a number of blessings in the last few months. We are grateful for their past association, and our prayers are that the Lord will continue to bless them in their efforts.

The sacrament service for February was in charge of Elder F. T. Haynes and Brother Harvey Spiller, and proved to be a profitable meeting.

Conference for Northern District, British Isles

Another milestone in the history of the Northern District, of the British Isles Mission, has been passed in the holding of the January district conference. The conference convened in the Beresford Road Church, Beresford Road, Longsight, Manchester, on Saturday and Sunday, January 2 and 3.

The business session was held on Saturday evening, the business being disposed of in a very satisfactory manner. One of the items was the appointment of delegates to represent the district at the forthcoming General Conference. Then the meeting was given over to the director of religious education, High Priest Nephi Dewsnup, for educational and social work. Bishop Trapp made a strong appeal in behalf of the church finances, and was supported by District President W. H. Chandler, high priest, after which Elder Will Bailey, of Birmingham, director of religious education for Midland District, gave a fine talk on "Why I Must Be Loyal to the Department of Religious Education." Brother Bailey's visit was the outcome of an invitation to the district presidency of Midland District to take part in the conference. He is counselor, along with Elder Franklin Schofield, to the president of Midland District, High Priest Joseph Holmes. The rest of the evening was spent in musical and vocal items.

Services on the Sunday opened with preaching at 10.30 a. m. in charge of High Priest G. W. Leggott, counselor to the president of Northern District. The speaker was Elder Franklin Schofield. Associated with Brother Leggott were Elder Nephi Dewsnup, director of religious education, Elder J. W. Green, counselor to the president of Northern District, and several general church officers. Elder Harold Dewsnup sang a solo, "Jesus, My Savior." After the lesson had been read by High Priest Joseph Holmes, the speaker was introduced. The theme of the sermon was, "I Would Be Loyal to Christ." The speaker gave as one of his reasons for being loyal to Christ the fact that he is being loyal to the highest type of manhood. At the close of the discourse Sister Annie Waugh sang an appropriate solo: "Oh, to Be More Like Jesus."

At 2.30 p. m. the service, in charge of District President W. H. Chandler, took the form of a presentation to High Priest W. R. Armstrong of an illuminated address. This was a token of love and esteem from the executive officers and members of the Northern District on his approaching fifty years' service in the ministry. The address was suitably inscribed and bore a beautiful representation of the church seal in color. There were short speeches by several of Brother Armstrong's oldest associates in the church, Patriarch W. H. Greenwood, Elder S. F. Mather, and Thomas Brien.

After Brother Armstrong's response, the meeting was closed and reopened in a fellowship service, in charge of Patriarch William H. Greenwood.

During the interval between the afternoon and evening

services, there was a meeting of the high priesthood, addressed by the district president, and the young people were busy making arrangements for holding a young people's convention early in February. One feature of the afternoon service was a special sacrifice offering made by the Saints which amounted to more than four pounds.

A community song service at six o'clock was in charge of the district musical director, Elder James Schofield. The evening service commenced at six thirty and was in charge of the district presidency. Elder Joseph Holmes, high priest, and president of Midland District, was the speaker. The theme of the evening was, "I Would Be Loyal to the Church." Soloists for the evening were Sisters Norah Waugh and Maud Nelson.

A vote of appreciation for the manner in which the Saints of the Beresford Road Church had entertained the conference, was moved by the district president and carried by the Saints.

Dunn Center, North Dakota

Though our numbers have not been augmented by baptisms, spiritual growth has been made. Never was there a time when the Saints have been so interested in studying the program of the church. The first communion service of the new year was one of the most spiritual ever held in this branch. A quiet working of the Spirit was in evidence throughout the service. It was an experience which promised greater unity for the coming year. We are hoping and praying for an increase in membership.

The annual business meeting of the branch was held January 10, the meeting in charge of Branch President Lester H. Anderson. The treasurer's report and other reports were read and accepted, and the budget for the year approved. Officers were unanimously sustained: President, Elder Lester H. Anderson; treasurer, Brother Chet Moffit; solicitor agent, Frank Anderson. Sister Elsie Tucker was elected secretary for branch and church school; Peter Rasmussen was elected librarian. Brother Chet Moffit was chosen director of the church school; G. C. Adams, adult supervisor; Lester H. Anderson, young people's supervisor. A rising vote of thanks was given the sustained officers.

The Sunday school presented a small Christmas program Sunday, December 27. Considering the short time spent in practice, the children did well. They are planning other programs.

On account of bad weather and roads attendance has not been good for several Sundays. Branch President Lester Anderson could not get over the roads to be here, and has been greatly missed. But Brother G. C. Adams has been present to take charge, and the work is going forward.

Newton, Iowa

Saints in Newton surprised their pastor, Harold Shippy, with a birthday party in his honor Friday evening, January 30. He was presented a *Book of Mormon*. Games were played and home-made ice cream and cake were served.

Already it is apparent that this year will be a successful one. Although the group here is small, the members are energetic and have the desire to spread the gospel. We feel that the hand of God is directing the church here as well as in the whole church.

The women call their organization the Marietta Walker Circle and have Mrs. Ira Shippy as their leader. They meet twice each month to quilt and enjoy a study period. Last year the women's department raised a considerable sum of money in rummage and bake sales, to help solve the financial problem.

The Maotha Blue Bird Band of young girls was organized recently and five were initiated in a candle light ceremony.

Blue Bird diaries were made in which a record of activities will be kept.

Many of the Saints in this vicinity are looking forward to the Des Moines district conference which will be held February 12 to 14.

Columbus, Ohio

Second Branch, Rinehard and Twenty-second Streets

The first Sunday of January marked the ninth anniversary of the opening of our church. The Spirit of God was present at the communion meeting, and each worshiper felt encouraged to go forward.

Bishop H. E. French spoke in the evening, giving a synopsis of the branch history. This reminded us of the promises of the Father to us and our responsibility in bringing about their fulfillment.

At the morning service January 10, Frederick Kehlmiel and wife brought their young son, Fred D., to be blessed. A. E. Anderton and R. E. Madden officiated.

Pastor R. E. Madden chose for his counselors this year G. H. Kirkendall and Doctor W. B. Reeves.

The women's department met January 14, with twenty-nine members present. The members sacrificed the usual potluck dinner and came fasting and praying for the work of the church. Each donated fifty cents as an offering to the general church. A sum of twenty dollars was made up, and the women felt greatly blessed in their effort. Two new members joined the group at this meeting, Mrs. Josephine Brush and Mrs. Sharfenaker. This year the group will study about the church. Sister A. H. Nieman read a paper, "Our United Purpose—the Church." Sister John Grice read a paper on "Teamwork" and gave twelve things to remember if we would succeed: (1) The value of time; (2) the success of perseverance; (3) the pleasure of working; (4) the dignity of simplicity; (5) worth of character; (6) power of kindness; (7) influence of example; (8) obligation of duty; (9) wisdom of economy; (10) virtue of patience; (11) improvement of talents, and (12) joy of originating.

Other speakers for the month were A. E. Anderton, J. E. Matthews, G. H. Kirkendall, C. W. Clark, A. B. Kirkendall, of Creola, Ohio, Doctor W. B. Reeves, and Chester Carey.

Gaylord, Michigan

This branch initiated the church school program the first of the year, and we like it. Each Sunday is an improvement over the last.

At the annual business meeting Elder Elmer Parkes was reelected branch pastor. He chose as counselors Elder Allen Schreur and Elder Hector McKinnon. Sister Sarah Schreur was reelected branch clerk and Earl Widrig, treasurer. Charles McKinnon was selected as church school director; Sister Ilah Schreur, musical director; Sister Sarah Schreur, adult leader; Hector McKinnon, young people's leader; Sister Flora Widrig, leader of children.

Apostle D. T. Williams visited this branch on a recent Sunday, and delivered the fourth of his series of sermons. A large crowd enjoyed his discourse.

The women's department meets each week under the supervision of Sister Sarah Schreur. The time is spent sewing and studying the *Book of Mormon*. There is also a short program each week.

A nine pound boy has been added to our cradle roll, Harold Albert, born to Brother and Sister Heman Schreur, January 30.

Several of the Saints' families are enjoying the radio sermons from Independence over KMBC.

Independence

A special rehearsal of "The Messiah," the conference oratorio, will be held for choir and orchestra the afternoon of March 6, Sunday, at the Stone Church. Patriarch J. T. Gresty will be in charge. All chorus and orchestra members of Independence and vicinity and those living at a greater distance who can make the trip, are urged to be present. April 10, the date when the oratorio will be presented to the conference, is not far away, and there is much work yet to be done on "The Messiah."

Stone Church

During the month of February Elder H. W. Harder, associate superintendent, has charge of the worship programs which precede the lesson sessions of the church school. Each Sunday morning he gives a helpful talk to the junior, intermediate, and adult departments. The lives of Lincoln and Washington composed his theme February 21. In commemoration of the occasion the American flag and the church flag stood on the rostrum.

Mayor Roger T. Sermon, on Sunday morning, talked to the Stone Church congregation delineating on the character and life of Washington. Four qualities, he declared, made Washington the great man he was, a man whose memory we revere: (1) He was a great leader, courageous, unselfish, honest, and willing to work; (2) He was a patriot; (3) He was a good citizen, and (4) He was a Christian.

It is unusual for the Stone Church to have in its pulpit the mayor of Independence and the chief of police, but such was the case on this morning. Elder D. O. Cato, who is chief of police, assisted the pastor in charge. Mr. Sermon was introduced by Pastor John F. Sheehy.

"More Love to Thee, O Christ," and "Take Time to Be Holy," were sung by the Stone Church Choir. Mrs. S. A. Burgess was the contralto soloist. Paul Craig directed the anthems and also the number by the men's chorus, "March on." Mrs. J. Adelbert Withee played the organ.

Downstairs the juniors, too, remembered George Washington with a program in his honor. A kindergarten orchestra, directed by Mrs. J. R. Lentell, offered musical numbers, and Ross Moore played the organ. There were readings by Wayne and Warren Cannon and Pollyanna Bolinger, a solo by Virginia Ann Mave, a historical sketch of Washington's life, by Mrs. A. B. Phillips, and a story, "George Washington and the Waffe Iron," by Mrs. Lentell. Pastor Will Bolinger was in charge of the program.

A fine illustrated lecture on the life of Washington and the city named after him was given by Elder C. Ed. Miller to a very large congregation of members and friends on Sunday evening. Of particular interest were a number of new slides which Elder Miller has taken considerable pains to make a part of his collection.

Music for the evening was by the Aeolian Chorus directed by Mrs. Jeannette Craig.

About sixty members and their friends of the Stone Church Choir made merry at the Valentine party given in the Wahdemna Choral Club rooms February 12. Games were designed to cause the merrymakers to think of the four great men born in the month of February—George Washington, Abraham Lincoln, Thomas A. Edison, and Charles A. Lindbergh. The committees in charge of the entertainment and refreshments did splendid work. The choir's weekly musical contribution to the services at the Stone Church is deeply appreciated.

An honored member and former untiring worker in the church has gone from us in the passing of Elder Joseph R. Lambert, on February 17, at the home of his son, Richard J. Lambert, in Independence. Brother Lambert had belonged to the church since 1863. During his career as a minister in the church he occupied a succession of offices in the priesthood, teacher, priest, elder, apostle, and patriarch. He contributed much to the written and printed word and

was a successful controversialist. He was in his eighty-seventh year at the time of his death. There survive him a daughter and a son, Mrs. A. H. Mills and R. J. Lambert, of Independence; two sisters, Harriet Redfield, of Independence, and Ellen Pitt, of Hancock County, Illinois; a brother, Alexander, grandchildren, great-grandchildren, other relatives, and many friends. Funeral rites were held at Independence and at Lamoni, Iowa, where the body was interred.

Miss Nelene Marie Dawson, of Maryville, Missouri, became the bride of A. Craig Siegfried, son of Bishop and Mrs. Mark H. Siegfried, of Independence, February 13. The bride is the daughter of Mr. and Mrs. B. H. Dawson, of Maryville. The bridegroom is an Independence boy and a former Grace-land student.

Walnut Park Church

A wonderful sermon pleading with the Saints to become more like Christ was delivered by Elder Calvin H. Rich Sunday morning at Walnut Park. The choir, under the direction of Minnie Scott Dobson and accompanied by our young brother, Drexel Mollinson, sang "Praise the Lord, O My Soul," the solo being taken by Mrs. Marian Campbell.

The infant son of Brother and Sister Harold Hight was blessed at this service by Elder R. D. Weaver and the child's grandfather, Brother R. Barnhardt.

"Young Joseph Takes His Place," the last of President E. A. Smith's "Conversations," was given to a large congregation Sunday evening. President E. A. Smith was present and gave a synopsis of all the former plays. Much has been derived from these Sunday evening dramatic sketches from church history, and we shall miss their instruction and entertainment.

The A. W. Z. Class and its teacher, Brother William T. Gard, enjoyed a Valentine party at the home of Brother and Sister Orlando Nace Saturday evening, February 13. Sister William T. Gard was the guest of honor. The class has been conducting a membership campaign, activities being pushed by two teams, the Rustlers with Juanita Harris as captain, and the Hustlers with Milford Nace captain. The latter team entertained the Rustlers.

Enoch Hill Church

The class period of the church school Sunday was shortened to allow more time for the Washington bicentennial program, given by the girls' organization known as "Builders on the Hill." Mrs. H. E. Winegar directed the girls. The program consisted of the song, "Onward and Upward," by the congregation; scripture reading, Ruth Grayer; talk on Washington, Dorothy Winegar; song, "Washington," by the girls' chorus; story, "The Discontented Soldier," by Pauline Alexander; song, "Lest We Forget," by girls' chorus.

At the eleven o'clock hour the chorus of girls directed by Mrs. H. C. Burgess gave twenty minutes of excellent music. Pastor Herbert Barto was the morning speaker. Fitting his sermon to the thought of the day, he discussed the growth and development of the American government and how God used Washington and other great men to lay the foundation so that his purposes might be carried out among the children of men.

In the evening a trio sang, "Land of Sunshine." The singers were Mrs. Charles Warren, Mrs. Amos Allen, Mrs. Rilla Johnson. Richard Bullard sang a solo, "Behold, What Manner of Love." Elder T. A. Beck was the speaker.

Englewood Church

At the sacrament service February 7, the infant daughter of Mr. and Mrs. James Stageman was blessed by Pastor D. S. McNamara and given the name, Celia Rae. Elder Calvin H. Rich was the evening speaker.

February 14 found our little basement church decorated with flowers, flags, and a picture of Abraham Lincoln. A short program was given in honor of the birthday of this great man. Elder C. Ed. Miller was the morning speaker, and the music was in charge of the chorister. Elder Carl

Hopkins was the evening speaker. The song service was followed by a vocal solo by Pastor McNamara.

The women's department had a covered dish luncheon with Mrs. Carl Haynden last Wednesday, and the dramatic club met with Mrs. William Crick on Friday at 9.30 a. m. Mrs. JoZelma Taylor was the instructor. Today the club was scheduled to meet with Mrs. Beatrice McNamara.

On Tuesday night the choir, with full attendance, and under the direction of the chorister, paid a debt it owed the Second Church Choir for help during Brother Gillen's series of sermons in Englewood a month ago. Our choir rendered some special numbers preceding Bishop Carmichael's sermon and also was in charge of congregational music.

Mrs. Pauline Arnson was ill and could not meet with the choir at its last Thursday night rehearsal. She was greatly missed.

Our meetinghouse was again in patriotic regalia on Sunday, this time in honor of the bicentennial anniversary of the birth of Washington. A brief program followed the class period.

Apostle J. A. Gillen was the morning speaker. We rejoiced to see him looking so well and happy and to hear the good report he brings home from the southland. The morning's music was under the direction of Sister Alta Hougas, long-time chorister of past days. Elder Lyman Fike was the evening speaker.

Spring Branch Church

A good spirit was enjoyed at the early morning prayer service Sunday. Brothers Fish and W. F. Smith were in charge. The morning church school was in charge of Brother Andes's class.

Speakers at the eleven o'clock service were Brother Jacobson and Arthur Peer. The former talked on finances, the latter on loyalty to church and country. The new orchestra of this congregation added attractiveness to this service by giving a musical selection. This group is progressing rapidly.

The class taught by Brother Bilquist gave the program at the evening session of the church school. It consisted of a reading by Bessie Merle Totty, a duet by Alma Dickenson and Gladys Dickenson, a reading by Margaret McClain, and jokes by Velma Jones.

"*Authority*" was the theme of Brother Fish who spoke at the evening hour.

The young people's class gave a surprise-farewell party to their former leader, Joseph Farrow. Brother Farrow expects soon to make his home in Grain Valley, Missouri. The party was given at the home of Delbert McClain and about thirty-five were present. The people of this congregation regret the loss of Brother Farrow.

The wedding of Hazel Howe, daughter of Mrs. Lena Howe, and Loy Andes, son of J. S. Andes, took place at the home of the bridegroom's parents last Friday evening at 8.30.

East Independence Church

Among the speakers who have come to this congregation in the past few weeks was Elder William Patterson whose timely message, "*Think Who You Are*," stirred up our minds. He asked us to remember that at all times we represent Christ and his church on earth and that we are the pattern of his kingdom.

Elder A. H. Christensen recently closed a series of evening services which did much to instruct and build up the members.

At the last two Sunday services Elder Harry Friend and Patriarch Ammon White gave encouraging sermons.

Not long ago a large part of the congregation surprised Elder and Sister A. H. Christensen and family. They took refreshments and spent the evening with them singing, and visiting. The day was Sister Christensen's birthday.

The church school continues active and calls out the largest congregation of any service in the branch. The director

of the school, C. Edgerton, started this year with a general discussion period in review of the revelations given in 1832, just one hundred years ago. Our young brother, Ammon Christensen, gave an address on Washington and his life at the church school period February 21.

Sunday evening this congregation dismissed its service to participate in the annual community sing. This is held in our neighboring Methodist Church. The various organizations in each church as well as the two school districts, Spring Branch and De Kalb, contribute numbers. This year the program was a celebration of Washington's, Lincoln's and Longfellow's birthdays. Sister Iva Edgerton was in charge of the sing and was elected leader of this entertainment for another year. This affair calls out almost the entire community and results in a packed house. Old-time songs are those principally used. The East Independence Orchestra, under the direction of A. H. Christensen, made its first public appearance at this time, giving a splendid musical contribution.

Lennox, California

On Sunday, February 7, members of this mission together with other Saints of the branches in Southern California District, met with Central Los Angeles Branch for the district conference. We were stirred by the good sermons. Two were preached by President F. M. Smith who explained to us the church debt and matters pertaining to it. Brother Smith left us many things to consider. Lunch was served in the church dining room at noon.

February 29, the Youth's Fellowship Club of the mission will give a play, "*The More Abundant Life*," by Clara L. Nichols. The cast and director hope to make this undertaking a success.

The women are working to give a chicken dinner in order to raise money to help in improvements on the meeting house.

Plans for this mission in 1932 call for stricter attention to the laws governing the kingdom and a studious application of the truths learned, that we may grow with our faces Zionward.

London, Ontario

The Royal Oak Bible Class staged a successful banquet not long ago. Between sixty and seventy invited guests sat down to the tables. Bert Richardson, teacher of the class, acted as toastmaster. Elder Frank Gray, church school director, responded to the toast, "*Our Church School*," speaking commendably of the school activities and advancement made this year. He offered encouragement to the teacher and members of the class, expressing the hope that the class will grow in number. Following an instrumental number by E. Jukes, Bishop J. C. Dent responded to the toast, "*The General Church*." He ably brought to attention various phases of the work carried on by the church, urging all present to be loyal and uphold the church in righteousness. Bert Richardson, class leader, gave a solo. Elder William Harrison, president of the class, responded to the toast to the class. A solo by Fred Heddington preceded Elder J. C. MacGregor's response to the toast, "*Our Church*." Brother MacGregor is pastor, having occupied that office for several years. He spoke encouragingly of the work which is being carried on in the various departments and the good feeling that is shown by the membership. It is his hope that the Spirit of the Master will permeate the souls of all and bring them to heights they have not yet attained. The chairman then called on several class members for a few remarks.

The Young Men's Bible Class in connection with the church school carried out a successful program at the evening hour on a recent Sunday. Priest Orlo Dent, recently ordained, was in charge and stated the purpose of the young men in putting

on this program. He urged the young men of the branch to attend the church school and affiliate themselves with the class. Then he introduced the first speaker, Priest Arlo Hodgson, a class member and leader of the school orchestra. A musical number by Brother Neil, a member of the orchestra, was appreciated. Brother Dent introduced Priest William Alford, president of the class who used as a basis for his remarks the text: "Work out your own salvation with fear and trembling." "The task of all young men," he said, "is to work for the honor and glory of God." He urged the youth to be watchful against the prevailing temptations and to seek earnestly the blessings derived from being a child of God. Brother Fred Heddington sang a solo and the choir, composed of about thirty members of the class, gave two hymns. The ushers and those who took up the offering were class members. Doctor D. A. Campbell, assistant teacher of the class, took a prominent part in the choir numbers. Each member of the class wore a white carnation. Many congratulations were extended the class on the success of their first venture of this kind.

The junior department of the church school had a Valentine party at the church last week, and the children and their teachers had a happy time. Refreshments came at the close of the party. The affair was under the direction of Sister Grace Perry and her staff.

Aurora, Illinois

66 South Elmwood Drive

Aurora Branch held its annual business session the last week in December to make it possible for District President Roscoe E. Davey to be present. This meeting resulted in the reelection of most of the workers: Pastor, Brother C. Malcar; church school director, Sister Roscoe Davey; director of adult division, Sister J. E. Wildermuth; young people's division, Sister C. B. Atkins; children's department, Sister Doris Wildermuth; branch solicitor, David Moore; director of music, Sister Doris Wildermuth; pianist, Myrtle Hill.

We are happy to welcome back to our midst several members who have for some time been indifferent. Appropriate to their home-coming was the sacrament service the first Sunday of January. This gathering was immensely enjoyed because of the presence of the good Spirit.

A stimulating sermon by Brother Roscoe Davey was given to us the last Sunday in January. He used for his text that portion of Christ's teaching in which he sends his disciples to reap where others have sown, telling them that the field is already white for the harvest. He ably reminded his hearers that we should thrust in our sickles and reap the supply of grain sprung up from the planting of the great men and women gone on before us. We should strive to leave a record, that our posterity looking back upon it, will be strengthened to square their shoulders and carry on. He said that the price our Martyrs paid was too great unless we too can glimpse that great light, and leave a record of barriers surmounted. If we leave the right kind of a record, it will stimulate oncoming generations to forge ahead rather than sit still saying, "What's the use?"

Aurora Saints are handicapped by the lack of a church building. But proper decorum is had at prayer and preaching services by taking the little ones to a separate room, where they are cared for by junior girls. The girls are instructed beforehand by Doris Wildermuth who has charge of their division of the church school.

Several members have been confined to their sick beds at various times this winter, but through the grace of God have been restored. Sister Mabel Reedy and little Donna Fae Davey are those whom we now number among the sick.

The Saints miss Brother Irvin Luke and his wife, Lois, who left last October. They are now in Kansas City, Kansas.

Brother J. E. Wildermuth and son, Beryl, who have been visiting with their family here since Christmas, returned to their fruit ranch in the Ozarks last week.

Scranton, Pennsylvania

Special services attracted much interest for this branch from February 7 to 12, Apostle R. S. Budd being the speaker. Visitors came from Archibald Branch, twelve miles away, and from Bloomsburg, nearly sixty miles distant, to hear discussed the fundamentals which compose the basis of the triumph of Zion's ideals. The talks were full of good reasoning. The establishment of Zion was visioned through the principles of faith, repentance, baptism, tithing, and consecration of our lives, talents, and means.

On Sunday morning, February 14, instead of a preaching service, several of the young people gave a review of the week's services and the points or illustrations which most appealed to them. Those called upon to speak were Jacky Swales, Kenneth Parrot, Alfred Davies, Sirrel Terries, Arthur Evans, Florence Swales, Elmer Hegelend, Jack Williams, Jones Jenkins, John Jenkins, and William Hawkins. The talks were extemporaneous and the speakers did well.

During the meetings questions were asked of Brother Budd, and our thought has been stimulated. We trust this stimulation will bear fruit in greater activity.

The music during the missionary services was an inspiration. Chorister J. R. Jenkins displayed his talent and good taste. Sister Maud Hegelend played the piano and William and Alfred Davies their violins. The work of instrumentalists and singers presages musical advancement here.

Some time ago a brother said: "Wherever there is a desire to minister the opportunity will come." If this branch will be united, it has a great future. Our young people are preparing for service.

Calgary, Alberta

1507 Fourteenth Avenue, West

It has been some time since the *Herald* heard from us, but we read the letters and reports of other branches, and these cause us to want to let the world know that we are here in Calgary, regularly holding church services and Sunday school, in spite of the fact that the Saints are few in number and are not visited very often by the missionaries.

The annual business meeting was held January 4. After a thorough explanation had been made of the new plan of Religious Education, it was adopted by the branch. The group chose Brother C. B. Gibson, superintendent of the church school and Brother M. Hanna, treasurer. These officers began their work the second Sunday in January, and all hope to make a splendid showing in attendance and class work.

The Christmas program given December 18, consisted of songs and other individual and group numbers in which practically all the children participated. Every year we have a Christmas party; inexpensive gifts are purchased to be delivered by Santa Claus during the evening.

The local congregation responded nobly during the two months of sacrifice, paying tithes and giving offerings. The children worked hard, too, and gave their offerings. All are anxious to obey the temporal law.

The death of Brother Henry H. Marshall, of Strathmore, Alberta, brought sadness to the Saints here. He passed away February 1. The funeral services were held Thursday, February 4, at two o'clock from the Armstrong Funeral Home, by Elder William McLeod.

Sacrament services for January and February were well attended. Some out-of-town Saints were present.

The women's department is holding regular meetings and making a quilt. A social meeting was held at the home of

Sister M. Hanna, January 27. A silver collection amounted to five dollars.

Saints passing through or visiting Calgary will be very welcome at our meetings.

Eagle City, Oklahoma

This little branch is trying to live and teach the gospel of the kingdom. The church school and preaching services have good attendance, many present being nonmembers. Six classes occupy the Sunday morning hour.

On each first Sunday the Canton group has church school service, too, with preaching following.

There is preaching here and at Canton every Sunday evening. Elders Lester Dyke and Roy Diamond alternate. Elders E. Ballinger and H. Harpham, of Seiling, usually occupy at Canton on the first Sunday. Prayer services are held here Wednesday evening and at Canton Thursday evening.

Elder E. B. Hull held an interesting two-week meeting here in January which was well attended and much enjoyed.

At the annual business meeting all officers were sustained for 1932. A peaceful spirit was felt during the session.

The usual Christmas observance was carried out and the closing number of a pleasing program was "*The Story Beautiful*."

Though few in number the women's department is faithfully at work. Canton group also is quite active. At Eagle City we take turns with the Methodist and Christian Ladies' Aids in entertaining the other two societies once every three months. Quilting, a short program, and refreshments compose the usual order.

Birmingham, England

We realize that the year before us is full of opportunities for service to the church of Jesus Christ. The challenge to each one of us is to help bring about the condition for which we daily pray: "Thy will be done on earth, as it is done in heaven." The responsibility of the gospel weighs heavily upon us, and we want to see the church of Christ achieving great things, its people unitedly working to save precious souls.

Our prayer services are a source of spiritual power and strength. They offer a season for the refreshing of tired minds and bodies. The words of Jesus are: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls." In these strenuous times we are glad to sit at the feet of the lowly Nazarene, and where two or three are met in his name, he has promised to be and bless. We have many times seen this promise fulfilled. "I am come that ye might have life, and that ye might have it more abundantly," said the Master. So we praise God for this unspeakable gift, and desire to give it to others.

Our financial position is very satisfactory. We feel assured that 1933 will find us clear of debt and making headway. We were happy to assist during the sacrifice period and trust that the church debt will soon be reduced and that the missionaries may resume their important work.

We have had a number of fine sermons on the financial law, and have appreciated the inspired writings of our leaders and articles that have appeared in late *Heralds* from good and wise men. We are desirous of living as the church requires.

At present there is much sickness in the branch due to an epidemic of flu. Many blessings of healing have been experienced. For these we are thankful.

The new year message, given by Elder A. Kendrick, exhorted us to go forward with faith and courage. We have the Savior's promise that he will be with us to guide our efforts.

Bradner, Ohio

This branch is going forward in the work of the church, and has much for which to be thankful.

Elder Franklin Slye was reelected branch president at the annual business meeting December 28. Sister Ulrich was made Sunday school superintendent. William Smith was made superintendent of recreation and expression.

All departments are functioning properly, each leader putting forth every effort to make his undertaking successful. We have splendid meetings with good attendance. Two orchestras are organized in the branch, one of young people, the other of older members. Sister Henry Smith directs both groups.

A two-day conference of Northwestern Ohio District was held at the local church January 30 and 31. The main object of this gathering was to elect delegates to General Conference. Brother and Sister Harold Harms were selected from this branch. A fine program under the supervision of Sister Everett Ulrich, was given on Saturday evening, at which time the junior orchestra provided music.

The department of women, under the leadership of Sister Willard Hetrick, has a good program outlined for the year. The women regularly bake cookies, there being a good demand in Bradner and elsewhere. They gave a fried chicken dinner January 22, for which they sold more than two hundred tickets. Many Saints from neighboring branches, Oak Harbor and Toledo, attended.

There is no actual suffering among the members because of depressing times. Most of the family heads are employed, and by practicing frugality, we are holding our own.

Last Thanksgiving the Saints gathered at the modern country home of Brother and Sister Henry Smith and partook of their hospitality. After a chicken dinner at noon, a program of music and stunts was enjoyed. Several older members became reminiscent. In the evening there was lunch, and more fun. Because this proved so enjoyable an affair, it was repeated at Christmas time. The Saints in Bradner are as one large family and have many fine times.

Elder Jacob Halb held a ten-day series of meetings early in January. His sermons were very spiritual.

A Missionary in Arkansas

Winthrop, Arkansas, February 11.—As a matter of interest for northern Saints, I wish to say that beginning last week, many families here are making garden. Most of the time the weather is very spring-like. This is the general rule here for this time of year. While the soil is light, with the use of care and fertilizer, the country is able to support quite a dense population. Berries and melons seem to be the most profitable crops. Around Hope and not far from here the gardeners claim to raise the largest and most delicious watermelons anywhere in the world. Each year the town put on a melon festival or fair, and the people come from many miles both to see and eat these exhibits. One man in Oklahoma, doubting the reports as to the size of the watermelons, offered an exorbitant price for melons weighing a hundred and twenty-five pounds. Within four days he was compelled to discontinue the order, being swamped with loads of melons of that weight. Most of these crops reach the early Kansas City and Saint Louis markets.

Only a small part of the country is being tilled. Pine, oak, and hickory cover many acres. Streams are clear and fishing is good.

About melon time next summer, we expect to have a camp meeting near Dalby Springs, Texas, not far from here. Any Saints planning a vacation would enjoy camping with us.

I have been having a month's meeting at Winthrop with good attendance and interest. The southern melodies sung by the Saints and their friends are soul stirring. Our question box is well patronized by young and old. After a ser-

mon on the laying on of hands, there came in some sneering questions as to the laying on of hands, in Old Testament times, on goats and sheep. When it was explained that anything consecrated to God is set apart by the laying on of hands, even his adopted children, the questions turned to the discomfiture of the questioner.

We organized a young people's society last night which bids fair to engulf the high school students. I spoke before the student body Monday night and am invited to occupy the assembly hour again Friday.

J. W. PETERSON.

Mulberry, Kansas

Those who in years past have lived in Mulberry will be especially glad to know that the branch continues here, and that the gospel work is doing fairly well under the circumstances in which we labor.

There is a mission in Gross, Kansas, which has Sunday school at 2.30 p. m. and preaching on Tuesday nights.

At Liberal, Missouri, a mission of the church conducts three services each week. A faithful group lives there, and the organization of a good branch there in the near future is very probable. A man and his wife were baptized there Sunday, February 7, in the afternoon. These two new members will be a help in the local work especially in the young people's department.

Though only three of the group are church members, the young people at Liberal are faithful, and splendid young people's services are conducted each Thursday night. An average of eighteen attend the Wednesday prayer meeting, and a little rain does not stop them. Attendance at the preaching and confirmation service Sunday night, February 7, was large. Brother Farington, pastor of Pittsburg Branch, and Brother Todd, pastor of Arma Branch, officiated in the confirmation which was marked by a degree of the Spirit. While the house was crowded, the decorum was good. The Pittsburg young people will visit this mission February 18, presenting a program.

Cleveland, Ohio

The annual branch business meeting was held November 27, 1931, Patriarch J. A. Gunsolley in charge, and the following officers were elected for the new year: President, Elder J. A. McNeil; church school supervisor, Elder J. H. Talbot; adult supervisor, C. H. Thomas; young people's supervisor, Rex Mason; children's supervisor, Miss Shirley Talbot; organist, Mrs. Maude Mason; director of music, Mrs. E. A. McNeil; branch solicitor, Clark Bennett, and publicity agent, Mrs. L. A. Vanderwerf.

At the close of this meeting, the incoming branch president brought to the attention of the body the splendid accomplishments that had taken place in the branch under the direction of Brother Gunsolley. Special mention might be made of the careful manner in which the church property was kept at all times. This occasioned much favorable comment in the church and in the neighborhood. A baptismal font was installed under his direction, and considerable repair work was done, with the assistance of Brother Rex Mason and Brother Wilson.

January 27, the women's department was organized, and Mrs. Maude Mason chosen as supervisor. January 23, the women's department entertained the Lakewood Branch sisters at a luncheon.

Provision was made at a special business meeting, February 3, for the organization of the Zion's Religio Literary Society. The branch president, knowing of the long and faithful service rendered by Brother Gunsolley as one of the society's general officers at its formation, prevailed upon him to act as chairman in bringing into being our local or-

ganization. To this he cheerfully consented. The following officers were chosen: President, L. A. Vanderwerf; vice president, John A. McNeil, jr.; secretary, Miss Frances Jones; treasurer, Mrs. L. A. Vanderwerf, and librarian, Harry Campbell, jr.

The Cheerio Girls, under Sister Gunsolley, and the Boy Scouts, under Rex Mason, meet on Friday night as usual.

Kansas City Stake

Central Church

On February 14, Central Church had the rare treat of having Apostle Paul M. Hanson as its guest speaker both morning and evening. His theme during the morning discussion dwelt upon the world-wide depression, and he spoke words of comfort saying that even though the people of the church, because of the necessity to be in the world, are compelled to face the trying and perplexing problems which confront the nation, that God is mindful of the needs of his people and will bless them in as much as they walk uprightly before him.

His evening discourse consisted of a lecture on archaeological points of interest found in Mexico. It presented fifty or sixty slide pictures on the screen which proved to be of interest to the splendid audience. This was a lecture which must have required hours of study and research, a service invaluable to the church.

February 21 was a gloomy day and the attendance at the morning services was below the average.

Bishop C. A. Skinner was the speaker at the eleven o'clock hour, and the service was dedicated to the memory of the birth of the father of this nation, George Washington.

At 7.45 p. m. Central people were much pleased to again welcome the Wahdemna Choral Club which rendered a lovely program of sacred music.

The various circles of the Women's Club have been busy working toward their goal of adding to the church building fund. On Tuesday evening, February 23, a Washington's birthday party was held at the home of the club's president, Sister Mary Moats. Each member attending, took along the sum of twenty-five cents (a penny for each day of the month of February, except Sunday.) These pennies will be added to the mile of pennies which the club is saving. The club is divided into two groups and much rivalry is being manifested, each group trying hard to be the winner. It requires sixteen pennies to a foot and when the whole mile of pennies will have been saved, a sum of \$844.80 can be added to the building fund.

Sister D. H. Blair and Sister C. A. Skinner, who recently were confined to the hospital, are able to be about again, and were attendants at Sunday's services. Sister Blanche Mesley is recovering nicely at the Sanitarium.

Delta, Colorado

Owing to adverse conditions among many of the Saints in this vicinity, attendance at services has been much smaller the past quarter than heretofore. Some by carrying the "bulk of the load" have endeavored to keep things moving, and we hope it will soon be possible for more persons to attend regularly.

Quite a number gathered at the church on New Year's Eve. The early part of the evening was spent in the upper rooms playing games and visiting. From eleven o'clock until the ushering in of the new year, a worship service was held in the main room downstairs. Scripture readings followed by song responses helped to spend profitably the last hour of the old year.

The children of the branch and others enjoyed a party given for them by Sister N. L. Booker, January 2.

The women met at Sister Booker's church home January

21, and partook of a potluck dinner, and enjoyed being present for the services which followed. Brother Booker talked on "Branch Problems," and we hope all were made to realize the importance of giving support in every way possible for the advancement of this cause. In his appeal, he stated that Delta Branch had "met the test" in many ways in the past, citing the purchase of the present church home, the meeting of the payments, the helping with the remodeling, etc. Brother Booker also mentioned our willingness to help support the missionaries sent here when it became necessary for the general church to release them. We feel that Brother and Sister Booker have merited much more than we have been able to do to express to them our appreciation of their willing services. May we always meet the test that God's designs may be furthered and that his children and servants may be encouraged to press on.

Sister Booker's suggestions with regard to providing suitable recreation for our young people, were timely, and we trust that soon there may be satisfactory responses along this line.

January 24, Brothers M. L. Schmid and Delmer Perkins and family, of Grand Junction, visited us. Brother Perkins gave the theme talk of the day and Brother Schmid occupied the eleven o'clock hour. Their visits to Delta are always welcomed.

New Canton, Illinois

Elder, R. L. Fulk, wife, and daughter, of Benton, came to this place to spend the Christmas holidays, and on the evening of December 26, Brother Fulk commenced a series of sermons using the little model church constructed by Elder Harvey Minton. Brother Harvey was one of our home boys, and the Saints were happy at the work he was inspired to do. The sermons were delivered with much spirit and power to a fair-sized crowd at first. As the meetings continued the interest increased until there was a full house.

Methodists, Christians, Catholics, and Christian Scientists were present, and for three weeks Brother Fulk talked to them about the wonderful plan of salvation and the organizing of the church of Jesus Christ. The message was very plain and delivered with a power which compelled attention. Many believed and the Saints were made to rejoice.

On the second Sunday of the meetings five were baptized at Kiser Creek at New Canton, and many more are considering making a decision.

Sister Fulk directed the singing during the holidays, and special music was enjoyed during the meetings.

On Sunday Brother Fulk was assisted by Brother William Guthrie, of Nebo, Illinois.

On the evening of January 18, a social was given at the church in honor of Brother Fulk. Leaders chose sides, and questions were asked on the sermons on the model church. Sandwiches, pickles and coffee were served and every one had a social good time.

Leicester, England

On January 2 and 3 Leicester Branch held special new year services under the direction of Elder E. R. Chappell, music director.

The first session of the week-end was an "All-in" concert by the "Leicester Religians." Part one consisted of selections from their repertoire of favorite concert items, a half-hour of distinctive variety. A dramatic cameo followed entitled, "The Wraith of the Road," a study of remorse. This was well played by four of the young people and E. R. Chappell, the producer. The next item was, "The Wrong Flat," a farcical comedy, played by a cast of seven young people. It was one long laugh for the audience. The last item was an epitome in song and story of, "The Seven Ages of Woman." The story was told by Betty Chappell. Songs typical of the seven ages of woman were sung and illus-

trated by tableaux by the Religians. This was written and produced by E. R. Chappell. The stage manager was Arthur Norton and the music director was Miss Ivy Dilks.

Pastor Arthur Norton was in charge of the new year sacrament hour January 3, in the afternoon. "Consecration" was the theme and there were many testimonies offered along with prayers and hymns. All resolved to do a greater work for the Master and to strive to keep the gospel banner waving in 1932.

A young people's service followed, in charge of the deacon of the branch, John F. Chappell. Musical and other program numbers were given by young people and children. The Spirit of the Master permeated the talk of Sister F. Emily Norton.

A new year choral service began at 6.30 p. m. Elder Simon Holmes, of Clay Cross, was the speaker on the theme of the day, "Consecration." Hymns and readings suggested this theme. A good number of Saints and friends attended. The director was Ernest R. Chappell and Miss Ivy Dilks was the accompanist. We parted with an earnest desire to do all we can to spread the gospel in this year. This program will be repeated in the near future.

East Bay Branch

2020 Ashby Avenue, Berkeley, California

President F. M. Smith spent a busy week in the Bay Cities. Sunday morning, January 31, he spoke to this branch, giving a thorough analysis of the fiscal situation of the general church. In the evening he was the speaker at the San Francisco church. Wednesday evening he spoke to the congregation at Park Presidio. Friday morning he was the guest speaker of the Pacific School of Religion and in the evening he left for Los Angeles.

Not long ago Berkeley was privileged to hear Dr. Millikan speak on "Science and Religion." It was inspiring to hear this world-renowned scientist, whose isolation of the electron and the weighing of it is one of the most distinguished achievements of modern science, speak of these two forces as being complementary to each other in the uplift of our civilization.

On a Sunday late in January Doctor Bush was in charge of our service and Brother Ralston preached the sermon. Brother Carmichael was in Santa Rosa, Brother C. Hawley was engaged in business matters which prevented his attendance at church. The pastor was the preacher at Park Presidio. In the afternoon he was the guest of the Decoto Masonic Home for the aged and conducted the afternoon service. Two of our members are there, Mrs. Felter and Mrs. Tate.

The Keystone Banquet was held January 29, tickets having been sold to more than two hundred guests. The guest speakers held the attention of the audience. The good program and smiling faces of the people spoke well of the success of the affair.

Brother Austin, president of the Keystone Club, has left for the South. We miss his dependable assistance.

Sister Betty Brown passed away in the Kings Daughters Home, February 2. The funeral was conducted at the "Little Church of Flowers," Pastor John F. Rushton officiating. For many years Sister Brown was known to the church for her faithfulness and devotion. She was in her ninety-third year.

On a recent Sunday morning Apostle M. A. McConley and Elder G. P. Levitt were among the visitors. Brother Levitt, the district president, announces that the district conference will be held at Stockton, Saturday and Sunday, February 27 and 28. Our delegates to this gathering were elected early in the month.

The workers' conference convened the evening of February 8 when profitable discussion and the making of plans occupied the hour.

MISCELLANEOUS

Appointment of Bishop's Agent

E. S. Hargrave is hereby appointed as bishop's agent of Winnipeg District.

Brother Hargrave comes to us well recommended and we feel confident he will receive the earnest cooperation of the membership in giving their support to this phase of church work.

The Saints in this district are requested to send their contributions to Brother E. S. Hargrave, 529 Richmond Street, Winnipeg, Canada.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved by THE FIRST PRESIDENCY,
By F. M. MCDOWELL.

Conference Notices

Special conference of Southern Michigan and Northern Indiana District will be held March 5, at 2 p. m., at Grand Rapids, Michigan. The following business will be transacted at that time: (1) Election of General Conference delegates; (2) approval of recommendations for ordination; (3) consideration of a district president.—*Myrtle Perry, secretary.*

Special one-day conference for Central Michigan, will convene at Bay City, March 5. The purpose of this conference is to appoint extra delegates to General Conference and to hold institute to explain departmental work for the district. Special prayer service at 10 a. m.; business session at 11 a. m.; institute work at 2 o'clock and priesthood meeting at 3.30.—*Hubert Case, district president; Winnie Hubert, district secretary.*

The annual Far West stake conference will convene Friday, Saturday and Sunday, March 11, 12 and 13, at First Saint Joseph Church. Delegates to General Conference will be elected. Apostles J. F. Garver and Paul M. Hanson will be in attendance throughout the conference, and President F. M. Smith will be the speaker on Sunday, March 13, both in the morning and afternoon. Plan now to spend the weekend in Saint Joseph, worshipping with your fellow laborers. The conference commences Friday evening at 7.30.—*The Stake Presidency, 513 Ballinger Building, Saint Joseph, Missouri.*

The semi-annual district conference of Southwestern Texas District will convene at First San Antonio Branch, South Cherry Street and Rockwood Court, Sunday, February 28. The program for the day is as follows: 9.45 a. m., Sunday school; 11, preaching service; 2.30 p. m., business session of the conference; 7.45 p. m., preaching service. All the above meetings will be in charge of district officers. We would like to see as many of the Saints at this conference as can possibly come. The business session is a very important one. At this time delegates to the General Conference, to be held in Independence, will be selected. All persons in this district who anticipate attending the General Conference at Independence should either try to be with us on the above date, or get in touch with me so that we may select delegates that will represent us at the General Conference.—*Theodore Dorow, Secretary.*

Northeastern Kansas district conference will convene Sunday, March 6, at Netawaka, Kansas. Sacrament service at ten o'clock, preaching at eleven. Basket dinner (everyone bring baskets). Business session at two o'clock. Election of delegates to General Conference.—*Mrs. A. C. Pitsenberger, district secretary, 2331 Buchanan Street, Topeka, Kansas.*

Pastoral

To the Membership of Rock Island District, greeting: You will be pleased to learn that our district contributed \$6,953.88 to the general church budget for 1931, which was \$153.88 over our quota. This was due to the splendid cooperation of officers and members. Our quota for 1932 has been set at \$8,500. This is a twenty-five per cent increase over 1931, the increase being due to our program of debt reduction. The general authorities have asked us to apportion our district quota among the branches, which we have tried to do in justice to all. As our district numbers approximately 1,700 the average will be \$5 per member. The quotas assigned are as follows: Anamosa, \$50; Cedar Rapids, \$425; Clinton, \$400; Davenport, \$250; Dahinda, \$125; Fulton, \$900; Galesburg, \$150; Joy and Buffalo Prairie, \$400; Kewanee, \$700; Moline, \$560; Matherville, \$25; Millersburg, \$50; Muscatine, \$100; Oelwein, \$550; Peoria, \$25; Rock Island, \$900; Savanna, \$705; Waterloo, \$125; nonresident and those who will send direct to the presiding bishop, \$2,060. Total \$8,500. If each branch, and each church school will try to do its part in organizing for this work through the observance of the oblation, Christmas offering, birthday offering, and the teaching of the temporal law, and if each individual member will do what he can in justice to himself and his obligations to God in the recognition of his stewardship, we shall again find ourselves at the top of the ladder when the 1932 books are closed. We have confidence in the Saints of Rock Island District, and appreciate the privilege of working with such a loyal group. Let us work together that we may rejoice together in the accomplishment of the task set before us.—*E. R. Davis, district president, 2325 Twenty-third Avenue, Moline, Illinois.*

Message From Zion's Patroness Society

Greetings from the unit in Zion of the Independence Sanitarium Patroness Society to all Patroness women: Some time has elapsed since we sent a message to our sisters and organized units throughout the church. The patroness work moves on. There is much to be done with a promise of the New Sanitarium being at least partly finished in the near future. Many units have organized to assist in the work of furnishing the new building with linens and other materials. At the coming General Conference we shall have our annual display of hospital furnishings, made and provided by the units of the Patroness organization. At that time we shall be glad to greet again all Patroness women and other sisters interested in this work. Our task is large, but it is a pleasing service to furnish, in a small way, things to cheer the hearts of those who have to leave home to go to this place of healing. We are making it possible for them to find in the New Sanitarium and Hospital beautiful things made by loving hands and designed to cheer those who suffer and are lonely. All who are sending work for their units or otherwise, we ask to get the same to Mrs. H. L. Loosemore, 1117 Van Horn Road, Independence, Missouri, by March 15, so that the work can be listed and bulletins made. We thank all who are helping us and pray the Lord's blessing upon his workers. We hope to see you during General Conference.—*Iva Edgerton, secretary of the society, Rural Route 3, Box, 371 Independence, Missouri.*

Marriage

BIVENS-PITSENBARGER.—Miss Pauline Bivens and Mr. Leonard M. Pitsenberger, both of Topeka, were united in marriage the evening of January 25, at the home of Doctor Edmund J. Kulp, of Kansas City, Missouri. The Reverend Kulp is a former pastor of the First Methodist Church in Topeka of which the bride is a member. Mrs. Pitsenberger is the daughter of Mrs. E. O. Bivens, of 316 West Seventh, and is a graduate nurse, having practiced in Topeka and Manhattan. Leonard is the youngest son of Mr. and Mrs. H. C. Pitsenberger, of 2331 Buchanan Street, and is a faithful worker in Topeka Branch and leader of the young people of Northeast Kansas District. Both young people are loved and honored by the Saints and their many friends in Topeka, who extend to them the sincere wish for a long and happy journey along the highway of life. Mr. and Mrs. Pitsenberger are at home to their friends at 316 West Seventh Street.

Our Departed Ones

CURRIE—Mary K. Currie was born near Crescent, Iowa, December 11, 1869. She married John L. Currie December 19, 1885. Was the mother of twelve children, eight of whom are living: Mrs. Ruth H. Guinnas, of Joplin, Missouri; Allen T., of Coquille, Oregon; Mrs. Edna P. Hanson, Mrs. Bertha E. Hanson, Leona M., Dorothy, Grace A., and Ernest L., of Council Bluffs, Iowa. She became a member of the Reorganized Church in 1895, and kept the faith. Was active as far as her strength permitted her and sought to encourage her children to activity in the church. For several years she was in ill health, and died February 1, 1932, of pneumonia, at her home in Council Bluffs. Her work was principally in her home and for her loved ones, and the results are commendable. The funeral was held February 4, by Elder J. F. Mintun, assisted by Elder Ray Whiting. The sermon text was Romans 15: 4 and Revelation 14: 13. Interment was in Crescent Cemetery.

CARPENTER—Chauncey E. Carpenter, son of D. W. and Lida E. Carpenter, of Pistol River, Oregon, was born February 7, 1895. He died January 20, 1932, of appendicitis. In early youth he joined the church in Bandon Branch and was a member at the time of his death. He was a man of strict integrity, loved and respected by his friends and acquaintances. He leaves to mourn, his wife, five children, his parents, and two brothers. He was a resident of Pistol River, Oregon.

CONGDON—Mary Louise De Backer, daughter of Leon and Fernie De Backer, was born January 18, 1892, at Brussels, Belgium. In 1924, she was married to Arthur Congdon. United with the Reorganized Church of Jesus Christ of Latter Day Saints in 1927, being baptized by Elder O. W. Okerlind. She departed this life February 5, 1932, in the hospital at Estevan, Saskatchewan, where she had undergone an operation and later developed pneumonia. The funeral sermon was preached by J. F. Curtis at Goodwater, Saskatchewan. Left to mourn are her husband, father, mother, six brothers, and one sister.

Business Opportunity

On account of the increasing number of visitors to the Joseph Smith Home and graves of the Martyrs, there is an excellent opportunity to start a restaurant, oil station, or souvenir shop in a property close by, small capital required, we especially would like to hear from a released missionary.

JAS. C. PAGE,

Nauvoo,

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 Leta B. Moriarty, Assistant Editor.

Published for the Reorganized Church of Jesus Christ of Latter Day Saints.

Subscription price: By the year, \$2.

HERALD PUBLISHING HOUSE
 INDEPENDENCE, MISSOURI

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REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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THE SAINTS' JOURNAL

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST

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

Volume 79

Independence, Missouri, March 2, 1932

Number 9

General Conference

Under this heading special announcements will appear each week. Readers are asked to look for it in order to keep informed about plans and programs.

Special Rehearsal of "Messiah" Next Sunday

The Messiah Choir composed of singers from Independence, Kansas City, Holden, and Far West Stakes, and many other points, and the Messiah Orchestra will hold special rehearsal of the conference oratorio at the Stone Church next Sunday afternoon beginning promptly at four o'clock. Brother Gresty will direct the rehearsal. This is the first time choir and orchestra will have rehearsed, and all singers and orchestra members living close to Independence are urged to be present. The director and other choir officers hope to see present members from Saint Joseph, and other places. This rehearsal is important.

Personal Finances

It has been thought necessary, in view of past experience, to issue a word of caution with regard to personal finances for the coming General Conference. Every person who comes should make complete arrangements for *transportation both ways*, and for *expenses* during the stay in Independence. The provisions should be adequate also for possible emergencies.

A few people have always come to the general conferences who have had only sufficient funds to pay for their transportation one way. These few have been without means of paying expenses during their stay, and often without a way to return to their homes. Others have chosen the conference time as an occasion to come and cast themselves upon the charity of the church without any adequate claim whatever.

The church will not be able to furnish these people with funds, or make provisions for them, except in such cases as full arrangements shall be made previously in writing by the Presiding Bishopric.

People are warned, too, of the general situation of unemployment. Visitors can not expect to find temporary jobs to finance their trips.

This warning is issued to prevent suffering for persons who may thoughtlessly involve themselves in difficulties.

L. L.

Missionaries Attending Conference

Indications are that the attendance at the coming Conference will consist largely of delegates and ex officios. It is important that the general church appointees attend, if practicable to do so. Efforts are being made by the Transportation Department to provide as many of these missionaries with transportation as possible, but the ability in this connection will be rather limited.

Even where transportation is obtained there will be other expenses which the missionary will have to meet. We are, therefore, urging the branch and district officers to cooperate with the missionary to the end that the district in which he labors will render financial assistance to meet the expense of the trip to Conference. This may not be feasible in all districts, but wherever possible, the cooperation given will be greatly appreciated.

THE PRESIDING BISHOPRIC

"The Long, Steady Pull"

Some time ago in one of his communications to the church, Bishop DeLapp used the words, "Now for the long, steady pull!"

Under the most trying conditions imposed by the depression, the people of the church have rallied their forces and have made a splendid effort to meet the necessary obligations. It has been shown that the task is not impossible. In the words of President McDowell, "It can be done!"

We are now at the point where we are required to make the "long, steady pull." Some people can make a display of great energy and power for a short period of time, but they tire and wear out easily. Others get started slowly, but proceed with an increasing and almost irresistible momentum. While all types of personality and performance are needed by the church, the present times and situation place a special value upon those who can be counted on for endurance and steady sustained effort.

The payment of our debt, as has been remarked, is not our goal. And yet it stands in the way of our goal. It has not so much to do with the preaching of the gospel, and yet the work of preaching the gospel can not be carried out as it should be until the debt is paid. Let us keep working. L. L.

EDITORIAL

The Still Small Voice

And . . . the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.—1 *Kings* 19: 11,12.

Elijah could not hear the "still small voice" of the Lord until wind, earthquake, and fire had ceased. This dramatic incident from the Scripture is more than a story: it is a lesson.

If, by some miracle, there could come a lull in the present noise and confusion of the world, it might be that men could hear that "still small voice" speaking to them. God speaks, but it is only when we become quiet that we can hear. The first thing necessary is quietness, not only physical repose, but mental peace.

Ghandi takes one day a week for complete silence. The periods of silent meditation in the services of the Friends are well known. These times of quiet are to give the voice of conscience and the "still small voice" of the Lord a chance to speak.

When one goes far into the country, away from the din of cities where no slightest noise of man's clattering machines can come, he can open his ears to the majestic silence that broods over the open spaces of the earth. He hears a silence that is more eloquent than sound.

Perhaps we shall never incorporate the practice of silence as a feature of our religion, but we can take periods of time to banish the concerns and worries of everyday life from our minds, and be quiet.

Those who follow the hermit life lose the riches of all other personalities. Those who continually immerse themselves in crowds lose the rich experience of discovering their own personalities. The ideal life requires for every person the privilege of access to the society of people, and the other great privilege of withdrawal.

There are institutions maintained by some religious organizations which are called "retreats"; to these places people who have become too much encumbered with worldly concerns and worries can go to give their time to silence, rest, and meditation. If more of us could take periods of "retreat" we should be vastly benefited.

The still small voice of the Lord is speaking. Do we hear it? Or is it lost in the confusion of noise in which we immerse our lives? L. L.

"Be Not Afraid"

Starved souls are not a few in these days. Always there have been people who denied themselves spiritual growth because they were afraid of the appearance of religion, because they feared the responsibility of goodness, virtue, and sincerity. They have preferred to move with the crowd rather than to accept high standards in moral and spiritual things and stand their ground.

Fear is a potent factor in determining the way we live. We can not deny the charge, for every one of us is afraid of something. "Fear rules the world," some one has said. Fear of the present and the future awakens suspicion and distrust in the hearts of men, fosters prejudice and intolerance. Fear opposes the upbuilding forces of love and trust. Fear destroys hope, happiness, and the possibility of peace. Fear spurs nations to waste their wealth in armaments and men to permit poverty, hunger, and suffering. Fear brings hell on earth.

The Christ plan does not include fear. He came to save and redeem the world *from fear*. The foundation of his life-giving message was: "Thou shalt love—" He did not say: "Thou shalt fear." Jesus by his life of love and helpfulness taught men that God is the Father of love, not the Father of fear. He taught his disciples by simple words and deeds. Here is the story of an incident in which Jesus taught his disciples not to fear. I tell it to you because I want you to think about it. Let the words of Christ sink deep into your soul; apply them to your life as you are living it now.

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, *Be of good cheer, it is I; be not afraid.* And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, *Come.* And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, *O thou of little faith, wherefore didst thou doubt?* And when they were come into the ship, the wind ceased.

L. B. M.

The human mind is again in bondage to an idea. Money now works its magic upon our intellects. Rare is the brain upon which the dollar sign has not cast its shadow.—*John R. Scotford.*

OFFICIAL

NOTICE

Sale of Insurance Business

The insurance business known as the "American Underwriters, Incorporated," which has been located in the Battery Block, 221 West Lexington Street, Independence, Missouri, has been sold to Brother Glaud L. Smith, who has been engaged in the general insurance business in Independence and Kansas City for a number of years.

Brother Smith is a man well qualified by training, disposition and experience to take over and carry forward this business. We feel sure that every courtesy and facility will be extended to the many patrons of the office. He expects to represent the same strong old line companies for whom the American Underwriters had the agency, in addition to the others he already represented.

All parties indebted to or having claims against the American Underwriters should take up such matters directly with him.

THE PRESIDING BISHOPRIC,
 By A. CARMICHAEL.
 L. F. P. CURRY.
 G. L. DELAPP.

The above notice of sale calls for a statement of some of the reasons for the action had.

First, the church was not organized to conduct a commercial enterprise. To do so requires competition with its own members, and entails liabilities which if not discharged from the income of the business must be from tithes and offerings. The American Underwriters, Incorporated, has involved the church under both counts. (Please observe that there is a fundamental difference between the church itself engaging in some form of business and persons organizing for the same purpose as stewards under the fundamental law of the church.)

Second, since the first advance in 1924 by the church to the American Underwriters, Incorporated, or to its predecessor, the total has reached the sum of \$32,692.19. Recovery of this substantial amount is possible only from a cash sale of the business as a going concern, or from assets left after debts have been paid and from future earnings. Since the best cash offer represented a very small realization, it became obvious that other steps were necessary to increase the recovery. The sale to Brother Smith constituted such an arrangement, and from it the church may expect to receive over a period of time practically half of the original advances. A satis-

factory guarantee of performance has been given, in addition to which Brother Smith is combining his own clientele with the American Underwriters, Incorporated, thus placing the business upon a broader earning basis than heretofore.

If the branches and members who have hitherto placed their insurance with this agency because it was a church institution will continue doing so, the complete discharge of the obligation agreed to will be materially hastened. Brother Smith is qualified to merit the patronage solicited.

This sale is but another step in the readjustment of the finances of the church and the full cooperation of those in a position to help may reasonably be expected.

THE PRESIDING BISHOPRIC,
 By L. F. P. CURRY.

Comparative Statement of Income of Months of January, 1931, 1932

In a previous article we stated that it would be our aim to give a report each month of the income by districts. While we do not have all the reports in for the month of January 1932, we think it advisable to present those which have been received.

The districts which have not reported are shown at the foot of the column. It is to be noted that the total received in 1932 from the seventy-three districts was \$27,649.72 as compared to \$36,562.85 for 1931. Forty-six of the seventy-three districts reported less than for a year ago and twenty-six received more.

We wish to call attention again to the fact that our requirements for 1932 are approximately \$40,000 per month. To raise this amount will require greater diligence on the part of all, but particularly upon those who have the responsibility of raising the budget in the various stakes and districts.

THE PRESIDING BISHOPRIC
 By G. L. DELAPP

DISTRICT	Year 1932 Month January	Year 1931 Month January
Independence Stake	\$ 2,862.71 —	\$ 3,615.00
Far West Stake	304.09 —	455.74
Holden Stake	305.92 —	339.37
Kansas City Stake	987.81 +	942.84
Lamoni Stake	241.74 —	987.18
Alabama	61.95 —	333.01
Alberta	253.22 +	199.50
Arizona	52.88 +	52.07
Arkansas	36.16 —	60.36
California, Northern	834.68 —	843.15
California, Southern		
Chatham	812.59 +	755.13
Clinton		
Colorado, Eastern	432.10 —	1,009.46
Colorado, Western	22.16 —	59.48
Des Moines	455.59 —	506.95

DISTRICT	Year 1932 Month January	Year 1931 Month January
Detroit	1,322.26 —	1,332.54
Florida	95.52 +	74.93
Idaho	173.31 +	165.82
Illinois, Central	34.04 —	399.21
Illinois, Northeastern	705.18 —	930.20
Illinois, Southeastern	104.14 +	102.18
Indiana, Southern	61.83 —	116.00
Iowa, Northwestern	785.37 —	1,122.26
Iowa, Southwestern	455.60 +	165.00
Kansas, Northeastern	192.51 +	51.87
Kansas, Northwestern	23.30 —	142.64
Kansas, Southwestern	287.07 +	176.04
Kentucky and Tennessee.....		
Kirtland	510.81 —	1,256.50
London	491.92 +	211.66
Maine, Eastern	137.88 —	178.22
Maine, Western	254.22 —	318.34
Michigan, Central	252.04 —	624.05
Michigan, Eastern	772.64 +	723.05
Michigan, Northern	194.00 +	189.14
Michigan, Southern and Indiana, Northern	488.15 —	564.36
Michigan, Western	41.27 —	106.66
Minnesota	226.12 +	179.27
Missouri, Southern	84.55 —	111.73
Mobile	35.22 —	92.10
Montana, Eastern	117.71 +	106.16
Montana, Western	957.28 +	637.24
Nauvoo	388.08 —	560.47
Nebraska, Central	34.54 +	32.20
Nebraska, Northeastern		
Nebraska, Northwestern, and Black Hills..	53.83 —	175.53
Nebraska, Southern	337.95 +	228.57
New England, Southern	689.78 —	1,489.93
New York	302.59 —	360.67
New York and Philadelphia	1,407.42 —	5,741.60
North Dakota	104.17 —	178.00
Ohio, Northwestern	133.88 —	261.39
Ohio, Southern	467.54 —	507.53
Oklahoma, Eastern	51.00 —	228.72
Oklahoma, Central	1,032.08 +	418.49
Oklahoma, Western		
Owen Sound	583.35 —	793.88
Pittsburgh	256.55 +	192.17
Portland	197.29 —	993.48
Rock Island	497.34 +	309.23
Saint Louis	542.12 —	643.12
Saskatchewan, Northern	70.19 —	229.88
Saskatchewan, Southern	63.50 +	12.50
Seattle and British Columbia	1,413.13 +	244.04
Spokane	79.27 —	237.88
Spring River	376.01 —	410.52
Texas, Central	218.35 —	292.16
Texas, Southwestern	161.60 —	195.05
Toronto	411.11 —	565.62
Utah	134.75 +	40.63
West Virginia	139.39 +	71.69
Wheeling	98.43 —	116.46
Winnipeg	2.00 —	9.14
Wisconsin, Northern	29.53 —	73.16
Wisconsin, Southern	93.60 —	206.36
Unorganized	716.26 +	493.85
Australia		
Australia, South Wales, and Victoria.....		
British Isles		
Germany		
Hawaii		
Norway and Sweden	95.55 +	12.52
Society Islands		
Foreign Unorganized		
	\$27,649.72 —	\$36,562.85
Southern California		\$882.38
Clinton		246.22
Kentucky and Tennessee		17.56
Nebraska, Northeastern		730.89
Oklahoma, Western		183.31
Germany		216.67
Hawaii		142.36
		\$38,982.24

Centenary of the Late President Joseph Smith

The year 1932 marks the centenary of the birth of the late President Joseph Smith. Born only a short time after the organization of the church, his childhood days were passed during the stirring events and troublous times of those crowded years when his father brought the early church from a small membership to what was estimated to be nearly a quarter of a million. He was less than twelve years of age when the tragedy of 1844 occurred. His young manhood was passed during the "dark and cloudy day" from the time of that event to the more peaceful and constructive work that began in 1860, when, in his twenty-eighth year, he accepted the leadership of the church.

From 1860 to 1914, the year of his death, was a remarkably long period of service, and saw the church, under his direction and with the aid of staunch helpers, gradually and steadily gaining back much of the old ground, but winning a new peace, security, and respect.

It does not seem long since 1914. Many are alive who knew him well, and worked with him and under him for the church. To them it may well seem that his spirit is still with us, and that his utterances and writings have a current value and application.

Many of his friends have both pleasant and profitable memories of their association with him. In this centennial anniversary of his birth it would be appropriate for them to write their reminiscences. We should be glad to receive such writings within the next few weeks and months and make selections from them for use this year. L. L.

Salvation from our sins is free, offered to all. It is a present thing, saving us for this world, saving us to our highest life and soul-beauty, but we spurn it and use only our own poor devices to meet the world's fierce temptations; and seek salvation by poor, futile, human devices. We live our lives as though there were none to help us but our brethren, and they are weak and blind as we are. We want light and leading, companionship and love, assurance and forgiveness, while God has made us his own children and has given us prayer, whereby to call upon him; but we live as though the world were but desolation, empty of divinity, a bleak, barren spot, forsaken of God, with empty heavens above. The pity of it all—the world packed with spirit, and we living weak, poverty-stricken lives!—*Frederick Lynch.*

Evaluating the Lessons of the Depression

By A. B. Phillips

The following is the ninth of a series of articles contributed by various writers to the consideration of the depression, its causes and effects, and the future possibilities. From a lifetime of experience and study the author draws some valuable considerations.

The nation, people, or church that consumes without adequately producing must either repent or starve. Whether or not the words of Genesis are figuratively understood, the history of human experience is condensed in the admonition of God:

In the sweat of thy face shalt thou eat bread, till thou return unto the ground.—*Genesis 3:19.*

Because of capitalistic influences many millions in the world today are not producing. These influences are concomitants of, but subordinate to, the underlying cause of all the evils which they produce. That cause is selfishness and greed. The depression of today is but an incident which has been repeated unnumbered times in greater or lesser areas of the world for thousands of years. In all probability it will have further repetitions until men become teachable through the lessons that should be learned. In our present state of culture and material development it is easy to think of the conditions now being suffered as almost the worst in human experience, and of course they are (probably) the worst in the experience of this generation in some respects at least. The pessimism of Irwin Edman, as expressed recently in the *Forum*, is doubtless shared by many with deflated pocketbooks seeking a job in vain, though some might use more forcible if less elegant terms:

If in some timeless prenatal heaven one had been given one's choice, it is doubtful whether anyone would wilfully have chosen this age and this particular year of it in which to make the most of the brief gift of mortality.

Personally, while I sometimes think I have experienced my full share of today's many tribulations, and perhaps more than most others, I would not miss the opportunities and lessons of the age for any of those I can find recorded in history. If one can not learn today, then his powers of observation or his desire to learn must be faulty. And, after all, is not the joy of learning and applying life's lessons an important factor in the purpose of life?

Aspects of the Depression

Throughout the world untold millions are out of work, and many are actually starving. Probably France, until recently, was not in the picture to any great extent, so far as unemployment goes. Yet in

spite of an estimated two million workless men in New York and several millions more in other states of the Union, many of these men hunting for jobs have luxuries that the working Frenchman rarely possesses. Too many of our people are suffering from inability to pay for the automobile which they bought on the installment plan. Or maybe it was an electric refrigerator, a new radio, better furniture, finer clothing, frequent movies, or the higher-priced foods. They mortgaged their future to the capitalistic system, which failed to provide future jobs.

Last May in Kentucky miners and deputies of a coal company had a battle, some being killed on both sides. A parade of jobless miners under our flag was broken up,—then they turned to the red flag. Thousands of men and women stormed the City Hall in Philadelphia and forced the Council to abandon its plan to raise taxes. Already over fifty-one thousand houses had been sold by the sheriff for taxes, and thousands were made homeless,—just a bit of the flotsam of the depression. The history of this depression will never be written. To obtain all of the facts would bankrupt the nation, and besides,—those in control of our affairs do not want the facts published, though many of them will doubtless leak out.

Where Has the System Failed?

The United States is the richest country in the world, say Gifford Pinchot and others. But this statement I hold to be misleading. Admitting that the wealth is *in* the United States, the people are the United States, and the people haven't it. Where has this great wealth gone? The *American Economic Review* lately showed there were over three hundred thousand industrial corporations here in 1927, and two hundred of these corporations controlled thirty-five per cent of all business wealth in the whole country, and by 1929 this wealth totaled seventy-eight billions. Remember, billions, not millions. The National Bureau of Economic Research has shown that in 1929 the per capita income for all was \$700 each, but hundreds of persons had incomes of a million or much more,—profits from workers now jobless and homeless. The Federal

Trade Commission recently showed that one per cent of the people own sixty per cent of the wealth, while seventy-seven per cent of the people own but five per cent of the wealth.

How does all this happen? It is the capitalistic system of profits, by which the worker benefits but partially from what he produces. For the decade ending 1929, the Assistant Secretary of Commerce reports:

Real wages increased only 13 per cent while the returns to all industry increased 72 per cent.

No wonder the prices of corporation stocks soared to extreme heights, only to collapse when the wild orgy of spending had dried up the resources through enormous sums borrowed on greatly inflated stocks. As soon as the collapse began, this very inflated borrowing hastened the downfall. Many thus lost the stocks bought at balloon prices, and now have neither stocks, money, nor the jobs with which to redeem their mortgaged futures. Many stocks are now selling for less than one tenth of their former prices, but everyone is either unable or afraid to buy them. To the freezing shorn lambs they have no attraction.

Our trouble is not wholly with the system, for the system could not exist if human nature were different. Men will talk of equality when others are more prosperous, but many feel quite different about it as soon as they themselves have accumulated wealth, because selfishness—self-interest—exists in many people to a much greater extent than they realize. For this reason the period of inflation seems very pleasant, just as the deflation is extremely painful,—and it is sure to follow. The system has failed because it encourages uneven distribution of wealth by promoting selfishness.

Brotherhood, Industry, and Foresight

It is natural for man to produce, to create, and to develop. But the motive that impels him to do this depends upon his character, and Jesus came to help men develop character in the right way and for the right ends. His precepts on love and service have been stated so many times that it seems superfluous to repeat them here. The thing we need most is to apply them. Without a brotherhood that actually works in daily experience they can not be applied, either by us or anyone else. This brotherhood must be founded on supreme loyalty to God, or it will never work. John affirms: "This is the love of God, that we keep his commandments." A revelation to the elders of the church commands: "Ye shall see that my law is kept." The officials of the church are thus enjoined to maintain the dignity of

the law and work together to this end "by common consent in the church."

Industry and foresight are also necessary to prosperity and achievement. When I was a small boy I sometimes sat in the shade of the autumn woods, watching the squirrels scamper over the ground and out upon the limbs of the trees to gather nuts for winter use. Are the squirrels trying to teach us lessons of industry and preparedness? I never heard of a nation of squirrels that starved because they would not save for the future, but perhaps we lack their foresight, and so we spend all and then suffer for it. If we all worked for the good of all, distributing equitably to each, there would be an abundance for all, and everyone could be working and producing still more for comfort and progress. Instead of this, there is more than enough for every one, but we can not get it or work to produce it.

God has given us the procedure and the power to remedy our ills, if we are stable enough to honor his law and work together. We are called to be the light of the world and the leaders of men, but we must learn that real leaders keep the law as well as teach it. He who is trusted with leadership and violates the rules of the body he is pledged to serve, breaks the faith and confidence of the people and is a menace to their progress. A people that sets such an example must repent, or they will soon or late drift out among the aimless and useless flotsam of the world. The church suffers today because men have taught but not led in honoring the law and rules of the body as they should have done. Our experience of late should teach us better things for the future.

Going Backward to Go Forward

The law of the universe is a law of compensations. God applies retributory and compensatory means to induce better conduct, if we are willing to learn. Sometimes our mistakes and follies make it necessary to retrace our steps. "Return unto me, and I will return unto you, saith the Lord." If what was lost in this depression had been spent for missionary work, both membership and resources today would be greater. Other large sums spent in various ways, some of which brought great losses to the church, might have been conserved for times of need, and to pay the church debt then existing. Now we must retrace our steps before we can go forward effectively. The church had been warned,—but it was not well heeded:

The church is instructed, both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress

of the general work; and both in private and in public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard.—*Doctrine and Covenants* 130: 7.

Let us not fall into the error of seeking to forget the causes of our present troubles, at least until we are sure that the lesson has been learned and will not be needed again. Because of past failure to heed, our perception of the truer values became dimmed, and a backsliding movement followed in several respects. The church, which is called to be a great spiritual and moral force among its people, must not condone the increasing use of tobacco among the members, the increase of divorce and remarriages forbidden by its law, and growing moral and spiritual laxity in either private or public life. It must check the tendency to become "lovers of pleasures more than lovers of God," lest the regenerative power of the Spirit and its divine witness in the body become a thing of the past. We have drifted in some of these things;—let us return to God.

Let Us Set Better Examples

One cause of our spiritual troubles, which lie at the root of lapses in conduct, has been carelessness. While thinking in terms of the group let us not forget that individual conduct is the foundation of the group, and that group conduct is but the total of personal conduct in association. Personal example is more likely to be followed, in the long run, than precepts not exemplified. By more family devotions let us strengthen the spiritual ties of the home circle, for careless home life is responsible for much of the blight that comes upon the young, as well as older persons, and temptations meet less resistance. Changes in the social order must be safeguarded by those who hold safe principles, or disaster impends.

If at heart we had not forgotten our ideals, these clamoring materialistic times somehow claimed every possible moment, leaving all too little of it for devotion to God, to the church, and to the ideals we hold. Then, too, how easy it is for us to bid conscience serve desire, rather than to prompt desire. But a wholesome conscience is one of the finest things that God ever blessed or man ever owned. Perhaps God will use this depression for us to regain wholesome things we were letting slip from us.

Lessons for Us to Learn

By our experiences, so trying, we have surely learned some lessons. Shall we apply them? Let me borrow from Shakespeare to say, "Aye, there's

the rub!" We have some inspiring examples,—and the others should warn us. A genuine spirit of sacrifice produced the church funds of recent months in particular. Some have duplicated the example of the widow who gave two mites—her all. Such have riches laid up where thieves can not break through or steal. It is an inspiration to think of such examples. Others with greater abundance have also shown their faith by their works. If there are any who regret their failure to help when able, let them find comfort in the words of Augustine:

The confession of evil works is the first beginning of good works.

If the words of this ancient and venerable teacher find no response, let us hope it may be because not needed. At any rate, it suggests a safe beginning, and much more commendable than the conduct described by Colton:

Men will wrangle for religion; write for it; fight for it; die for it; anything but live for it.

From this depression we should be able to learn the lesson of self-discipline, for many of us have learned forced discipline in at least some things. We need not be ashamed of self-discipline, for it has produced the greatest men of all ages, and thus we shall find ourselves in good company. To repress our unnecessary wants, to make companions of thrift and foresight, to reject the baubles of life, and to build for eternity instead of for the passing moment, are things told us by this period of stress.

Many things learned should deepen our faith, hope, and charity toward God and man. The sublime devotion of some inspires our faith in the Saints and our hope of final triumph. Some have proved as tried and true as was Daniel, and we must prove that their loyalty to the church has not been misplaced by our fault. To have faith in each other is fundamental to our progress. Bulwer states this in forcible terms:

Strike from mankind the principle of faith, and men would have no more history than a flock of sheep.

Our reasons for this faith are many. It will not die, for there have been gains as well as losses written on our ledger, and some losses are gains. Let us hope that we have lost for ever worldliness, self-importance, and selfishness; but that we have gained greater fidelity to God, more spiritual and moral integrity, and a deeper and more abiding fraternity with the Saints. If these lessons be gained, the church will fulfill its mission to bless mankind.

I am not so lost in lexicography as to forget that words are the daughters of the earth, and that things are the sons of heaven.—*Samuel Johnson*.

Autobiography

VI.—THE CLOSING YEAR OF MY FIRST NEBRASKA MISSION

By James Franklin Mintun

Conditions at the beginning of 1884, in a temporal way, were not encouraging; but on January 23 as I left loved ones, we prayed that something would happen favorable to a continuance in missionary work, to which we had consecrated our lives; and I hoped especially that the family should not suffer while I was absent.

I began preaching at Blair that evening. The next day I was called to administer to Sister P. Ruby, who was in a serious condition. She could not control her muscles, but her body was tortured by a twitching that was seemingly controlled by the power of destruction. She was administered to and relief came almost immediately. She walked more than a quarter of a mile and was present at the evening services.

My next stop was at Fremont where I arrived on Saturday the 26th, and began preaching the next day, at 10.30 a. m. and again at 2.30 p. m., after which for a time a prayer service was held, at which time the spirit of prophecy led me to say, "The spirit of humility now made manifest by my Saints is pleasing to me, your Lord, and acceptable to God. Continue in this humble spirit; for if you do not, my wrath will be felt by you in great power."

Even with the presence of the Spirit of God, I continued to feel much distressed, growing out of information, concerning the possibility of my family not being supplied sufficiently to keep them from suffering. This distress was much allayed by a communication received from President Joseph Smith, who was apprised of the situation of my family and home needs, as follows:

Lamoni, Iowa, January 25, 1884.

Brother Frank:

It is the Lord's will that you make arrangements, if possible to take and keep the field, ready for near and remote fields of labor.

Make preparations of such a nature that you will not be needed at home for months; do all that you can to fix your affairs for permanent labor in the ministry.

Yours in Bonds,

Joseph Smith.

Again at a prayer meeting on the 30th at Fremont, presided over by the district president, William M. Rumel I was moved by the Spirit to say, "It is the will of God that you my people keep very humble. If you do, purifying your hearts, I the Lord will bless you with some spiritual gift through whom he may choose." It seems that some of the Saints were troubled because some spiritual gift was not manifest among them.

I was called to do some missionary work at or near Dorchester, where there lived a family or two of Saints. I regretted that I could not grant the request, neither was there any one else who could fill the request at that time. My time was fully occupied at Fremont and vicinity. Some favorable interest was manifested by the Baptists, associated with some opposition, and by the Seventh-Day Adventists, with opposition by one of their ministers at Blair. The Baptist minister, the Reverend Lewis was much interested in the doctrines of the church and the prophetic calling of Joseph Smith, and by his request I wrote an article for the *Saturday Evening Journal*. This was accepted and published and another article desired, so I wrote an article on "Joseph Smith's Views on Polygamy," which also was published. The Seventh-Day Adventist minister made an attack on Joseph Smith and the faith of the Latter Day Saints, and one of the brethren presented to him propositions. He claimed that Joseph Smith was a false prophet, and that the *Book of Mormon* and *Doctrine and Covenants* contradicted each other and that both of these books contradicted the *Bible*. The propositions covered both these points, but he would not accept of them, and give us a chance to defend ourselves as a people. The two articles written for the *Saturday Evening Journal* were both printed and a request for another article caused me to write one on "Joseph Smith's views on Civil Government," which also was printed for the information of the readers of that paper.

During the last of February I ordained Brother Daniel R. Beemer, a teacher, Brother Edward Thomas, a deacon in the Union Branch at Fremont, Nebraska, Brother Hans Jensen, a teacher in the Pleasant Grove Branch, near Fremont, and attended a business meeting at the Douglas Branch. All of these branches have been disorganized for several years.

On the first of March, I was requested for another article for the *Saturday Evening Journal*, and on the fourth I sent an article on "The Loyalty of Joseph Smith." All sent were published, and they brought about a better understanding among the readers of that paper, and it seemed to be appreciated.

For a short time the first of this year I was associated with Elder Joshua Armstrong, who was a very congenial associate, and helper.

During the latter part of March I started to the General Conference, held in April, at Stewartsville, Missouri. My first stop was at Plattsmouth, where I ministered. Here I met a brother who had met with a serious accident sometime before, and the effects of it did him great injury both physically and mentally. As I gathered the information, the

brother was out chopping wood and splitting it. His little daughter came out of the house, unknown to him, and in her playful way ran up behind him to push him, that he might know that she was there, but she missed his limbs, and went between his legs just as the ax was descending, and split her head, causing her instant death. The endurance of this event was serious enough, but the more serious followed, for there were those who like Job's comforters came and informed him that there was no place for him in the kingdom of heaven, for did not the scriptures say that "no murderer hath eternal life abiding in him," (1 John 3:15) and the murderer shall have his part in the lake which burneth with fire, etc. (Revelation 21:8.) These parties condemned the accident that had caused him such grief as a murder, and therefore he was a murderer. This nearly dethroned his mind, and caused him to see God in a way that to him there was no love in him if such was his mind and will. I bid him to dismiss such accusations from his mind. The God whom he worshiped was both loving and just, and to condemn him as a murderer, and not permit him the rights that the gospel promised was not just; and that man was not more just than God, so that while he suffered the loss of his darling child, yet he was not at fault for what was done. He seemed much relieved.

My next stop was with Elder Mark H. Forscutt, and J. W. Waldsmith at Nebraska City where I ministered the word, here I experienced a strengthening spiritual force while conversing with these men of God. From here I was accompanied on my way to General Conference by Brother Joshua Armstrong, enjoying a pleasant and profitable conversation by the way till we arrived at Saint Joseph. At this place we met Brothers Joseph Smith, Henry A. Stebbins, George A. Blakeslee and Edmund L. Kelley, all of whom I had met in the years past. I hold in grateful remembrance the good that I received in association with these men, and this memory is of value to me now.

I stayed during the conference at the home of Mr. Christman, neither he nor his wife being members of the church. No one could treat the servants of God with greater respect. Apostle John H. Lake was my roommate, and very few more prayerful and spiritual men have I had the fortune to meet and associate with. Brother Morris T. and Ellis Short occupied another room and they furnished the entertainment for all. What congenial men of God! All these have gone to their reward,—yes, to their reward! I alone am left to continue the struggle to keep the faith and to finish the work God has given me to do, and I am still anxious to "occupy" even as much so according to my strength as I have ever

been and more capable to bring about good than I have ever been.

During this conference I was present at a talk given by Bishop Blakeslee, and as a result I can present the following notes for the good of those who may read this autobiography, as they have been of great worth to me:

A private gift is not a tithe, nor could it be acknowledged as such.

A delegate sent from a district could not call upon the Bishop or agents for means to attend conference; but the general ministry could.

If a man made enough so that his income would supply his family, and he was in the ministry, the amount expended would not be credited as tithing; but the individual should pay his tithing to the Bishop, then if he needed any assistance he should appeal to the Bishop.

The beginning of tithing is a tenth of that upon which tithing has not been paid; and then the tenth of the interest or increase annually thereafter.

District appointees could not as yet be supplied from the general church funds; none can be supplied except general missionary appointees.

Private giving is not discouraged or discountenanced; but it were better that the member give to the treasury, and the missionary be supplied from that source.

On April 14 the missions for this year were read as assigned. I was appointed to Minnesota, with Apostle E. C. Briggs in charge. I was impressed by the Spirit, as I believed, that the appointment was an unwise one, and not directed by inspiration, as the previous ones had been. I went to Brother Briggs, and told him of my impression, and he said that there was no leading of the Spirit in the appointment, but for me to go and occupy, and then you will not be criticized if failure results. I also spoke of my impression to Apostle William H. Kelley, and he said that I was appointed to Minnesota, because they did not know of any one else to send, but that it was true that the Spirit did not suggest that you be thus appointed. I went with a heavy feeling, determined for the work's sake to do all that was in my power. I was advised by Apostle Briggs to return to Nebraska and finish my work in building a church at Fremont, being chairman of the building committee, and other special work that I had begun, and to continue there till their district conference, which was held in the new church at Fremont, on June 28 and 29. I then returned home to better prepare the family to be cared for that I might remain longer in the field. While making the necessary arrangements I was requested to assist in the Little Sioux District near my home for a time and associated with Brethren Phineas Cadwell, J. C. Crabb, and D. M. Gamet. I assisted with meetings at Magnolia, Bigler's Grove, Moorhead, Little Sioux and River Sioux, till June 22, when I started for my mission with a heavy heart, and yet glad to be in the field of active work. At

Sibley, Iowa, I was met by Brother Parley W. Premo, and lodged at his home for the night, beholding the first sunrise in Minnesota as I awakened. Here in Southern Minnesota there had been once a very active branch of the church, now in a partially disorganized state, because of some unpleasant differences that had arisen among the Saints, and others moving away, who had been strong support to the work there. The Saints who were still in that part were much discouraged, but still making a struggle to live, but several about to the point of giving up the struggle. I found the Saints honorable and well thought of by their neighbors, and felt deeply in sympathy with them in their efforts. In this spirit I entered into the work, first to try to strengthen my brethren and then to spread the gospel to others. I sought to inspire them to engage in mighty prayer to God to come to our assistance, and they were willing to follow my suggestions in this regard.

After I had visited some of the Saints, it was suggested by Brother Smith Campbell that we make an effort to open the gospel work in the town of Adrian some twelve or more miles from where any of the Saints lived. This we tried not only once but twice during my stay in Minnesota, but the prejudice was very strong, and the expense was too heavy to continue very long. Brother Smith Campbell was the brother of Apostle William H. Kelly's wife. In the same neighborhood lived another brother, James. These were noble-spirited men, but not having the encouragement they needed they faltered somewhat. Sister W. H. Kelly made a visit to these brothers, and was a means of giving encouragement to them, and a help to me in my feeble efforts.

On August 10 I called the Saints together, to determine what they were willing to do, and what direction the Lord would give us in answer to prayer. The Spirit was present and fell upon several, and deep contrition was expressed for wrongs done, and reconciliation in several instances was brought about through a tongue and interpretation through Brother P. W. Premo, giving admonition and instruction. The Lord told the Saints that he was reaching out his hand in mercy to call his people back, and that he was willing to bless them very much if they would return to him, even though they had strayed from him.

The divisions that had existed and wrongs done by some of the Saints made it very hard to make a favorable impression by the preached word, the people being impressed with what they had heard and seen in the lives of those who professed to believe the gospel rather than what the precious word held out to them in promises and helpfulness. An-

other handicap was that harvest was now on and they did not stop for nights or Sundays, but just changed shifts of horses and men and kept the machines moving. For several days I assisted as I could in this work, driving the reaper, for it meant that less would go to waste. After harvest was over, I made another effort in Adrian, and put an article in the paper there, but could not awaken any interest, so I called the Saints together in a business meeting to give to them a word of instruction and encouragement. Because of conditions at home, and adverse conditions in the mission I was compelled to return home, starting about the last of September. Before I started I made visits to nearly all of the Saints in the vicinity where I had labored. One sister, a widow, was away all summer cooking in a railroad camp with her sons, returning home a few days before this. I went to visit her, and had quite a pleasant visit with her talking on the gospel, for she was very hungry for spiritual food. During the time of our conversation I observed her great need of many things for the convenience of her cottage home, and thought how much she needed help and how I wished that I could help her. When I was getting ready to leave she presented me with a ten dollar bill. I objected to receiving it, although I had need of the money, but I thought she needed it worse than I did. She said, "Brother Mintun, I have been saving this to present to you before you returned home, and I shall feel very badly if you do not receive it." I said, "My dear sister, I feel that because of your need that I should not receive it, but if you feel that way about it, I will receive it, and I surely will use it with an eye single to the glory of God." From that time, more than ever before, I could not spend anything given to me for what I did not really need. I knew that much of what I had already received since being in the missionary work had been from the *living* of the givers, and because of this I had restrained myself from spending for what was an unnecessary want.

After arriving at home I prepared to attend the reunion from October 3 to 12, held at Leland's Grove, after which I labored locally in the Little Sioux District going as far north as Akron, and west as far as Richland, South Dakota. I continued till the first of December when I interviewed the Saints at Sioux City relative to their desire for the organization of a branch, which was favored. I then attended the conference of the district held at Little Sioux, Iowa, December 13 and 14, where I reported the desires of the Saints of Sioux City. The branch there was organized later by Elder Charles Derry.

From this conference I returned home continuing to seek for employment of any character. The neighbors and Saints furnished some wood and I

sawed it when not otherwise engaged. I kept in correspondence with President Joseph Smith and Bishop Blakeslee, in regard to my financial condition, and the prospects of entering the field at an early date. President Smith replied as follows:

LAMONI, IOWA, January 13, 1885.

Brother J. F. Mintun: I do not know that I am a safe adviser. My opinion now is that the conditions of the finances in Brother Bishop's hands, will be quite short for the next year, owing to the closeness of affairs everywhere. This would seem to point to the necessity for your getting at something to keep the dumplings in the pot tumbling over one another, or in other words, to keep the "pot boiling." No one can blame you, and however much you may desire to keep the field, if the field can not keep the wife and babes, you can not safely stay in it.

My advice is to write at once to Bishop Blakeslee, ascertain from him what the prospects are for the year to come, and govern yourself accordingly.

I am in bonds.

Ever yours,

Joseph Smith.

Bishop Blakeslee thought it inadvisable for me to think of continuing in the field on account of debt that the family had already incurred in order to live, which the church was not in a condition to pay, and the prospects for funds was very poor. This fully decided me. I spent about three months in seeking for employment, and found a school to teach in the fall, and applied for an appointment for the position as postmaster at Magnolia. In the interim I worked at anything I could find to do, occupying in the ministry locally in the vicinity of my home. In the fall I taught school, and in the spring I was appointed postmaster. During this fall I had a political experience worth noticing. While I was clerking for the merchant at Magnolia, I was requested to become a candidate for County Superintendent of Schools of Harrison County, to which office I was nominated. I was defeated. I was requested to furnish money to two saloons in seeking for votes in Missouri Valley. I refused, and the other man on the opposite ticket furnished the money and was elected, and I met with an honorable defeat. The first and last experience I ever have had in seeking a political office. One of the arguments made in my home town was, that if I was elected the schoolhouses would be filled with "Mormonism." One of the principal ones in spreading that argument afterwards came into the church, and died an honored member, beloved by all who knew him.

(To be continued.)

The Week's Best Saying

"If you must be 'blue,' make it a bright blue."

L. B. M.

Weekly Health Letter

Number 32

The Eye and Its Relation to Health and Disease.—7

By A. W. Teel, M. D., Church Physician

Squint or strabismus, or what is commonly known as cross-eyes, is one of the most frequent of eye conditions, and if not attended to early in life, will result in blindness of the crossed eye brought about by disuse, which can be minimized through early treatment. According to the best authorities, it is considered hereditary to some extent, and nearly always appears before the sixth year of life. The old saying, "The child will grow out of its cross-eyes," is certainly pernicious advice. Such cases should be treated by a competent eye specialist. About one third of the cases can be corrected if glasses are fitted early enough; if glasses fail, surgery as a rule, will have to be resorted to.

Atrophy of the optic nerve is a serious condition and it is seldom possible that any form of treatment will check the progress when it has once begun. It is a slow painless disease, accompanied by a gradual loss of vision and only arises after an injury, be it toxic, traumatic, or inflammatory. Some of the cases are of syphilitic origin, multiple sclerosis, poisoning by lead, wood alcohol, and other poisons. A large percentage of cases are complicated with locomotor-ataxia. Hence, the necessity of an anti-syphilitic treatment given early in the course of the disease. Wood alcohol has been the cause of such blindness in many instances, and its use should be prohibited by law, for internal or external purposes. Labels, containing this poison, should have a suitable display on the containers. There are various intercranial complications, that sometimes bring on this disease, and it is the duty of the physician to endeavor, as far as is humanely possible, to find the cause.

Toxic amblyopia is a dimness of vision, brought about by such narcotics as morphine, cocaine, tobacco and alcohol. Speaking of tobacco, reminds me of the words of James I:

A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and the black stinking fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless.

Such poisons are usually spoken of as toxic, meaning poisonous. Tobacco smoke is a very complex substance. Besides containing nicotine, it contains carbon-monoxide, ammonia, hydrocyanic acid, various resinous compounds, tar, pyradine and their derivatives. In cigarettes, it has been estimated, that there

is fifty-seven per cent nicotine in the smoke, much of which is absorbed into the system. Eighty-eight and two tenths is absorbed in inhaling and sixty-six and seven tenths per cent in puffing.

Alcohol and tobacco are the principal agents in causing this form of blindness and are unquestionably the cause of so many so-called inexplicable railroad, automobile, and airplane accidents. Diabetics and pellagrous individuals are peculiarly sensitive to things poisonous. The treatment is namely the avoidance of the poisons and thorough elimination through the bowels, kidneys and sweat glands, etc.

A Brief Autobiography of Edward Rannie

It is to be regretted that a longer account of the life of Edward Rannie is not available. With great modesty he prepared this short chronological record of his career during his last sickness at his home in Independence. He was a contributor to the church publications, and it was said of him that "He was an energetic, faithful worker and minister of the gospel, and his impress is left upon the church. Brother Rannie died January 7, 1927. An account of his death was printed at about that time, and we hope that it is not too late to print this account of his life.—Editors.

My father's name was Edward Rannie. He was born in Scotland in the month of May, 1822. He went to Manchester, England, about 1840 or 1841, and learned the trade of stationary engineer. My mother's name was Elizabeth Marland. She was born near Manchester, England, in February, 1824, and she became a cotton weaver. My mother was baptized into the Brighamite Church in Pennsylvania sometime between 1857 and 1860.

I was born in Pennsylvania, near Minersville, on January 14, 1857. My parents moved to Mount Carmel, Pennsylvania, in March, 1862.

I attended the public schools of Mount Carmel until I was several months past fifteen years of age and then moved to Nebraska and attended the public schools in the country three months each winter until I was twenty-one years of age. I went to a business college in Omaha, Nebraska, for one year, commencing in September, 1882.

With my parents I went to Nebraska, Dodge County, twelve miles northwest of Fremont, and lived with them on the farm about eleven years.

When my mother became a member of the Brighamite Church, a friend, and sister in the church, by the name of Prigen Thacker, gave her two volumes of the *Millennial Star*, some of Orson Pratt's writings, the *Book of Mormon*, the *Doctrine and Covenants*, and several tracts published in Liverpool,

England, concerning the faith of the early Latter Day Saints. From them I received my first information concerning the history and doctrine of the Latter Day Saints. In January, 1876, I subscribed for the *True Latter Day Saints' Herald*, and later bought some books and tracts, and from them got my first information about the Reorganized Church of Jesus Christ of Latter Day Saints.

For about two years I was a regular reader of the literature above referred to, and at the same time was a regular attendant at a union Sunday school in our district school building. The first Latter Day Saints I talked to about the church were Edward Boulson and James Perkins, who were out doing missionary work as local men, sent out by the district. They came to our home December 15, 1877, and on the night of December 27 I heard my first sermon by the Latter Day Saints, spoken by Elder James Caffall, in the Jamestown Schoolhouse.

I was baptized on December 28, 1877, and my mother also, by Elder James Caffall, in the Rawhide Creek, near Jamestown, Nebraska.

On Sunday, December 30, with mother, I went to the home of Brother James P. Ogard and his mother and sister and younger brother, and a branch was organized, consisting of the following named persons: James P. Ogard, Kate Ogard, Maria Ogard, — Anderson, — Anderson, Mary Anderson, Elizabeth Rannie, and Edward Rannie. James P. Ogard was ordained an elder and I a priest.

We had meeting every two weeks, and I did the preaching. For about four years I preached in the country schoolhouses and also in private homes in Fremont. My first missionary experience was with H. H. Robinson, about ten miles away from home, in December, 1878.

I went to Omaha in September, 1882, to attend the business college of A. L. Wyman, and while there I was elected priest of the branch.

I was married to Miss Mary Hester Rumel, daughter of Nicholas and Amanda B. Rumel, on April 26, 1887, and to us four children have been born: Frances Amanda, April 7, 1889; Alma Edward, August 25, 1891; Paul Rumel, June 4, 1896; and Mark Dewey, December 30, 1898.

I was elected president of the Omaha Branch in the spring of 1888 and served about three years.

On May 31, 1892, I began to work for the Omaha Street Railway Company as a conductor, and I worked for them for eleven years one and one half months.

In 1901 I was appointed by the General Conference of the church to be a missionary to Eastern Colorado, and after a very brief stay I became discouraged and returned to my home in Omaha.

I was appointed in 1903 as a missionary to have charge of the work in the Tri-cities, Davenport, Rock Island, and Moline. I went to my field in June and passed through a most severe trial in trying to adjust myself to the new conditions. My family moved in August, which was a great help to me to overcome the difficulties under which I was laboring.

I was present at the April conference at Kirtland, Ohio, in 1904, and was appointed to the Eastern Iowa District. It was a trying year for me, and had it not been for the Lord showing both myself and my wife in a dream that I would make a mistake in leaving the field, I might have been overcome and quit the field.

In March, 1904, our daughter Frances was taken sick, so we had to take her out of school. She lingered until October, when she died, on the 11th. The doctor pronounced it tuberculosis of the bowels. This was the second death in our family, the other being Mark Dewey, on February 13, 1901, he having been born December 30, 1898.

I was appointed to South Dakota in the spring of 1905, and also in 1906, 1907, 1908, 1909, and 1910. My work took me some into North Dakota. In connection with my missionary work, I was agent for the Bishop.

In 1911 I was appointed to the Southern Nebraska District and was reappointed in 1912.

In 1913 I was appointed to the Gallands Grove District and served one year.

In 1914 I was appointed to the Fremont District. In the autumn I was taken sick and had to go home in September and also again in the last week in November, and on the 7th of December I was operated on by Doctor John R. Green for hernia. This was the third operation, the other two having occurred in May and October of 1913.

I was a patient in the Sanitarium at the time of the death of President Joseph Smith on December 10, 1914, and I could not attend the funeral services.

In 1915 I was appointed to the Eastern Iowa District with a recommendation from Brother J. A. Gillen that I be selected as president of the district, and it was approved. I was so elected.

In 1916 I was sent to the Southeastern Mission, comprising the States of Alabama, Mississippi, and Florida. The early part of the year the mission seemed to be very difficult because of new conditions among a new class of people; their ways were much different, and especially their eating. Before the year was over, I learned to love the people, and it turned out to be a very pleasant and enjoyable year. I found great pleasure in reading the history of the people.

In 1917 I was appointed to the Central Oklahoma

District, with a recommendation that I be selected as president of the district. I was so chosen at the September conference.

In 1918 I was reappointed to the Central Oklahoma District. The news of the close of the great war came while I was away from home.

In 1919 I was again reappointed to the Central Oklahoma District. On March 19 we moved from Lawrence, Kansas, back to Independence, Missouri. We had lived there from September, 1915, having moved there to make it our home while Paul attended the University of Kansas. Our home had been in Independence, Missouri, commencing June 22, 1909.

In 1920 the General Conference was at Independence, Missouri, and I was appointed to the Clinton, Missouri, District. I was appointed president of the district by the First Presidency and at the conference at Taberville, Missouri, May 29, was elected to the same office. I was president this year, of the reunion held at Rich Hill, Missouri, from August 20 to 29. In 1921 and 1922 I was sent to the Southern Indiana District, and was elected president of the Indianapolis Branch and served for two years.

During my membership in the church up to this date, April, 1921, I was ordained to the following offices:

Priest, on December 30, 1877, by James Caffall and James P. Ogard.

Elder, on May 29, 1888, by James Caffall, William Ballenger, and William M. Rumel.

Seventy, on April 14, 1912, by John W. Rushton and Frederick M. Smith.

High Priest, on April 12, 1917, by Gomer T. Griffiths and Francis M. Sheehy.

At the Religio Convention held in Independence, Missouri, in 1910, I introduced a resolution providing for the publication of a juvenile history of the church and appropriating \$150 to help in its publication. I was assisted by J. E. Vanderwood and Amos Chase to get it through the convention. We did the same in the Sunday School Convention, and then it was passed on to the General Conference, and when the report came in I offered the necessary resolution to have the church provide for the writing of it, and also for its publication. It was referred to the Historian's Department and Board of Publication for action. In this work I was assisted by J. E. Vanderwood. The work was done by Vida E. Smith, and it was published under the title of *The Young People's History of the Church of Jesus Christ of Latter Day Saints*.

At the Religio Convention held in Lamoni, Iowa, in 1913, I was one of the members of the appropria-

tions committee, and J. A. Gardner was the treasurer of the society. I introduced a resolution providing for an appropriation of \$300 per year to help young men and women to get an education at Graceland College. It was carried in the committee, and I took care of it on the convention floor, and it carried there.

At the General Conference held at Lamoni, Iowa, in 1917 I presented a resolution providing for the Graceland College Day collections to be available as a fund to assist young men and women to obtain an education in Graceland College, the fund to be under the care of the Bishopric. It was carried.

(In regard to this part of his life another writer has paid Brother Rannie this tribute: The idea of a revolving scholarship fund from which worthy young people may secure help in completing their education was first proposed by Elder Edward Rannie, a warm friend of Graceland College. . . . He framed the resolution which was presented by the Appropriations Committee to the annual convention of Zion's Religio Literary Society, and advocated its adoption. At first this was considered an innovation. Some hesitated, and the measure was warmly discussed. However, when the vote was taken the resolution carried by a substantial majority, and by this act the convention wrote into the history of the church a resolution that was to have a far-reaching effect. It would be well now to pay tribute to the courage and fine spirit of the man who first championed the idea of a scholarship fund.)

When I attended the General Conference at Independence, Missouri, in April, 1910, I held the office of bishop's agent in connection with my missionary work, and at one of the meetings of the agents and bishops I introduced a resolution providing for the publication of an authoritative statement of the temporal law of the church, and it was carried. The book was published under the name of *The Law of Christ and Its Fulfillment*. The resolution is found in the first part of the book.

Scandal

A little scandal trickled through
Where gossip cracked the wall,
And rapidly the volume grew
That was at first too small.
They sought with truth to fill the rent,
To close the ugly breach, but spent
Their efforts all in vain for, like
The stream that steals out through the dike,
Foul scandal's volume swells and spreads;
Beginning as a subtle slur,
It quickly wrecks and rips to shreds
The splendid walls of character.

—S. E. Kiser.

THE GOSPEL FORUM

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

A Declaration of the King's Law

XI.—"MAN'S WEAKNESS"

By Kenneth B. Curtis

One of the greatest problems confronting society today is to determine how man can be made to produce more without undue physical strain. (See *The Higher Powers of Man*, by President Frederick M. Smith.) There should be a reason for wanting such a question answered. It is not meant to benefit any particular individual but rather that all may profit. Again, since the greatest majority of men live so far under their net ability, it immediately appears there is a terrific amount of human power wasted in a single nation. If Christ's kingdom on earth is to exceed all previous governments it is plainly to be seen that no great amount of waste of any kind can be tolerated. Every thought and every action must count. How is this to be accomplished? Are Zion's stewards to surrender as slaves to a human machine purely as an illustrative devotion to their God and his Christ? Possibly if such a problem could be answered together with a formula how it may be developed and put into practice, not only the individual but Zion as a whole would shortly be re-deemed.

It is a recognized fact that the average man wants to accomplish something worth while in his life. He is not necessarily lazy because he doesn't wish to submit himself as a paid machine slave to the present day industrial enterprizes. Every sane man has a great desire to be free as far as is conventionally possible. A nation straining every nerve and muscle to become rich in material things is far from Zion's objective. It isn't a case of speeding production but rather of utilizing every available ounce of ability. Art that is famous today because of its valuation will not be so in time to come. A new class of art reckoned by its merits alone will suffice. Men will not give to receive as at present but will receive from one to give to others. The storehouse is meant to accomplish this end.

To diagnose the case of man's inefficiency in production is like searching for a hidden truth. Its ultimate realization brings the greatest joy and happiness. And once found its application is merely a matter of moulding by experiment and observation of results. But it is necessary for us to tear down all the millions of facts and theories that have grown

up around man and leave him as a skeleton standing before us. We will then build around him a theoretical remedy for this trouble; time will beautify and soften any harsh and distorted corners.

"My grace is sufficient for thee; for my strength is made perfect in weakness—that the powers of Christ may rest upon me." (2 Corinthians 12: 9.) "For what shall it profit a man, if he shall gain the whole world, and lose his own soul"? (Mark 8: 36.) Herein lies the approach to a study of our topic. First let us be sure we thoroughly understand the full meaning of "temporal" and "spiritual," since we are to use them frequently.

Now temporal means timely, or that which is temporary. Nowhere did God give any temporal or timely law. The laws always existed, but certain bodies governed did not; that is, in that particular form. They change, decay and are remade. As to temporal and spiritual things, we liken them to two classes of motion: rotary or continuous (spiritual) and the straight or terminable.

According to the psycho-analysis there are three stages through which man passes through during his life; that is to say, the greatest majority of men. The first is the need of objects to occupy his thoughts (childhood). The second is the need of objects only to start a train of thoughts by which he may then occupy his thoughts (adolescence and eroticism). And the third is the ability to occupy his thoughts, irrespective of any object, in reasoning with prevailing situations (mature adulthood). Here he has at last reached the spiritual aspect of creation. Civilization today is just ready to pass from this second stage into the third. The old Greeks presented philosophies pertaining to objects; they studied the world more from the point of curiosity, as a child tears a clock to pieces to see how it's made. Christianity suggested love, or the adolescent stage, for man's pleasures, conveniences, sorrows and joys were measured and exchanged by objects of property and cash. Community stewardship suggests to civilization the matured adult stage or how to deal with the powers that operate in our midst. Of a certainty property or objects, as I will call them, are needed in stewardship but if the spiritual powers rule and operate the universe as they always have done then it behooves man not to try and cure a weakness by that which is effected (temporal or object) but by that which effects (spiritual). Further elaboration on this thought only reassures the more but does not change it.

In examining the decaying records of ancient man, (3000 B. C. and earlier—the Ethiopians of antiquity, etc.) one is struck by their genius. (See Inspired Translation, Genesis 8: 9.) This is simply the re-

sult that when the divine spark of knowledge was first born in man's brain, (Inspired Translation, Genesis 4) God cared for him and his families as a mother cares for a newborn babe. Man was irresponsible, had to be disciplined by a loving father and was carefully nursed by the Holy Spirit. When man wrote, as in the book of Ether, he evidently was at a loss to reason with the great thought that prompted him. And it is my opinion, the Urim and Thummim, (stones) used by seers to translate writings of antiquity, offered to the translator's vision of thought the same channel traversed by the author rather than any transfiguration of letters. The actual markings seen with the naked eye only prove some one did participate; the signature mark of a blind or ignorant man on a legal paper is identical for an illustration. (See Inspired Translation, Genesis 6: 5, 6.) To know and comprehend a thing is to be free; superstition comes from lack of reasoning with the powers that are.

The thought that man in himself is complete, as the egoist would declare, is a falsehood which all will agree with due observation. To begin with, man, no matter how spiritual he may become, never can encompass the all of creation. Why? Spirit spoken of in this sense is the result of some effect or creation; a sublime mountain, etc. One man is an abstract spirit of all men and hence it would require all men to accomplish what all men could accomplish. And anything accomplished not by men can not receive the spirit of men, but John says, "All things were made by him [God]; and without him was not anything made that was made." (John 1: 3.) So men, first and last, are only an abstract of the almighty spirit. That abstract, however, is concrete in its division. An army is made up of several concrete soldiers; Zion is a community of individuals. "For none of us liveth to himself, and no man dieth to himself." (Romans 14: 7.) If man were sufficiently complete in himself he could dictate in the case of heredity, he could evade the great eternal judgments of God after death; the resurrection would be his for the choosing.

This suggests then that "I," as an abstract spirit of all men, a steward, must fulfill three purposes: One, "I" must be able to receive or listen; two, "I" must carry or exchange that which "I" receive, and three, "I" must give or produce. My production is entirely dependent upon my ability to receive and exchange. But it would be ridiculous to suppose I could always carry and never receive or give. Standing water soon becomes poisonous—remember, service is the hinge of creation. Nothing lives for itself. Egotistical people only are a law unto themselves. A man must receive to give, not give to receive. A

bucket can not be emptied continually; it must be filled to be emptied.

This sounds the gong to Community Stewardship's hidden science, "Finding my talents by my patriarchal blessing," if we were to call it that. Our outlet or production for what we receive is thus governed. If God, the Almighty Spirit is in all things, then "I," as an individual steward of that great spirit, will produce only that which "I" know of the all. (The word "know" as herein mentioned means a storehouse of knowledge or what we carry.) We know a thing because we learned or gathered it by study and experience. But talents are like roots that are embedded in the great spirit of all. Every soul wants to tell its conception of God by its talented outlet. I want to tell mine, we'll say, by my pen, another by public speaking, another by painting, another by the corn he grows, etc. Anything that is made to assist man to live and do good reflects that essence of God. A machine—a whirring electrical dynamo, etc.

This view must be grasped or else the point of my entire series of articles will be lost. The storehouse plan of exchange would never be successful without a system for production. It will be agreed by all that man can always consume all he produces, and that is only proper. Consumption and production should be equal. A scientist doesn't have to reason that out although they have a published statement to that effect, that "Wherever there is a universal demand there is a universal supply." But that has not always been true under all conditions. Therefore, we, as scientists, will add, that "Wherever there is a universal demand in righteousness there is a universal supply." Now righteousness means the fulfillment of law. So we hold forth to you a theory of production, provided the storehouse medium of exchange is used, to automatically equal that of consumption and overcome, to a great extent, man's inefficiency of ability.

Now if the talents are embedded like roots in the great spirit of all, and the soul seeks to give out its (kind) conception of God, then the body, when working, is only functioning in a very natural way. Hobbies and the like, to a degree, originate by this phenomenon. In short then, an individual would be content, even happy, when producing by this natural process. It's not a case of catering to whims, etc., but anyone with a knowledge of the needs of society could soon tell whether they were following a practical line or not. And the storehouse would employ just such men to check idle producing. Anything, however, as in the case of an invention or the fostering of new types of work would need to be considered individually. The steward's character and past record would be an important deciding

factor. Constructive advancement surely would be welcomed.

Doctor W. Taube, M. D., writing in the *Homeopathic Recorder*, a medical periodical, tells of a famous Doctor Constantine Hering who so loved his work as a physician that he practically lived in his study.

"Upon himself he made great demands, but in himself he showed great humility. He made his bed in his study, surrounded by many notes and his writing material. When the dawn awoke him he must have everything at hand. At sunrise his soul was uplifted to God. He then, after preparing for himself his morning beverage, over a small flame, began his work. He joined his family at breakfast only twice a year, at Christmas and on New Year's Day, his birthday. Thus in the performance of his manifold activities as practicing physician, humanitarian, and writer he became the "Father of Homeopathy" in America. He was the recipient of countless honors on the occasion of his fiftieth anniversary of Doctor of Medicine, and on the celebration of his eightieth birthday. He was always modest and retiring and constantly active. In his eighty-first year, on July 23, 1880, he passed out while engaged in his work upon the third volume of his *Guiding Symptoms*. Only a few hours before, he had prescribed for a patient in his office. In one of his memorial addresses it is remarked, "He who never rested, rests!" It may be said of him that he was the embodiment of unrest in the pursuit of the development of the new healing art. He deservedly has the honor of spreading homeopathy in America.

Note the fact that his work, strenuous though it may have been, did not overtire him. That he was not only a great help to society but also he surely must have found happiness in his work at least.

Doctor Frederick M. Smith in his book, *The Higher Powers of Man*, partly lays the blame of man's inefficiency to produce at the feet of habit. (Page 211.)

"Habit has much to do with the persistency with which the average individual remains inferior to his full self. And those who escape from this inferiority owe their escape to excitement, ideas, and habitual efforts which push them over the first barriers of fatigue onto levels of consciousness of wider significance. Examples are numerous. In the absence of normal excitement deleterious excitement may functionize to throw the higher powers into gear; but this means the borderland of constitutional abnormality. Far better it is to have the will functionize to open up the deeper levels."

It will be seen that Doctor Smith speaks of the "will" as the real and preferred method of finding man's undiscovered powers. And true he is, for in

the case of Doctor Constantine Hering his whole heart and soul could be seen in his work. He evidently loved the practice and study of medicine. The atmosphere in his study was cool and inviting—he seemed to rest at his work. Doctor Smith brings out another important point regarding the necessity of a dominating interest in the life of youth. (Page 231.)

“In no period of the individual life is there greater need for the directional influence of a dominating interest than in the storm and stress period of pubescence, when the adolescent life is made up of impulse and intense feeling. At such a time there is needed a back-fire to sex, and this is found in the interest which absorbs in wholesome activity the nervous energy which otherwise will run into morbid lines with physically and morally pathological results. Youth is drunkenness without wine and the tendency for fast living at this age must find a legitimate outlet, to avoid morbidity and perversion. At puberty the individual breaks into the larger life of the race, and for that event every preparation should have been made by providing adequate and proper outlet for every force which nature at that period provides so lavishly. The whole being thrills with the larger life, and under right guidance and given legitimate direction it can lead to the inspiration of the poet, the muse, the genius in every line of activity. Its perversion leads in the opposite direction.”

Doctor Smith, however, is advocating these higher powers under the term of “Second Breath.” It is interesting to compare the various titled theories regarding these higher powers in man. They all seem to strive for the same end, that is in their own way. They each have certain fields to cover and what one does not cover the other does, but they all culminate similarly. The fact that economics today waylays many men from their real calling, even offering every possible hinderance, is apparent, and no reason to discredit the theory that the finding of man’s talents would uncover that dynamic force which would do away with discontented workers, set working hours, etc. If the following of one’s talents as a livelihood is only a natural function of the human body then this could be the means by which the higher powers could be thrown into gear and man could function to full capacity with even less effort than under present conditions. Then, too, when considering Christ as the ruler, it is only natural to believe he would by all means inaugurate a method that was natural, sure of success and still offer contentment and happiness to all who took part. He surely is not a slave driver.

Now the question is, What relation has the patriarchal blessing with the finding of my talents? The

building up of one’s talents, as will have to be considered first, is like building up a private library. There are two ways to gather together a technical library, and only one right way. And that is to start with one subject, that which is most dominant in the individual’s life, and collect the books pertaining to the various phases as the individual progresses in a knowledge of the subject. If the subject is at all worth anything its roots will eventually reach and grow into unknown fields of study which will give the student a very broad knowledge, not only of his own subject but of life in general. Every book will instantly hold a value to him. Nothing is more uninviting than to own a library, no matter how large and costly, that is made up of just a variety of books. This is the way man’s talents will grow, all originating from one desire. And he will gain more just in proportion to the amount he studies and works at it. The lack of a fine education is the weakest excuse I know of for not improving. A study of Abraham Lincoln’s life would be a good example for that. It is finding that one dominant interest that counts now.

Christ said, “Seek ye the kingdom of God; and all these things shall be added unto you.” (Luke 12: 31.) The patriarchal blessing is based on just that quotation. There is a need to know and understand a particular characteristic about divine growth. Upon close observation one will note that God is always referred to as existing in the heavens above or within. All things come out of him and hence grow down or out. This will be seen to be an opposite conception of our accustomed thought of growth which is just upward. For instance God is the head, under him is the head of Christ, then men, etc. The patriarchal blessing suggests to the individual’s mind what his bodily actions shall be. The mind is to control the body. Now, forget for a time any earthly desire and concentrate on the written blessing and the scriptures, praying always. Very seldom will the blessing tell you any particular vocation—just bodily actions. For instance, out of the whole writing it might suggest—“Pray, study, not only books but yourself; and meditate.” Again in another case it might suggest—“Pray; seek to qualify yourself by the study of God’s word.” And still again it might suggest—“Pray; and fulfill all that which comes to you from day to day and your way will be opened up.”

From these three examples I would roughly judge there was reference made to a writer or statesman—a preacher—and a particular type of business man or minister. However, the thought back of it is to seek the glory of God on earth among men. In short not to misuse that spirit or talent for evil, for all divine creation carries two powers—right and

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Des Moines Holds District Conference

The annual conference of Des Moines District was ushered in by a young people's banquet at the Des Moines church, the night of February 12. One hundred and seventy-five reservations were made. Dr. J. E. Slocum presided and toasts were given by Raymond Thompson, Kleta Finley, Paul Whitman, and Will Robinson on the theme, "*More Abundant Life*." Bertha Deskin gave a reading. Eva Cook led the singing. President F. M. McDowell gave the address. The program partook of the spirit of a communion service. Every participant presented his work with carefulness and in the Spirit of the Master.

The next morning at nine thirty the people met for prayer and testimony, an unusually large number being present. The business meeting followed, and delegates to General Conference were elected, also district officers. No change was made in the district officary. District President Castings suggested that a reunion in June, at the Des Moines Church, would best meet the needs of the Saints of the district. The conference approved the suggestion and left arrangements to the district officers.

Stephen Robinson introduced a resolution providing for a district gathering for the purpose of the Saints' turning in their inventories in the month of March. The 27th was the date decided upon by district officers; the place, Des Moines Church.

After the business session Brother McDowell conducted a round table discussion of the financial condition of the church. He preached Saturday night, talked to the priesthood Sunday

wrong. This is so even in the administering of the blessing. All through the history of civilization that power was wrongly administered by the so-called witches, fortune-tellers, etc. This same theory seems to have a remote connection to the horoscope reading, etc. There is only one right way to administer it and that is through the patriarchs as set forth in the word of God. It is a written conditional prophecy to the individual in regard to his future temporal life.

"Neglect not the gift that is in thee, which was given to thee by prophecy, with the laying on of hands by the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (1 Timothy 4:14 to 16; also study Philippians 2:12, 13.)

If more would act the play of life,
And fewer spoil it in rehearsal;
If bigotry would sheathe its knife
Till good becomes more universal;
If custom, gray with ages grown,
Had fewer blind men to adore it—
If talent shone
In truth alone,
The world would be the better for it.

—Selected.

morning, taught a class, preached at eleven o'clock, and had charge of the two thirty afternoon sacrament service besides conferring with workers at odd times. His sermon of Sunday morning was given with the power and authority of the Holy Spirit to the edification of the large audience who heard him.

At the communion service the Spirit spoke through two of God's faithful servants. Two hours of time were profitably spent on a high spiritual plane. At the conclusion of the morning service Brother Castings had advised the Saints to keep their children with them and avoid unnecessary talking, promising the presence of the Spirit. This was done with the results above mentioned. It was another Pentecost for Saints of latter days.

A larger congregation than usual remained to hear the closing conference sermon by Elder L. G. Holloway.

Sister Hattie Clark and a score of other faithful sisters served meals in a highly efficient manner, denying themselves the pleasure of attending the conference in order that all might have physical food.

A banquet for the ministry of the district and their wives was held in the Des Moines Church the evening of January 9. Clyde MacDonald was toastmaster, and toasts and responses were of a spiritual character, the program having been planned by Stephen Robinson to exclude all things of frivolous nature. "*Converting and Conserving Our Spiritual Assets*" was the theme. Short talks were made by Charles Fry, Henry Castings, L. G. Holloway; a violin solo was played by Vern Deskin; a quartet composed of Charles Chapman, Dan Smith, Rollo Pratt, and John Chapman, was accompanied at the piano by Albert Chapman. President Elbert A. Smith made the evening's address, speaking with deep feeling. His words revealed that he is sharing with his brothers the privations of the present and that he has always shared the hardships of the missionaries. He concluded with a prophecy which encouraged the people.

Bishop G. Leslie DeLapp was here last September for a special conference on church finance. He placed the condition of the church squarely before us.

Des Moines Branch is moving ahead under the direction of Brother E. O. Clark and his counselors, V. L. Deskin and George Orr. They have organized a willing priesthood for their work, and good has resulted from their effort. Brother J. W. Rudkin is superintendent of the Religio and much interest is growing up through his work. He is assisted by Lee Mussell and Raymond Thompson.

New Philadelphia, Ohio

Since the beginning of the year, this branch has gone forward. Sunday school and church attendance have increased, especially on the part of the young people whose interest in church work is reviving.

The morning of January 10, a special program honored the thirty-eight members of the Sunday school who had perfect attendance during 1931. The total enrollment of this school is one hundred and twenty-five. The program included an appropriate talk by the pastor, Elder Carlisle, vocal solos by Richard Watkins and Samuel Mansell, and a piano solo, "*Consecration*," by Arvella Noble.

The infant son of Brother and Sister Wilfred Bigler was blessed by Elders William L. Goudy and Charles Cramer at the close of the morning service, January 24.

Patriarch Gomer T. Griffiths was a visitor here the week of January 31, preaching four evenings and conducting services at Uhrichsville one night. We are glad the Lord con-

tinues to bless Brother Griffiths with strength and power to carry on his work.

Brother Lewis Bigler who has been seriously ill, is reported to be recovering.

News of the death of Sister Thomas, of Kirtland, on February 15, was a shock to her friends here. She formerly lived in New Philadelphia and was a member of this branch. We extend deep sympathy to her bereaved family.

Brother Ralph Frye, of Uhrichsville, was baptized Sunday, February 14, by Elder John Carlisle, and confirmed by Elders William Goudy and Charles Cramer. The baptismal service, due to inclement weather, was held at the Y. M. C. A. swimming pool. Brother Frye was prophetically admonished to be faithful, and told that he would be called to be a servant in the Lord's work. Members of this branch greatly admire Brother William Donaldson, of Uhrichsville, for his splendid missionary efforts in bringing the gospel message to all with whom he comes in contact. He is the proprietor of a shoe repair shop and with each piece of finished work he sends out a copy of one of the church periodicals. In addition to this he distributes the papers to his many friends and acquaintances. We feel it is through his worthy efforts that a number in Uhrichsville have entered the fold of the gospel. Pastor Carlisle has also conducted numerous preaching services there in the past year.

The young people's department held a George Washington party at the church Friday evening, February 19. Elder Charles Cramer gave a talk on "*The Life of George Washington*." Readings and musical selections were included on the program, then the crowd adjourned to the basement for games, contests, and refreshments.

Rehearsals on the play, "*The Most Precious Gift*," directed by Nettie Bigler and Anna Cramer, are under way. The play will be presented Sunday morning, February 28.

Elder and Sister William Patterson visited this branch Saturday, February 20, on their way to Cleveland, Ohio.

With Idaho Members

From the Idaho District News

Early in the year District Missionary O. W. Okerlind returned from a holiday trip to his home in Independence, Missouri, arriving first in the district to call on the Saints at American Falls and Rupert. For a time he conducted successful services at Hagerman where he enjoyed the interest and attendance of young and old. His plans include visits to Boise and other parts of the district as soon as it is possible.

While in Independence Brother Okerlind enjoyed meeting with former Idaho members. He attended prayer services there and preached in two of the churches. The courage of the Saints and their hope of work for the future sends him back to his field with greater zeal and purposefulness.

According to the report of District Treasurer Arthur Condit, Idaho District did not quite raise its quota. Extra expenses during the fall months kept us from making the mark. Nevertheless, the Saints, especially the isolated members, are doing well and are willing to pay their debt to the Lord.

Hagerman Church

Missionary Okerlind spent a week the latter part of January in this branch, arriving the 16th. He left for Boise on the 23d. The meetings were splendidly received.

Sister Stella Adams who had been ill since December 14, passed away January 21. She leaves four small children, the youngest one month old.

The women's department elected officers at the regular meeting January 14: Superintendent, Sister Drake; assistant, Sister Parks; secretary-treasurer, Sister Reveria Condit. A committee was appointed to work out plans for the year.

Rupert Church

The branch election of officers for the year was held Sunday, December 20, the meeting having been postponed to that date on account of illness in the group.

Sister Claudia Waylett, who had been ill for two months, was taken to a Pocatello hospital, January 12, and passed away. The funeral and burial were at Malad, Elder A. M. Chase officiating.

No branch Christmas program was had this year on account of illness. The children's program and treats were given the Sunday before Christmas.

The children met January 11, at the home of Sister Mary Plowman, their teacher, and organized the "H" Club. They have vowed to become better Christians during 1932.

Under the direction of William Storey the young people hold weekly meetings.

This branch is working under the church school plan. We are having some difficulty becoming accustomed to it, but think it will work out well.

Boise Church

The *Book of Mormon* Class, conducted each Friday evening at the church, is growing more popular as the members get a better insight into the marvelous book. Attendance is the best it has been for some time. Elder George B. Anderson is the teacher.

A number in this congregation have been absent from our services this winter, some visiting friends and relatives in other places, and a few confined to their homes by illness. Some new members have also moved into our midst.

Gains Strength and Hope After Long Illness

Wheeling, West Virginia, February 18.—At last the sphinx speaks! No doubt my friends throughout the church have wondered why they have not heard from me. I write to explain the cause of my long silence.

The Saints in southern California will remember that shortly after my return from Hawaii, about three years ago, I suffered a breakdown which necessitated my going to the mountains for treatment and recuperation. Through the kindness of Sister Opsal and her family, of Chico, California, I was enabled to spend two profitable months among the pines in northern California. After returning to my home in Los Angeles, I thought I was able to return to work again, so I entered into it with enthusiasm in the hope of making up for the time I had been idle. But evidently my restoration to health had not been complete, for it was not long until I again found myself incapacitated.

Then, in order that I might be nearer my mother who was critically ill, my appointment was changed to the Toronto District in Canada. As soon as seemed advisable, I went there and labored as best I could through the summer and fall months of 1930 until the death of my mother in November necessitated my coming to Wheeling. About a month later I returned to Canada, but it seems that the winter months there are too severe for me for I suffered an attack of intestinal flu which nearly finished me. It left me with an intestinal infection that I have been struggling for months to conquer, and not until recently have I been able to make any headway against it.

As a result of this long siege of illness I was forbidden to assume any mental or physical responsibilities. There were times when I was close to the border line of life. So on the advice of my physician I have carried on correspondence only when compelled to. This explains why my many friends who have been kind enough to write to me, have not heard from me.

This Gethsamane of illness together with financial worries which at times have become almost unbearable, have made the last couple of years seem like a long terrible nightmare. Occasionally, however, there have come rays of sunshine

through the clouds, bringing me cheer and hope. One of these came in the form of a visit to New Liskeard, Ontario, last fall. Every fall, for the last twenty years, I have been a victim of hay fever and asthma. Last August through the kindness of the Saints there I went to New Liskeard, and for the first time in twenty years, escaped my annual attack of this affliction. By escaping this I avoided another setback in my other trouble, and since that time I have gradually improved in health until now the prospects look good for becoming my old self before long.

I have tried in vain to understand why one must endure such crosses so long, but through it all I have had assurance of divine watchcare and the belief that eventually the cross would be lifted has been ever present with me. Some years ago I was informed by the Spirit of a certain work I should do in life, and, since that work is only partially done, I have full confidence that opportunity will be given me to complete my task.

I desire to express my deepest appreciation to all who have so kindly remembered me during my illness. Particularly am I grateful to the Saints in New Liskeard and Toronto, in Canada, and the Saints in the Wheeling District in West Virginia, and the Northern and Southern California Districts. I must also mention particularly the Saints and friends of the Hawaiian mission, some of whom have remembered me not only with words of encouragement, but in a material way as well.

I am sorry I was unable to keep up correspondence with all these good people, and I fear some of them may have lost confidence in me by this time, but I trust this letter will explain things and assure all that although I have not written I have certainly not forgotten, and I hope in due time, to be able to answer every letter received.

I want all to know, too, that my faith in the church and its ultimate triumph is still as firm as ever, and although my activity in the cause has had to be limited, my interest has never waned, and I look forward longingly to the time when I can again enter into the work with my old-time vigor.

We are truly engaged in the work of God, and though the forces arrayed against it be strong, the church will surely triumph. I want to be one to help carry it forward to victory.

If any should care to write me, my home address is 3735 Eoff Street, Wheeling, West Virginia. May the blessings of heaven be upon all God's people.

JOHN F. MARTIN.

West Virginia's Conference Delegates

West Virginia District met in special conference February 21, at Parkersburg, and elected the following delegates to represent the district at the General Conference of the church: A. C. Silvers, Nevada, Missouri; Clyde F. Ellis, Independence, Missouri; Lucy Silvers, Nevada, and Frank A. Minton, Independence.

Central Illinois Holds Call Conference

Beardstown, Illinois.—A call conference of the Central Illinois District was held here Sunday, February 14, for the purpose of selecting delegates to represent the district at the General Conference of the church.

The business session opened at 2 p. m., District President R. L. Fulk in charge. The district chorister, Joe Williams, led the conference in the hymn, "Redeemer of Israel."

During the afternoon session Brother Peters, of Decatur, was ordained into the priesthood. O. C. Henson and O. C. Johnson officiated.

Those selected as delegates are: R. L. Fulk, Frank Corcoran, Ogle Thomas, Guy A. Lewis, M. R. Shoemaker, Mrs. M. R. Shoemaker, and Lena E. Fusselman.

The conference adjourned after the singing of "My Times Are in Thy Hands."

Elder Fulk held a three-week meeting here previous to the conference, and eight people were baptized after the business session.

A bounteous and delicious dinner was served by the women of the church.

Oldest "Herald" Correspondent Passes

Elder Frederick Hansen, aged eighty-seven years and the oldest *Herald* news correspondent, passed away at his home in Persia, Iowa, February 16. A member of the church for almost seventy years, he has functioned as an elder since 1867. For three years he labored as a missionary in England. For the past forty-five years he has been active in church work in the vicinity of his home, acting for some time as pastor at Persia and Salem Branch at Leland Grove. He was born in Denmark and came with his parents to the United States in 1857, and his early years were crowded with the picturesque experiences characteristic of pioneer life in the church and nation. A man of honor and integrity, he will be missed by the community he served so well.

For a number of years Brother Hansen was a faithful news reporter for the *Herald*, submitting at intervals, accounts of the church happenings at Persia. The editors depended on him, and in his writings, as in all other things, he did not fail those who depended on him.

Holden Stake

Blue Springs Church

We have had some accidents in this branch. Sister Ada Halfhill fell from a horse and her elbow was thrown out of the socket. After that she burned her hand severely. Then her little daughter, Altha, had a needle run into her knee, and was taken to the Independence Sanitarium. She is home again and getting along fine.

Our prayer services are now in charge of Priest Gerald G. Phillips whose help we much appreciate.

The January sacrament was well attended. Elder O. W. Sarratt preached in the evening, telling us that the Devil's most common and sharpest weapon is discouragement.

Brother G. Phillips preached on the second Sunday of the month. "Life Is a Garden" was his theme and the Spirit was there in power. Brother H. Hattey, our former pastor from Bates City, preached in the evening. It was good to have him with us once again, and he spoke of the marvelous work and a wonder which was to come forth, according to the Scriptures.

Brother C. A. Joice preached the morning of January 17, his theme being "Health" and his text being taken from Daniel 11: 32, 33. In the evening a group of young people from Gudgell Park, under the direction of Sister Esther Hook, brought to us a Christmas cantata, and Sister S. A. Thiel gave a reading on the birth of Christ.

Brother R. J. Stark chose as his text the morning of January 24 John 1: 12, and gave a message which was very plain and helpful. Brother Clarence Martin preached in the evening from James 2: 14.

On the fifth Sunday of January Brother O. W. Sarratt, our pastor, delivered the message. His text was taken from Ezekiel 33. In the evening Brother A. Campbell spoke to the Saints, his text from Proverbs 23: 7, his subject, "The Mind."

Marshall Church

A goodly congregation of Saints met for communion service the first Sunday of February. Elder Harold Thayer presided. Brother Thayer has preached the last two Sundays, giving much spiritual instruction. Brother Marion

Johnson occupied the pulpit early in February, speaking very acceptably.

The prayer meetings are well attended and edifying and the young people's recreation and expression meetings, under the leadership of Sister Dixie Spohrer, are increasing in numbers. There are two classes in the *Book of Mormon*, the young people's class taught by Sister Dixie, and the adults taught by Brother Will Ridge. The juniors are taught by Sister Merle Thayer. Some good programs are given the last half hour of the meetings. A spicy dialogue was given by Brother and Sister William McLaughlin February 12.

Sister Charles Ridge, mother of Ralph and Will, is very ill.

Independence

Stone Church

Apostle James A. Gillen spoke to the Stone Church Saints Sunday morning at the eleven o'clock hour, his sermon being preliminary to a series on gospel work and principles which is being conducted throughout the week.

Brother Gillen has just returned from eighteen months of missionary work in "Dixie land," and his report concerning that field of labor was very gratifying. His message from the Saints there is that they are willing and ready to go forward. He believes that many Saints, not only in that district, but here and elsewhere, are imbued with this same great desire and determination, and he feels strongly assured that the church will go forward and that the time is not far distant when God is going to do great things for this church.

Reading from Jeremiah 17: 5-7, he dwelt briefly on the statement, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord," and also upon the encouraging promise that "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

With this Sunday's program the junior church, which meets in the lower auditorium at eleven o'clock, concluded its month's theme, "Our Heroes." The hymns "I Love to Tell the Story" and "For the Beauty of the Earth" opened the hour, and prayer was offered by Pastor Will Bolinger. Elder C. Ed. Miller gave interesting sketches from the lives of a number of church heroes prominent among whom was Glaude Rodgers. Mrs. J. R. Lentell was in charge of the music.

Almost a capacity house greeted Brother Gillen in the evening, to hear the opening sermon of the week's series. Apostle Gillen reiterated and laid strong emphasis on his statement of the morning concerning the determination of the Saints to go forward and of God's interest in his church and children. Reviewing briefly the conversion of Paul, he asked this question: "If Jesus Christ was so concerned about his church then, is he not just as concerned today?" He believes that He is and that he will hear the prayers of his people for divine aid.

In addition to Paul, he spoke of other men of the past upon whose words and testimony we rely, and yet we are not prone to give heed to the great and good men who are living today, or those of recent times. Of many of the faithful ones of latter-day Israel, he made mention to his audience, paying tribute to their loyalty and devotion to the cause of Christ. We, too, must be true, because God has trusted us with the responsibilities of his work and because the people are trusting us. The time has come when our faith should increase.

The Stone Church Choir, under the conductorship of Paul N. Craig, sang morning and evening, furnishing an appropriate musical background for Brother Gillen's sermons. In the morning Gomer Cool played a violin solo, and the choir sang "Cast Thy Burden Upon the Lord" from "The Elijah," and "The King of Love My Shepherd Is." The evening anthems were "I Will Lay Me Down in Peace," and "I Will Lift up My Head." Mrs. Robert Wheeler was the soprano soloist.

Another of this congregation has passed into the beyond in the person of Sister Rose M. Page, wife of Brother Walter A. Page. Her sudden passing on Monday morning shocked a community of friends and acquaintances. The funeral was held from the Stone Church this afternoon. For many years Sister Page was a worker with the women and girls of the church. Always she served as much as her health permitted. She was capable in every line of activity in which she was called to serve. Last fall she was asked by the pastor in Zion to take charge of the Stone Church exhibit at the Harvest Home Festival; she was tireless in her work. Her Christian womanhood, her neighborly kindness, and her living interpretation of sainthood drew many to her. We shall miss her. Sister Page was born November 29, 1876, at Ellsworth, Kansas, and was baptized into the church when a little girl. She married Walter A. Page, May 8, 1900. Left with the memory of a loving wife and mother are her husband, Walter A. Page, and four children, all of Independence, Mrs. Alberta Cox, Mrs. Helen Brackenbury, W. Earl Page, and Paul Page. There also survive her mother, Mrs. Emma Pooler, of Independence; two sisters, Mrs. Lydia Swift, Pleasant Hill, Missouri, and Mrs. Emma Bullard, Independence; two brothers, C. F. Pooler, Wichita, Kansas, and A. C. L. Pooler, of San Jose, California; four grandsons, and other relatives.

The funeral of Sister Mildred Maurine Sellers Ballew, nineteen years old, was held from the Stone Church yesterday afternoon at three o'clock. Her death occurred Saturday afternoon, in Kansas City, as a result of mastoid trouble. Interment was in Mound Grove Cemetery. She leaves her husband, Glen Ballew, of Kansas City; her parents, Mr. and Mrs. D. K. Sellers, a sister, Myrtle Sellers, and a brother, Bobby Sellers, all living near Independence.

A host of relatives and friends called the afternoon and evening of February 25, at the home of Brother and Sister H. R. Mills, in Independence, to extend congratulations on their sixty-third wedding anniversary.

A wedding of interest was that of Miss Mabel Andrew and Mr. Oliver McKevit which took place at the home of the bridegroom's parents in Independence, at eight thirty Sunday night, Pastor John F. Sheehy officiating. The bride is the daughter of Mr. and Mrs. Isaac Andrew, of Windsor, Ontario, and a graduate of the School of Nurses Training of the Independence Sanitarium. The bridegroom is the son of Mr. and Mrs. Thomas McKevit, of Independence, and is presiding deacon of the Stone Church. Preceding the ceremony Miss Lillian Andrew, sister of the bride and a nurse in training, sang "O Promise Me," accompanied at the piano by Miss Violet Anderson who also played the wedding march. The bridal pair were attended by Miss Lillian Andrew and Mr. Roy Dooley. Mr. and Mrs. McKevit will be at home after March 10, on Vermont Avenue.

Elder and Sister Richard Bullard celebrated their fiftieth wedding anniversary with an open house yesterday from one o'clock in the afternoon until ten o'clock at night. The worthy couple were married March 1, 1882, in London, England, where both were born. For many years Brother Bullard was a missionary in the church. They are the parents of five children: Richard Bullard, Mrs. Charles S. Warren, Walter Bullard, and William H. Bullard, of Independence, and Harold Bullard, of Kansas City.

Almost two hundred students of William Chrisman High School presented "Clouds of Time," a pageant portrayal of the life of "The Father of His Country," three successive nights last week and at one matinee. The production was written by Mr. Blevins Davis of the William Chrisman High School faculty, who also directed it. Nineteen episodes combined to give the most finished and comprehensive production ever presented, at the high school, it is said. Many hundreds of the community witnessed "Clouds of Time."

Walnut Park Church

The church school at Walnut Park, February 27, was well attended. For the past month it has been in charge of W. T. Gard's class of young people. The spirit in which these young

people conduct the school is manifested in many ways, and we feel will have a great deal to do with our future leaders in this work. Next month the school will be in charge of Kenneth Morford's class of young people.

Sunday was scout day for Walnut Park, and the eleven o'clock hour was dedicated to the Boy Scouts and the Girl Scouts who occupied the rostrum. Girl Scout Troop 10 is captained by Mrs. Fritz Oeser, a capable worker, and Boy Scout 227 has as its scoutmaster, Brother Ammon Badder. Elder George Mesley, of the Kansas City Stake presidency and an ardent worker with young people, was the speaker. His talk was directed to the boys and girls, and he explained to them the different markings on a totem pole which he carried and which had been presented to him by a boy in Australia.

At six o'clock a bicentennial pageant was presented under the direction of Sister Erwin Moorman. Negro songs were featured, and the costumes were of the early period.

Elder Benjamin Buntun delivered the evening sermon, urging the Saints to come closer to God. The choir, under its director, Sister Minnie Scott Dobson, sang "*The King of Love My Shepherd Is*," the alto solo being taken by Carlotta Norman, assisted at the piano by Gladys Reynolds.

The different groups of women workers of this district are resuming activity. They meet once a week at the home of the group leaders. Several classes have begun and the remainder of the time is being spent in sewing.

We regret the loss of our pastor, Elder S. C. Smith, who shortly will move to near Buckner. Brother and Sister Smith and their family have been of great service and will be very much missed by District Three.

Gudgell Park Church

Speakers at Gudgell Park, February 14, were Elder C. V. Hopkins whose subject was "*Feed My Sheep*," and Elder B. J. Scott who discoursed on "*Eternal Judgment*."

The early morning prayer service that day was in charge of Brother William Haskins. Church school attendance was not so large as usual due to the cold weather and snow.

Sacrament service for February was in charge of Pastor Walter Chapman, assisted by Elder P. A. Sherman. A full house enjoyed a spiritual meeting. In the evening Elder Walter Self spoke on "*Resurrection*."

Good attendance is being given the midweek prayer service.

February 11, a "get-acquainted meeting" was held at the church. The members brought lunch baskets and a real feast was eaten. About seventy-five enjoyed the program which followed.

The women's department meets on Friday, in the home of the women of the district. They are doing some good work.

At the Friday night Religio the classes are busy. The adult class is studying the *Book of Mormon*. Clarence Martin the teacher. The young men's class is interested in church history. The young women are giving attention to a course of *Bible* study, Sister Roy Sherman the teacher. The boy's class is interested in the Boy Scout movement. Brother M. Atwell is their teacher. Sister Lillian Johnson has charge of the little folks. February 5, the young men's class gave the program. February 12, Brother Martin's class entertained the Religio after the class period.

The church school opens its session each Sunday morning at nine thirty in charge of the superintendent, Clarence Martin, assisted by Roy Sherman. The school is growing. Attendance is splendid.

Spring Branch Church

Brother Brewer and Jacobson were in charge of the eight fifteen morning service of prayer. An excellent spirit characterized the testimonies and prayers of the Saints.

The juniors took charge of the morning church school. The scripture reading was by Junior Peer and the call to worship was by Richard Smith.

Pastor James E. Cleveland was the eleven o'clock speaker. "*Unity Among the Saints*" was his theme.

Brother Tankard conducted the evening church school, and the program was furnished by Brother Cleveland's priesthood class.

"For I say unto you that except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," was the text selected by Evangelist U. W. Green in the sermon of the evening.

The branch gave a farewell party at the church February 23, in the evening, for Brothers J. E. Cleveland, Joseph Farrow, and Ira Weeks and their families who are leaving next week. We sincerely regret the departure of these loyal workers. Their presence in new fields will be of much benefit to their new friends.

The women's department, under the supervisor, Sister Robert Fish, is very active. They are making over clothing for needy children and selling quilt blocks. A week ago today they met at the home of Sister Jacobson for an all-day quilting.

Fresno, California

The Saints of Fresno have been enjoying some very spiritual meetings. In our midweek prayer service last week, two prophecies were given for the encouragement of individuals, also the group. The prayer meetings are well attended by the young people and nearly everyone takes an active part.

Sister Roberts, church school director, has started a *Bible* class which meets every Monday evening.

Attendance in the junior department is increasing. The junior worship period commands the interest of every boy and girl.

The Saints enjoyed a birthday surprise party on Pastor Frank Enix, last month. He was presented a fountain pen.

The music department gave a social, and the money derived from it will be used to buy Easter music. The choir was responsible for the entertainment during the evening.

Thursday evening a short business meeting was held for the purpose of electing representatives to the conference at Stockton. All those who regularly attend prayer meeting were elected as representatives for the group.

Sister Martha Lightowler, age ninety-two years, passed peacefully to her reward February 10. She has been a member of this church since its reorganization. Elder A. S. Votaw preached the funeral sermon.

Longview-Kelso Mission

Kelso, Washington

Since we have only one priesthood member here, a teacher, preaching services are not held very frequently. However, we always have Sunday school, and we number about thirty-two members. We are trying to keep the little band together and interested in the faith of latter days. We raised our financial quota for 1931 in offerings, and believe we are moving steadily forward, gaining not in numbers, but in the desire on the part of each individual, to come up to a higher plane of living.

A faithful member, Brother Geer, was badly injured in November while working in one of the mills here. His life was despaired of by the doctor and nurses, but Brother Dave Sorden, of Portland, was called to administer. A blessing was given, also the injured brother had a vision in which he saw Christ by his bed and talked with him. The sufferer was promised that he had nothing to fear, for He was near to watch over him. Now our brother has recovered enough to go and come without pain or recurrence of the weakness from the injury.

May the faithful Saints everywhere carry on.

MISCELLANEOUS

Arkansas and Louisiana Conference

The Arkansas and Louisiana district conference convened at Bald Knob, Arkansas, February 13 and 14, at 10 a. m., the district presidency in charge. District officers were elected as follows: Missionary A. M. Baker was elected president of the district; Brother Thomas Emdee, vice president; Fern Emdee continues as secretary. Truman Ziegenhorn was elected chorister and Opal White, organist. Reports were read and approved.

The following delegates were elected to General Conference: J. E. Phillips, A. M. Baker, F. O. White and wife, Ray Ziegenhorn, Truman Ziegenhorn, Seth Harbour, and W. H. Hampton.

We are glad to say that this district goes on record as whole heartedly supporting the church program with regard to the liquidation of the church debt in three years.

Conference Minutes

CENTRAL MICHIGAN.—Special conference convened at Beaver-ton, Michigan, December 12, at 10.45 a. m., for the purpose of legislating on raising the quota of this district to go toward paying church debt, and also to elect delegates to General Conference. The meeting opened with the song, "We're Marching to Zion"; prayer by Elder S. T. Pendleton. Hubert Case, district president presided over the conference. After some preliminary remarks by Brother Case, some splendid talks were given by E. S. White, Burt S. Turner, R. E. Jones, S. T. Pendleton, George White, N. A. Carrick, and George W. Burt. Brother Case then made a brief summary of the talks given, touching upon the high points made by each speaker, after which a resolution was moved and unanimously carried that we ask the privilege of paying off the debt in three years. With such a wonderful degree of unity and consecration present, it was suggested that a season of prayer be entered into. As the Saints poured out their hearts to God, asking for divine aid in reconsecrating and re-dedicating their lives to God and the church, a wonderful blessing came as a result, evidencing God's approval of the action taken. The second item of business, election of delegates to General Conference, resulted in the selection of the following: Hubert Case, Alice M. Case, R. E. Jones, Mildred Jones, Burt S. Turner, Claudia Turner, Merle Lambkin, Clinton Loomis, Mrs. G. A. Pringle, S. T. Pendleton, Winnie M. Hulbert, G. W. Burt, Maggie Burt, E. S. White, Esther White, and Matthew Umphrey. At this juncture, the following resolution was moved and unanimously carried: "Whereas, the presiding powers of this church, namely the First Presidency, Bishopric, and Joint Council, have so nobly shouldered the responsibility of pledging themselves to eliminate the present indebtedness of this church in as short a time as possible, and endeavor to keep same free from debt thereafter, not encouraging any building except when money on hand is available, therefore, be it resolved: "That we, as a district, express our faith and confidence in these men and unanimously pledge ourselves to assist them in this endeavor to the limit of our possibilities and resources." In the evening a splendid program was given by the young people. Several five-minute speeches were given on the theme: "What the Young People Can Do to Assist." Each speaker, stressed some particular line of endeavor. Following the program, a resolution similar to that passed at the morning session was unanimously adopted by the young people. Adjournment was then had.

Our Departed Ones

SMITH.—Charlotte Warren was born in Peoria, Illinois, September 26, 1881. United with the Reorganized Church of Jesus Christ of Latter Day Saints May 1, 1898. She married William T. Entrican and to this union was born a son, Clifford Entrican, who resides in Saint Louis, Missouri. Upon the passing of Brother Entrican, she married Brother Theodore Smith, of Orlando, Florida, where she made her home for a number of years. "Sister Lottie," as she was known to friends, possessed a beautiful Christian character, and her home the past few years was open to the missionaries and Saints who came her way. She leaves to mourn her passing, her devoted husband, her son Clifford, and a granddaughter, Mary Entrican; two brothers and two sisters, of Illinois, besides a host of friends. She peacefully departed this life Wednesday evening, January 13, at her home in Orlando, Florida. Elder F. G. Pitt preached the sermon in the chapel of Carey Hand. He and Sister Pitt sang as her last request, her three favorite hymns, "He Will Hold My Hand," "Think of That Beautiful City," and "There Is a Land Immortal." The many beautiful floral offerings testified of the love and high esteem in which our sister was held. She was laid to rest in Greenwood Cemetery, Sunday afternoon, January 17, 1932, in Orlando, Florida.

FREDRICK.—Harold Eugene Fredrick, of Peoria and Joliet, Illinois, departed this life April 11, 1931, aged thirty-five years and ten months, at Hot Springs, Arkansas, where he had spent a few days. He passed away suddenly with heart attack. Harold left to mourn his departure, his wife, Ethel Fredrick; his parents, Frank E. and Marguerite E. Fredrick, and one brother, Harlow G. Fredrick, of Joliet, besides a host of other relatives and friends. Harold united with the Reorganized Church of Jesus Christ of Latter Day Saints when a boy, and though he was in contact but occasionally with the

church, he loved its message and the association with its ministers and members. He possessed a kind, gentle spirit, always forgiving as he hoped to be forgiven. Interment was in Oakwood Cemetery, Joliet, Illinois, April 15, 1931.

BECK.—Agnes Parks was born in Joliet, Illinois, in 1898; departed this life September 27, 1931, at her home in Kenosha, Wisconsin. She joined the Reorganized Church of Jesus Christ of Latter Day Saints when a young girl, and lived a consistent Christian life, happily ministering to those about her. She was a successful teacher in the schools of Kenosha. She left to mourn, her husband, Rudolf N. Beck, a brother, Arthur Parks, and two little nieces Nadean and Patty Rose Parks, for whom she and her husband were caring; also other relatives, friends, and the many pupils with whom she had come in contact in her public life. She was extremely busy for the few short years she was permitted to live, passing on at the early age of thirty-two years. She suffered but a few months when the call came. Interment was in Kenosha, Wisconsin, September 30, 1931.

FRANKLIN.—Jeddie M. Franklin was born in January, 1861, at Coalville, Utah. Moved to Gallands Grove, Iowa, in 1885, where he lived until 1904, when he moved to Kidder, Missouri, and to Independence in 1919. When eight years old he was baptized by Elder E. C. Brand and was a faithful member of the Reorganized Church to the close of his earthly life January 26, 1932. Died at his home in Independence. He married Miss Martha A. Roundy October 12, 1887, and to them five children were born: Faye Franklin, of Columbia, Missouri; Eva Franklin and Mrs. Beryl Scott, of the home, and Leslie Franklin, Buck Grove, Iowa. One daughter, Leona May, died when four years old. His wife preceded him in death December 19, 1924. Interment was in Mound Grove Cemetery. The funeral sermon was by C. J. Hunt, assisted by J. M. Baker.

MARSHALL.—Henry Werbert Marshall, of Strathmore, Alberta, Canada, passed away February 1, 1932, at the Holy Cross Hospital in Calgary. His death followed a long illness. Mr. Marshall was born May 15, 1872, at Merlin, Ontario, and was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints, August 18, 1918, at Calgary, Alberta, by C. H. Coles. The funeral, conducted by District President William McLeod, was largely attended by friends who held Brother Marshall in esteem. Saints of Calgary and district will miss him. They sympathize with Sister Marshall in her bereavement.

BROWN.—Betsy Brown, widow of Alfred Brown, was born March 22, 1837, and was baptized into the church July 31, 1867. In 1852, with others she crossed the plains from Missouri in a wagon drawn by an ox team. For a number of years she lived in Utah and Nevada, then moved to California. Was married to Brother Haws, and after his death, married Alfred Brown. Was the mother of nine children all of whom she outlived. During her life she was a faithful member of the church and many enjoyed her hospitality and kindness. For the last five years she has been an inmate of the Kings Daughters Home in Oakland, California and a victim of paralysis during that time. Passed away the morning of February 2, 1932. The funeral was conducted February 4, by J. W. Rushton. Interment was in Sunset View Cemetery. Surviving are a granddaughter, Ora Haws, of Oakland, and a grandson, A. G. Haws, of Berkeley.

REESE.—Chloe M. Moore, daughter of Mr. and Mrs. Amos B. Moore, was born in San Jose, California, November 9, 1859. She was married to Gomer Reese December 23, 1875, and to them were born nine children. Four preceded the parents in death. Those surviving are: Evan Reese, of Didbury, Canada; Mrs. R. A. Young, Bozeman, Montana; Mrs. A. E. Warren, Los Angeles, California; Mrs. William Newton, formerly of Wilmington, California, and Percy Reese, of Denton, Montana. There also are left three brothers and three sisters: A. J. Moore, Bozeman; Mrs. Dave Williams, Long Beach, California; Mrs. John Davice, Springfield, Missouri; Mrs. William Haws, Spray, Oregon; Frank Moore, Condon, Oregon, and E. J. Moore, of Alberta, Canada. The deceased was baptized a member of the church August 23, 1867. She passed away at her home in Bozeman, February 5, 1932. The services were held in the Dokken chapel at Bozeman by Evangelist G. W. Thorburn, of Deer Lodge.

LAMBERT.—Joseph R. Lambert was the second son and child of Richard and Jane Thornber Lambert. He was born in Hancock County, Rock Creek Township, Illinois, October 4, 1845. His education was obtained in the district schools and in the home circle. During the dark and cloudy days of the church, he became well informed in the religious principles furthered by the Reorganization. He and one brother, Daniel F., joined the church November 5, 1863, and took it upon themselves to teach the gospel to their brothers and sisters and others, which resulted in gaining many workers and much strength for the church of their choice. In December, 1865, he was ordained to the office of teacher. Later he occupied as a priest, elder, apostle, and patriarch, being a minister of the church for more than sixty-five years, and without ever lowering the banner, he occupied with profit to the church and honor to himself. His principal ministry was as an apostle from 1873 to 1902, and during the remainder of his life as an evangelist. He contributed much to the written and printed word. His father's family of six sons and six daughters have all passed into the future life except Harriet Redfield, of Independence; Ellen Pitt, of Hancock County, Illinois; and Alexander, the youngest, of Colorado.

December 11, 1873, he married Anna Elizabeth Phelps, who passed in death February 8, 1923. Of four children born to them, two still live and are residents of Independence: Mrs. A. H. Mills and R. J. Lambert. Besides his children, his two sisters and one brother, there survive four grandchildren, two great-grandchildren, and many other relatives and friends. He died February 17, 1932, at the home of his son. Funeral services were held February 18, at the Carson Funeral Home, Independence, Missouri, directed by Elder Isaac M. Smith. Bishop Albert Carmichael delivering an address, and at Lamoni, Iowa, at the home of his niece, Mrs. Lena J. Graham, directed by Elder Wilber Prall, Elder R. S. Salyards delivering an address. His body rests at Lamoni by the side of his companion.

THE SAINTS' HERALD

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Volume 79

Independence, Missouri, March 9, 1932

Number 10

General Conference

Under this heading special announcements will appear each week. Readers are asked to look for it in order to keep informed about plans and programs.

General Conference Program

AUDITORIUM, INDEPENDENCE, MISSOURI
APRIL 6-14, 1932

(This program is subject to alterations. More complete details will be furnished in later issues of the *Herald*.)

Pre-conference Services

Arrangements have been perfected for the holding of a series of three preaching services on the evenings of April 3, 4, and 5. These sermons will be delivered by general church officials and will have to do with preparation, mentally and spiritually, for the work of the Conference.

Daily Schedule, April 6-9 Inclusive

It is planned to open the Conference on Wednesday morning, April 6, with a regular daily schedule of services. The official opening of the Conference, however, will be held at 2.00 p. m. on Wednesday, April 6. The daily schedule for the first four days, April 6 to 9 inclusive, will be somewhat as follows:

7.30 a. m. to 8.30 a. m. Class Work.
8.45 a. m. to 9.45 a. m. First Prayer Service—
Class Work.
10.00 a. m. to 11.00 a. m. Second Prayer Service—Quorum
Sessions—Group Conferences.
11.00 a. m. to 12.00 noon Special Quorum Lectures—
Preaching.
2.00 p. m. to 5.00 p. m. Conference Business Session.
7.30 p. m. to 9.00 p. m. Musical Prelude—Preaching.

Sunday, April 10

8.00 a. m. to 9.00 a. m. Young People's Prayer Service.
9.30 a. m. to 10.45 a. m. Church School in all the
churches.
11.00 a. m. to 12.00 noon Preaching.
2.30 p. m. to 4.00 p. m. "The Messiah."
7.30 p. m. to 9.00 p. m. Musical Prelude—Preaching.

Daily Schedule, April 11-14

7.30 a. m. to 8.30 a. m. First Prayer Service—
Class Work.
8.45 a. m. to 9.45 a. m. Second Prayer Service—
Class Work.
10.00 a. m. to 12.00 noon Morning Business Session.

2.00 p. m. to 4.00 p. m. Afternoon Business Session.
7.30 p. m. to 9.00 p. m. Musical Prelude—Preaching.

Central Features

The three principal features of the coming General Conference, according to the above program, will be Business Sessions, Quorum Sessions, and Preaching Services. Everything else will be incidental to these. A small amount of class work has been planned for the early morning hours. Two prayer services have been provided. As noted above, during the first four days of Conference, only one business session a day will be held. This, however, is subject to action of Conference. During the closing days of the Conference, it is anticipated that two business sessions will be needed each day; this, in the interest of economy as well as concentrating the attention of the Saints on the vital significance of the Conference this year.

Three series of preaching services have been planned: 1. Pre-conference series, referred to above. 2. Pastoral series. This includes four pastoral sermons to be given at the Stone Church at 11 o'clock each day from April 6 to April 9 inclusive. 3. General Conference Series. Each evening throughout the Conference a general church officer will preach on some theme connected with the Restoration Movement and the gospel of Christ. Each of these preaching services will be preceded with an appropriate musical prelude.

The special musical feature of the Conference will be the rendition of "The Messiah" on Sunday afternoon, April 10. Much preparation has been given to this production and it has been given a central place in the Conference program.

Features of special interest to the young people have been concentrated this year for the most part in the week-end, April 9 and 10. This is the only time the Graceland College people can be in attendance at the Conference and the only time a great number of young people and young people's leaders may be expected to be present. The young people will maintain throughout the Conference headquarters for educational and social activities and the Independence young people will give a reception to their visiting friends following the preaching service on Saturday evening, April 9. On that same

evening the Graceland College Alumni will hold a business and fellowship session.

Sunday morning, April 10, a mass prayer service will be held at the Stone Church for the young people. This should be one of the outstanding services of the Conference. Much of the class work will be of interest to the young people and especially to the leaders of youth. Some group conferences have been provided for those interested in these activities.

Class work, as stated above, has been limited this year. A small number of subjects will be offered—subjects of vital interest and special importance in connection with the church program. The early morning hours each day will be devoted to this work. Detailed announcement will be provided later.

The program as tentatively outlined closes with the business session on April 14. The Independence Sanitarium has been given permission to hold their annual commencement exercises on the evening of April 14.

Complete details of the above program will be furnished later.

THE FIRST PRESIDENCY,
By F. M. McDOWELL.

Blue Pencil Notes

"Ho—hum," soliloquized Deacon Goodentart, "seems as though no matter how tall a bishop is he is generally short."

Paul argued for a good conscience, but a lot of people today put more confidence in a good lawyer.

When men are warm (but not too warm) and have had enough to eat (but not too much) and are in fairly good health they seem to run rather easily to philosophy. When they are cold and hungry and ragged they take more to anarchy.

I do not believe in uncontrolled emotionalism. But I certainly would hate to see the day when this work should become a cold-blooded business proposition, and nothing more. Intellectualism has gotten the world into nothing but a sad muddle. Religion makes its first appeal to the *heart*, and purposefully so, too. "Thou shalt love the Lord with all thy *heart*, might, mind, and strength." Men are moved by their feelings, good or bad, more than by their intelligence. How important then to arouse right feelings, deep and strong and true, and then direct them in right channels. That is the simplest kind of logic; so after all reason and emotion come to the same task.

During a quarrel in a Greek church in Kansas City John Anagnostopolus is reported to have bitten the left ear of Harry Charuhas so badly that Brother Charuhas had to be taken to the hospital for an operation. When Greek meets Greek there are lively times. Disgraceful? Yes, but are not all church quarrels disgraceful? They leave worse hurts than a bitten ear. I would like to see a "peace conference" in the church in which all members and officers would enter upon a "five year program" to liquidate all church contentions; every one pledged to refrain from participation in hard feelings and church squabbles of every sort for a period of five years. Why not? It is argued that if we are to have a financial program we should have a spiritual program to match it. If we are to liquidate material liabilities why not "liquidate" some of our spiritual liabilities? Division and dissension are always costly liabilities, demanding excessive interest and overhead charges. Before Christ gave his disciples their great commission, he prayed for them, "I pray not for the world but for them which thou hast given me, for they are mine. . . . Holy Father, keep through thine own name those whom thou hast given me, that they may be *one*, as *we* are." Before the church can undertake its great work successfully there must be unity and oneness. Personal and official quarrels must be foresworn—they cost too much. With the priesthood, including all the leading quorums, united and at peace, we may with influence and authority move among the people as peacemakers, advocates of Christ, and lead them forward in his great work.

"AS ONE OF THESE"

I walk along the street sedate and slow.
The years have made me dignified—ahem.
But when the boys race by from school, aglow
My spirit runs and jumps and shouts with them.

My face is long and serious—life's gaff
Has made it look like Solomon—ahem.
But when I hear a group of children laugh,
My childish spirit laughs and laughs with them.

So when I think about the pearly gate,
My fears are soothed a bit, by words that please
Me when I know I am not wise or great:
"Except you shall become as one of these

You can not enter." When I see a child
Loving and loved of parents, brothers, too,—
Beneath the years that time on me has piled,
My soul is born anew, a little child.

E. A. S.

What of Our Testimony?

A hundred years ago the church, newly-restored to earth, heard much about testimony. Latter-day revelations of that time frequently mentioned the testimony given to the church and that which, in turn, was expected of the Saints. Here are Jesus' own words: "And now, I, the Lord, give unto you a testimony of the truth of these commandments which are lying before you." The Lord admonished his servants to be diligent in testimony, teaching the truth by word and deed. They were to "bear testimony in every place, unto every people."

These instructions given to our forefathers compose a part of our heritage in the faith. They apply to us today. And in addition to them, we have the exhortations of present-day ministers to "be valiant in testimony," to "live the gospel," to "be a bright and shining light," to "teach truth by daily example."

In this connection let me quote a portion of a revelation given to Joseph Smith, jr., and six elders in September, 1832: "Verily I say unto you, who now have my words, which is my voice, Blessed are ye inasmuch as you receive these things; for I will forgive you of your sins with this commandment, that you remain steadfast in your minds in solemnity, and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you."

In ancient days Christ said to his disciples: "Follow me" and "Take my yoke upon you, and learn of me." He was the Great Teacher. His life was the *living* testimony of the love of God for men, of divine mercy and forgiveness. He redeemed the world from ignorance and sin. The truths he taught will live for ever. His commission was to the world, and he said, "Come unto me, all ye . . ."

We have the Christ commission to take our testimony to "all the world," to tell men the truths which have been given to us. What *are* we, who profess to follow Christ, doing? Are we living so that our example shall be a memorial to goodness, truth, and beauty, or do we allow our minds to become darkened, as did our forefathers because of unbelief, and because we have treated lightly the things we have received? Are we honest with ourselves and our God? Are we unselfish, humble, true, consecrated? Saints of latter days, what of *our* testimony?
L. B. M.

Your sole contribution to the sum of things is yourself.—*Frank Crane.*

Keeping Fit

Physical culture enthusiasts have a fad that they call "keeping fit." It is probably one of the most beneficial hobbies that ever struck the world. Thousands of people carefully watch their diet and refrain from overeating and unwise eating in order to "keep fit." They quit tobacco, they stay home and get enough sleep, they take systematic exercise, and they consult the doctor for examinations—all this they do in order to "keep fit." And they are rewarded by the fact that they can look at a pair of clear eyes and a clean complexion in the mirror every morning when they shave. The rosy glow of health and the feeling of strength are sources of great satisfaction. For all who like to indulge themselves in some little vanity there is nothing to surpass the feeling and appearance of good health, for which they may feel slightly superior to their pallid and fleshy neighbors.

Reflecting on this fad of keeping physically fit, we are constrained to think about another possibility—that of keeping spiritually fit. It is well to give the body its daily attention—how about a bit of daily attention for the soul? One could, if really conscientious about the matter, create for himself a daily program of activity, coordinated with his other duties, for spiritual growth. There would be, of course, the daily prayers; the short period of retirement for silence, meditation, and self-examination; the determination to do each day something to make some one else happier or to help some one, (as the Scouts do); the daily consideration of some good quotation or inspiring thought; and a daily amount of time devoted to study. Of such things would a program for keeping spiritually fit be made.

Thousands have the energy and ambition to keep physically fit. How many have the vision and persistence to try to keep spiritually fit? L. L.

Industrial Peace

If I am right, the social problem is more psychological than political or economic. Legitimate discontent with the conditions of labor ought to be remedied, even at the cost of slightly diminished production. But the preachers of class enmity are the worst enemies of society, and the preachers of love and loyalty and good will are its best friends. The duty of the church towards industrialism is indirect but none the less important. Its message may be summed up in the words, "The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost." Accept this, and most of our difficulties will soon adjust themselves.—*Dean W. R. Inge in "Our Social Problems."*

Speech is the index of the mind.—*Seneca.*

Reflections

Justice for the Railroads

Our rapid national development and our far-flung commercial enterprises would have been impossible without the railroads. It is quite conceivable that without them our country would still have only the fringe of a civilization on our seacoasts and along our waterways, with nothing but wagon roads leading back into vast tracts of wilderness, to which no adequate transportation could bring any service. We would have been as Russia was up to 1910.

Whatever past quarrels the public may have had with the railroads, we want to look at the present and the future, facing the facts honestly. If we are interested in our own welfare, we must be interested in the railroads.

We Depend on the Railroads—

Our present and future welfare depends on the railroads because we rely on them to carry the bulk of the heavy freight of the country. Commerce and industry are kept going by their service. In spite of all that may be said about rates, railroad transportation is cheapest, safest, and best in the long run when all of the costs are counted.

We could not depend exclusively on motor truck transportation. Our highways would not stand the strain. They are not big enough nor durable enough. Anyway, we don't want them cluttered up with freight trucks. Any one who takes a long trip across country these days understands very well what a nuisance the large trucks and buses are. And even the best of concrete slab construction is soon pounded to pieces by their great weight.

The railroads are the most dependable carriers of great volumes of heavy freight; and, we may add, the safest vehicles of passenger transportation.

Who pays the cost of "cheap transportation"?

Of course motor trucks can underbid the railroads on rates when public tax money pays for the highways and maintains them. And it would cost billions more than the present staggering appropriations to build and maintain the new and larger highways that would be needed if the railroads ceased operation.

"Cheap transportation" by motor trucks is an illusion, and the public pays the difference!

The Unregulated Carriers—

All of the old evils that were eliminated from railroad competition by legislation and the Inter-

state Commerce Commission are practiced today by the truck and bus transportation interests. They can discriminate between shippers; they can accept or reject shipments as they choose; they are not forced to maintain any regular service; they can take the cream of shipping opportunities and leave the less desirable business to other carriers (in this case the railroads are the victims); and they are not forced to print rates or schedules ahead of time.

The Plight of the Railroads—

The railroads are involved in the heaviest single group of investments in the country. By these investments the country has greatly benefited, as well as by the services performed. The railroads are subjected to strict regulation and heavy taxation while they see their competitors, only lightly taxed, using the public highways which the railway taxation helps to maintain. They see the best of the business, the short hauls, going to the other carriers. Business has fallen off, until many employees have been thrown out of work, repairs on equipment have had to be suspended, and the situation has become very serious.

What the Railroads Need—

The railroads are not asking for subsidies, like the waterway transportation. They are not asking for an opportunity to increase rates. They do not ask the government to build and maintain their roadbeds. All they are asking is justice. And it would seem to any impartial person that justice would require an equitable taxation for all transportation facilities. With this equalized taxation relative costs would be adjusted, and general transportation put on a true competitive basis. The railroads are not asking for subsidies: they ask and ought to get a fair chance.

The Country's Future—

The future welfare of the country depends upon the railroads. No present method of highway construction can produce roads that will long withstand the weight of heavy motor truck transportation. The congestion of traffic on the public highways would be very undesirable. The chaos of transportation would be inconceivable, and the problems of regulation all but insurmountable.

The fact is that we need the railroads. In simple justice we ought to give them a square deal. And if we continue the present unfair treatment we are bound to suffer.

L. L.

Why We Believe in Jesus

By F. Henry Edwards

A few weeks ago a young man said to me, "If we accept the principles of the gospel our difficulties melt away, but my difficulty lies in accepting those principles. I can not take for granted the fundamental things for which the church stands. Why should I believe in God or in Jesus or in the church?" It is with this conversation in mind that I am taking as my theme this morning, "Why should we believe in Jesus?"

The preposition which I am using here is extremely important. Why we should believe in Jesus, not just *about* him. Much of our time is spent in learning about God and about Jesus and about the church. These things which we learn are desirable and should be known. It is both interesting and helpful, for example, to know that Jesus was born about 4 B. C. It is also interesting and helpful to know that this church was organized on April 6, 1830. Then again, it is interesting and helpful to know that the Reorganization Movement took form in 1852 and 1853; came past its first great crisis in 1860 and its second major growing pain in 1873, etc. But our belief in the church is not founded on these things. Our belief in the church is a matter of personal response, and so is our belief in Jesus. I want you to keep this in mind this morning. We are to discuss why we should believe *in* Jesus. Finally this means why we should surrender our lives to his guidance and teaching.

The Beginning of the Church is Jesus

When we go back along the stream of historic Christianity to the headwaters of this stream we do not find there a set of doctrines or a church organization or a philosophy of any kind; but we find away back at the source of Christianity, a radiant and inspiring personality. "In him we live and move and have our being." Doctrines come from Him, not Jesus from the doctrines. Church organization comes from him. He has not been manufactured by the church. The great beginning of Christianity is Jesus. The end of Christianity is Jesus. He is the Alpha and the Omega.

I am naming four reasons for believing in Jesus. They are not listed in the order of their importance because our opinions as to their importance will differ. Nor are they mutually exclusive. They support and overlap each other.

We Believe Because of His Testimony

We believe in Jesus Christ first of all because of his own testimony. A man is his own best witness.

So is Jesus. Repeatedly the Master refused to bear testimony when the inquirers merely wanted to satisfy their curiosity. He had no use for what Kipling called "insatiable curiosity." But whenever it was really necessary to speak Jesus did so, and gave willing testimony regarding himself and his work. Listen—can we not hear him in these moments of sincere and earnest testimony, "not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom, but he that doeth the will of *my Father*;" "I and my Father are one," "Knowest thou not that I am in the Father, and the Father in me?" Repeatedly, and in a variety of ways Jesus told those who earnestly sought him that he and his Father were so closely related together that they could not possibly be divided.

Other men have made claims similar to these both before and since. But either immediately or after a lapse of time these others have been written down as cranks. Jesus has been remembered, because the testimony which he bore was true. When President Smith was in Jerusalem some ten years ago, a man came to see him at mission headquarters and said that he was the reincarnation of Moses and Elias and Jesus, and would like an opportunity to be introduced to our people in the United States. Naturally President Smith wrote that man down as a crank. That is about how any of us would feel with regard to anyone claiming kinship with divinity but yet failing to bring forth the living evidences of such kinship. But Jesus carried the evidences of his divine paternity with him, and because of this, men whose eyes were touched by the angel of clear vision came to believe in him with all their hearts and minds and strength.

We believe in Jesus because of his own testimony. Jesus said: "All power is given unto me, both in heaven and on earth." That would have seemed silly on the lips of any other person. Even on his lips it has seemed foolish to many. Yet the better we know him the less foolish it seems. Men who know him best thank God that it is the most sublime truth. Again, he said: "If I be lifted up I will draw all men unto me." The rulers of the Jews laughed among themselves and said, "Yes, we will lift him up all right, but not as he wants to be elevated." But yet the cross on which they raised him has become the very symbol of Christianity, and the crucifixion is our most touching revelation of the transcendent love of God. H. G. Wells, in his

play, "Joan of Arc," makes his heroine say: "If I go through fire I shall go to the hearts of the people." It was true in her case. It was much more true in the case of Jesus. Whenever he has been lifted up he has drawn men to him. It is eternally true. His own testimony has been vindicated by the experience of men.

Study your New Testament. Get to know it thoroughly, as a real student of English knows his Shakespeare. Cultivate intimacy with the men who were closest to Jesus, with Matthew, John, Peter, Paul, and others. When you get their point of view you will find that the startling claims of Jesus were redeemed from apparent foolishness by the wonder of the life he lived. We believe in Jesus because of what he himself has testified.

*We Believe Because of the Testimony of the
Early Disciples*

We believe in Jesus, in the second place, because of the testimony of his earliest disciples; the men who were nearest to him and knew him best. These men were Jews. They were traditioned to believe in one God. They had to pass through a tremendous and cataclysmic spiritual experience before they could find place in their hearts and minds for a prophet who would be the Son of God himself. Yet they passed through this experience, and ever afterward they were different men. Watch Peter and John and Thomas and the others of the Twelve as they journey with Jesus in Galilee. They look like ordinary common folks but we know enough about them now to recognize that they were not common. They had in them the elements of greatness. Yet certainly they had not yet arrived at their great destiny when we meet them on the highway with Jesus before the fateful days of Calvary. They still lack an elusive something which is vital to their growth.

Now look at these same men after Easter. Take Peter, for example. The coward who had denied his Lord at Calvary stood up with the eleven on the day of Pentecost and faced the three thousand Jews who had slain his Master, faced them and convinced them of their blood guilt. What had happened to Peter? In the interval between these two events he had really seen Jesus for the first time. Now he believed in him. From this time forward nothing mattered except that the gospel should be preached in all the world. Peter, who knew the Master as very few men knew him, believed in him in spite of the terrible cost of that belief.

The biographies of Jesus which have come down to us from a few years after that tremendous Easter experience are historic records. Though they

were compiled after a lapse of years, the impression which Jesus made on the men around him is reflected in these gospel stories. Matthew and Mark and Luke and John use little expressions and turn of phrase which Jesus used, and incorporated in their serious narratives little quips of humor which had been immortalized by the smile of Jesus. These men were probably fashioned in the likeness of other men of their time. They were not courteous or friendly but were almost unnecessarily direct and stern in their relationships with each other. Yet these men had found something in Jesus which they wished to record without any deviation, and so we find values in the gospel which they themselves did not fully appreciate. We should believe in Jesus because these inspired writers have preserved for us a picture of his winning personality which could not have been preserved unless he had impressed them as in very truth the Son of God.

*We Believe Because of the Testimony of the
Later Disciples*

A further reason why we should believe in Jesus is that his disciples of later years have borne convincing testimony about him. I believe that if I were given a chance to keep ten revelations of the *Doctrine and Covenants*, but must let go the other one hundred and twenty-five, I would probably ask to keep Sections 1, 17, 42, 51, 58, 76, 83, 85, 90, and 122. Of these one of my favorites is Section 76 and from this I wish to cite your attention to the following excerpts from paragraph three:

We beheld the glory of the Son, on the right hand of the Father, and received of his fullness; and saw the holy angels and they who are sanctified before his throne, worshiping God and the Lamb, who worship him for ever and ever. And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God.

I presume that all of you remember Bishop E. L. Kelley, one of the grand old men of the Restoration Movement. Others of you who have not met him know about him. Bishop Kelley dated his devoted faith in the work of God, and the success which came from that faith, from one crucial spiritual experience. I believe that at that time he did not hold the Melchisedec priesthood, but he was granted a vision of Jesus and was given convincing testimony that Jesus is the Christ. This remained with him throughout life and made him an outstanding power for good. Thus we see that the testimony of the divinity of the Master is not confined to any time. It is borne by those who have

been in close touch with him in these days as well as in other days. Their testimony is a major reason why we should believe in Jesus.

We May Believe Because of Our Own Experience

The fourth reason which I am giving why we should believe in Jesus is that we ourselves can have indubitable proof that he is the Son of God. I think that Alma, in the *Book of Mormon*, gives the best illustration of the way of achieving this knowledge of our Savior for ourselves. He tells us that the only way to know whether a seed has the germ of life within itself is to plant it and surround it with the conditions of growth. If the seed grows we then know it to be good seed. If it fails to grow, we know that it is not good seed. If we fail to give it the chance to grow, we can never be entirely sure whether it is good seed or not.

Alma suggests that we do this same thing with our belief in Christ. If we want to have faith in him, then the scientific thing to do is to treat our faith as a seed and to give it light, moisture, warmth and the other conditions essential to growth so that it can grow if there is any real life in it. And the testimony of Alma, and of countless other men who have followed his advice, is that if we will follow this procedure we can ourselves receive the evidence that Jesus is the Son of God and the Savior of the world.

Some of the greatest men who have ever lived have said in all sincerity that the motivation of their greatness was their love for Jesus Christ. The more these men acted like Jesus the better became their understanding of him and the deeper their conviction of his divinity. That is the test to which I would like all our people to put their faith in God. Understanding of the ways of God and of the truth of the gospel is not just an intellectual adventure, it is a venture in spiritual enlightenment. Such an adventure requires that we shall use our minds, but it also requires that we shall be utterly devoted to the work of God. The riches of understanding are denied those who merely seek them by the intellectual way of discovery. Many a poor man, utterly lacking in outstanding intellectual qualifications, has a rich assurance of the things of God which has come to him in the course of a life well lived.

So I say to you that we should believe in Jesus Christ because we can get to know him for ourselves if we will pay the price of intimacy and of understanding. Do the things which Jesus has asked you to do and which in your heart of hearts you know you ought to do. Make his way of life your rule of life. Be kind and unselfish. Learn to love with discrimination, making your affection

count for the good of men. Surround the seeds of faith with the conditions of growth, and you will find that the seeds will in fact grow and blossom and bear rich fruit.

We believe in Jesus most when we are living at our best, and it is more reasonable to trust our own judgment when we feel the inspiration of heaven than when we are living in a spiritual depression. Personally I find it more easy to have faith in God and the church when I am living at my best than at any other time. I think that you also will find that this is true. We should believe in Jesus because of what he himself has said, because of what Godly men nearest to him have said about him, because of the testimony of Joseph Smith and Bishop Kelley and of thousands of others of our own times, and most particularly because we ourselves can know him if we will follow him closely enough. We can believe in Christ if we give ourselves a chance to believe in him.

Report of the Department of Statistics

By C. L. Olson

The reports received during the month of December have resulted in the following changes in the total enrollment of the church:

Total enrollment of the church December 1, 1931.....	110,482
December baptisms	199
Gains from unknown	5
Gains by correction	30
Total Gain	234
Deaths	76
Expulsions	23
Losses by correction	3
Total Loss	102
NET GAIN during month	132
Total enrollment of the church January 1, 1932.....	110,614

The following miscellaneous reports were also received:

Transfers	397
Blessings	128
Marriages	75
Ordinations	22
Divorces	4
Silences	13
Restored	1

The total of 199 baptisms were distributed as follows:

Zion and the Stakes	18
United States and Canada	
outside stakes	108
British Mission	3
Holland Mission	9
German Mission	61

The branches or district nonresident groups

which reported three or more baptisms each were the following:

Highland, Ohio	10
Toronto, Ontario	8
Detroit, Michigan	6
Miami, Oklahoma	5
Houston, Texas	5
Sperry, Oklahoma	5
Pittsburgh, Pennsylvania	5
Council Bluffs, Iowa	4
Dallas, Texas	3
Eros, Louisiana	3
Long Beach, California	3
Middletown, Ohio	3
New Liskeard, Ontario	3
Oilton, Oklahoma	3
Proton, Ontario	3

Autobiography

VII.—AN INTERVAL BETWEEN APPOINTMENTS, TO THE CLOSE OF 1890

By James Franklin Mintun

During the winter of 1885 and 1886 I taught a term of school, thus being able to meet my obligations and to provide for the family. The burden of my calling rested heavily upon me, but I patiently waited and faithfully performed every duty so that I could add to my finances, the sooner to return to missionary work to which I had been called. Soon after my school closed there came to me an appointment to act as postmaster at Magnolia, Iowa. In March of this year, 1886, I began my work as postmaster with Brother Alma M. Fyrando, assistant. We also borrowed sufficient capital to put in a small business, consisting of stationery and a small supply of groceries. The morning we were to open up the business, I went to the building, and at an early hour before 6 a. m., I dedicated the business to God, asking for prosperity, and a blessing on the business, that I might the sooner enter into missionary work, promising the Lord that as soon as success should attend the work and enable me to pay all indebtedness and situate my family so that I could, I would sell the business, resign from the position as postmaster, and again enter missionary work to continue during life, if desired.

Our business prospered. I worked as a notary public, doing some insurance and loan business, besides the business previously mentioned. To God we gave the praise for our success. Our success was noticed and inquiry made as to how we could succeed when others were suffering loss in the same locality. Some said they could not understand it, but could see that we were being prospered, and their anxiety caused them to make the inquiry. During

the time we were in business we were also engaged in the church work every Lord's day, and evenings when we could.

On the day of our opening for business, I became the father of my first born, who has been an honor to God and her parents, and has rendered great assistance to me and the family when in missionary work financially, so that at the death of her mother in 1920, she had saved for herself nothing, but all above her living was given to the family to assist the church so that I might continue in missionary work.

After continuing in business for about three years, we had prospered so that I thought if some one should come and purchase the business I would sell and prepare the family so that I could again engage in missionary work. An offer was soon made by the father of my partner, and I sold the general business, securing a small building to continue my work as postmaster with the stationery part of the business till another should be appointed to the position as postmaster, and in this I was blessed. I continued thus till the latter part of 1890, occupying my time actively in church work locally, acting as Sunday school superintendent at Magnolia, and preaching in Magnolia and vicinity nearly every Lord's day. And my diary says of my work: "Had good liberty in preaching, and received added light on the Scriptures used"; "Had fair liberty"; "Had excellent liberty"; or "Had the assistance of the Spirit." My heart responds with gratitude even now when I note the history of the favors of God bestowed on one so weak as I. This assures me that God will take the weak things of the world to confound the mighty and will bless all, no matter how weak they are, who will do his will in a humble way.

During the year 1889, June 29, the Lord blessed us with another daughter, who has been equally thoughtful of the needs of the missionary family into which she was born, as the older one has been, and neither has grown "sour" because of its being necessary for them to be deprived of many things that other children enjoyed, but both are faithful in the interests of the church so far as possible.

I further note that so great have been our family blessings in a physical way, that since our marriage in 1877 up till about August 5, 1889, it was not necessary to call a physician, but when sickness occurred God had always given relief in answer to prayer, or prayer and administration. At this time my wife was very sick. After two administrations with earnest prayer, we could note no apparent help. We then sent for a physician. We felt reproof that

our faith was for some reason weakened, and we determined to further humble ourselves, that we might enjoy and represent greater faith. A few days after this I assisted in administration to Sister Charles Derry, and she was immediately relieved. At the same time we administered to a Sister Benson, who too, was immediately greatly blessed, and gradually grew well. Such are the blessings of God to his people today.

At the reunion that was held that year in October, there were present of the ministry Joseph R. Lambert, Mark H. Forscutt, John S. Roth, Charles Derry, Joseph F. McDowell, S. W. L. Scott, and others, from whom I heard some wonderful sermons. On the 13th at the prayer service there was a tongue given with the interpretation, which was witnessed by the Spirit to be of God.

I continued to labor locally in and near Magnolia, being much blessed in my ministry. On February 16, 1890, I was preaching at Magnolia, when "I was led to preach on baptism and its appropriateness by showing the spiritual results by the form of its application. A man was present who had passed through some trouble in the home. His wife was a member of the church. He was troubled, and in listening to the sermon, the Spirit took the word preached to him, and he found satisfaction. He spent the night in prayer, and God showed him his duty, and I was given the evidence of the effect the word had had with him. He came and requested baptism, but on the account of his recent trouble he was advised to wait and receive further instruction, which he did. He was baptized March 23 of that year.

At the district conference held in Magnolia, Iowa, beginning March 1, 1890, I was chosen associate president of the district. At this conference I "presented the matter of organizing a district Sunday school association, which was unanimously approved. I was chosen District Superintendent, assisted by S. B. Kibler and David Chambers. Thus reads my diary:

Rules to govern this association were formulated by S. B. Kibler and myself, March 16. The organization was called "The Little Sioux District Sunday School Union." These rules were endorsed June 7, at the Convention of the district, held at Logan, Iowa.

During the first of April I sent my report to General Conference, and received a missionary appointment to North West Iowa, as circumstances permit, and then follows in my diary this: "I felt very desirous of laboring as would be an honor to God."

During the time of this conference the *Saints' Herald* contained a request from Eastern Nebraska

in their district conference minutes for my return to them as a missionary. My record states concerning this: "This caused me to believe that past missionary work was remembered as an acceptable one, and should I do no more, I shall feel that what I have done was beneficial to this great work of God." In this mission I had spent about three years as I have previously recorded in this autobiography.

On May 4, Elder Heman C. Smith came to Magnolia, and spent much of his time in my home and with me, and our conversation was largely on my late appointment, and how most effectually to serve, and arrange my circumstances to serve. We also conversed on the general work of the church, and his wise counsel and helpful instruction gave me great encouragement in making the preparation to take the field. My diary has this record at this time: By the "authority of the Little Sioux Branch and the District Sunday School Union, I organized a Sunday school at Little Sioux, Iowa, with George M. Scott as superintendent, and John Dickey, assistant superintendent. On June 29 I called together the Sunday school workers and considered and agreed to a "uniformity of lesson texts for all classes." This was a great help, for it united all the students at the same time in studying the same Scriptures, and this was followed by a review for the entire school, which greatly increased the interest of all in the Sunday school work.

On July 6, at a sacrament service, "a spiritual feast was enjoyed," when I was moved by the Spirit of revelation to give the following:

"Verily, thus saith the Spirit to this people: I will cleanse, I will purify those whom I have chosen as my servants. The labors that I have required at thy hands, because of the office to which thou hast been called must be done. Thou must engage upon it, for I will forgive whom I will forgive." After this was given, Brother J. S. McDonald testified, "that he had now received the evidence for which he had been seeking for the past months, so that he might be confirmed in the position to which he had been called." Brother McDonald had been called to the office of teacher in the church, and while his name was not mentioned in the communication, yet the Spirit conveyed the instruction to whom it was intended to benefit.

This spiritual gift I had enjoyed years before, but because of criticisms and the quenching of the Spirit by me, and asking God that this gift might be taken from me, I had not enjoyed it for years until that time. A few weeks previous to this experience I had asked the prayers of the Saints that I might be forgiven for having made such a request of the Lord, thus depriving the church of a

gift that might have been of so much value to them; and the Lord answered the prayer, for which I then praised the Lord for his mercy.

I continued to prepare for missionary work until the reunion held that fall in Logan, Iowa, where we met and made permanent arrangements with Bishop E. L. Kelley to take the field, the family to receive \$18 per month, we then having two children. I had expected to enter into missionary work on October 5, but at the time Brother Magnus A. Fyrando was seriously ill, and not expecting to recover. He requested me to take charge of his mercantile business in the interests of his family, and so arrange it that they would not suffer loss. He lived but a short time. He had bought in the business that had formerly been conducted by his son Alma and myself. He bought my interests in 1889. I continued in charge of the business and estate till near November 12, at which time I find this record: "In separation from loved ones at this time I could more fully realize the great love the Son of God had to leave the mansions of glory with his Father, and all the holy angels, and come to this world of sorrow, and care to die the ignominious death on the cross for sinful man, his enemy. I left my tearful family with a soul too full of sadness to picture with words, and wended my way to Preparation with varied thoughts, both evil and good, the good however, predominating, till after passing over many a hill, and through many a valley—which reminded me of the varied character of life—I arrived about four o'clock at the home of Brother Jarius M. Putney, one of God's noblemen. He was at that time presiding over the Union Center Branch at Moorhead, I began a series of services at Moorhead and at Preparation. The latter place had been settled by one of the elders in the church at the time the church was at Nauvoo—Charles B. Thompson, and some few followers who settled there, and was reigned over by Thompson and an associate, Guy Barnum. These people were called Baneemyites. They had "all things common," according to their way of interpreting that principle. Everything belonged to "us," and when wanted they would inquire for "our" article whether it was a hoe, spade, hat, or whatever was wanted. Some crooked work was discovered by some of the members there, and they with considerable feeling ran Thompson and Barnum out of the country under pressure. Most of these people came into the Reorganized Church of Jesus Christ of Latter Day Saints, and were held in high esteem for integrity and righteous purposes, but their confidence in men was lessened, whether they were men in the church of the ministry or not, for they had been betrayed by Brigham Young and

those who went with him, and later by Charles B. Thompson, in whom they had imposed great confidence, both temporally and spiritually, to be afterwards betrayed.

In noticing my daily record for the months of November and December I am convinced that God greatly favored and blessed me, for the record says: "I had excellent liberty"; "preached with great power"; "God was with me in great power, etc."

I closed my labors for this year, and returned home December 27, and remained until I had "attended to my business, so that I could be more fully free to remain in the ministerial field, and was prospered in my efforts."

Weekly Health Letter

Number 33

The Eye and Its Relation to Health and Disease.—8

By A. W. Teel, M. D., Church Physician

Situated just behind the pupil, is the crystalline lens, whose function is to focus rays so that they form a perfect image on the retina. It has the ability to change its shape according to the distance of the object and whether the rays are parallel or divergent. This alteration in the refractory part of the lens is known as accommodation. It is made up of layers like an onion, which give it its elastic structure. It is held in position by ligaments known as the suspensory ligaments.

Cataract is an opacity of this crystalline lens and is found among the old of every land. Some are more subject to it than others. It has been estimated that every fiftieth person in Egypt is blind from this cause. It is more prevalent in India than in any other part of the world. People living in hot countries are more subject to it than those living in cold countries. The various forms of this important condition are described in textbooks of the eye, but need no description in these articles. The most common form is known as Senile cataract, occurring in old persons. The causes are not very well understood, therefore, prevention is somewhat unsatisfactory. There are cases, however, where some part of it can be prevented and some remedied, especially those engaged in hot occupations such as working in glaring sunlight, dust and dirt, and too long exposure to Ultra-violet rays. Glass blowers are susceptible to this condition, which is believed to be due to the heat on the cornea and the lens. Diabetics are also subject to this

condition. Hereditary cataract occurs in several different forms and is inclined to remain stationary. In such cases, complications may occur, such as poisoning from certain toxic substances, glaucoma, diseases of the retina or Uveal tract, tumors, etc.

According to some authorities, such as Bateson, and others, cataracts are hereditary, and may run in families, occasionally skipping a generation. It should not be forgotten that certain constitutional diseases predispose to cataract, such as diseases of the vascular system, and Bright's disease; and that flashes of electricity, or intense heat from glowing coals or light, or molten glass, may also cause it.

Hygiene of the Eyes

Eyestrain is nothing more than fatigue and is usually found in persons who accustom their eyes to close work or in those who have had a protracted or severe illness. It is not a cause of organic disease, but may aggravate it. The symptoms are varied—some cases scarcely showing any trouble at all, while some are complicated with a general irritation of the eyes, and stys. The most common symptom is headache, while in others the only symptom presented is a blurring of the print, occasional double-vision, or restricted distant vision. Some people are peculiarly susceptible to this condition, especially those of nervous temperament. I have witnessed many cases of severe digestive disturbances. Persons, thus attacked, are easily affected by car-sickness, dizziness, twitching of the muscles, or spasmodic movements of the head. The prevention of eyestrain is avoided by not reading or working in a dim or flickering light, or a glaring light. The right kind of illumination and the proper correction of the defect with glasses, is the proper treatment.

If the world is beautiful in its vastness it is because it is first beautiful in its details. Majestic mountains are composed of grains of sand. Heaving oceans consist of drops of water. The great artist presents the gallery with an inspiring canvas. He could not do this, with all his genius, without the pigments and brushes manufactured by the skill of the manufacturers. The great author gives the reading public a treatise on some important subject. He could not do this without the able aid of the printer and the proofreader and binder and publisher. Every business, trade, profession, calling, vocation is dependent, each upon the other. Life is a matter of interrelationships, mutual dependencies, helpful cooperations and coordinating principles.—*Richard Braunstein, in Church Management.*

THE GOSPEL FORUM

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

The Urim and Thummim

By J. W. A. Bailey

One of the most wonderful, and mysterious things possessed by the presiding high priests and seers in olden times, and also at the restoration of the gospel in our day, is the divine instrument called the Urim and Thummim.

There are several things connected with the history and use of the Urim and Thummim that can not be fully explained, yet from the bits of history and tradition we do have of it, we have much to support the account given of it by those who were directly connected with the Latter Day Restoration, 1827-1830.

It is very evident from the history we have of this holy instrument, that it is one of the greatest symbols of the Christ.

Because of it being held sacred, and the views the Jewish prophets had concerning such great matters, especially those things that have to do with the name of God, may explain why we have so brief account and description of it.

1.—Definition

"In Israel the development of a strict monotheism necessarily modified the conception of the Urim and Thummim. No description of them is found in the Old Testament." (*Jewish Encyclopedia*, volume 12, page 385.)

The definition of the Urim and Thummim supports the idea that it is a symbol of the Christ.

The following quotations are taken from a few of the best authorities on the subject as to its definition.

"The LXX translates Urim and Thummim by 'light and truth.'" (*Cyclopedia of Religious Knowledge*, page 937.)

"The ancient [Septuagint] interpretation of the Urim and Thummim as signifying light and truth." (*Cyclopedia Biblical and Ecclesiastical Literature*, by Clintock and Strong.)

"Urim and Thummim conjointly signified the light of truth or divine inspiration." (*Theocratic Philosophy of Freemasonry*, page 10.)

"The most generally received interpretation is light and truth." (*Mackey's History of Freemasonry*, page 968.)

The apostles and prophets designated the Christ by the terms, "light and truth."

John, speaking of him, said, "He was the true light, that lighteth every man that cometh into the world." (John 1: 9.)

John said that he was sent to bear witness of that Light.

Jesus, speaking of himself, said, "I am the light of the world." (John 8: 12.)

Again, Jesus says, "I am the way, the truth, and the life." (John 14: 6.)

Saint John says, "God is light," and Moses says, "He is our rock." (John 1: 5; Deuteronomy 32: 4.)

In the *Doctrine and Covenants*, Jesus says, "I am the Spirit of truth," and again, "The glory of God is intelligence, or light and truth." (*Doctrine and Covenants* 90: 4, 5, 6.)

How wonderful are the above statements. Jesus Christ was and is the true light, the perfect manifestation of God. "Light and truth," manifested in flesh.

So was light and truth manifested (revealed) through the Urim and Thummim, the symbol of Christ.

The *Catholic Encyclopedia* has this to say on this point: "It belonged to the high priest to manifest the divine will made known to him by the means of the Urim and Thummim." (Volume 12, page 408.)

George Oliver, D. D., has this to say, "The Pectoral of the

high priest was enlightened by the Urim and Thummim, in the same manner [only inferior, perhaps in degrees] as the Shekinah illuminated the Ark of the Covenant in the Holy of Holies. Hence the high priest was sometimes honored with the Divine Word, and truly, for he was the substitute and type of the Messiah." (*Theocratic Philosophy of Freemasonry*, page 10.)

"Archbishop Tenison asserts that the Shekinah or light was Christ." (*Ibid.*, page 10.)

Doctor Oliver has this to say on this important point: "The Urim and Thummim, the vital spark, represents Christ." (*Historical Landmarks*, volume 2, page 365.)

2.—Were There More Than One Urim and Thummim?

There are those who are of the opinion that there were two sets of the Urim and Thummim; that God gave one set to the brother of Jared about 2230 B. C., and that he gave another set to Moses about 1491 B. C.

For the lack of a complete history concerning this divine instrument, this point is one of the mysteries connected with it.

The writer is of the opinion that there was *but one set* of the Urim and Thummim, and that it was transferred from one country to another by the power of God.

The *Book of Mormon* says, "These things were prepared from the beginning, and were handed down from generation to generation and they have been kept, and preserved by the hand of the Lord." (Page 291: 19, 20.)

To me, the statement, "prepared from the beginning," means from the Creation, and not from the time God gave them unto the brother of Jared.

Doctor Oliver quotes Willett as saying, "The Urim and Thummim were written in some precious matter, not made by art, but prepared of God, and given to Moses, who put them within the breastplate." (*Historical Landmarks*, volume 2, page 369.)

But Oliver quotes Michael as saying, "That he was of the opinion that the Urim and Thummim were had before Moses." (*Ibid.*, volume 2, page 369.)

The *Jewish Encyclopedia* has this to say on this point: "The Urim and Thummim are mentioned as something familiar to both Moses and the people. An inheritance received from the time of their ancestors." (Volume 12, page 385.)

Doctor Sanford says, "They are introduced into Exodus without explanation, as if familiar to the Israelites of that day." (*Cyclopedia of Religious Knowledge*, pages 937, 938.)

Henry H. Willman, D. D., has this to say on the matter, "In the breastplate was placed the mysterious Urim and Thummim, the nature of which was so well known to the Jews as to require no explanation." (*History of the Jews*, volume 1, page 192.)

From the above we notice several important things concerning the Urim and Thummim:

- That they were made of some precious matter.
- That they were not made by art.
- That they were prepared of God.
- That they were had before Moses.
- That they came down by inheritance.

Yes! They were two diamonds, prepared from the beginning, and given to man by the Lord. They were handed down from generation to generation, by the will and power of God.

There were about three hundred and nine years from the time God gave the Urim and Thummim to the brother of Jared, and the call of Abraham, and four hundred thirty years later when Moses was commanded to put them within the breastplate of judgment.

If they were mounted before being thus mentioned in the days of Mosiah, we have no record of it. They are referred to in Jaredite and Israelite history, only as two stones.

Doctor Sanford says, "Some scholars suppose that they were the twelve stones of the breastplate; others that they

were two additional stones, concealed in its folds." (*Cyclopedia of Religious Knowledge*, page 938.)

The *Jewish Encyclopedia* has this to say in regard to the number, "The Old Testament account of the Urim and Thummim indicates that they were two (only two) objects." (Volume 12, page 385.)

3.—Manner of Using the Urim and Thummim

Oliver says, "The Urim and Thummim were certainly some tangible substance, which was placed in the doublings of the Pectoral, as in a purse or pocket, by which responses were vouchsafed to the wearer of the Ephod." (*Historical Landmarks*, volume 2, page 365.)

The *Catholic Encyclopedia* says, "Oracles were vouchsafed to the Hebrews by means of the Urim and Thummim, which are to be connected with the Ephod. They were not merely pebbles, black and white, for besides answering yes or no, they could refuse answer altogether." (Volume 11, page 265.)

William B. Smith said, "That Joseph Smith always used the Urim and Thummim in connection with the breastplate when receiving official communications." (*Rod of Iron*, volume 1, number 3, page 6.)

Lindo the Jew gives this statement as to the manner of their use, "As some persons may be curious to know how the inanimate stones of the breastplate could predict by the Urim and Thummim the will of the Omnipotent, the following tradition of our sages fully explains it: When any particular tribe was indicated, the stone bearing its name shone with extraordinary and unusual luster, and the decision was pointed out by the letter of the alphabet forming. It protruded in a manner visible to all present." (*Historical Landmarks*, volume 2, page 371.)

4.—The Urim and Thummim on This Continent

The first account we have of the Interpreters, or the Urim and Thummim, used by the people who lived on this continent, was when they were given unto the brother of Jared, about 2230 B. C.

Moroni, writing from the record of Ether, gives this account of the record that the Lord commanded the brother of Jared to write, and the two stones He gave unto him.

"Ye shall write them and seal them up, that no one can interpret them; for ye shall write them in a language that they can not be read. And behold, these two stones I will give unto thee, and ye shall seal them up also, with the things which I have confounded; wherefore I will cause in mine own due time that these stones shall magnify to the eyes of men these things which ye shall write." (*Book of Mormon* 722: 87-89.)

We notice from the above, that God commanded the brother of Jared to write, and to write in the language that was confounded—the Adamic language—and he was commanded to seal up the two stones *with* the things he wrote.

If the term "seal up," as used here by Ether, always means to bury or hide up in the earth, then how was it that the Urim and Thummim were not *with* the twenty-four gold plates when found by King Limhi's party?

By a careful reading of the account, we see that King Mosiah had the Urim and Thummim before he ever met Limhi. (*Book of Mormon* 270: 166-170; 232: 60-73.)

The term "seal up," as used by Ether, must be interpreted in the same way as we have to interpret it as used in the *Book of Mormon* on page 151, verse 144. Here Joseph Smith, who is referred to, was commanded to seal up the book (record) and hide it up again. Yet we are told by Joseph Smith himself in the *Church History*, volume 1, page 13, that he turned the plates and the Urim and Thummim over to the messenger who called for them. David Whitmer told the same story.

This explains how they have been kept and preserved by the power of God. The record says, "They were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages;

and have been kept by the hand of the Lord, that he should discover to every creature who should possess the land, the iniquities and abominations of the people." (*Book of Mormon* 291: 18-20.)

Urim and Thummim—The term "from the beginning" as used in *Book of Mormon* 291: 19, evidently means from the days of Adam, as will be readily seen by reading the following references: Matthew 19: 8; *Book of Mormon* 8: 82, 83; 15: 158-160; 437: 32; 714: 3, 4; 721: 80; 733: 89; 734: 93, and many other such references.

There are those who are of the opinion that the Urim and Thummim were not had in the days of Adam, because they were all of one language, and there was no need for them, but when we examine this idea we find that it won't stand the test.

The brother of Jared did not need the Urim and Thummim to translate or interpret the language, for he wrote his own record in the same language that they had from the beginning. (*Book of Mormon* 722: 89.)

But this wonderful instrument was used for other purposes than to interpret languages. It was used by the presiding high priest to discover who were worthy to possess the land (Zion), to discover the iniquities and abominations among the people, as we will see by reading the following references: *Book of Mormon* 291: 20; 440: 55, 56; 733: 89-93.

From the foregoing references we see that the brother of Jared, and others needed the Urim and Thummim to discover the works of darkness of a murderous black-hand society that was operating among the people.

This society of anarchists, thieves, murderers, and hijackers came down from the days of Cain. (Genesis 5: 16, Inspired Translation.)

If ever anyone would have needed the Urim and Thummim to discover such evils, it was Adam, who lived at the beginning, the time this society was organized.

The Urim and Thummim were used to discover the sins of the people. (*Old Testament Learners*, page 480.)

The Urim and Thummim were used for other purposes than for interpreting languages. They were used to receive revelations, to settle difficult questions that arose among the priesthood, and for other matters. Joseph the Seer used them for similar purposes—he used them to give warning as to the safety of the plates, etc.

I believe the day will come when the Urim and Thummim will come forth with the rest of the records, and will be used not only to translate those records, but to reveal the worthy from the unworthy in Zion.

For reasons better known to the Lord than to us, there are several big historical gaps between the times of the different prophets who are mentioned as having the Urim and Thummim.

Based upon the statement, that the Urim and Thummim "came down from the beginning," and other historical data, I believe that God gave them to Adam, the first man, and first presiding high priest on earth. They were not only useful for the purpose already mentioned, but they were the great symbol of the Christ; and the jewel of the office of high priest. (See Deuteronomy 33: 8.)

I further believe in that this Divine instrument was had in every time and place the gospel had to be restored except the time the Son of God himself restored the gospel.

If the Urim and Thummim did not come down to Mosiah through the prophets from Lehi, as may be inferred from these references (*Book of Mormon* 207: 7; 291: 19, 20; 292: 1, 2; 233: 81, 83), then the Lord evidently gave them to Mosiah, or to Benjamin; and from that date they were handed down to Moroni, who hid them in the State of New York, where Joseph Smith obtained them in 1827, by the will of God.

It was the same Urim and Thummim, had by the brother of Jared, that Joseph Smith obtained. (*Doctrine and Covenants* 15: 1.)

There is not any evidence that Ether who lived sixteen

hundred years, (or more,) after the death of the brother of Jared, ever had the Urim and Thummim.

They were in the hands of Moses before the days of Ether and besides, they were not with the plates of Ether when found by the people of Limhi. (See *Book of Mormon* 759: 108; 232: 60-64, 69-73; 270: 166-170; 291: 14-22.)

If Lehi did bring them with him, then we are sure that Ether did not hide them up, for Lehi was here before Coriantumr was found by the people of Zarahemla. (See *Book of Mormon* 752: 21-23; 759: 103-108; 202: 37.)

5.—The Urim and Thummim Were Lost to Israel Between 1004 and 786 B. C.

Whosoever were commanded to use the Urim and Thummim, the same was called a seer. (*Book of Mormon* 233: 73-77.) However, some prophets have been called seers, that did not possess the Urim and Thummim. Peter (John 1: 42), and others.

The prophet Amos is the last seer mentioned in the Old Testament. (Amos 7: 12.)

Doctor Hastings says, "According to the Rabbis, the Urim and Thummim lasted until the Temple; the Spirit of Prophecy until Malachi; and the Bath-Kol, as the sole means of guidance from that time downward." (*History of Bible Dictionary*, volume 4, page 828.)

The *Jewish Encyclopedia* has this to say about the matter: "Tradition is unanimous in stating that the use of the Urim and Thummim ceased with the destruction of the first temple." (Volume 12, page 385.)

"The Post-exile Israel had neither the sacred breastplate nor the Urim and Thummim. Ezra 2: 63 contradicts the assertion of Josephus." (*Jewish Encyclopedia*, volume 12, page 384.)

About 536 B. C., a question as to who were entitled to officiate in the priesthood came up, and they made a search for the genealogical record, and the Urim and Thummim, but they were not to be found. They were lost. (See Ezra 2: 62, 63; also Nehemiah 7: 64, 65.)

While there is not any account of it, yet Lehi could have obtained the Urim and Thummim connecting the following references from the *Book of Mormon*, 7: 61; 14: 158-168; with the statements of Ezra, and Nehemiah, it seems quite evident that Lehi did get this genealogical record.

6.—The Urim and Thummim Contained the Memorial or Sacred Name

It is quite evident from the following statements, that the loss of the Urim and Thummim is what has given rise to the saying: "The Memorial or Sacred Name has been lost."

"It belongs to the high priest to manifest the Divine will made known to him by the means of the Urim and Thummim." (*Catholic Encyclopedia*, volume 11, page 265.)

The Pectoral of the high priest was enlightened by the Urim and Thummim in the same manner as the Shekinah illuminated the Ark of the Covenant in the Holy of Holies. Hence the high priest was sometimes honored with the title of the Divine Word." (*Theocratic Philosophy of Freemasonry*, page 10.)

Doctor Oliver says, "The Urim and Thummim, the vital spark, represents Christ." (*Historical Landmarks*, volume 2, page 365.)

Doctor Hastings says, "A favorite explanation of the Jewish writers, reaching back to the Jerusalem Targum [Pseudo Jonathan on Exodus 28: 30] was to the effect that the Urim and Thummim contained the Sacred Tetragrammaton." (*Hasting's Bible Dictionary*, volume 4, page 841.)

Here is what the *Jewish Encyclopedia* has to say on this important point, "The teachers of the Talmud, however, if their own statements may be believed, had never seen the Urim and Thummim, but regarded them as the 'Great and holy name of God.'" (Volume 12, page 386.)

7.—What the Urim and Thummim Were Composed Of

Doctor Oliver, quoting Willett, says, "The Urim and Thummim were written in some precious matter, not made

by art, but prepared of God." (*Historical Landmarks*, volume 2, page 369.)

The above statement is in perfect harmony with that which is found in the *Book of Mormon*, 291:19, where it says, "These things were prepared from the beginning." Also in harmony with the history of Lucy Smith, wherein she says they were "two smooth three-cornered diamonds." We will give her statement in full further on in this article.

Doctor Oliver said, that "Saint Epiphanius wrote that the Chief Priest of Israel wore a diamond when he entered the Sanctuary on three grand festivals of the year. This stone shone with the brilliance of snow when announcing an auspicious event."

He further says, "Here is found the altered tradition of the Urim and Thummim." (*Historical Landmarks*, volume 2, page 366.)

Though Saint Epiphanius did speak of the Urim and Thummim, in the singular term, that does not disprove the statements of those who said they consisted of two stones. Notice that Doctor Oliver said that this statement of Saint Epiphanius is an altered tradition of the Urim and Thummim.

One of the *Book of Mormon* writers, also David Whitmer, referred to the Urim and Thummim as a stone. (*Book of Mormon* 440:55, 56; and *Parsons' Test Book*, page 215.)

The *Jewish Encyclopedia* says, "The Old Testament account of the Urim and Thummim indicates that they were two [only two] objects." (Volume 12, page 385.)

8.—The Account of the Urim and Thummim in Our Time

The following is what William B. Smith had to say about the Urim and Thummim in an interview with J. W. Peterson:

"The Urim and Thummim were set in a double silver bow which was twisted into the shape of the figure eight, and the two stones were placed literally between the two rims of the bow. At one end was attached a rod which was connected with the outer edge of the right shoulder of the breastplate. By pressing the head a little forward, the rod held the Urim and Thummim before the eyes much like a pair of spectacles. A pocket was prepared in the breastplate on the left side, immediately over the heart. When not in use the Urim and Thummim was placed in the pocket, the rod being of just the right length to allow it to be so deposited. This instrument could, however, be detached from the breastplate, and that Joseph often wore it detached when away from home, but always used it in connection with the breastplate when receiving official communications, and usually so when translating, as it permitted him to have both hands free to touch the plates. The instruments were too wide for Joseph's eyes, they must have been used by much larger men. Sometimes Joseph resorted to the plan of covering his eyes with a hat to exclude the light in part to prevent eye strain." (*Rod of Iron*, volume 1, number 3, page 6.)

There are several interesting points in the above statement concerning the Urim and Thummim that I wish to call the reader's attention to. He says they were placed in a pocket over the heart, and when receiving official communications, they were used in connection with the breastplate.

Philo said, "The Urim and Thummim are objects which were found in a pocket attached to the high-priestly ephod." (*Schaff-Herzog Encyclopedia of Religious Knowledge*, page 108.)

Doctor Oliver said, "The Urim and Thummim were placed in a purse or pocket in the Pectoral."

Moses says, the Urim and Thummim were to be put in the breastplate of judgment, and were to be worn upon Aaron's heart.

The *Catholic Encyclopedia* says, they were to be worn connected with the ephod.

There is another point in the statement of W. B. Smith I wish to refer to. That is, he said, that Joseph covered his eyes sometimes with his hat. This is evidently what has

given rise to unfriendly criticism; that he used a peep-stone in his hat, etc.

Here is a statement found in a little book entitled, *Cæsar's Court*. It says, "The High Priest was closely veiled when he used the Urim and Thummim." (Page 28.)

9.—Lucy Smith's Account of the Urim and Thummim

I will now present the statement of Lucy Smith concerning the Urim and Thummim. She was the mother of Joseph the Seer, and had seen this wonderful instrument.

She says they were "two smooth three-cornered diamonds set in glass, and the glasses were set in silver bows, which were connected with each other in much the same way as old-fashioned spectacles." (*Joseph Smith and his Progenitors*, page 116.)

The reader will recall that Doctor Oliver quoted Willett and Saint Epiphanius as says the Urim and Thummim were composed of some precious matter. A diamond.

Besides Lucy Smith's statement that the Urim and Thummim were composed of diamonds set in glass, she described the shape of the stones, which is one of the most wonderful things yet stated concerning them. *Two smooth three-cornered diamonds*.

Two smooth three-cornered diamonds, are triangles. Two triangles placed together form the "Six Point Star," an emblem that has been used for ages, and is still used to represent God; also to represent spirit and matter united.

The six-pointed star, composed of two interlocking triangles, was the Shield of David, the national seal of Israel. And the Jews use it even to this day.

The Six Point Star, like the Urim and Thummim, has come down to us from the Chosen Family, to whom God revealed his will.

Even though some of the heathen nations used this emblem, that is not proof that it originated with them, as some have supposed. This, like many other things, the heathen have borrowed from the birthright family, and in most cases have perverted their true meaning.

Hubert Howe Bancroft, the famous American historian, made the following statement, that bears on this subject:

"The Semitic family alone were civilized from the beginning. A peculiar people, constantly upheld by a special act of Providence from falling into Paganism. They alone possessed a true knowledge of the mystery of creation." (*Native Races*, volume 1, pages 5, 6.)

How wonderful is the above statement, "The Semitic family alone were civilized from the beginning;" the same beginning when God gave unto this family the great Urim and Thummim, one of the great means whereby they obtained this true knowledge of the great mysteries.

Yes! Adam and his son Seth, and the great prophets of that line, had the wonderful Urim and Thummim, and by its use received a knowledge of the kingdom of God.

Supplement

The following may serve to explain how the "Six Point Star" came into use as a sacred emblem.

In the Ten Commandments, Israel were commanded, "Not to make any graven image, or any likeness of anything that is in the heaven above, or that is in the earth, or that is in the waters under the earth," to worship, or to represent God.

The Urim and Thummim being too sacred for public use, Israel used the Six Point Star as a substitute for their national symbol of God, and at the same time be in keeping with the Ten Commandments.

The Urim and Thummim being the first and greatest emblem in the world, it would be only natural that other emblems would originate from it.

The Triangle which represents one or both of the diamonds of the Urim and Thummim, has been, and is now regarded by many people as a symbol that represents God.

To this day the Jews use the Triangle on their (imitation) Ark of the Covenant.

The fathers of the American Constitution, who were inspired of God for their work (*Doctrine and Covenants* 98: 10) placed the Triangle with the "All Seeing Eye" in it, over the Great Pyramid for the "Cap Stone."

This is what is known as the "Reverse" of the Great Seal of the United States.

The same inspired men placed thirteen stars in the form of a Six Point Star over the Eagle, with a glory around it.

This is the "Obverse" of the Great American Seal.

The center star of this constellation serves the same purpose as the "Eye" in the Triangle, or as the obtuse angle in the Six Point Star, or as the "G" in the Masonic Square and Compass.

How strange, yet how harmonious are these acts. The American fathers, who were of the blood of Israel, using the same great symbols on their National Seal, to represent their fidelity to the God of Israel. (See *United States Government History of the United States Seal*, pages 9, 10.)

The Urim and Thummim represent Christ, who is "light and truth," and the Six Point Star represents the six principles of eternal truth, which emanated from that "Great Light and Truth."

There is a saying that facts are stranger than fiction, and so they are in this case. Three of the most wonderful organizations: the Jews, the Masonic Order, and the United States of America, all using symbols which are of one origin.

Yes, these three groups are all composed of, or nearly so, of one blood; the Semitic family, who have always been, and always will be, the custodian of the holy things that pertain to the kingdom of God here on earth.

How great are the mysteries of God. His ways are past finding out.

Summary

They were prepared from the beginning. Days of Adam. (*Book of Mormon* 291: 19.)

They were not made by art, but prepared of God. (*Landmarks*, volume 2, page 369.)

They were handed down from generation to generation. (*Book of Mormon* 291: 19.)

They were given to the brother of Jared, shortly after the dispersion from Babel. About 2230 B. C. (*Book of Mormon* 722: 88.)

Brother of Jared was commanded to seal them up with his record. (*Book of Mormon* 722: 88; 723: 92, 93.)

They were kept and preserved by the hand of God. (*Book of Mormon* 291: 20; 207: 7.)

They were tangible substance. Made of precious matter. (*Landmarks*, volume 2, page 365, 369.)

They were two smooth three-cornered diamonds. (*Joseph Smith and His Progenitors*, page 116.)

In 1391 B. C., seven hundred and thirty-nine years after the brother of Jared had them, or eight hundred and sixty years before Ether hid his record, Moses was commanded to put them in the breastplate of judgment. (*Exodus* 28: 30.)

They were lost to Israel at the time of, or shortly after the building of the first Temple. (*Jewish Encyclopedia*, volume 12, page 385.)

They could not be found in the days of Ezra—536 B. C. (*Ezra* 2: 62, 63.)

Lehi may have obtained them with the records, or direct from the Lord. (*Book of Mormon* 207: 4-7; 292: 2.)

They were not with the twenty-four gold plates found by Limhi. (*Book of Mormon* 232: 72, 73; 270: 166-170; 291: 14-16.)

They were two stones. (*Book of Mormon* 722: 88; 723: 93.)

They are mentioned as two stones fastened in a bow. (*Book of Mormon* 291: 18.)

They were two smooth three-cornered diamonds set in glass, glasses set in a silver bow. (*Joseph Smith and His Progenitors*, page 116.)

They were handed down from Mosiah to Moroni, who hid them where they were obtained by Joseph Smith. (*Book of Mormon* 723: 97-99; 725: 1; *Church History*, volume 1, pages 12, 13.)

They were the same Urim and Thummim had by the brother of Jared. (*Doctrine and Covenants* 15: 1.)

They were hid up (returned to the angel) by Joseph Smith. (*Book of Mormon* 150: 141-144; *Church History*, volume 1, page 13.)

Uses of Obstacles

Nature, when she adds difficulties, adds brains.—*Emerson*.

Many men owe the grandeur of their lives to their tremendous difficulties.—*Spurgeon*.

"Adversity is the prosperity of the great."

"Kites rise against, not with the wind."

The secret of happiness is not doing what one likes, but liking what one has to do.—*James M. Barrie*.

The task of abolishing war is not to be achieved by efforts directed primarily to abolishing war. Fundamentally the task is not to abolish but to create; and that which must be created is nothing less than a different world community, a changed international order. Such an undertaking can not be left merely to the statesmen. They could not, if they would, create a new world community, unless the people themselves want it and are prepared for it. And if that be true, it follows that in the long run the objective of the peace movement must be not governments but peoples, not a limited body of officials, but the general public. The problem of abolishing war is at bottom a problem of educating the great body of citizens of this and other nations. It is a task of nation-wide and world-wide education. The pupils of the peace movement will have to be numbered, not by the hundreds or the thousands, but by the millions. An international outlook must become as prevalent among the general population as is reading and writing.—*Edward W. Evans*, "If the Peace Movement Is to Succeed," *Federal Council Bulletin*, March, 1931.

There is no indication that the march of science has undermined religion, and it certainly should not undermine any religion which is capable of adapting itself to new conditions and keep in step with the march of progress. Any other sort of religion probably should be undermined.

The primary idea in religion lies in the single word "ought," the sense of duty being beneath all religion, while what is duty, i. e., what particular line of conduct is actually best for society as a whole, must be determined by science. In other words, this is a question of knowledge or intelligence, rather than of conscience.—*Doctor Robert A. Millikan*, in *Science and Religion*.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Gloucester, England

Gloucester Branch is striving to maintain its standard in the church. For quite a while it has not had the use of a meeting room, but through the generosity of the Saints, it has never been denied the privilege of meeting. The branch has for its pastor Bishop A. T. Trapp, and for assistant pastor Elder E. Meadows, who also labors in the office of branch priest.

The new plan of Religious Education, which was adopted some time ago, has proved a great success. Sister E. L. Jarvis has been the supervisor since its inception here, and is appreciated as a worthy and capable leader.

Gloucester is a small cathedral city where tradition abounds, and it is a hard task to convince people of the truth of this work, but we have been told by the voice of inspiration that God will raise up a people here, and we know his promises are sure. The Saints are being wonderfully blessed. Fellowship meetings are held weekly, and there they testify to the many blessings received from a loving Father. Our experiences prove that this is God's church and that he is still with his people. Many times we have been encouraged by the spirit of prophecy, and we know the church will come through victorious in spite of financial depression and other difficulties.

The priesthood always has a special interest in the faith and prayers of every branch member because we sense their responsibility. We shall continue to pray that God will direct their every activity. May the work go forward, the Saints come up higher, and Zion become more firmly established, is the fervent desire of the Gloucester Saints.

Graceland News

Two Chapel Programs

Monday morning, February 22, the chapel was filled with Graceland students and instructors assembled to commemorate the birthday of George Washington. As each entered the room which has been so adequately described by Brother F. M. McDowell as "a storehouse of spiritual values," the first thing to meet his gaze was a large picture of America's first citizen. Part of the portrait was painted in white, making a sharp but pleasing contrast with the dark blue curtains of the stage which served as its background. Directly below the picture stood the radio, and strains of patriotic music broadcasted from the national capitol, filled the room. At eleven o'clock President Hoover's nation-wide address was received, followed by "*The Star Spangled Banner*." In accord with the spirit of the day, the chapel program was continued by instructive and enjoyable talks, readings, and music by our own students. Graceland with the rest of the world paused on this two hundredth anniversary to pay a sincere tribute to the Father of our Country.

Two Graceland instructors, Mrs. Eugene E. Closson and Mr. A. R. Gilbert, both of the physical education department, recently gave practical and interesting lectures in the chapel. Mrs. Closson, with the aid of lantern slides, gave an instructive talk concerning posture. She showed the correct standing, walking, and sitting postures, and told how they assist greatly in maintaining a healthful tone throughout the entire body. She also pointed out that incorrect posture produces a host of harmful effects in the general feeling of the individual, as well as detracting from his personal appearance.

In his lecture Mr. Gilbert showed slides of the various

sleeping positions of a healthy individual, demonstrating that a sleeper changes his position many times during the night to relax and rest all the muscles of the body. Many students resolved to take these lectures seriously by attempting to correct both their waking and sleeping postures.

ROBERT THISTLETHWAITE.

Graceland Scores High in Psychology Tests

Reports from the State University of Iowa show that there are six classes at the university and ten junior colleges throughout the State that are working under the sea-shore project method of studying psychology. Of the seven hundred students enrolled under this plan, sixty-eight of them are attending Graceland. There are no freshmen taking psychology at the university; half of the students there are sophomores and the rest are juniors, seniors, and graduate students. In Graceland seventy per cent are freshmen and the rest are sophomores. But in spite of this difference Graceland has had one fifth of all the high scores made in the standardized tests even though she has only one tenth of all the students participating. In other words she has had twice as many of the highest grades as would normally fall to her lot.

In comparison with the ten other junior colleges participating, Graceland has had one third of all the high scores with one tenth of the students, or three times as many of the highest grades as she should normally have. In the four tests that have already been taken this year none of the ten junior colleges have had a higher score than that made by Graceland.

The head of the psychology department at the University of Iowa, in a letter to Mr. Closson, made this comment: "I was very much pleased to see Graceland scores standing high in comparison with the other schools. This is fine work on which I congratulate both you and your students."

LOLETA JOHNSON.

All-college Party

On Friday evening of last week nearly one hundred students and faculty members assembled in Briggs Hall to participate in the first all-college party of the year. The three groups, *Financiers*, *Intellectuals*, and *Beauties* occupied the three large class rooms on the west side of the building where games appropriate to the "occupation" of each group were played. The "Economists" served three kinds of refreshments, candy, peanuts, and popcorn, all for the price of five cents per person with no deficit either in food or funds. Everybody present had a good time and all are looking forward to the next social.

Concerning Our Alumni

The *Literary Digest* under date of February 13, carries a picture of a former Graceland student, Professor James R. Houghton of Boston University, and a two-page write-up of his recent work with the committee appointed to revise the *Methodist Hymnal*. The *Digest* makes this interesting observation: "*Rock of Ages, Cleft for Me*," rang out a rich barytone voice. People passing in the street below picked up their heads to listen. '*Nearer, My God, to Thee*' sounded above the strident honking of taxicabs. '*Jesus, Lover of My Soul, Let Me to Thy Bosom Fly*'—and those who had not gone to church for years hummed the words they had learned in childhood and had not forgotten.

"Time and again the strong voice of Professor James R. Houghton, of Boston University, was lifted in the parlor of a hotel in Pittsburgh. His audience closeted with him listened attentively. They nodded their heads in unison

as the old favorites were sung. These must remain in the hymnal. They belong to the world and to time."

After three years at Graceland, Altabelle Willard could not be satisfied to leave school, so she went to Iowa City where she received her bachelor's degree in history. She then entered the school of medicine and this year is graduating from Iowa University with her M. D. At the present time she is an interne in the children's division of the university hospital. Because of her high standing in scholarship, Miss Willard has recently been elected as one of the twelve out of seventy-five who applied for the senior internship in the Bellview hospital in New York. Admission to this hospital is only gained through special examinations and achievements. Miss Willard will take up her work next January, and in the meantime she plans on finishing her course at Iowa followed by a summer camp assignment and special work in a chemical laboratory in New York.

Civic and State responsibility has come to Mrs. J. R. Taylor (formerly Mamie Worland, of Pollard, Alabama,) by her recent appointment as superintendent of the Child Welfare Unit in her section of the State of Alabama. This honor comes following a long period of activity in the educational and social fields in her community, adjoining counties, and state. During the last summer, Mrs. Taylor attended the University of Alabama, specializing in child welfare activities.

The many friends of H. V. Meredith, both in this country and in England will be pleased to learn of the success he is attaining at the State University of Iowa. A letter from Dr. James C. Manry, head of the department of character education in the State University, contains the following paragraph:

"Mr. Meredith is now in his first year of graduate study in this University, majoring in Character Education. He is altogether a very superior student, unexcelled by any student who has been in this department during my connection with it. I look forward to Mr. Meredith's making a very real contribution to education."

The challenge to all Graceland students who are planning to continue their education in higher institutions of learning is found in the example set by these worthy graduates. It may be phrased in this way, *Go thou and do likewise.*

New London, Connecticut

At the annual business meeting for the election of branch officers, Elder Alma T. Whipple was continued as pastor; Sister Blanche C. Rondomanski, secretary; Sister Sadie Alves, treasurer; Sister Florence Simmons, chorister; Sister Lois Crandall, librarian, who chose Brother Douglas Alves as her assistant; Brother John E. Whipple, church school director. This branch has been facilitated by the new system of combining church and Sunday school supervision which was adopted here last year.

Elder Frank Dobbins and his daughter, Miriam, of Somerville, Massachusetts, were here recently. February 21, Brother Dobbins made another visit. Sunday morning he preached using for a theme, "*A Sure Foundation*," and many inspired thoughts were presented.

A Valentine party for all departments with a program of games, instrumental and vocal music and refreshments was enjoyed.

An informal dinner party celebrated Washington's birthday. Appropriate readings and recitations were given by the children. A brief dialogue was given by Ruth Slater and John L. Whipple in costume, as Martha and George Washington and including all children present. All were given opportunity to participate in song, with violin, piano, saxophone, and clarinet accompaniment.

Apostle Roy S. Budd is expected here Sunday, February 28, to preach at the morning service.

Kansas City Stake

Thirty delegates were chosen at a special business meeting, held the evening of February 15, to represent this stake at the General Conference of the church, to convene at Independence, April 6. They are: Mrs. Charles A. Allen, Mrs. Laura D. Beebe, Dora Blankenship, Mrs. Fred Brose, Mrs. P. J. Brose, Cora Gerber, Mrs. H. W. Goold, Mrs. R. L. Goold, Mrs. J. A. Harrington, Mrs. Sarah Hawkins, Mrs. O. G. Helm, Mrs. Ida Hidy, Mrs. H. R. Higdon, Mrs. H. A. Higgins, Mrs. H. A. Koehler, E. W. Lloyd, Mrs. Blanche Mesley, George Mesley, Mary Moats, Mrs. William Powell, Mrs. P. J. Raw, Harvey Sandy, C. A. Skinner, Mrs. John Tucker, Frank G. Tuttle, F. L. Waters, Mrs. C. E. Wight, Mrs. Welton Wood, Mrs. J. O. Worden, and Mable Grabske White. The stake membership, which these delegates represent, numbers 3,035, according to the report of the secretary-recorder to the semiannual conference last November.

Other business matters calling for the attention of the stake at this special meeting were the acceptance of the resignations of Elder R. L. Bishop as pastor of Mount Washington Church and of J. Ray Lloyd as pastor of Malvern Hill Church. Brothers W. F. Bolinger and Welton Wood were chosen, respectively, to fill these pastorates. The name of Brother Vernon McCanns was presented for ordination to the office of teacher, approved and the ordination provided for. Brother S. S. Armstrong was elected adult leader at Bennington Church to succeed Talford Shery who resigned. In charge of the meeting were Elders C. D. Jellings and George Mesley of the stake presidency, assisted by Apostle Paul M. Hanson who addressed the conference.

Gladstone Church

Each Sunday evening of February the Saints had the pleasure of hearing a sermon by Elder R. S. Salyards, sr., Special interest was noted among the members and many nonmembers were in attendance. Guest soloists were Mrs. N. B. Baldwin, Mrs. Fred Wamsley, and A. H. Koehler. These added much to the help of local young people.

Elder L. C. Connelly occupied the eleven o'clock hour on February 21 and February 28, with a special series on the Word of Wisdom. He used a chart called "*The Human Factory*."

Pastor C. A. Selbe and Elder A. R. Moore are again in active service after brief illnesses.

Quindaro Church

The *Book of Mormon* classes are being taught by Sister Higgins, one at two o'clock each Friday afternoon in the homes of the Saints. This class is well attended and much interest is manifested by the women. Another class is held each Sunday afternoon at five thirty at the church.

Elder J. E. Vanderwood is conducting a *Doctrine and Covenants* class each Thursday evening at seven thirty at the church.

Beginning Sunday, March 20, a week of pre-Easter services will be conducted by Pastor H. A. Higgins, to close Easter Sunday with baptism.

March 17 a Saint Patrick's dinner will be served in the lower auditorium of the church by the women of the senior division.

Sunday, March 13, at seven forty-five in the evening, Apostle Paul M. Hanson will be the speaker, and the following Sunday evening President F. M. McDowell will occupy the pulpit. The first and second Sunday this month are in charge of the O. B. K's.

Sacrament service Sunday morning was well attended, and a goodly degree of the Spirit was manifested in the prayers and testimonies.

Since the opening of the year, our pulpit has been occupied by Elders Levi Gamet, J. O. Worden, J. E. Vanderwood, and members of the local priesthood.

Sister John Gross who has been seriously ill is improving

at her home, and thanks the Saints for their prayers in her behalf. She feels that it is through the mercy of the Father that her life was spared. Others of our sick are convalescing.

Topeka, Kansas

1114 Clay Street

The calendar year for 1931, as it is now recorded in history, is characterized by much that brought perplexing problems to homes, church, state and nation. In our humble place of worship, as a unit of the church, we have had problems, yet the following items mark the trend of our efforts in the attainment of the goal of the church.

The closing of the holiday season will not soon be forgotten. It did not include our activities alone but those of twenty-two young people from a distance. The Chelsea Park young people, of Kansas City, came to Topeka the evening of December 20, with a fine Christmas program. The play, "*Mimi Lights the Candle*," was especially enjoyed. The junior choir, directed by Jessie Belle Taylor, sang some beautiful anthems, and numbers were rendered by the girls' quartet. Several deserve special credit for the Christmas program, and the branch hopes to have their help at a future date.

The junior department, under the supervision of Sister Fern Weedmark, is enthusiastic in the notebook contest. This lends interest in matters of attendance and searching for materials and pictures. At Christmas the department sponsored a service project, giving the entire school the opportunity to help provide a bushel basket of groceries and other things for a needy family.

A tableau written by Sister Mildred Goodfellow, supervisor of the children's division, was presented December 20, preceding the young people's program. Sisters Weedmark and Happi assisted.

The evening of December 23, was the occasion for a Christmas party for the children at the home of Sister Helen Hays. Games were played, treats given, and gifts exchanged between the children.

The young people, under the supervision of Sister Deller and Sister Sheets, gave the play, "*The Most Precious Gift*," at the morning service of December 20. This initial dramatic effort on the part of the young is to be commended and encouraged. They have a room equipped for class work.

Sister A. V. Trego, just recently returned from the War Mothers' pilgrimage to France and Germany, gave two interesting lectures the morning and evening of January 24. She has promised to return at a future date and give an illustrated lecture. She was accompanied to Topeka by Lewis Ray and Shirley Wolterman. They were united in marriage at the Weedmark home, January 23, by O. E. Weedmark. Although strangers to this branch, they have our best wishes for a happy life.

Sister G. G. Cadwell recently worshiped with us and accompanied her husband to their home at Independence, Kansas. Brother Cadwell has been transferred to another run on the Missouri Pacific Railroad. O. E. Weedmark and B. F. Deller were placed in charge in his place. Elder Cadwell is a faithful worker wherever he is.

The F. O. Kelley family has the sympathy of the Saints. Brother Kelley's brother, Charles, of Kansas City, lost his wife. This sister and her husband, when visiting the F. O. Kelleys, have worshiped with us.

The prayers of the Saints are offered in behalf of Brother Bootman who is at the Santa Fe Hospital in Topeka for treatment. We trust that soon he will be able to return to his home in Kansas City.

Several young people enjoyed a Valentine party at the home of Brother and Sister C. J. Sheets. Special entertainment for the evening was music by Joe Fenolio on his piano-accordion. Refreshments in "heart style" were served.

The B. F. Deller family and Sister C. J. Sheets, accompanied by Dorothy Hirschburger, Ronald Brewster, Harold Crooker, and Homer Wolverton, attended the meeting one evening at the Lemuel Lyster home in Carbondale, Kansas, where Elder W. A. Smith was holding a series of meetings the first of the month. Two special numbers were given by the young people.

District President Dave Little, of Burlingame, held a priesthood meeting February 7, at 2 p. m., in the interest of the work at this point.

We were glad to have the church architect, Henry C. Smith, with us at a recent prayer meeting. He is inspecting the work on the new Federal Government Building here.

The depression has not hindered Cupid in his activities. Wedding bells tell of his work. Two members of this congregation have been principals in wedding ceremonies. Verna Crooker, daughter of Sister A. P. Crooker, became the bride of Mr. Everette Bartleson in a ceremony at her home Saturday afternoon, December 26, solemnized by Elder G. G. Cadwell, assisted by the Reverend O. Glen Crosby of the Christian Church. The music was by Mrs. William Lindaburry. Miss Edna Stanffer, of Lawrence, Kansas, was the bride-maid, and the bridegroom was attended by Mr. Ralph Ward, of Topeka. Little Jimmie Morris, nephew of the bride, was ring bearer. The couple will make Topeka their home.

January 25, L. M. Pitsenberger and Miss Pauline Bivins were married in the evening in Kansas City.

Two surprises were sponsored by the adult division in charge of Sister Hays, assisted by Sister Weedmark. One was a kitchen shower for Sister Bartleson at the Weedmark home February 25; the other a surprise party and the gift of a bridge lamp at the home of Mr. and Mrs. L. M. Pitsenberger, Friday evening, February 26.

Dow City, Iowa

Although attendance of late has not been average, due to illness and adverse weather conditions, interest in the work is increasing. This seems very evident since the adoption of the new plan of Religious Education on January 1. The following themes have been used: January 10, "*Life and the New Year*"; January 17, "*God's Great Love*"; January 24, "*The Appeal of Christ*"; January 31, "*Faith*"; February 7, "*Sacrament*"; February 14, "*Heroic Lives*"; February 21, "*Loyalty*."

The young people's division of the church school presented a pageant, *The Light of the World*, January 17.

As speaker this year we have had M. O. Meyers, and Guy R. Johnson, of Deloit; E. A. Rosenberger, of Woodbine; Elvin Baughman, of Dunlap; G. A. Gunsolley and W. R. Adams, of Logan, and Fred Baber, of Arion (this branch.)

The young people, chaperoned by Mrs. June Griffin and Miss Zeta Clothier enjoyed a coasting party one evening in January. Each was privileged to take a guest and all enjoyed a lunch in the basement following the party. About thirty-five enjoyed this special recreational activity.

The bicentennial anniversary of the birth of Washington was fittingly observed in our services February 21. A special number was a short pageant, "*Making the Flag*" Those who have radios enjoy the programs from the Stone Church studios, Independence. Especially are we interested in the efforts of Mrs. Vinnie Hatch and Mrs. Sunshine Beck who received their early religious training in this branch. We would tell them to keep on with their good work, and assure them that their home town is proud of them.

Two young people of this church school, nonmembers, won honors at the local school declamatory contest recently conducted. They are Wayne Riddle and Luella Anderson. The former spoke "*Spartacus to the Gladiators*," and won first place in the county contest held in Denison, February 18.

This branch has been given an invitation to attend the services in Dunlap which are being conducted by Elder E. Y. Hunker at the Elvin Baughman home.

Independence

Next Monday night the Independence Music Club offers part of its benefits to the public in the form of a combined lecture and musical program at the Stone Church at eight o'clock. "*The Study of the Orchestra*" is the theme which will be treated, the Auditorium Orchestra, directed by Orlando Nace, collaborating with the Music Club. Orchestral selections will be interspersed with lecture items and vocal solos by members of the club. Everyone who is interested in music is invited. A silver offering will be taken during the evening.

Stone Church

Attendance at the Stone Church school is increasing, and the ranks of the absentees are growing smaller. Two Sundays ago the eleven hundred mark was passed, and the classes continue to grow.

"Christ lives, and because he lives, we live," was the reassuring message Apostle E. J. Gleazer brought to the Stone Church congregation at the communion service Sunday morning. Jesus came among men. He lived with men and taught them the way of truth and light, and yet those privileged to hear his words, did not realize their depth and significance. Until after he was crucified and came from the grave, his disciples did not understand the meaning of the covenant. It is so with us; words mean little, but deeds and actions mean much. Christ did not fail his followers in ancient times. He will not fail us now. He is with us. He does indeed live.

Elders H. G. Barto, R. T. Cooper, T. A. Beck, J. S. Kelley, and G. G. Lewis and Bishops G. L. DeLapp and G. W. Eastwood were in charge of the communion service. Assisting them was the large corps of priests who each month faithfully administer the sacrament to the hundreds who come to the table of the Lord. The choir loft was filled with members of the priesthood.

Downstairs more than two hundred boys and girls partook of the emblems of the Lord's Supper at the eleven o'clock junior church service. Elders W. F. Bolinger, David Van Trump, and James Strachan were in charge. Short talks were made by Elder Strachan and Elder S. A. Thiel. The month's theme for the juniors is "*Following Jesus*."

The junior department deeply regrets to lose the kindly services of Pastor W. F. Bolinger who recently was chosen to act as pastor of Mount Washington Branch, in Kansas City Stake near Independence. Fellow officers of the church school will miss Brother Bolinger's willing assistance, but all of us wish him success in his new work.

Last week enthusiastic comments concerning Brother J. A. Gillen's "wonderful sermons," "spiritually refreshing meetings" and "talks attended by the Spirit," were heard on all sides. On Sunday night he concluded a series of eight sermons with a powerful discourse which urged the Saints to faithful service and loyal attitudes in the gospel.

Beginning a week ago last Sunday evening, Brother Gillen's presentation of conditions in his recent field, the southland—the loyalty of the members and their activities to help the church in this time of crisis—have stimulated the Saints of the center place to new courage and determination. Hundreds of people, old, young, middle-aged, some church members, some who are not church members, are glad that they heard Brother Gillen's sermons last week.

The contributions of the musicians to this week of meetings were deeply appreciated. Guest and local soloists were helpful, and special thanks go to the Central Choir of Kansas City, directed by George Anway, which sang one night, and to the Stone Church Choir, directed by Paul N. Craig, which sang the opening and closing nights and once during the week.

Brother George W. Bender, a resident of Independence for fourteen years, passed away at his home early the morning of March 2. He leaves to mourn his widow, Mrs. Elizabeth

Bender, a daughter, Blanche Bender, a son, Blaine Bender, of the home, and another son, Dwight Bender, of Council Bluffs, Iowa; three sisters: Mrs. Lillian Kent, Peoria, Illinois; Mrs. Rebecca Dean, of Nampa, Idaho; and Mrs. Amanda Reid, of Faithorn, Michigan. The funeral was held from Carson and Son Funeral Chapel, Friday afternoon, in charge of Elder John F. Sheehy, Elder J. A. Vanderwood preaching the sermon. Brother Bender had many friends in this community who extend sympathy to the bereaved family.

Walnut Park Church

The early morning prayer meeting, March 6, was devoted to family groups and was largely attended. Six complete families were represented. A very spiritual service was enjoyed. The church school was in charge of Brother R. Barnhardt.

At the sacrament service a fine talk was given by Elder James W. Davis whose subject was taken from Matthew 6: 19, 20.

The program for the evening session of church school at six o'clock was given by Elder Benjamin Bean's class. It was heard by a crowd of members and friends.

Elder Bean was the speaker at the preaching service which followed. The anthem by the choir was, "*In Thee, O God, Do I Put My Trust*," the solo being sung by Marian Campbell. Minnie Scott Dobson directed, assisted at the piano by Drexel Mollison.

The Girl Scouts of Troop 10 now have as their lieutenant sister Carroll Olson who is giving them lectures on home nursing. Some weeks ago Troops 49 and 10 were combined under the captaincy of Sister Fritz Oeser, and retained the latter number. The present troop has twenty-eight members, all of them active. A week ago they enjoyed a hike and other outdoor activities.

Enoch Hill Church

Elder C. V. Hopkins occupied the morning hour February 28. Following the anthem by the choir, "*Let the Gospel Light Shine Out*," he stressed the need of the Saints to follow the gospel law as that is the only way to receive God's blessings. He said, "Let us not pray for the depression to be lifted but for strength to endure."

In the evening Elder F. J. Lewis preached on the theme, "*Sir, We Would See Jesus*." "What we need today," he stated, "is the ability to see Jesus. It is this which will carry us through times of stress. Christianity is the solution of the depression."

The program period of the church school hour, March 6, was spent in singing hymns selected by the different classes.

Although the weather was very cold, a large crowd attended the sacrament service. In the evening the Saints were glad to have as the speaker Elder W. J. Brewer, a former pastor of this congregation. Elder Brewer recently moved back on the hill.

Englewood Church

Pastor D. S. McNamara chose "*Zion*" as his subject the morning of February 28, and if the feeling of the pastor is an index to the purposes of the congregation at Englewood, the Saints are ready for any activity along the line of Zion development that the church may offer. Surely the cause of Zion was never more humbly nor more spiritually presented.

Elder C. Ed. Miller began a series of stereopticon talks on the *Book of Mormon* at 7.30 p. m. to a splendid congregation.

The women's department enjoyed a covered-dish luncheon at noon Wednesday at the home of Sister Christie Hartley. About thirty were there. A kitchen shower surprise for Brother and Sister L. L. Barnett, who recently lost their home by fire, was the feature of the day. A business meeting followed, which resulted in a name for this organization, "*The Friendly Circle*," and provisions for a trip around

the world as a means of raising finances. This project has since been postponed until after General Conference.

The dramatic class met Tuesday at one o'clock in the afternoon with Sister D. S. McNamara. One member, Sister Ben Basset, was not able to be present because of sickness brought on by contact with poison oak while she was working in her garden last week. This is proof of the unusual February we had, a month reported by the Kansas City weather bureau, to be the warmest in history.

President and Sister Elbert A. Smith, Brother Nathaniel Carmichael and wife, and Sister Tordoff, were at the sacrament service Sunday morning. Brother Carmichael offered prayer and Brother Smith spoke encouragingly to the congregation. Prayers were asked for Brother Arthur Welch's sister and Frances Gindhart, daughter of Sister Ida Gindhart.

The choir sang Sunday evening under the direction of the chorister, Sister Arnson. Sister Arnson has been detained at home for several days by illness, but we are glad to see her improved in health and to have her with us.

Far West Stake

Cameron

There was large attendance and a splendid spirit prevailed at our February sacrament service.

The C. S. S. Group held an all-day meeting in the church basement February 11. The time was spent in sewing a quilt for Sister R. D. Ballinger whose home was recently destroyed by fire. A miscellaneous shower was also given her to assist in refurnishing her home. At noon a covered-dish dinner was served. Twenty-three were present.

Through the courtesy of Apostle Paul M. Hanson we enjoyed an illustrated lecture on Thursday evening, February 11, of pictures from the ancient cities of Central America, Mexico, and Peru. A large number of nonmembers listened to this lecture.

The children of the junior department enjoyed a Valentine box in the basement Sunday, February 14. A program, in keeping with Valentine Day, was given by Sister Elsie Butler's class.

The young people hold their regular meetings each Sunday evening at six o'clock under the supervision of their leader, Sister Lottie Daniel. A study period is held. At present lessons from a pamphlet containing "*Talks to Young People*," by Floyd M. McDowell, are being studied. One game is played at each meeting for recreation.

A play, "*The More Abundant Life*," was presented at seven thirty o'clock February 21, by this group of young people. Once each month these young folks give us their time and talent in the form of a play that is very worth while. These have been greatly enjoyed and appreciated by all, and we hope that this splendid young group will continue to be actively engaged in the service of their Master.

Saint Joseph Branch

Apostle Paul M. Hanson paid his initial visit to Saint Joseph February 16 and 17. At that time Brother Hanson gave his illustrated lecture at Third and Fourth Churches on Tuesday and Wednesday nights respectively. Large crowds greeted him at each place.

A baptismal service was conducted following the close of the series of pre-baptismal classes held at Third Church. Three persons were baptized.

The O. T. Z.'s had a Valentine party at which the adults were guests. The basement was prettily decorated with hearts and streamers. A stunt program was given by the young people and refreshments were served. Both old and young enjoyed a jolly evening.

The children of the church school were given a Valentine party by their supervisor and teachers on Saturday afternoon, February 13.

The adult division of the church school held their first meeting of the year on Friday, February 26, at the church. A covered-dish dinner was followed by a program. Bishop Milo Burnett was the dinner hour speaker. The program consisted of musical numbers and an illustrated lecture on the Hawaiian Islands by the pastor. An unusually large crowd attended.

Detroit, Michigan

From Detroit's Beacon Light

The membership of Detroit Branch consists of approximately one thousand, nine hundred people divided somewhat roughly into seven groups. The total financial contribution from all groups for the year, 1931, was \$5,883.21.

In a report to the branch business meeting, dated January 12, the branch pastor, J. Charles Mottashed, presented the work of the five groups and two missions, touching upon the activities of the women's department, the department of recreation and expression, the missionaries, the body of priesthood, the music department, welfare activities, branch finances, the junior church, and the Men's League.

Under the leadership of their present officers, Detroit Saints are aware that the larger aspects of the work and the ultimate goal can only be achieved by their whole-hearted cooperation and the submergence of individual opinions for the benefit of the whole. It is axiomatic that as the church belongs to all, then it must be supported by all. Hard work, self-denial, and prayerful living will produce results today as always.

The statistical report for the six months ending December 31, 1931, tells us that the branch has gained by baptism, thirty-six, by transfer twenty-one. Thirty-four have been lost by transfer, and seven have passed away.

The father and son banquet, sponsored by Group 8 of the women's department, was held at First Church, February 12. This event was city-wide, and a splendid program was presented by the Men's League.

The regular mass meeting of the department of women was held Tuesday afternoon, February 9, at First Church. Group 2, under the leadership of Mrs. Mann, furnished the program.

The Men's League, under the leadership of George J. Russell, is having fine meetings. January speakers were interesting. During February the league is enjoying the following: "*The Modern Way of Being Neighborly*," by Charles F. Campbell, director of the Detroit League of the Handicapped; and "*Young America and the Changing Order*," by Professor C. A. Fisher of the University of Michigan.

The basket ball league schedule includes games up to February 27. Games are played at the Woodward Baptist Church.

Throughout the branch the musicians have given unstintedly of their time and talent to the success of a variety of church services. Choirs are growing in number and helpfulness.

The Saints have profited by the midweek prayer services, also by the work of an increasing number of the priesthood.

Among those whom death has of late taken from us was fifteen-year-old Genevieve Brown, daughter of Mr. and Mrs. John Brown; the seven-months-old baby of Mr. and Mrs. Lester Greunisen; Sister Pearl Irwin, formerly a stanch worker in this branch but who was a resident of Canada at the time of her death; Raymond Ouellette, who passed away December 1, in the Herman Kiefer Hospital of diphtheria, and Lizzie Caswell Porter, who died at the Wyandotte Hospital.

The regular monthly joint church workers' meeting was an enjoyable affair. Elder David Dowker, the guest speaker, gave an inspiring talk on incentive motivating the lives of

persons who work with the young. This meeting was held at First Church.

George and Erma Hosler are the parents of a son whom they have named George Williard, jr. The baby was born December 27. On January 2, Mary Edith arrived in the home of James and Mae Nelson.

Lincoln, Nebraska

Twenty-sixth and H. Streets

Much ice and snow cut down church attendance during the month of January. We are looking forward to spring and hoping for renewed effort and activity.

The Saints have experienced considerable sickness, but all are now convalescing.

Sister Blanche Farrar, adult leader of the church school, is planning a full year of activities. With the cooperation of every member, we are sure her plans will put the branch forward.

Sister Hale was again chosen leader of women, Sister Anderson to act as her assistant. Already they are busy with various projects for earning money for the branch and for social uplift.

In our last Lincoln news letter, we failed to mention the splendid Christmas program given December 20, in charge of Esther Shrunck. The children enjoyed a treat from Santa after the program.

The historical playlets scheduled for January were postponed until a later date because of the bad weather.

Missionary Activities in Holden Stake and Clinton District

Since the missionary effort at Clinton, Missouri, where we held services in the Family Theater, I have been engaged in services at Knobnoster and Rich Hill, Missouri.

It was a great pleasure to be associated at Knobnoster with Brother Gomer Wells, and to enjoy the hospitality of Saints and nonmembers. Some of these I had met in other districts in times past. My father and Brother Gomer Well's father labored together in Knobnoster and the surrounding regions thirty to forty years ago. Though they have both gone to their reward, their names were often mentioned while we were at Knobnoster, and it was a happy privilege for us to be thus associated in an endeavor to help carry on the work they have laid down.

At the closing service of the series at Knobnoster, the Warrensburg Saints and friends to the number of forty or more, in response to the invitation of their pastor, Brother Wells, were with us, and we were pleased to see the missionary spirit manifested by all.

My next series of meetings, which has just closed, was held at Rich Hill, Missouri. Fifteen days were spent and sixteen sermons were preached at this point. We sometimes say "the faithful few were on hand," but we are pleased to report that at Rich Hill "the faithful many were on hand" every night. This branch has a band of lively Saints, and fine progress is being made by them. The branch is in charge of the district presidency, Elders Whiting and Murdock. Both the aged and the youth manifest great enthusiasm in all the activities of the branch. We were busily occupied while there, visiting during the day among the Saints and friends, singing songs, and ministering to their needs in every possible way. In these visits I was associated with our congenial brother, Elder Murdock.

The Sunday activities keep them quite busy all day. In the morning at nine thirty they have an impressive devotional service with an attendance of a hundred or so. This

is followed by the class period from ten to eleven o'clock, and then the preaching service. For some time, Elder Chase has been giving food lectures in the afternoon to a class of from forty to fifty, then comes the preaching service in the evening.

Including the baptism which took place the closing day of the missionary effort, twelve have already been baptized during the past two months. And with the missionary spirit shown by them during the recent missionary effort, this year bids fair to be a banner year for Rich Hill in many ways.

J. CHARLES MAY.

Delhi, Ontario

The membership at Delhi is small. Nevertheless we are active in the gospel. Our little church building was moved from the country and is now comfortably situated in the village.

This branch more than reached its Christmas offering goal, and the Saints were happy. We were pleased also to capture the Sunday school shield for highest attendance in the district.

Elder William I. Fligg, district missionary, was here for two weeks the first part of last March. He preached from his chart, "The Lord's Vineyard," giving expression to thoughts which encouraged the Saints. He was also here a week following our special all-day meeting last August.

The new church school plan was adopted in Delhi a year ago, also the envelope system of taking collections. These two have proved to be great improvements in church work.

The annual business meeting was held November 29. Elder Clarence Weeks was reelected pastor. This is his eleventh term. Elder Leslie Barham was chosen assistant pastor; church school director, Sister Clarence Weeks; assistant director, Floyd Squires; young people's leader, Brother Sullivan; secretary, Noriene Barham; treasurer, Brother Hoskins; music director, Ruby Wilbur, publicity agent, Brother Sullivan.

Sister Wilbur was in charge of the annual Christmas program, given December 22. February 14 the junior children assisted in a program of which Brother Sullivan had charge. The sermonet was by Brother Hoskins.

A box social will be held March 17. The proceeds will be turned into the building fund.

Sioux City, Iowa

In spite of extremely cold weather the branch has been busy during the past month. Though impassable roads and a scattered membership have somewhat decreased attendance, the interest of those present made profitable the work undertaken.

Two study classes are in session each week in addition to the regular church school. Each Sunday evening at six thirty Missionary C. J. Smith conducts a class on church history. He has made his course most instructive by a detailed presentation of the history of the church made stronger and more conclusive by various corroborative writings outside our own volumes of history. Wednesday evening at seven thirty a class for the study of the *Doctrine and Covenants* convenes under the auspices of the C. S. S. group of women. Pastor G. M. Vandel is the teacher of this group. Many questions concerning our church government and laws have been cleared up in these classes.

The department of women collected and distributed several baskets of food to needy families at Christmas. The evening of February 2, a group of down-town women met at the home of Sister Vandel for a "quilting bee." The Riverside group of women meets regularly every two weeks for work and a social time. Although few of the women be-

longing to this group are members of the church, they are valiant in contributing to the needs of the branch. At present they are embroidering blocks for a quilt to be sold for the department. The women of this branch welcome Sister Emmerson and her daughter, Sister Fae Gardner, who are here for a few months. Sister Emmerson recently moved to Sioux City from Pisgah, Iowa, and Sister Gardner is from Independence, where she was actively engaged in young people's work.

In keeping with the custom of the branch and the graduation services of our schools, a commencement service was held for three of our young women graduates the evening of January 24. Pastor G. M. Vandel was in charge. Jeanette Beauchenne, who is graduating from Central High, presented a reading; Marie Johnson, graduating from East High, and Dorothy De Harty, graduating from Central High in June, gave a vocal duet. At the conclusion of the sermon by Brother Vandel, three alumni, Bonnie De Harty, Raymond Smith, and Genevieve Sands, sang "Auld Lang Syne."

Chorister Raymond Smith recently organized a junior choir for the young people.

A sermon series pointing to the definite things required of us, especially with regard to our financial contributions to the church, has been given by Missionary C. J. Smith.

Bellaire, Ohio

Perhaps this branch has been neglectful in the past about making contributions to the *Herald*, but our faith is not waning; in fact it is increasing. And our desires carry us forward. We shall endeavor to do better work in the future than we have in the past.

February 7 being the first Sunday in the month, our services began with Sunday school at ten o'clock in the morning. At eleven o'clock sacrament service was opened with the blessing of a child. The parents were nonmembers, who had visited the church only once previously. In the social service, the power of God was present to such a degree that it gave strength to all present and filled them with the desire to go forward with the great work. District President William Richards, of Steubenville, was in charge of the service, assisted by Elder David Collins and the branch president, Sebastian Vadala. A short address was given by Brother Collins.

At two thirty two precious souls were brought into the church by baptism, J. T. Wallace and Jackie Riell.

At seven o'clock song service was held in charge of our able and diligent brother, C. S. Rice.

This was followed by a short reading from the *Church History*, an idea recently initiated which has proved interesting to the Saints.

After this, the two new members were confirmed by the district president, William Richards, and the branch president, Sebastian Vadala. Elder Richards then delivered an appropriate sermon, "The Six Fundamental Principles of the Gospel."

Wells, Michigan

The depression has been felt by the Saints in the district surrounding Wells, but in general the members have fared well. We have done considerable welfare work this winter, have kept in touch with each other to see that none suffered, and have extended help wherever we could.

To meet the spiritual needs of the Saints has imposed considerable traveling on the part of the local ministry. Only the smaller portion of the membership is located near the church. There is a group five miles away, another group seven miles, and yet another nine miles distant from the church. Because many have no means of travel, we have had to carry the work to them and hold meetings for all

besides planning special services once in awhile at the church.

We are proud to report every man holding the priesthood active. Our deacon, who for some time has been doing night work and was unable to be out, is now free again and making up for lost time. We have had some special meetings of late at night and invited the local ministry to work with us. One worker helped nearly every night, sometimes walking five miles to keep the appointment.

Most of the time we held cottage meetings, reaching nearly every member who was unable to come to the regular services. Several nonmembers also attended the meetings and we are getting good reports from the effort.

The priesthood is studying and working. And the membership is busy with class work and in departments. The women are doing a commendable work, and a fine group of young people is interested in expression, recreation, and study. With the young Saints are associated several young men and women nonmembers.

A. M. BOOMER.

Fanning, Kansas

The Saints of Fanning Branch held a profitable sacrament service February 7. A great many took part in prayer and testimony to the edification of all present. Elders William Marsh, James A. Thomas, and William Twombly were in charge.

The women of the branch held an all-day social at the home of Sister W. H. Dittmore February 11. A covered-dish luncheon was enjoyed at noon. Quilting, games, and music were features of the day's entertainment.

"God's Way Is the Best Way," was the theme on which Brother Floyd Mortimore spoke at the junior church service Sunday, February 21. Ora June and Florence Mortimore sang a duet number and Sister James A. Thomas told a story to the children which was in harmony with the theme.

The branch held a Washington's birthday party at the home of their pastor, William Twombly, in which old and young were invited to take part. That invitation was so generally responded to that the house was filled. After an enjoyable time at games, the sisters served the luncheon which they had prepared and brought. On the following Thursday night, the young people's class with the teacher, Virgil Sheppard and wife, met at the A. Chesnut home for their monthly social meeting.

Brother Samuel Twombly preached one of his inspiring sermons at the Sunday morning church hour. His subject was *Bible* or Scripture appreciation and he gave the broad interpretation that the term *Bible* should cover all the revelations of God to his children everywhere on the earth, from the beginning to the present time. The text used was God's commandment to the church to study all good books, "to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion."

Brother Virgil Sheppard has been delivering a series of missionary sermons on Sunday evenings on the subject, "The New Testament Church." These sermons have been very interesting to those in attendance.

A number of the Saints from Fanning are planning to attend the district conference which is to be held at Neta-waka on March 6.

Cottage Meetings in Deer Grove, Illinois

A cottage meeting was held at the home of Mr. and Mrs. L. E. Burgess, of Deer Grove, Illinois, February 21. Brother C. A. Beil, of Clinton, Iowa, was the speaker. Brother and Sister Burgess are members of Brush Creek Branch.

At this service there was quite an attendance, several nonmembers being present. Meetings will be held in this community the third Sunday in each month.

MISCELLANEOUS

Conferences Notices

The Minnesota district conference will take place March 12 and 13, at the church, Fifth and Queen Avenue, North, Minneapolis, Minnesota. All those desiring reservations, please get in touch with the undersigned.—*Wesley Elvin, 3641 Grand Avenue, Minneapolis.*

The annual Far West stake conference will be held at Saint Joseph at First Church, 415 North Seventeenth Street, Friday, Saturday, and Sunday, March 11, 12, and 13. The conference will open Friday at 7.30 p. m. with an illustrated lecture by Apostle Paul M. Hanson, "The World of Yesterday." Services will be held all day Saturday beginning at 9.30 a. m. with a prayer meeting. Delegates to General Conference will be elected at the business meeting at 10.45 a. m. Saturday. President F. M. Smith will be the speaker at 11 a. m. and 2 p. m. Sunday, March 13. At 7.30 p. m. the Ul-Lik-Us Players of First Saint Joseph Church, will present a religious drama, "Whatsoever Ye Sow," as the closing feature of the conference.—*Far West Stake Presidency, 513 Ballinger Building, Saint Joseph, Missouri.*

Pastoral

To the Membership of Southern Indiana District, Greeting: You will be interested in knowing what is expected of our district for 1932. The Presiding Bishop's office, concerning the general church budget for the present year, gives our quota as \$3,200. We learn from the district secretary, Sister Nita A. Ferguson, that our district numbers eight hundred, counting nonresident members, as per reports to the August conference. This gives an average of \$4.00 a member for the entire district.

Branches	Enrollment	Quota
Louisville	220	\$880
Derby	60	\$240
Indianapolis	154	\$616
Byrneville	118	\$472
Marengo	77	\$308
Nonresident	171	\$684

For 1931 this district raised a little more than its quota, and we hope it may be the same for 1932. Southern Indiana has been hard hit in many ways, but, with the blessings of God attending, I believe we can raise the desired amount. This will require sacrifice on the part of all. We read in *Doctrine and Covenants* 64:5: "Behold, now it is called today (until the coming of the Son of Man); and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned, (at his coming); for after today cometh the burning: this is speaking after the manner of the Lord; for verily I say, Tomorrow all the proud and they that do wickedly shall be as stubble, and I will burn them up, for I am the Lord of hosts; and I will not spare any that remaineth in Babylon." Let us all do our best and leave the rest. Remember! "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—*J. O. Dutton, district president, Galva, Illinois.*

Conference Minutes

KANSAS CITY STAKE.—The semiannual conference of this stake was held November 16, 1931, at 7.45 p. m., at Central Church, and a special business meeting was held at the above place February 15, 1932. Both sessions were in charge of the counselors to the stake president, Elders C. D. Jellings and George C. Mesley. At the former meeting they were associated with Stake Bishop C. A. Skinner, Apostle John F. Garver, and G. L. DeLapp of the Presiding Bishopric. Prayer was by Apostle Garver. Minutes were read and approved. A message was read from Stake President C. E. Wight, in Oklahoma City. This was full of hope notwithstanding the crisis through which the church is passing. The message of the stake presidency called attention to the action of the Joint Council of the church which has adopted a definite financial program. The secretary-recorder reported a net gain of 75 which brings the total stake membership to 3,035. Since last conference the following men have been ordained: Lyle H. Davis to the office

of priest; E. P. Sanders, elder; Don C. Stafford, priest; A. L. Meyers, teacher; Marion Sneed, elder. Reports were received from seventeen high priests, twenty-one elders, fourteen priests, five teachers, and eleven deacons. There were transferred out, 87; transferred in, 127; baptisms, 46; deaths, 11; marriages, 13; divorces, 4; ordinations, 5; license restored, 1; children blessed, 16. A report from Elder W. O. Hands, superintendent of the boys' department showed three Boy Scout Troops with Frank Tuttle in charge at Argentine, and Abe Sears in charge at Chelsea. The report of Elder Arthur Oakman, stake missionary, was read. Brother Oakman's transfer to Saint Louis District was much regretted in this stake. Stake Patriarch John T. Gresty reported a very busy six months. Elder George Mesley, director of Religious Education, reported only one religious week-day school in the stake, that at Malvern Hill Church which was in charge of Sister Florine Hands. Mention was given the stake leadership school which enrolled 249 from fifteen of the sixteen churches of the stake. The president of the O. B. K. Council, Elder George Mesley, cited its various activities for the last six months. The report of the historian and reporter, W. S. Brown, was read. The high council recommended the following ordinations: Elmer J. Moran, priest; Lloyd Siebert, priest, and A. J. James, teacher. All of these were approved and the ordinations were provided for. The resignations of R. L. Bishop as pastor of Mount Washington and J. Ray Lloyd as pastor of Malvern Hill Church were read. The stake presidency was not ready to announce the successors of these brothers and asked the local priesthood of the two churches to carry on. The name of Harley Sampson was presented as director of the young people's division of Bennington Church, and approved. It was recommended that the election of delegates to General Conference not be attempted until a conference to be held in February, 1932. This was so ordered. A recommendation of the stake bishop regarding the conference, approved, and unanimously adopted. A vote of appreciation was given Sister Emma L. Thomas who had so faithfully served for a long period in the stake office. A rising vote of thanks was given and a letter of appreciation was ordered sent to the late stake missionary, Elder Arthur Oakman. A vote of thanks was given Sister Nena Young as local Central correspondent; a rising vote of confidence went to Elder George Mesley, assistant stake president and acting pastor of Central Church; a vote of appreciation and confidence was tendered Bishop C. A. Skinner; Stake President C. E. Wight was also remembered with an expression of appreciation. The conference ordered expressions of assurance and support, spiritual and financial, sent to the First Presidency, the Presiding Bishopric, and the Quorum of Twelve. The benediction was by Bishop G. L. DeLapp.

A special conference was held Monday evening, February 15, at 7.45 p. m. Elders C. D. Jellings and George Mesley of the stake presidency, were in charge, and Apostle Paul M. Hanson was also in the stand. The name of Vernon McCann was presented for ordination to the office of teacher, approved, and ordination provided for. The resignation of Elder R. L. Bishop as pastor of Mount Washington Church, was accepted, and the name of W. F. Bolinger was presented as his successor, and approved. The resignation of Elder J. Ray Lloyd was accepted and Elder Welton Wood was elected his successor at Malvern Hill Church. S. S. Armstrong was elected adult leader at Bennington Church, to succeed Talford Shery who resigned. Apostle Hanson addressed the conference. Delegates elected to General Conference are: Mrs. Charles A. Allen, Mrs. Laura D. Beebe, Dora Blankenship, Mrs. Fred Brose, Mrs. P. J. Brose, Cora Gerber, Mrs. H. W. Goold, Mrs. R. L. Goold, Mrs. J. A. Harrington, Mrs. Sarah Hawkins, Mrs. O. G. Helm, Mrs. Ida Hidy, Mrs. H. R. Higdon, Mrs. H. A. Higgins, Mrs. H. A. Koehler, E. W. Lloyd, Mrs. Blanche Mesley, George Mesley, Mary Moats, Mrs. William Powell, Mrs. P. J. Raw, Harvey Sandy, C. A. Skinner, Mrs. John Tucker, Frank G. Tuttle, F. L. Waters, Mrs. C. E. Wight, Mrs. Welton Wood, Mrs. J. O. Worden, and Mable Grabske White. Those present are to cast the full delegate vote and in case of division a yea and nay vote. Benediction by Apostle Hanson.

Our Departed Ones

STACY.—Mary Katherine Stacy was born March 8, 1881, at Beach Grove, Tennessee. She died February 2, 1932, at Louisville, Kentucky. In April, 1898, she married James Stacy, and to them were born five sons and four daughters. Left to mourn her death are her husband, five sons, four daughters, eight grandchildren, many other relatives, and friends. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints August 30, 1931. Interment was at Louisville in the Evergreen Cemetery. The funeral sermon was by Patriarch F. A. Smith.

HARRISON.—Nina M. Smith was born October 31, 1900, at Oklahoma City, Oklahoma. She became a member of the Reorganized Church of Jesus Christ of Latter Day Saints February 25, 1917, at Warrensburg, Missouri, being baptized by Elder J. W. A. Bailey. Married O. J. Harrison at Warrensburg, in 1922, and they moved to the State of Washington in 1927, locating at Malott. She passed away early the morning of February 12, 1932. Surviving besides her husband and infant daughter are her parents, Mr. and Mrs. W. M. Smith, two brothers, Frank and Roy Smith, and one sister, Mrs. Chester McMorriss, all of Paris, Missouri.

CARLILE.—John P. Carlile departed this life Tuesday morning, February 9, 1932, at the home of his daughter near Underwood, Iowa. He was eighty-five years of age and had resided for eighty-one years in the county in which he died. His life won him the respect of the community. He was a member of the Reorganized Church of Jesus Christ of Latter Day Saints for many years, having been baptized in young manhood. Was an active worker in the church, serving in various capacities. At the time of his death he held the office of high priest. For many years he presided over the North Star Branch at Underwood; also presided over the Pottawattamie District and acted as bishop's agent under Bishop E. L. Kelley. He is survived by four sons and four daughters. The funeral services were conducted from the Saints' church in Underwood, February 11, by John A. Hansen, assisted by Nels P. Johnson. Interment was in Walnut Hill Cemetery, Council Bluffs, Iowa.

THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.
 Leonard J. Lea, Managing Editor.
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REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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

Volume 79

Independence, Missouri, March 16, 1932

Number 11

The General Conference

Under this heading special announcements will appear each week. Readers are asked to look for it in order to keep informed about plans and programs.

OFFICIAL

A Call for Fasting and Prayer

The General Conference of 1932 will assemble in the midst of world events which are believed by many to mark the end of an epoch and the dawn of a new day. Never before has our church faced such a challenge, never such an opportunity. Never before has it stood in greater need of divine direction. Never was it more imperative that both members and leaders alike should daily commune with the Father. The call of the age is for a prophetic church. Will our church answer this call?

The sessions of the various pre-conference councils will be held almost daily from March 21 until the opening of General Conference on April 6. The work of these councils is vital both to the success of the Conference and the onward progress of the church. The members of these councils are keenly aware of the responsibility that is theirs. They need the support of a united membership and the guidance of the heavenly Father. We are therefore suggesting that beginning on March 20 the Saints in their homes and in their places of worship engage in daily periods of prayer on behalf of the work of these preconference councils and that of the General Conference. It will be well that such matters be made the theme of family worship, of each church service and upon other occasions when the Saints are assembled.

We suggest further that this period of daily prayer be continued up to and culminate in an intensive period of fasting and prayer covering the days of April 3, 4, and 5.

Communications have been received from various quarters to indicate that the Saints are keenly conscious of the present crisis in the church and hence will fervently and whole-heartedly respond to this call. We are happy to publish the following which comes to us as the action of the Lamoni Stake High Council. We hereby not only express our appreciation of the sincere and intelligent devotion which

has motivated this message but wish to give our hearty approval and official sanction to its contents:

Whereas, the history of the church is replete with instances of great sacrifice, courage, and energy in meeting crises of the past, and

Whereas, there is ample evidence in the present epochal period through which the world and the church are passing to indicate that a crisis threatening the life processes of the church is presented; and that the Saints of this day stand ready, as did the Saints of Kirtland and Nauvoo, to follow the leadership of men consecrated to the church, united by the bond of fellowship and a common purpose, and committed to the will and direction of God, and to demonstrate their devotion and love for the church through sacrificial effort in a project divinely sanctioned in the interest of their church,

Therefore, be it resolved by the Lamoni Stake High Council, That the First Presidency of the church be given this assurance of our support in their prayerful and careful consideration of the possibilities resulting from the pre-conference councils in preparation for the coming General Conference, and urge that a day of fasting and prayer be designated for the membership of the church at large to invoke the presence and direction of God in these councils.

And that the preconference councils endeavor to lay the foundation for the bringing to the people in General Conference assembled the will of God concerning the fundamental problems confronting the church and how the people should move out, in harmony with his will to solve them.

THE FIRST PRESIDENCY,

By F. M. McDOWELL.

Notice to the Seventies

Inasmuch as it is anticipated that we will have a short conference this year, and the program for the Seventies calls for considerable study and work, particularly with regard to the functions of the quorums and the status of the members, it is thought advisable that we get together at least two days before conference convenes. Accordingly we are arranging for the Seventies to meet in Joint Session in the lower auditorium of the Stone Church in Independence, at 10.00 a. m., Monday, April 4.

We earnestly desire that as many of the Seventies as can possibly do so will be in attendance, not only those who are now under appointment, but also those who have been released, where possible. Please have your reports in the hands of the secretaries in good time.

THE PRESIDENTS OF THE SEVENTIES,

By J. W. DAVIS, senior president.

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The Sermon Series

PRE-CONFERENCE SERMONS

Sunday, April 3, 7.30 p. m.

"The Hour of Preparation," M. A. McConley.

Monday, April 4, 7.30 p. m.

"Let All Things Be Done in Righteousness," A. Carmichael.

Tuesday, April 5, 7.30 p. m.

"Fundamentals of Spiritual Renewal," F. M. McDowell.

CONFERENCE SERMONS

Wednesday, April 6, 7.30 p. m.

"Restoration of the Gospel," J. A. Gillen.

Thursday, April 7, 7.30 p. m.

"The Gospel of Authority," J. F. Garver.

Friday, April 8, 7.30 p. m.

"The Foundations of God Standeth Sure," L. F. P. Curry.

Saturday, April 9, 7.30 p. m.

"The Fundamental Place of the First Principles of the Gospel," J. F. Curtis.

Sunday, April 10, 10.45 a. m.

"Go Ye Into All the World," E. A. Smith.

Sunday, April 10, 7.30 p. m.

"Sure Promises Concerning Zion," F. M. Smith.

Monday, April 11, 7.30 p. m.

"The Assurance of Immortality," R. S. Budd.

Tuesday, April 12, 7.30 p. m.

"Jesus Christ Our Leader," D. T. Williams.

Wednesday, April 13, 7.30 p. m.

"The Message of the Church for Today," E. J. Gleazer.

SPECIAL PASTORAL SERMONS

Wednesday, April 6, 11.00 a. m.

"Sources of Spiritual Power," John R. Grice.

Thursday, April 7, 11.00 a. m.

"Godly Thinking and Godly Doing," R. E. Davey.

Friday, April 8, 11.00 a. m.

"Miracles of Regeneration," (Twice-born men) J. W. Rushton.

Saturday, April 9, 11.00 a. m.

"The Family of God," Ray Whiting.

There are no common tasks. Tasks are mutual, dependent, related. The teacher is helpless without the student. The expert is impotent without the apprentice. The master needs the disciple. Otherwise life would be like entering a dark room, lighting a match to ignite a candle, only to find in the flare of the match that the candle is not there.—*Richard Braunstein, in Church Management.*

The "Daily Herald" Will Be "Different"

ELDER WARD A. HOUGAS PROMISES A REAL NEWSPAPER



WARD A. HOUGAS

The *Conference Daily Herald* this year is to be "different," according to the promises of Elder Ward A. Hougas, President of Far West Stake, and an experienced newspaper man.

There will be interesting sketches of news and personalities, flash write-ups of the latest events, as well as the more sober matter of conference business.

The church is fortunate in having secured the services of one who has had extensive experience as a newspaper editor

and publisher. At the same time he has spent years of his active life in the service of the church and at present occupies a position of high responsibility. He knows the church work as well as he knows the publishing business.

Perhaps the only other word of introduction that need be said for Brother Hougas is that he is a son of T. A. Hougas, known for so many years for his connection with the church work.

This will undoubtedly be the most important conference in our history. Before the body of delegates and officers this time will come the entire problem of reconstruction of the church program. The *Daily Herald* will cover this news in a way that can not be duplicated in the weekly *Herald*. The Daily will be worth far more than the nominal fee that is charged for it.

L. L.

Questions beseege us on every hand. They leap out from the dark corners of life; they meet us at every turn of the road; they rise up from the open grave. They come early and stay late. Every life is full of unanswered questions that lacerate the heart and baffle the mind. Time, itself a riddle, solves many riddles, but the darkest questions follow us to the end and sail with us on our long journey.—*Joseph Fort Newton.*

To him who presses on, at each degree new visions rise.—*Julia Ward Howe.*

How Far Are We on the Road to Damascus?

It was a beautiful way curling among the hills of Palestine, this road to Damascus, and we know that it was a much-traveled way. Let us here compare it to the beautiful and much-traveled road of life. For milestones it has joys and hopes, sorrows and pains, health and success, disappointments and difficulties. The sunshine is sometimes too glaring. The wind buffets us. We need constantly to adjust ourselves to the winding route. Nevertheless, we pursue our way to the Damascus of service and character.

Since we desire pleasant experiences, it seems peculiar that many of us are continually making trouble for ourselves and our friends. We worry needlessly. We speak impulsively saying exactly what we think. We criticize sharply. We have no sense of humor. We pass the word of gossip along the line. We don't do our share of the work, or else we do it in the wrong way. We are anxious, sorrowful, and easily hurt.

Long before we find ourselves in this condition we should read Saul's experience on the road to Damascus. This man was an ardent and zealous worker—but how did he work? Later these are his words to King Agrippa: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." There was a work for Saul to do, a work designed by the mind of God, and he would not see it. The day came when on the road to Damascus, the Lord appeared to him with overwhelming brightness and demanded: "Saul, Saul, why persecutest thou me?" One statement of Jesus at this time is outstandingly significant. It is a familiar statement, but we can well afford to consider it again. Jesus told Saul: "It is hard for thee to kick against the pricks."

Pricks! We, too, who are on the road, find them all along the way—the inconvenience of being poor, ill health, long hours of hard work, haste, gossip, lack of consideration on the part of fellow travelers. And yet, we remember that God has called us his children and sent his Son to us to live and die and be resurrected to a new life. Jesus has designated us as his friends and has trusted us to go forth with his message of love and goodness. Even as we experience the vicissitudes of travel, we know that we must live up to the name of children of God and friends of Christ.

How much complaining and suffering and anxiety we might save ourselves and others, as we move along in life's colorful caravan, if we learned the lesson of not kicking against the pricks! Calmly accepting conditions as they are and then doing our best to improve them, would help us far on our way.

Truly, with us it is as it was with Saul—"It is hard."

There is a mission for each one of us. Our time is not given us to waste kicking against the pricks. Jesus would have us use it more profitably. Must he appear to us on the road and blind us with his glory before we offer ourselves, before we say, "Lord, what wilt thou have me do?" Are we making travel easier? Just how far are we on the road to Damascus?

L. B. M.

A Changing Stand on Prohibition

The papers for March 15 are carrying the news of the surprising vote in the House of Representatives in Washington on the Beck-Linthicum resolution, which proposed to return to the states the right to decide whether they desire the return of liquor.

This is regarded as one of the most serious blows that the cause of Prohibition has yet received since the adoption of the Eighteenth Amendment in 1917.

Apparently the campaign of ridicule and distortion of fact put on by a great many newspapers of the country, aided by the expensive efforts of the moneyed liquor interests, and encouraged by the loud voices of the thirstier element of our citizens, is at last bearing fruit. At last our fledgling statesmen are receiving their "liquor courage" from the lusty cries of their constituencies.

The growth of the sentiment in favor of liquor in this country may be regarded as a concomitant of the general breakdown of moral values, the loss of conventional restraints, the disrespect for law, and the corruption of politics and government. All these things go together.

The fearful thing is that, once it is demonstrated that a sufficient number of the people of the country want liquor, the members of our national legislative bodies will climb upon the bandwagon of alcohol in increasing numbers.

We suspect that the representatives of the people are not leaders, but followers, and that they will go in whatever direction they see the herd moving.

In the face of this changing situation, what can the Protestant Christian churches do? For they have been the supporters of the movement to abolish liquor from the beginning. They must begin again the old campaign for temperance. If it is to be impossible in the future for us to have prohibition, then we must teach temperance.

The cause of prohibition is not yet lost. But while we can see it losing as we do in the present situation, we must be ready for the worst that may come, and it would be well for us to start now.

In spite of the blind pigs and speakeasies, in spite

of the great quantities of liquor that flow in the country, conditions are better than they were when we had liquor.

Let us try to remember what the old conditions were. One could pass along no city block without having his nostrils assailed by the sour odor of beer; every principal corner in the centers of business, large and small, was occupied by a saloon; women generally went out only with escorts, for if they went alone they were in danger of being offended by drunken men reeling out of the latticed doors; the wives of many workingmen never knew whether their husbands would come home with their pay or not on a Saturday night. Homes were broken up, lives were ruined, mothers left without visible support and families of little children went hungry and in rags. All things gave place to the first demands of the tyrant alcohol.

For years we have lived under improved conditions. In far greater percentages, savings have gone into food, clothing, property, and banks instead of into the pockets of the saloon keepers. Women have enjoyed a new freedom and safety. Home life has been improved and the children of the nation have grown healthier. Words are too weak to describe the improvement in conditions.

It is disheartening that the trend of affairs indicates a change of sentiment. There is a passage in the Scriptures which says something to the effect that "the hog" returneth "to his mire." Is some modern Circe turning the American people to swine and sending them back to the old liquor trough?

L. L.

Are You Studying?

Never in the history of the church has there been greater demand that we become keenly aware of the meaning and purpose of our church work and the methods approved of God in the building processes so necessary in establishing his kingdom in the world. On every hand the experiences of the times force one to the conclusion that the solution of the world's difficulties must come in the acceptance of a Christian philosophy of life, and the working out of our serious social and economic problems in harmony with the plan and method outlined by the Christ. Our church stands pre-eminently among the religions of the world charged with the task of offering a solution, not only in religious theory, but in actual demonstration, of social and industrial living according to a divine plan which will save the present civilization from the disintegrating forces of selfish greed and lust.

A supreme purpose of the Restoration was that the gospel of Christ might go forth in the power of light and truth. In one hundred years we have

made some progress but the greatest tasks are still before us. The work can be done and Zion become a reality only through a process of growth and development of a people who have sought a knowledge of God's way through study and by faith, and who have consistently and persistently followed in the way revealed in latter days.

Let us capitalize every opportunity to clarify our thinking, to gain wisdom and faith and courage. Of course the work of the church will go on, and its work will be done in coming months and years by those who have persisted in faith and loyalty to its ideals and who through study and prayer and earnest effort have kept their lamps cleaned and filled and brightly burning.

We list, below, the supply of mimeographed studies, most of them carried over from the Centennial Conference Institute. These have been prepared by outstanding men and women of the church. Their message is still vital to Zion's accomplishment. Secure one or more for home study, or secure copies for class or group use. These will be sent postpaid while the supply lasts at 25 cents each, five copies to one address for \$1.00.

Our Present Use of the *Doctrine and Covenants*, by F. Henry Edwards.

Keeping Fit, by Dr. A. W. Teel.

Principles of Worship, by John Blackmore.

Religious Education in the Family, by Lydia Wight.

Personal Evangelism, by F. H. Edwards.

The New Plan of Religious Education, by F. M. McDowell.

Handcraft in Religious Education, by Mrs. C. B. Woodstock.

Science and Religion, by M. E. Mortimore.

The *Book of Mormon* in the Light of Today, by A. B. Phillips.

Story-telling in Religious Education, by Mrs. John Blackmore.

Stories to Tell in Religious Education, by Mrs. John Blackmore.

Our Church Home and Those Who Worship There, by M. A. McConley.

Doctrinal Fundamentals, by J. F. Garver.

Principles of Junior Worship, by Mrs. John Blackmore.

Recreation in Religious Education, by E. E. Closson.

Missionary Administration, by E. J. Gleazer.

Effective Speaking, by O. Salisbury.

Budgeting Church Finance, by J. A. Becker.

As the supply is limited and many of these will not be reprinted, please order first and second choice. The Department of Religious Education, The Auditorium, Independence, Missouri.

Reflections

The Call for the Return of the Prophets

FAULTY WORLD LEADERSHIP—

The recent turn in world events—the trouble between Japan and China, the threat of fascism under Hitler in Germany, the deep shaking of the world's financial structure and the rapid transport of gold from bank to bank and from country to country, our own industrial unrest and the rumblings of threatened hunger riots, in fact, the deep tribulation and uncertainty of the whole world—lead us to the conclusion that there has been something lacking in world leadership. We have had the best human wisdom there is, but the present state of affairs indicate that human wisdom is not enough. What we need is prophetic leadership—such prophetic leadership as came to the children of Israel at times of crisis during the long history that extended from the days of Moses to those of Malachi.

A PROPHET OF GOD NEEDED—

In view of the alarming circumstances of the present day, and of the need of leadership which is so apparent, we have had recalled to our attention an article that appeared in the *Christian Century* of September 25, 1929. In that issue Dr. Edward Shillito, a widely known writer and a preacher of the English Congregational Church, was responsible for the appearance of a remarkable article entitled "Wanted—Prophets!" Some extracts of that article appear below:

We need a prophet. Not a "weather prophet," not a mere forecaster; not some one who is able to look ahead and tell us how business and the stock market are going to be. Of these prophets we have had enough, and they have been, for the most part, false prophets; for the souls of all the world are sick with following the advice they offered.

The world needs a prophet of God—one who speaks not of the future alone, but one who also speaks in flaming denunciation of the present, one who speaks of the world's sins and transgressions, and repentance. The great function of the prophets of Israel was not prognostication, but social discipline. The prophet that the world needs, as Dr. Shillito said, must speak

under the urgent pressure of the hand of God. We must catch in his voice the note which can not be mistaken. *Thus saith the Lord.* The Lord God must have spoken to him in ways which we may not know, but which we can not ignore. We must be sure that he has been admitted into that world within the world, which the prophets knew, a holy and terrible place. He must have felt the constraint of the living God.

PROPHETIC LEADERSHIP FOR THE GROUP—

In an article in the *Herald* not so very long ago one of our own writers, Bishop J. A. Koehler, emphatically pointed out that we can not be saved individually, so far as the affairs of this earth are concerned. If we are to be saved at all it must be by means of group salvation. Zion must be redeemed by a people working cooperatively toward the realization of their ideals; otherwise there can be no Zion, and no redemption, and all of our efforts are in vain.

The prophet of God that the world needs is also a social prophet, a man of affairs, and—in a great spiritual way—a statesman.

Once more, the prophet must be one who declares the will of God not upon the individual life primarily, but upon the life of the community, and of the nations. The prophets of Israel were concerned for the most part with public affairs; they were given to see upon the screen of the nations the writing of the divine hand. They did not provide two grades of righteousness, one for the guidance of the individual Israelite, the other for the policy of Israel. The prophet in that age, and it still is true, was not a man who believed that politics was a field of operations upon which the voice of religion must not be heard. On the contrary he was much more of a statesman than a preacher in the modern sense, and more of a poet than a writer of prose. He saw that a nation could obey the Lord God, or disobey. He knew that its decisions conditioned in a far-reaching fashion the life of the individual man. The prophet then and the prophet now sees that it is impossible for the individual soul to be perfected unless the process of his redemption is carried through to a finish. He must be set in the midst of a redeemed community.

THE SOUL UNAFRAID—

The very nature of the prophetic office is such that its ministrations will not be welcomed by the people. Even those who should benefit by it (at least they should benefit ultimately) will hate the prophet and persecute him. But he regards more highly the will of God than the notions of men. He is independent of normal social conventions so far as it is physically possible for him to be so.

One thing more must be said of the prophets; they are not afraid of the face of man, not even afraid of being less than respectable. . . .

The prophet is not an official. His can not be a piece of routine. The prophets of Israel did not arrange to deliver their prophecies twice a week at fixed times. They did not engage to write for every Wednesday evening's paper. That is the honorable work of pastors and evangelists and teachers. The prophet is not appointed for life. He may be a prophet only for one brief moment. There may be long silences between his word. How little do we know of the lives of Isaiah and Jeremiah! And of John the Baptist, only a brief part of his life. Prophets were aroused, quickened, inspired not to make a continuous comment upon public affairs—that is the serious task of the journalist or the teacher. The prophet may have a thousand other duties to fulfill as an ordinary citizen, but as a prophet he may be

called for one task only. All his life may be gathered up into one moment.

THE PROPHET IS THE SERVANT OF GOD—

The prophet is not the servant of men, but the servant of God. Though he may be slain of men, yet will he not obey them. The most independent and fearless of all creatures, so far as man is concerned, he is yet the most sensitive instrument for hearing the voice of the Lord.

Where then are the prophets? If an occasion came, such as came to Amos and Isaiah, what kind of man should we need? We have seen that they are not officials; their office is not a permanent one; they do not remain prophets for life; they can not be counted as ready to pronounce oracles at any time; they do not act periodically. They are the standard bearers of a unearthly order of life. They are under the hand of God. They are his elect. . . .

We do not need a new order of prophets. The prophet need not wait for ordination. There is no call for men and women who shall be always prophesying. It may be that for each occasion as it comes the Spirit of the Lord will come upon some one; and he may pass into silence when his witness is given. But the prophet was never more needful than in these days in which the crisis comes as a thief in the night. Only the prophet can deal with it.

He gives some—prophets. We are in desperate need of them. But they will not come in any other than the ancient way. The Lord God speaks; and some one listens to him, and now can never escape from him. If the prophet says he will no more speak in his name, then his word is within him as a burning fire and he can not contain. Such were the prophets of Israel. Such will be the prophets in whose words we in our day shall hear the voice of the Lord of the world. Blessed will be the church which knows them when they come, and stands by them in their witness even in the cloudy and dark day. That church shall receive a prophet's reward.

THE PRESENT DAY PROPHET—

The remarkable fact concerning all the great prophets who have spoken in the name of the Lord has been their entire lack of complacency and compliancy. In general they have been revolutionists of the most insuppressible kind. As a result they have been stoned and persecuted. Isaiah and Jeremiah did not speak to please the multitudes: they spoke only to please God. Jonah tried to escape the necessity of speaking the will of God, but He would not be denied until Jonah had fulfilled every bit of work that was required of him. Joseph Smith did not speak to please the multitudes, or to make a fine and acceptable name for himself among the established churches. Almost his first words brought him into conflict with those others who claimed to represent the church of Christ.

In fact, one may take it that the prophet who speaks to please the multitude is a false prophet.

. . . No man who can not do without popularity can never be a prophet. "Mr. X. is a prophet, see how his church is filled." That is a formula of doubtful value. "Mr. X. is a prophet, see how the windows of his church are broken"—that is more probable. It is not, of course, inevitable that the prophet should suffer, but it is more in line with the

precedents of history. Nor can we forget the words of our Lord upon the past and the future of the prophets. His disciples were to be prepared for persecution and were not to count themselves above the prophets in this matter.

The state always needs prophets and needs them not in marble monuments, but in flesh and blood; without such vision the nations perish. There is a demand for men who plainly come from another realm and are not to be cajoled or bribed. They will declare the naked truth about war, and industrial wrongs and all forgetfulness of the poor. They will stand always for the other side. They will apply the Christian gospel to things present, as well as to things past. They will act as a quick and sensitive conscience to the community.

THE PROPHETIC CHURCH—

In ancient times perhaps there was nothing that corresponded to a "prophetic church" and yet at times there was the organization of people who followed the prophets. There is a place in the world for a church that is ready to receive and follow the words of the prophet, once they have recognized that his words are of an origin that is divine.

No church can be a prophetic church that is following the dead prophets of the past. It must wait for and receive, recognize and follow the living prophets of God.

There is an old saying that it is the priests who slay the prophets. This is because the priests are the servants of the prophecy of the past, of God's message to another generation. They work out a pretty little scheme of things by which they can control the situation to their satisfaction. Then the prophet comes along and upsets everything, and naturally the priests persecute him, if necessary to death.

The prophetic church will have to choose between following the leadership of its priests and that of its prophets. And when its priests are clothed in linen and cloth of gold and scented with lavender—and the prophet, like John the Baptist, hairy and clad in the skins of animals—then it will be hard for the proper and respectable people to hear the prophet when they have been listening to the pleasant voices of their priests.

Are we and can we be the prophetic church that it was our mission to be when the church was organized in 1830? Are we heeding the voice of warning? Do we obey the prophecies that have been given to us?

In the days and years that are before us we shall have need to ask ourselves these questions many times. It will be difficult to carry on our work, for Jesus said:

. . . Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

L. L.

Let Yours Hands Be Clean

By Merl B. Grover

Behold, I will hasten my work in its time; and I give unto you who are the first laborers in this last kingdom, a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves; and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your father, and your God, and my God, that you are clean from the blood of this wicked generation, that I may fulfill this promise, this great and last promise which I have made unto you, when I will. . . . Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean.—*Doctrine and Covenants* 85: 20, 24.

This period of the church's history is being looked upon almost universally among her people as a time for closer unity, a time for greater bonds of fellowship with each other and with God, a time for the rallying together as never before for the final great effort to accomplish the mighty task that lies yet before us. Perhaps in years past we have sensed this, but today that attitude should be more significant than ever before: significant because the climax of the world is approaching; because it is our good or ill fortune to live in a day when there are powerful opposing forces in the world and when every man must ultimately rally to one or to the other. Chancellor Bruening of Germany voiced the opinion of many wise men a few days ago when he said that the world is rapidly approaching the greatest crisis of all history, not only economically, not only morally, not only spiritually, but a crisis in every sense of the word. In this condition of confusion leaders will spring up all over the world and a great many people will follow them. Some will lead the people here and some there, but whatever their motives, they being but human can only lead the people into further chaos. The crisis, the storm, the darkness shall take its toll and only those able to weather it will be permitted to bask in the beautiful sunshine which shall inevitably follow. But the tempest, the darkness, the very gates of Hell, shall have no power over those whose hands are cleansed of all evil. The call which comes to us, God's people, in these days of mad confusion is, "*Rally ye to the cause of the one mighty Leader of all leaders, and as ye come to take his precious name upon you, let your hands be clean.*"

The Children of Nephi

In the early days of *Book of Mormon* history, Nephi, one of the forerunners of that people had in a vision, in which he was permitted to look down the avenues of time and behold all generations of his seed. He saw the rise and fall of kings and of nations and of great men. He saw his people ascend to the most sublime heights, and saw them

lower themselves in awful forms of degradation. He saw them as they prepared for the coming of Christ and he describes them as an exceedingly fair and delightful people. He beheld them in this beautiful state for some two or three generations after Christ's appearance, and then they began to fall away. Their god became the riches of the world; they sought after power; they fought and strove between themselves for the mastery of each other's material possessions. With the coming of this condition, Nephi beheld that they were no longer a white and delightful people, but were now cursed with a skin of darkness. Wrapped in a heavenly vision and beholding these things through divine eyes, Nephi saw that when the people dwelt in righteousness they were white and clean, and when they fell into evil and wrongdoing the stain of those sins was upon them and they appeared soiled and unclean.

"Sin No More"

The laws of God are unchanging. Divine eyes today behold righteousness as cleanliness and evil as filth. Hands engaged in the promotion of unclean deeds must be unclean, and unclean hands will soil any clean thing with which they come in contact. Yet today there are organizations throughout the world dwelling under the name of churches who teach that as often as a man sins he may be forgiven—that sin is a natural thing with man and that he may continue in that state as long as he will periodically confess and strive in some small way to penalize himself. We find no such philosophy in the gospel of Christ Jesus. True, he said to the woman taken in a terrible form of sin, "Thy sins are forgiven thee," but he was careful to add, "Go thy way and sin no more." This church is a stream of living water in which the stain of all sin may be washed away. Here we may come from contact with the filth and wash our hands clean. But should we return again and again with soiled hands, the crystal stream must, too, become defiled. If we go forth from the house of the Lord and return again and again with the stain of the world upon us, his church must also surely become stained. "Cleanse your hands before me" and after that "Let your hands be clean." Soil them no more.

The Cleansing of Baptism

The ordinance of baptism, the mode of entrance into Christ's church, is beautifully symbolic of the ideal of cleanliness. The psychological values of these beautiful ordinances in the church are unequalled in any man-made organization, and well they may be for they are products of a divine intelligence. The thought inspired by the ordinance

of baptism is that of a man approaching the throne of the Master having a complete faith in that Being, truly repentant for the sins that soil his soul, and going down into the water with the desire in his heart that as he is buried with Jesus, all the unclean and regrettable parts of his life shall be washed away, and he will come forth cleansed and purified—a new man. He is given all the privileges that belong to a child of God and is entitled to every blessing that comes to a member, but with those blessings and privileges, there also come certain responsibilities. He belongs to the church, he is a son of the church, and his is now the power to bring glory or shame to the parent organization.

There comes to my mind in this connection, a beautiful poem I once read about two mothers who had just passed through a great sorrow. Each was the mother of a son, young and strong and in the prime of manhood. Suddenly and without warning, death had placed its cold hand upon the sons of these mothers and robbed them of all that life held dear. And as they were seen walking together one day, there was a noticeable contrast in their attitudes. Their heads were bowed in sorrow, and yet one, underneath her awful grief, bore a trace of pride, an attitude that was akin to joy for her son had died as he had lived, true and honorable, his hands clean and his soul spotless of all evil. The other woman was also bowed, not alone with sorrow, but her sorrow was made heavier with shame. There was no trace of pride or joy in her heart—all was hopeless, black despair. Her son had sat upon a high place in glory and honor, and then in an hour of temptation had placed personal interest in the form of money before the principles for which he lived and had died a traitor, unclean, disloyal to all that was good. In the story of this poem these mothers were friends with corresponding hopes and ideals and faith in their sons. And because one remained loyal to his charge and held himself clean to the day of his death, his name became a byword throughout all the world for honor and righteousness; and because the other became disloyal and inflicted a soilmark upon his otherwise spotless soul, his name went down in history as a synonym for weakness and treachery and contempt. In their grief these mothers sorrowed for a world, for one was the mother of Jesus and the other the mother of Judas.

That story, while probably entirely the product of the poet's imagination is a beautiful simile of the possibilities in a man's relation to his church. One by the cleanliness of his heart brought to his mother joy and happiness, even though she saw him die; and above all he brought to her a real witness of his love for her. The other son, by the soil he

inflicted on the innocent soul she bore him, opened a never-healing wound in the heart of his mother, and in return for her love and protection and blessings, he brought her shame and suffering and anguish. Ours, as children and the church of the living God, is the power to bring honor and glory or dishonor and shame to our church by our clean or unclean lives. Ours is the power to hold our sacred membership in clean or unclean hands. Ours is the power to become a Jesus or a Judas. Those powers are given us now, today. But in the final analysis, in the last hour, in the day of Zion's glory there can be none but the clean, the pure and the good. Those who have failed to heed the warning will stand no more, for the sifting time is here. Those who would be at the side of the Master in the day of his second coming must behold their church always as a possession beautiful and precious beyond description—pure and unspotted. Let your hands be clean.

The Sins of This Generation

"Cleanse your hands before me," saith the Lord. Shall we cleanse them of the dirt of honest toil? Cleanse them of the ink from the scholar's pen? Cleanse them from the dust of the weary traveler? No! Cleanse them of the blood of this wicked generation: a generation in which bands of men are organized together for the express purpose of robbery and plunder and murder; a generation in which the idol of gold and silver and paper money is worshiped and the Almighty God of the universe is forgotten; a generation in which men look with suspicion upon their neighbors and trust no man; a generation if you please which by the grace of God produces foodstuffs, fuel and clothing in such quantities that if placed in a heap would make a mountain so high that it would darken the light of the sun—yet allows its poor, ten million unemployed poor today, to go cold and hungry and ragged. Cleanse your hands, not of the dirt of honest toil, not of the ink from the student's pen, but of the blood of this wicked generation. Nor are these idle words, my friends, for know ye that the evil of this generation has entered into the very walls of God's own house. Here among his own people are those who rob God. They perhaps do not realize it, but nevertheless there are those otherwise noble men and women who by their own acts stand convicted of robbing the very Being who is their benefactor in all things. They would not rob the widow nor the orphan, they would not defraud their neighbor, the very thought of taking one penny from the collection basket would be most repulsive to them, yet they steal from God. I repeat, they steal from God, because by virtue of the baptismal covenant every man in God's kingdom acknowledges that his tithes

belong to God, his presence in the house of worship belongs to God, his every talent belongs to God, and cruel as it may seem he who willfully denies God any of these things actually steals that which in every sense of the word belongs to God. His hands are soiled by the evil of that generation in which he lives. Cleanse your hands before me. Let your hands be clean.

Judged by Our Fruits

All productive things in this world are judged by their product. It is so with factories, it is so with trees, it is so with flowers and likewise it is so with men. The test is almost without exception. Science is interested not in the way a man lives, but in what that living accomplishes; God is interested in the result of a man's life, for he says, "By their fruits ye shall know them"; the world points to a man and identifies him not as a man who dreamed a dream, not as a man who planned a plan, but as the builder of a building, the painter of a certain picture, the writer of a certain book. He is judged by his finished product. A little more than a century ago, God saw fit to restore his church to the world. It was then but a plan, a blueprint, a means to a great end. It was much like a young life in whom there is great possibility but with which both time and labor are necessary to make it a thing worth while. People rallied to its aid for its plan was appealing, its message inspiring, and its burden light, but in their haste to make it a reality, there came jarings and strife and contention within the organization and it became increasingly evident that unclean hands were handling it and leaving their soil-marks upon it. So the people were admonished and instructed to tarry yet a little while; to wait until they had raised themselves to the high plane of their task. They were told, as we have been so often reminded, that had they been obedient to their laws and faithful to their covenants, their work could have been completed.

By reason of unclean hands of that and other generations the church is still short of being a finished product—it is still a potentiality. Men of the world are sent to investigate our economic system and return with the report that our plan is wonderful, that we have a marvelous theory but we have nothing by which they can judge—we have no finished product. But how many years hence will they say this? We live in a day fast approaching the coming of the Son of Man. We live in a day when to the right and to the left we behold the fulfilling of prophecy. We live in a day when by the mercy of God we shall convert this marvelous plan into an even more marvelous finished product and it shall be a clean one, it shall be a pure one, it shall be one which is above the reproach of God and man. But

in the hands of the builders rests the fate of the building. Let *your* hands be clean.

A statement often repeated among men is that cleanliness goes hand in hand with Godliness. We can not, somehow, associate the thought of God with the thought of anything vile or impure. Elbert A. Smith says that of all the creations of God, only man has been permitted to dine with him. We eat of material things for the sustenance of our bodies and in that sense we may be said to dine with animals, but we also eat of spiritual things for the sustenance of our souls, and in that sense President Elbert says we dine with God. We come to preaching service, we come to sacrament service and some very few of us come to prayer service to sit at the table with the Master, to eat and drink deep of his Spirit; to feed, as we so often sing, on food divine. It is by this Spirit that truth is manifested unto us; that we may know and no longer merely believe. The men who are counted great in any generation are those who know; the man who doesn't know or isn't sure is dismissed with a shrug of the shoulders. *Know* the truth and the truth shall make you free, said Christ. The very creed of our church, if we can be said to have a creed, is "ALL TRUTH." High above the front entrance of the New York City Library, chiseled deep in the stonework there are these eternal words: "But above all truth beareth away the victory." God's church in which you and I have the great privilege to be members must and some day will be victorious over all the world, but to do so we know it must cling ever closely to the truth, and must seek always for the truth. Science seeks also for truth, but in a different way, namely through the carrying out of experiments the results of which manifest a positive or negative witness to a stated theory. But Peter in his writings says there is yet a more sure word of prophecy, a more dependable witness. Peter lived and worked and walked with Christ; he heard Christ preach and teach; he felt the dynamic strength of Christ's personality. He *knew* as far as it was humanly possible to know that Jesus was divine. And yet having all these material proofs, scientific proofs if you please, Peter says that there is yet a more sure proof—the prophetic Spirit of God.

Our Great Trust

We Latter Day Saints have the greatest trust in the world; we have the greatest task in the world; we make the most stupendous claim in the world. It is all truth, or it is a gigantic fraud. Either the angel did fly through the midst of heaven declaring the everlasting gospel, or he didn't. Either the *Book of Mormon* is a divinely inspired and authentic record or it isn't. Either the *Doctrine and Covenants*, from which we read our text this morning,

contains revelations from the mouth of Almighty God, or it doesn't. And because this work is so stupendous, God has placed within our reach the power to know, even know the truth. The spiritual food of which we partake as we dine with God at these meetings is the great witness of the truth of all these things. If we fail at this service to feel God's Spirit, if we fail at tonight's or next Wednesday evening's service, there can be but one explanation. Even as we can not enjoy eating at a table with a person who is filthy and unclean, whose hands soil every morsel of food they touch, neither can God dine with us when we are unprepared and unfit to sit at his table. Let your hands be clean that you may eat and drink with the Master that food which will nourish your soul and strengthen your faith until it becomes a definite knowledge.

In one of our national anthems we sing those familiar words, "Let us rally round the standard." We are told that in the last days, the church of God shall be as an ensign upon a hill; a banner whose purity and whiteness shall shine forth in all the chaos and confusion of a sin-darkened world. From a certain poem comes a beautiful thought along this line, the thought of one generation calling back to another, "To you from failing hands we throw the torch, be yours to lift it high." To us is tossed this beautiful ensign as a beacon to us, and as a light with which to beckon all the world. We shall rally to this ensign and with our hands shall hold it high, but as we do so shall we remember the great price of this banner? Shall we remember that it is precious beyond expression, even more precious than a human life? A great surgeon takes a human life into his charge; takes upon himself the responsibility of prolonging or destroying that which can only be created by Almighty God. He pits all his years of college preparation, all his trying experiences, all his natural resources against the demon of disease. He spares no effort in his determination to be prepared for the great task before him, and the final step he takes is the cleansing of his hands. The great surgeon knows that in those hands he holds a priceless treasure, a human life. And precious as is a human life, Jesus freely gave his for this mighty banner. I think of the story of that giving as it was portrayed to me through the medium of a play I witnessed some two or three years ago, and as I think of it, the part that comes most vividly to my mind is a certain scene in which Judas was seen after the death of Christ examining his hands. "Blood," he cries, "there's blood upon my hands." His hands, his instruments which would ever serve him in whatever work in life he would do were for ever stained by the lifeblood of the Master. He could never again touch a clean thing without that soiled mark being left upon it. In my home is a lit-

tle babe who in all the innocence and purity of tiny babyhood represents to me the nearest thing to heaven which I have ever beheld. I am sure I could never place, nor permit to be placed a soiled hand upon her. Yet in our hands is placed the banner of King Immanuel, more precious than the human life in the hands of the surgeon, more precious than the blood which stained the hands of Judas, yea, even more precious than the little babe. The call that comes to the people of this divine church in these days of her great need is: "Rally ye to this all precious standard, but as ye bear it aloft, let your hands be clean."

Happiness in Religion

By W. H. Deam

The greatest happiness comes from service in the Lord. Joy in the Lord is the greatest joy one can experience. Supreme happiness is often accompanied with tears. Once when I was a little boy one of my older sisters had been away from home in another state for a number of months. When she returned home she and my mother fell on each others necks and wept. I told them that I thought they should be glad instead of being sorrowful. I did not understand. They were weeping, or perhaps I should say shedding tears, for joy.

The woman who followed Jesus where he was invited to dine with a Pharisee and washed his feet with her tears, wiped them with her hair and repeatedly kissed them, was supremely happy. Her joy in the Lord knew no bound.

Religion gives happiness and dispels gloom. Happiness in the Lord is true. It is lasting. Latter Day Saints should be the happiest religionists in the world; but they haven't a monopoly on religious happiness. Others have faith, hope, and joy in the Lord. Although they have not the fullness of the gospel some times I think they are happier than we who know and have tasted of its fullness.

It is religion that can give
The greatest pleasure while we live;
'Tis religion that can supply
The greatest comfort when we die.

Is there any one who is able to dispute the sentiment expressed in these lines?

David expressed himself on happiness by saying, "Happy is the people whose God is the Lord." Solomon said, "Whoso trusteth in the Lord, happy is he." Of rejoicing Jesus said, "I will see you again and your heart will rejoice, and your joy no man taketh from you."

Recently Mr. A. B. McDonald, reporter for the *Kansas City Star*, interviewed Clarence Darrow, the

great criminal lawyer and noted agnostic. Mr. Darrow is reported as saying, "I would kill all belief in God, the *Bible*, religion and the church, if I could."

In the course of the interview Mr. Darrow remarked that when the Christian comes to die it is with regret and sorrow, and that he is no happier than the disbeliever in God. Mr. Darrow is a man of great wisdom, but when he made that statement he showed that he had had little or no experience in the passing away of the firm believer in God.

I have seen many people pass away with smiling countenance, a happy look and words expressing joy because of the hope entertained of eternal life. I recall one who recently passed away. I had administered to her many times, she receiving much relief on each occasion. The day before she died I called to see her. She was suffering a great deal. She was ready to go, but asked for administration to be relieved of suffering. Instead of going through the regular form of anointing and laying on hands I simply knelt by her bedside and offered an impassioned prayer for her relief from suffering. All the while I was praying I could hear her asking God to come and take her. A little while before she died she said, "Mother, when you see that I am going, take hold of my hand and hold it while I pass away." So, when her mother noticed a change she took hold of the daughter's hand and squeezed it and called her name. There was just enough life left so that she opened her eyes and said, "O, mother, why did you call me back?" thus evidencing that she was passing into a state of happiness.

She was thirty-four years old. She had been ailing several years with the dreaded disease, tuberculosis. The mother told me that she and her daughter had been "pals," and that she would miss her very much, but she felt somewhat recompensed by the thought that her daughter was through suffering and was now in a state of happiness.

This is the satisfaction and consolation of the true believer in God. Evidently Mr. Darrow knows nothing of this. His whole family believe as he does, and when one dies it ends all as far as that one is concerned. No hope. No chance for a happy reunion. It is all over.

Decision

Resolve, and thou art free.—*Longfellow*.

The heaviest charged words in our language are those briefest ones, "yes" and "no." One stands for the surrender of the will, the other for denial; one stands for gratification, the other for character. A stout "no" means a stout character, the ready "yes" a weak one, gild it as we may.—*Munger*.

Weekly Health Letter

Number 34

The Eyes and Their Relation to Health and Disease.—9

By A. W. Teel, M. D., Church Physician

When one is doing close work, the eye should have short periods of rest, by looking at distant objects, which relaxes the muscles of the eye. When a person is physically tired or drowsy, he should not do much reading. The recumbent posture should be avoided, while using the eyes. Bathing the eyes in cold water is refreshing and comforting, especially after long exposure to the irritating effects of wind, undue strain, or dust. Another good plan is to wash them thoroughly with a saturated solution of Boric acid. No one should read during a fever, and great care should be taken of the eyes during convalescence from any disease. Baby's eyes should always be shaded from direct exposure to sunlight, and children, as well as adults, should not gaze long into the sun or any brightly illuminated object. All flickering lights lead to tiring of the muscles of accommodation and cause fatigue and pain. The amount of illumination depends, sometimes, upon the work that is being done, such as sewing on black or white cloth. More illumination is needed for the black and the white. Reflecting light from other objects is detrimental to the eyes. The eye muscles tire easily when moving in a rail-way train, etc.

Exceedingly great care should be taken of the eye, especially at the ages of forty to sixty years. At this age one should be very careful to have his eyes tested by competent persons, at regular intervals. It is the duty of the physician to early recognize glaucoma, and other diseases that have been mentioned in this series of articles, and the proper treatments for the infections that impair vision.

I believe there has not been sufficient importance attached to the fact that the eyes may be a frequent portal of entry for all kinds of infectious diseases. The lacrimal duct aids in removing all kinds of bacteria from the eye, by the constant flow of tear secretion, frequently these germs are found in the secretion, after five minutes in the eye; from the throat—fifteen minutes; from the bowels—twenty-four hours.

Unfortunately, face masks do not protect the eyes, and no doubt, it can be readily seen that common colds, pneumonia, diphtheria, tuberculosis, and other respiratory infections or intestinal diseases may start by these germs entering the eye. Children's eyes are frequently infected by toys, and serious injuries are frequent as a result of those toys having sharp edges.

Autobiography

VIII.—MISSION WORK IN WESTERN IOWA, 1891

By James Franklin Mintun

I began my mission work in 1891 at Moorhead and Preparation, where there was quite an interest. I left the family better satisfied and better cared for materially. My soul was thrilled with the spirit and power of my calling. I continued my studies daily of the standard books of the church, with other books that claimed to be good books. I sought in this way to gather information to meet opposition intelligently, and to make a stronger defense of the word and work of God. My preaching was principally to emphasize the fundamental principles of the gospel, and in reasoning from the prophecies that related to the restoration in the fullness of time, with the presentation of conclusive proof of the distinctive position we, as a church, occupied relating to the marriage ordinance, and in bearing testimony of the Christ and his work on earth in these latter days.

I was burdened with a report from my home that my eldest daughter was very sick, which brought me to my knees in deep humility, asking God that she might speedily recover, and not make it necessary for me to leave the field. God gave answer to this prayer.

I went from Moorhead to Turin, in Monona County, the latter part of January. At that time there was a great demand for instruction on the temperance question, to which I responded with several lectures.

From early childhood I was moved with horror at the effects of intemperance. When I obeyed the gospel I found the support necessary to wield a force against the curse of intemperance wherever I have been, and always acting with my fellow ministers and business men when possible to assist them in their noble efforts in lawmaking and in the executing of it, by assisting to choose those who would fulfill their duty in the execution of law. I am no less interested in the cause of temperance, and feel that the time is fraught with the possibility of great harm coming to society by an indifference toward this question.

One Who Conquered a Bad Temper

At the services at Turin I came in contact with several prominent people of the "Holiness Society." After conversing with me, one man, by the name of Ephraim Payne, concluded that if he had to become a Latter Day Saint to get to heaven, he would prefer not to go there. He afterwards lost interest in the principle of "holiness" as he then viewed it. Another man of this order and one who had been

very prominent in their revival services, came to the conclusion, that although he had traveled all through that country and made the loud boast that, "I am saved; and wholly saved," yet he was constrained to obey the gospel, which caused him to repent of his sins, and to be baptized for the remission of them. This man obeyed the gospel and became an elder in the church, and went through a struggle to subdue an impulsive disposition, so much so that he had fasted and prayed many days before he could say he was safe from it. To say that he made a *loud* boast of being saved is illustrated in an incident related to me in Turin in regard to a revival service held about four miles from that place. It was said that he went out to hold secret prayer in the top of some of the very high hills just off from the Little Sioux River bottoms, and that he became so enthused that he prayed so loud that the people from the camp came rushing up to see what was the matter. The people of the town of Turin declared to me that they could hear the noise that far, so that I am within the truth when I said he made a loud boast. Another incident occurred when I, by invitation, visited at his home a few miles from Turin. While we were conversing about the gospel, during which time he several times said that he never "got mad." He went out to do some chores about noontime, and he said that he was thinking about his boast that he never got mad, and one of the horses stepped on his foot. When he came in after feeding them, he said, "Brother Mintun, while I was out, I got mad," then told me the incident. I asked him if he had not felt somewhat like that a good many times previously, and he admitted that he had, but he did not then think that he was angry, only *righteously indignant!* He told what he had done when he was angry, and his wife said at once, "Well, Brother Mintun, I have seen him act that way a good many times in our experience." He had hard work to not show his anger then. He was baptized a very humble man on a day in which occurred the worst blizzard I ever saw in western Iowa, and I was born and raised there. I asked his wife why she did not consent to baptism when he did, seeing that she had admitted that she believed the gospel was true. She said, "I will wait to see how much good it does my husband." She did, and it was not long until she also obeyed.

A Debate With Clark Braden

During the latter part of February, some of the people became alarmed because of the many who were accepting the gospel teachings, and to make an effort to counteract it they sent for Clark Braden of the Christian Church—the progressive division. He held his lectures at first at Preparation in a

large hall that would seat several hundreds of people. During his lectures the hall was filled. I was present at the lectures, and while at times he was quite abusive, he stopped long enough to say, "I am ready to prove everything that I say." At the close of one of the lectures when he had charged Joseph Smith with the introduction of polygamy, and having many wives, and had made light of the gospel claims and said the gifts and blessings of the Holy Spirit were no longer needed to assist in the work of God, I wrote out two statements which he had made, which were, "The gifts and blessings enjoyed in New Testament times were no longer a part of God's work, and Joseph Smith taught and practiced polygamy as a church tenet previous to 1844; and took them to him and asked him whether he was ready to sign these propositions. He hesitated, but finally said, "Yes, I will." He continued to tell the people that we would send for Brother E. L. Kelley to meet him. I said nothing. The next day I went to see him and agree upon the rules for the debate, and he treated me as a very insignificant being compared with him, but with the presence of the Spirit of God I did not feel so, neither did I feel so in all my preparation to meet him. The debate was held, beginning March 23. I sustained my defense in both propositions to the satisfaction of both those in the church and without. Mr. Braden did not even please those who had furnished the money to bring him there. He frequently referred to the fact that we as Saints claimed to be inspired of the Holy Ghost, but asked the people to see what he was doing without making any such claim. At the close of the debate, I thanked the people for the respect shown, and said that I had not to depend on the inspiration of finances for my support, but God had been with me. He was angry and said, "It is nobody's business what arrangements I make for finances."

Some days after the debate Mr. Braden was lecturing at Woodbine in the Christian Church, which was filled. Brother Charles Derry and I were present when he was advising them not to enter into debates with the "Mormons" on doctrinal propositions; and said they were very foolish to debate with the "Mormons" and take the *Bible* as standard of evidence. He said, "I did this at Preparation with Elder J. F. Mintun, but I will never do it again."

At the place of the debate lived a very devout Catholic lady, who had been acquainted with the Latter Day Saints for many years, and with whom I had been acquainted since childhood. She invited me to her home for dinner not long after the debate. While I was there she expressed with tearful gratitude the pleasure that had come to her during the debate which she attended. She had thought

the Latter Day Saints believed in polygamy, yet did not practice it from fear. She held her neighbors in high esteem, and they also held her in the same regard. "Now," she said, "I know that the things I once held against them are not true, and you don't know how happy I am; and I thank God for this great pleasure that has come to me."

Services of Friendship

I administered to many sick during the first of this year, most of whom expressed thankfulness for the blessing received. While at Little Sioux I, in association with Brother George M. Scott, administered to Sister Ella Miller, formerly Jordan, who was very sick. She testified to us of immediate results, and of having been overshadowed by the Holy Spirit which permeated her whole being.

I was instrumental in uniting in the holy bonds of wedlock on April 16, of this year, Elder S. W. L. Scott, and Sister Margaret Coffman. I had been associated with Brother Scott for many years in the Seventy's Quorum, and his wife I had known from babyhood, all through her life. She was one of the purest and sweetest young women, as she also was as a little girl when she was one of my students. She was almost idolized by the rest of the family. The marriage was somewhat like a funeral on the part of the immediate family, not because they did not think Brother Scott worthy of her, but because the marriage meant a separation, as she was going to make a home for her husband in Indiana. They were very happy, but it did not last but a short time when she took sick and was brought home to die. When I heard of Brother Scott's grief, I at once came to him, and was with him till the last sad rites were over.

One Sunday I had preached in Little Sioux, and was returning home with Brother Charles Vredenburg. By the side of the road we noticed a cow mired in the mud, and needing relief. Brother Vredenburg said, "What shall we do?" I said, "We will get the cow free if possible, even if it is Sunday." So we did, the only signs following this act being the mud we carried away with us.

On April 28, I was at my home, and Brother Heman C. Smith was there. He preached a sermon that I have never forgotten because of the power with which he preached. This is what my diary says: "Listened to a sermon upon the subject of '*The Dominion of Man, and the Purpose for Which He Was Created.*' Part of that which was uttered was by authority from God." So wonderful was the power which accompanied his preaching that it has never been forgotten.

A Testimony Concerning Joseph Smith

About this time I became acquainted with Father

Isaac Ashton, who at that time lived in River Sioux. From him I gathered this testimony:

RIVER SIOUX, IOWA, March 28, 1891.

I, Isaac Ashton, do hereby certify that my place of residence was at Nauvoo, Illinois, from 1840 until 1846; and I was personally acquainted with Joseph and Hyrum Smith; and to my certain knowledge they did not teach nor practice polygamy. Neither did I ever hear them or any one else say Joseph received any revelation on polygamy.

(Signed) ISAAC ASHTON.

My wife concurs in the above statement.

(Signed) ISAAC ASHTON.

While preaching in Woodbine I received word of the illness of my wife, and Brother Matthew Hall at once conveyed me to my home on June 1. The next day my first son was born, who lives to be an honor to the truth, and in whom the principle of honesty is supreme. He will not shield any one, no matter what his love is for them, if in wrongdoing. This has brought him in contact with some unpleasantness in his business life.

On July 4 I was requested to deliver an oration at Moorhead. This was my first, and proved to be my last. I was assured that I was not fashioned for an orator.

On July 11 and 12, I assisted at a two-day meeting held at Magnolia, where Brother W. W. Blair was the principal speaker. At this meeting my first-born son was blessed by Brother Blair, and set apart as an instrument in the hands of God for service.

Clark Braden came into western Iowa lecturing against the Saints and Brother Blair was with me in making a defense of the church in the park at Logan, Iowa, and also in the courthouse. Mr. Braden had made a vicious attack on the Saints. One of the prominent men of the county, with whom I was well acquainted from childhood, had married one of the sisters living in Logan. I jokingly said, "Well, how do you like to live with a Latter Day Saints after hearing what you have tonight?" He flew into a rage, and I apologized for saying anything, and made my get-away. The next morning this man hunted me up, and when he met me he apologized for his deportment, saying, "Well, Frank, the old Adam got the better of me. Forgive me. And whenever you are in Logan make my house your home while there." I never was treated better by anyone than that man treated me, and he attended some of our services.

Brother Blair and I also lectured at Six Mile Grove and Garner's Grove, making a defense of the Saints, and their faith. By request I assisted Brother Blair in preparing an article for the *Logan Observer* which was published, through the kindness of the editor, who had formerly been one of my instructors in the public schools.

On August 8, I began tent work in Missouri Valley assisted by that good man Charles E. Butter-

worth. Here we continued till the 13th, but on account of no interest did not continue longer. During the time of these meetings, we were called upon to administer to a nonmember. She had a running sore, called by some a white swelling. We visited her, and by conversation felt that she had true faith in the God of power, who heard and answered prayer, and she believed in the teaching of the *Bible* relating to the healing of the sick, and had sent for us because she believed we were elders in the church. After the administration we called up the next morning and she was much better, and gave God the praise. I do not know whether she ever came into the church or not.

We went from there to Moorhead, where Brother W. W. Blair held a few meetings, then went to Turin, where Brother Butterworth and I raised the tent, and continued there from August 29 to September 6, when the tent was taken to River Sioux. During these tent meetings Frank Cohrt and D. A. Hutchings were baptized. Here we continued until the time of the reunion, when I, by request, acted as secretary and registrar of the reunion. During this time I baptized Mina Perkins (now Kearney), who has proved a great help to the church in her way. Brother W. W. Blair continued with me and Brother Butterworth went home for a time. The reunion was held at Logan, Iowa, and presided over by President Joseph Smith. At this reunion a prayer meeting was held of which my diary says: "It was the best prayer meeting I ever witnessed. Many tongues, and all interpreted, and some prophecies. One to the Sunday school workers, 'That the Lord was well pleased with the efforts already made,' and that God would assist them in their future efforts."

From this reunion Brother R. M. Elvin came home with me, and held a few meetings. He assisted me in administering to a babe that was thought to be dying at 2.00 a. m., and the babe was immediately healed.

On October 19, I began a series of preaching services at River Sioux, a continuation of the ones held in the tent. During these services I was assisted in the song services by Sisters Ruth, Bessie, and Grace Cobb. I was at this time writing some articles for the church papers, and having them criticized by Sister Alice E. Cobb, at whose home I was lodging.

Two were baptized as a result of previous services. I began meetings at the Jones Schoolhouse east of Little Sioux, November 5, where I was greeted by large audiences of interested listeners. One peculiarity connected with this place is that nearly all the leading men of the church had preached there, and all greeted by large, and apparently interested audiences. No baptisms were per-

formed up to this time, nor till some few years afterwards, when Brother W. A. Smith preached there for some length of time, when several score of people were baptized.

While holding meetings at Moorhead following the services here, on November 18 a Sister Trussler, who afterwards married Brother Ira Lewis, while on the way to the services fell from a lumber wagon, and it run over her in such a way that it was thought she was seriously injured, but through administration the mercy and power of God came to her relief, and no permanent injury resulted to my knowledge.

During this year I was superintendent of the district Sunday school association, in charge of the work at the reunion. The Sunday school work increased in numbers and interest. At the Logan Reunion I was assisted by S. B. Kibler, James M. Baker, Dora Young, Lucy L. Lyons (afterwards Ressigue), Anna Steadman (afterwards Salyards), with Ruth Cobb (afterwards Smith), as secretary.

Striking Back at Unemployment

By Millard Pace

At Concord Springs, Arkansas, located in the western part of the State, is the headquarters of the Arkansas, Missouri, and Oklahoma Development Corporation. On an eight-thousand-acre tract of cut-over timberland, five hundred unemployed men are building up a community-owned and governed colony. They expect to be self-supporting. Each member is a stockholder and works ten acres of land. A town site has been laid out, and buildings are rapidly going up. The saw mill turning out the lumber for the buildings is owned by the community. Plans are made to build a canning factory to be ready for use as soon as vegetables are ripe for canning.

The men work eight hours a day, and the town slogan is, "He who does not work can not eat." Only persons with enough money to buy the ten acres of land and food to carry them through the winter are admitted, but the amount of money is surprisingly small, they say. No doubt you would like to read their statement: "Please say we are not radicals, communists, or a Soviet or Little Russia group. We are merely American men out of work who seek to solve our own relief problem."

Those who have cleared up cut-over timber land and know the work that is attached to it, realize the task before this colony of men. Cutting the underbrush, piling the old half-rotten logs, pulling out stumps, are only the beginning of the work. How well I remember breaking new ground, how I pulled with all my strength to get the plow from

under a stump or a root only to go a few steps then have to do it over again.

I can not but compare these men with an unemployed man I heard a few weeks ago say that he was going to vote for President Hoover because he had showed him how to live without working. This man was living from the charity funds that the employed were asked to give, money which in some cases was taken out of their wages. He is willing to do everything in his power to keep conditions as they are, regardless of the effect on others. I wonder if such men would be willing to go to Concord Springs, Arkansas, and try to help themselves? How are we going to help the unemployed? Give them the bread that other men earn—or give them a chance to help themselves? What kind of a dole do the unemployed need? Do we really need a dole, or a change in the distribution of wealth?

\$31,267.71 in Christmas Offering

By C. B. W.

Records are now complete in the office of the Presiding Bishopric giving the above sum as the total Christmas offering for the year 1931. What a splendid sum to be given through the self-denial, if not the sacrifice, of a grateful and loving people! The times have been hard, money has been scarce, and many have been out of employment, but with all of this handicap and with most commendable courage, faith and love, the Christmas offering has been consistently given.

For the more part this offering has been made in small amounts probably by a total of fifty thousand people, including thousands of children and young people, making some self-denial each week from their savings, in an expression of their constant love for the Master—and given in the spirit in which he gave his life for the world. The fact that the gift has come as an unusual sacrifice, and in a time of supreme need in the church, only sanctifies the giving both to those who give and to those to whom the gift shall minister. The entire church is grateful.

Now we look forward to the Christmas offering in 1932. We can not begin too early to make our weekly or monthly offerings. In the years of the past we have learned the sweet joy of giving in this all-the-year, free-will offering, given in continual remembrance of the Christ and in the desire that our sharing of God's blessing to us shall help in his work.

It is especially significant that the Christmas offering does not take the place of the payment of tithes as is anticipated in the law, or of special offerings as may be called for to meet specific needs

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Stewardship Demonstration in Detroit, Michigan

Stewardship is having a very practical demonstration in the city of Detroit. For about two years the management of the branch financial and property affairs has been in the hands of a board of stewards composed of men consecrated to this position and whose duty it is to carry on the church business as though it was their own, but always in the best interests of the people. Nothing more convincing could be said than this, that while Detroit has been more effected by the depression than any other major city, the local church has come through in fine financial shape, and is in a better condition today than it ever was.

Talk of a new church has been heard in this city for fifteen years, but because of a lack of centralized administration we have never been able to put our present properties into good repair. Each new proposal was received when it was submitted and passed upon without regard to any concerted program. But under the unified management of a board of stewards and a united pastorate, which, of course dictates spiritual direction, we have been able to adopt a program to which all are subscribers. This program treats every detail as a factor in one definite plan.

An instance of economy effected is very interesting. For years we have had trouble heating the First Church. It had a hot-air furnace. At one time a business meeting almost authorized an expenditure of some two thousand dollars for a steam heating plant. This was without any regard as to whether or not we had the money or prospects of raising the money, or whether or not we had mortgage payments coming due. A mere accident of numbers prevented this expenditure. Recently two men on the board were assigned the work of solving this problem; they came in with a report upon which the board acted. A splendid hot-air furnace was found and purchased for two hundred dollars including the installation, and the church is warmer this year than it ever was; we have no fear of the worst weather. In fact with a simple, inexpensive blower we could make the church uncomfortably warm in the worst weather.

The progress we have made has had two peculiar effects upon the people. On the one hand, it has shocked some folks with its speed forward and on the other hand, it has thrilled many with a satisfaction which has brought outspoken approval. Some few folks dislike to see the scaffold up before the old temple, but others know it is a sign of constructive progress. On January 12 we had a semi-annual business meeting. A very satisfactory financial report was received. Our new church lot is worth all we paid for it even now, and perhaps more on account of im-

in the church. In every branch of the church, through the church school or otherwise, provision should be made to keep the purpose and the opportunity of the Christmas offering before the membership. It may be well to designate this work as the special responsibility of one of the officers of the church school. It is one of the best means of spiritual education and occasions for spiritual growth open to us in the program of the church.

Let the Christmas offering fill an important place in our total program in 1932.

provements on the boulevard. We are in a position to go ahead with a new church building as soon as business conditions get to the point where we can hope to dispose of First Church at a fair price. We are standing like some of the large corporations, financially sound and ready for the opportunity, which is sure to come, and all this because of stewardship and the inspiration of God upon men who have given the work their very best effort unhampered by unwise interference, because they have succeeded in inspiring confidence in the great mass of people who have financed the program. At this business meeting there was a generous demonstration of confidence in City Pastor J. Charles Mottashed and the board of stewards. The church secretary, whose office is open all day at First Church came up for some fine commendation.

If you want to see a good work going forward take note of Detroit. Big things are destined to come out of her; she is a great city and the world knows her power. May she thrive as one of the outposts of Zion.

L. G. WILLS.

Students Hold Services in Iowa City

Spring meetings of the Latter Day Saints' group in Iowa City, Iowa, began Sunday, March 6, with a gathering at the Oathout Funeral Home Chapel. Walter L. Daykin, student pastor, was in charge. Brother Daykin's appointment by the general church was approved by the group, and the following additional officers were named: Addison Brown, treasurer; Sidney Barrows, chorister; and Max White, pianist. Regular meetings were scheduled for each Sunday afternoon at the Oathout Chapel, a splendid gathering place made available through the kindness of Sister and Mr. Bert E. Oathout. Sacrament service will be held each month, the other meetings to be varied in nature, including devotional, preaching, and discussion. About twenty were present at this first meeting, including students of the university and a number of townspeople.

The group had the pleasure of entertaining President F. M. McDowell for a few days in February. Thirty-one were present at a dinner held in his honor during his stay in Iowa City, and a number attended services at which he spoke both in Cedar Rapids and Rock Island.

Word Comes From the Hawaiian Mission

It has been some time since *Herald* readers heard from Hawaii, but the work of the latter days has been going along fine and a better spirit seems to be ours at present. We are glad to know that the Hawaiian Mission went over the top in last sacrifice drive, and trust that this spirit shall continue with us throughout the year.

Elder G. J. Waller has been reelected president of the three branches at Honolulu. At the Hawaiian Branch he has four elders, three priests, two teachers, and two deacons to assist him. At the Chinese Branch one elder, one priest, and one deacon assist, and in the Japanese group he has one priest, one teacher, and one deacon to help.

In the last six months two new priests have been ordained at the Hawaiian branch and one at the Chinese. These ordinations make us feel that the work is still progressing, and we trust that God's Spirit shall still be ours to enjoy.

The Hawaiian Branch met February 22, Washington's birthday, for a general clean-up. We never saw a better spirit than was shown on that day. Our lawn and recreation lot are quite hard to keep mowed, but for the past

twelve months we have kept things looking fine, and saved the church budget \$156. Thirteen months ago we were paying a janitor three dollars a week to do this work.

All three branches have a good Sunday school, and each a recreation and expression class meeting at 6 p. m. on Sunday.

We were saddened January 5, by the death of Sister Margaret Chaing. She was the foremost leader of the Chinese Branch, also a well-known public school-teacher. She was the wife of John Chaing, and the mother of a daughter about eight years of age.

Brother and Sister Macrae, our missionaries to the islands, are still at Hilo, located on Hawaii, the largest island. We shall be glad to see them return to Honolulu.

Independence

Stone Church

The junior orchestra, directed by Leon Snow, made its first appearance before the church school at the combined session of juniors, intermediates, and adults, Sunday morning. Elder G. G. Lewis was in charge of the worship service and described the painting, "The Light of the World." Miss Ina Hattey, soprano, sang the hymn, "The Savior at Your Door."

Apostle Gleazer used something unusual for the basis of his talk Sunday morning, a cartoon clipped from a daily newspaper with the heading, "Your Country Calls." On a sign in the cartoon was the inscription: "We must fight to make America safe for Americans." Choosing a passage from the Bible to build up his subject, he asserted that Peter taught in his day much the same as we do now—that we should not be as concerned about salvation in future life as in this one.

Although we are experiencing a great depression, Brother Gleazer thinks that we are on the verge of a revival in which he expects to see the church rise up and effect the redemption of the world.

The musical program, broadcast over K M B C from eleven to eleven thirty, consisted of a selection, "Speed Away," by the men's chorus directed by Paul N. Craig; a solo, "The Voice in the Wilderness," by Scott, by George Anway; a vocal solo by Pauline James Arnson; and a number by the Stone Church Choir, Mrs. Arnson, soprano soloist, Mrs. S. A. Burgess, contralto, and Mr. Anway, tenor.

Elder H. G. Barto was in charge of the service, assisted by Apostle J. A. Gillen.

The juniors are glad to welcome back their superintendent, Mrs. Hazel Moler, who has been ill in the Sanitarium. She was in charge of the eleven o'clock service downstairs Sunday morning, assisted by Elder David Van Trump. The Apostle Paul's hardships as a minister for Christ furnished the basis for the sermon of Evangelist U. W. Greene. His discourse was a part of the month's theme, "Following Jesus." Glen Moore played a piano solo.

Boy Scout Troops 223 and 226 acted as hosts to the scouts of Independence Sunday night when they held a court of honor at the Stone Church. Scout Chief H. Roe Bartle, of Kansas City, was the principal speaker, and three hundred and thirty-five merit badges were awarded to eighty-six boys representing nine troops. Professor A. C. Morris was chairman of the court of honor.

Pastor John F. Sheehy gave the address of welcome. Troop 223, under the direction of Scoutmaster Francis Holm, gave the pageant, "The Eight Ages of Scouting," with the assistance of Mr. Ernie Modlin, in charge of scouting for the city of Independence, and Eagle Scout Chandler and his father.

In addition to the merit badges given, eleven boys were awarded the rank of star scouts four achieved life rank, one a bronze palm, one a gold palm, and one a silver palm.

Five of the six Girl Scout troops in Independence responded to the invitation of the host troops to be guests of

honor. Sixty-seven girls and their officers were seated in the choir loft and during the evening sang "I Would Be True" and "Peace."

Scout officers sitting in the court of honor and assisting Professor Morris were Mr. H. Roe Bartle, chief scout executive of Kansas City; Mr. Ernie Modlin, scout executive of Independence; Mr. Mize Peters, president of the Independence scout council; Mr. Henry Stahl, commissioner, and Mr. R. E. Chandler, deputy commissioner.

Liberty Street Church

Apostle J. F. Curtis was the speaker at eleven o'clock Sunday morning. His sermons was instructive and encouraging. The pastor, John R. Lentell, continued his series of Sunday evening sermons at 7.30. "The Resurrection" was his subject this week. For several Sundays the question has proved an interesting innovation. Many questions have been placed in this box, and each Sunday evening are being answered from the pulpit by the pastor.

The choir and orchestra composed of about twenty-five voices and twelve instruments will give their second annual rendition of "The Lord of the Eastertide," by Creswell, on Easter Sunday morning at eleven o'clock at Second Church and at seven thirty in the evening at Liberty Street. Fred Friend is the director. Another Easter program is being prepared for the eleven o'clock hour by some of the children under the direction of Sister McConnell, superintendent of the beginner-primary department, and Sister Lyda Thomason, director of the girls' chorus.

Almost every member of the Liberty Street priesthood was present at a meeting in the afternoon Sunday. Ways and means of overcoming the effects of the depression on church finances were discussed at length. Elder J. Stanley Kelley represented the local bishopric. It is hoped that systematic effort will prevail and that conditions both spiritual and temporal will be improved.

Priest Ralph Remington occupied the morning hour February 28, delivering a splendid discourse on the love of God and the love of man. He impressed the congregation with the need of putting the principles of the gospel into action, exercising charity, being clean, showing reverence, being grateful, and in every thing we do living the gospel.

Walnut Park Church

Many Saints gathered for the eight o'clock morning prayer service at Walnut Park, March 13, in spite of the cold weather. Elder George Bullard presided, and renewed faith was given the Saints.

The church school was in charge of Kenneth Morford's class of young people. The orchestra, directed by Orlando Nace, adds much to this session and is always on time with its service.

Following the anthem by the choir, "Hark, Hark, My Soul," the alto solo by Carletta Norman and soprano obbligato by Marian Campbell, directed by Minnie Scott Dobson with Drexel Mollinson at the organ, we listened to Bishop A. B. Phillips. "Improve Your Talents" was his subject.

At 5.45 the young people's study period was shortened so that a little more time could be allowed for the program. The Clover Leaf Quartet, composed of colored boys, gave four old-time spiritual numbers the harmony of which was pleasing. The large audience also enjoyed two harp numbers by Miss Elinor Smith, of the Stone Church congregation. Besides these there were several numbers by local talent.

Opening the evening service the choir sang "More Love to Thee, O Christ." This was followed by a very encouraging sermon by Elder C. V. Hopkins.

Brother C. J. Yarrington passed away at his home, March 12, after a long illness. Besides his wife and many relatives who will mourn his death, he will be missed by the Saints of District Three whom he served with love and loyalty. A short funeral service was held at Carson and Sons' Chapel,

March 13, and the body was taken to Albany, Missouri, for another service, then to Lamoni, Iowa, for burial.

Enoch Hill Church

The program hour of the church school Sunday morning was in charge of Mrs. Agnes Hartman. The theme "Prayer" was very effectively carried out. Scripture readings were given by W. H. Stevens, Donald Bullard, and Mrs. Hartman. Mrs. Lilla Warren and Mrs. Henrietta Allen sang "The Garden of Prayer," and a girls' quartet composed of Helen McDonald, Martha Chrestensen, Margaret McDonald and Pearl Chrestensen sang "A Whispered Prayer."

It seemed a coincident that Elder C. Ed. Miller used prayer as the theme of his morning sermon. He chose to use Daniel as an illustration. Because he was diligent in prayer, keeping his windows open toward Jerusalem, Daniel was given great power and was selected for a position of trust. A people who spend much time on their knees, keeping their windows open toward Jerusalem, will be a strong and powerful people, while a people who neglect to pray will become weak.

The young people of the hill with their pastor, Elder Herbert L. Barto, went to Buckner Sunday evening to furnish the program for that congregation. Elder Barto occupied the preaching hour. Elder J. E. Martin, of Enoch Hill congregation, is pastor at Buckner.

The church was crowded with visitors Sunday night, Saints from the Stone Church and other places who had come to hear Apostle E. J. Gleazer complete his morning's message given at the Stone Church. "Save yourselves from this untoward generation," (Acts 2:40) was the text he chose to impress upon the minds of his hearers the great necessity for Zion, a place where a consecrated people may gather in safety to follow the Lord. He painted darkly the conditions in the world—the distress of nations, the breakdown of governments, law, and order, economic difficulties, and presented the message of Christ and Zion as the solution to these troubles.

The Dorcas Class met at the home of Sister Robert Whittitt last Tuesday evening, March 8, for its monthly social evening. Though the weather was cold quite a number of the class were present and an enjoyable evening was spent. During the month the class has sent letters to isolated Saints who live in various parts of the United States. The answers to these letters were read before the class. They were interesting, and the writers seemed to appreciate the women's thoughtfulness in writing; they requested more letters. Another feature of the evening was the "roll call" answered by the giving of each woman's favorite recipe. They not only brought the recipe but the article of food sufficient for each member to sample. All were Word of Wisdom recipes and some were taken from *Vision*, being recipes submitted in the recent Word of Wisdom contest. The women on Enoch Hill are trying to live worthy their class name.

Gudgell Park Church

Elders C. K. Green and G. W. Eastwood were the morning and evening speakers last Sunday. Their sermons were helpful.

There was good attendance at the early morning prayer meeting, and interest was very apparent. Brother Roy Sherman, assistant superintendent, took charge of the church school.

Brother Melvin Atwell's class of boys gave the program at the Religio hour Friday evening, March 11, and the entertainment was enjoyed by all classes and visitors.

Of late unfavorable weather has had its effects on our services. One night Religio was not held because of it. The weather has also taken its toll of midweek prayer meeting attendance. Sunday, March 6, was a cold day, and the congregation was smaller at each service.

The women met all day, March 4, at the home of Sister Roy Sherman. In spite of the rain thirteen adults and seven children were present. A delicious lunch was served at noon.

Kansas City Stake

Central Church

Kansas City has departed from its usual resort weather in the past ten days and has had a real touch of winter, the thermometer hovering around five and six above zero.

Music at the church school the first Sunday of March was furnished by the Semper Fidelis Ladies' Quartet. Also Jean Dunn, of the intermediate department, sang a soprano solo, "Fairest Lord Jesus," and as this lovely little voice unfolds through the course of study, she will be able to render service to the church through the gift of song.

At the sacrament service, the sick of the church were remembered in prayer quite a number having been reported confined to their homes. Also Baby Lindbergh was held before the throne of grace, that he might be protected and returned safe to the arms of his parents.

The usual concert was given by the choir in the evening following the sermon, delivered by Elder James W. Davis.

On Friday evening, March 11, the Women's Club displayed a number of quilts of all designs and antiques which were brought by the various members of the church. Many interesting articles were among the collection. A program was given, and the proceeds of their efforts were applied on their goal of twenty six hundred dollars on the Central Church building fund.

The theme of the worship at Sunday morning's worship period, was "Power of Faith." The Scripture reading was *Doctrine and Covenants 42:13*, after which "My Faith Looks Up to Thee" was sung.

The church period was in charge of Elder F. B. Blair. Elder John A. Garver was the speaker of the hour, delivering a fine discourse to the attentive audience.

At seven thirty preceding the preaching service, members of Central O. B. K's who entered the stake musical contest, contributed their entries in the contest—a vocal solo by Helen Scott, a quartet and a violin solo. These numbers will appear in the finals of the contest which will be held on Friday and Sunday of this week. On Friday evening at eight o'clock the junior soloists, vocal solos, and choruses will sing. On Sunday at three o'clock the junior instrumentalists, instrumental solos and quartets will be heard. Seven groups are to be represented and the O. B. K. trophy will be presented at the services next Sunday. Following the musical numbers, Elder W. O. Hands gave an illustrated lecture on "Old Nauvoo" and told some very interesting facts concerning the finding of the unknown martyrs' graves. A number of Utah guests were present to hear this lecture.

A stewardship library has been established at the church office and will be open on Tuesday and Fridays for the purpose of assisting our people in their study of the stewardship, especially the young people who are entering the oratorical contest. *Herald* articles, pamphlets, books, and magazines are available for study.

Elder J. E. Vanderwood is conducting a *Doctrine and Covenants* study class at the church office on Monday evening and reports a fine enrollment.

Next Sunday the Saints will have opportunity to brush up on our own church beliefs in contrast to those of two other factions of the Restoration. In the morning Apostle J. F. Curtis will discuss the Hedrickite and Fetting movements, and in the evening Elder Calvin H. Rich, for many years a pastor in Salt Lake City, will discuss the present status of the Utah church doctrines. These men are qualified to speak on their respective subjects.

Fourth Church

From January 3 to February 28, the speakers have been Elders J. O. Worden, H. J. Bullard, W. O. Hands, who spoke several times, J. D. Curtis, of Colorado, George Mesley, J. T. Gresty, M. H. Sneed, P. T. Andersen, George C. Johnson, and J. E. Vanderwood. Brother Hands used slides to illustrate his lectures on the different translations of the

Bible. Brother Vanderwood also has been teaching the *Doctrine and Covenants* to the Progressive Club the last few Thursdays.

The sacrament services have been well attended and marked by the presence of a good spirit.

Several families in this branch have suffered because of unemployment. To help this situation the Saints have presented several short plays, giving them to good crowds.

A number of good stories have been told by Sisters Tyra Lueking and Vada Allen at the early family service every Sunday. Sister J. Seibert has also related stories of many outstanding women in the *Bible*.

There is considerable musical talent in the ranks of our young people.

Madison, Wisconsin

2119 Jackson Street

The church here is going forward. Everyone seems to be pressing toward the goal. Our young men of the priesthood are taking their turn in the pulpit, helping to declare the counsel of God. They are also taking their turn in having charge of the prayer meetings.

The priesthood meet once a month to outline a program for the coming month and select topics for the prayer service and those to have charge, all the speakers for Sunday and those to have charge. These lists are printed and each member of the priesthood is supplied a copy; a copy goes to the publicity agent, and one is posted on a bulletin board in the rear of the church.

Topics for prayer service for the last Wednesday in January and those in February were: "*Looking Ahead*," "*Accepting God's Hand*," "*My Choices*," "*My Christian Aims*," and "*Consecration*." Very spiritual testimonies were woven around these topics. When the people have a theme on which to concentrate their thoughts, we seem to have better services. Attendance is also greater.

Branch President H. W. Woodstock has received a promotion in his secular work which puts his working hours in the day-time instead of from three to eleven at night. He has Sundays and holidays off, so now he has a better opportunity to direct the services of the church.

The February sacrament service was elevating. The Saints expressed a desire to bring their lives to a higher plane and do everything they could to help build God's kingdom.

Bishop C. J. Hunt recently visited in this branch, preaching twice on Sunday and attending prayer service. He was pleased with the progressive spirit manifested.

February 29, Apostle D. T. Williams delivered the last of his series of lectures here. He has been discussing the principles of the gospel, and his closing theme was "*The Judgment Eternal*." We are sorry this was the last, for we have looked forward to his coming. We hope that the one the conference puts in charge of us shall see fit to continue with monthly lectures where Brother Williams has left off.

The women bought a new pulpit desk for the church and are working toward getting chairs to match.

The church school is progressing under the direction of its able director, Lee Root. He is also sponsoring a *Bible* contest, prizes to be given to the winners. This contest creates an interest in everyone to read his *Bible*. Young people and adults are working hard.

Once a month each church school class takes turns at giving a party for the school in the lower auditorium of the church. Games are played and lunch is served.

Brother Root has chosen Dewayne Miller as his second assistant or supervisor of the junior department, with the object of preparing him for greater service. Dewayne is a capable boy who is desirous of helping in the church, and a good junior steward; he complies with the financial law of the church and keeps his stewardship book up to date.

Our young men are helping the older men to carry the branch activities along.

North Platte, Nebraska

The adoption of the new plan of Religious Education has improved this branch, putting our forces into new and more efficient channels. The church school is doing fine under its head officer, Elder E. R. Sivits. Since the election of officers, the school has changed the time of its convening from 9.45 a. m. to 10 a. m. Preaching is at eleven o'clock every Sunday morning except the first of the month when sacrament and prayer meeting are held. Dinner is enjoyed at noon, and at 2.30 p. m. we have preaching.

The recreation leader, W. L. Sivits, is pushing his part of the branch activities for the best interest of the young. He is teacher of the young people and his group is becoming more united and determined to help.

It is encouraging to see the spirit of unity which has of late prevailed among us. The branch president and his helpers are working. If all of us help, the latter-day work in North Platte will not suffer.

Visiting Saints are welcome at our meetings which, on Sundays, are held at the Advent Church, Tenth and Willow Streets. The prayer meetings are held at 1123 West Sixth Street on Wednesday evening.

Los Angeles, California

Central Branch, Thirty-ninth and Grand Avenue

This branch work is moving along smoothly, with enough plans and social enterprises to promote courage and hope for the future. With so many members unemployed, our financial condition is not all that could be desired, but under the circumstances it is encouraging.

The Saints were entertained Sunday evening, January 24, with a sacred historical cantata, "*The Vision*," presented by the Los Angeles Mormon Stake Chorus. It was written by one of their people, and we appreciated it. The cantata was built on the early origin of the church and happenings incident thereto, which, of course, is common ground for all factions of Latter Day Saints.

District conference convened February 6 and 7, District President W. A. Teagarden in charge. With him were associated Apostle M. A. McConley and President F. M. Smith. Routine of business was consummated with a good attendance from all branches. Twenty-five delegates were elected to attend General Conference.

President Smith gave a good talk Saturday evening, also Sunday morning, then addressed the priesthood at 2.30 p. m.

We have had the pleasure of a visit from John A. Robinson and wife, Keo. Brother Robinson preached Sunday, February 14, at the morning service at Central Church. In the evening at the East Side Branch he gave a lecture on Kirtland Temple. They left the following morning for their home in San Antonio, Texas.

Brother Carl F. Crum and wife passed through Los Angeles on their way to Corpus Christi, Texas. They had with them their baby, also Mr. and Mrs. Ward, Sister Crum's mother and father. Brother Carl preached Sunday evening, February 14, at Central Church, and they left early the following morning for their destination.

We were made sad by the death of an esteemed friend, Leo C. Newland, who was not a member of the church, but was an active attendant and took a keen pleasure in raising flowers which he used to bring to the church for decorations. Mr. Newland passed away February 11, after an illness of about three weeks with double pneumonia. He leaves his wife and mother. The funeral sermon was by Eli Bronson.

The "Marthas" served meals during conference which were up to their usual excellence in quality and quantity. Owing to their very reasonable prices, and the number of meals

that were donated, they cleared only sixty-five dollars this year, but we consider that very good.

The Lord has given us a super-abundance of rain this season, which is quite unusual, but we are grateful nevertheless.

The unemployment situation seems to grow more acute instead of better, and we are beginning to think, "How long, oh, Lord, how long?" There is a growing conviction among the Saints that we are going to be forced to do what the Lord requires. We are going to learn by the things we suffer.

Sister McConley is very ill, and we are certain all who know her will offer a prayer in her behalf that she may regain her health and usefulness in the church.

Western Oklahoma Conference

At the Calumet church, on February 27 and 28, the Western Oklahoma district conference was held. Weather conditions were ideal, two spring days, warm enough that the men and boys shed their coats between services, and the volley ball players perspired freely. All the branches of the district were represented. Davidson Branch had the largest representation of visiting branches, Seiling Branch the smallest. A goodly number of nonresident members were present. On Sunday a number of Saints from El Reno and Oklahoma City, of Central Oklahoma district, were present.

We were disappointed that Apostle E. J. Gleazer and Elder E. B. Hull could not meet with us. The worship services were very spiritual and strengthening, and the Spirit was present throughout all the meetings. Conference work was carried out smoothly. A change was made in the district president; Elder M. Crownover, of Calumet, retiring, and Zenos Z. Renfro, who holds the office of seventy, was elected. Brother Renfro appointed as his counselors, Elder B. A. Howard, of Erick, Oklahoma, and Elder E. E. Crownover, of Hydro, Oklahoma. Brother B. A. Howard is also the district superintendent of Religious Education.

A total of thirty-two baptisms was reported for the conference year although we were without a missionary the greater part of the time. Since this is a farming district and our membership is principally composed of farmers, we did not raise our quota of tithes and offerings. We have seven hundred and ninety-two members enrolled, and the bishop's agent reported a little over two thousand dollars from this district last year.

An entertainment was given by the young people of Calumet Branch which was greatly enjoyed by all.

While we were feasting spiritually the physical body was not forgotten. Calumet Branch had erected a tent near the church building, and the women of the branch had prepared a feast for us.

Santa Ana, California

Baptisms continue in Santa Ana. The last Sunday in January our pastor officiated when three fine lads entered the waters of baptism. Frederick and Harry Kroehe and Rodger Engel became members of the church on that day. Rodger is the great-grandson of Brother Glaude Rodgers, one of the early and greatly-loved missionaries of the church. Brother Starkey and the boys were dressed in white, as is our custom here, and the font was tastefully decorated with greenery.

Sister Charles Calkins, who was put in charge of Religious Education at our annual business meeting, was unable to assume this responsibility because of ill health. She has agreed to serve in the junior department and is doing splendid work. Brother John Inman took her place as head of Religious Education, assisted by Brother Frederick

Kroehe, sr. All are attempting to work together under this new plan.

Sister Donald Nimmo (formerly Rebecca Mills) who for the past two years has ably directed our choir, has had to resign. Sister Walter Mills has taken her place.

This week the Patroness Society mailed a box of linens and a gift of money for the Sanitarium. Sister Best, the president, has been very faithful in this work and all have made a consecrated effort to assist the Sanitarium. We in Santa Ana feel nearer to Zion in thus materially aiding one of her most necessary institutions.

The Ladies' Aid Society, under the energetic leadership of Sister William Kuhn, has just presented our local church with new velour curtains and drapes.

Visiting speakers at recent Sunday services were Brother Leonard Rhodes, our former pastor, and Brother R. C. Chambers. President F. M. Smith, on his recent trip to California, visited among the members here for a few days.

Fulton, Iowa

The Saints are working together for the advancement of the church and, as a consequence, are becoming more interested in their undertaking.

There was good attendance at Sunday school last Sunday. We have two superintendents, Irvie Campbell and Alma Heide, who serve alternate Sundays in this office.

Each Sunday we have a birthday offering, and everyone who has had a birthday during the week comes forward and drops pennies in the bank, as many pennies as he is years old.

The young people, married and single, have organized a club in which the members are divided into couples, each couple having to entertain the rest of the members and other guests sometime during the year. One of the events of this club was a recent Valentine party.

Surely this will be a successful year in this region. The church members are energetic and desire to learn and spread the gospel. We feel that the divine Hand is directing us.

Due to sickness Brother John Heide and Sister Almira Heide have not been with us for several Sundays. They are missed and we hope to have them back soon. Brother Amos Heide has charge of the preaching service.

The Ladies' Aid met at the home of Florence Merrick to quilt. Dinner was served at one o'clock. A short program was given in the afternoon.

Northeastern Kansas Holds One-day Conference

Notwithstanding unfavorable weather conditions, about forty Saints met at Netawaka, March 6, for a one-day conference. All district officers were present save one. The district presidency, Dave Little, William Twombly, and James Thomas, presided.

A spirit of unity prevailed throughout the day. The music was directed by Gilbert Hedric with Sister B. F. Deller at the piano. A special number was contributed by Dorothy Deller and Harold Crooker.

The sacrament service was the opening session. Introductory remarks by James Thomas were replete with thoughts on the need of obedience on the part of the Saints in keeping the law given to govern the church. "To the extent we have failed to live in harmony with the revelations given, shall we suffer and worry under existing world conditions," he said. He stressed the need on the part of the ministry and the membership of reviving the old-time custom of offering their prayers in their meetings and expressing their needs and desires; this is necessary that the work of the church may hasten. The ministry hunger to hear these prayers. Too long we have neglected them, and as

MISCELLANEOUS

Conference Minutes

NORTHEASTERN KANSAS.—The semiannual conference of this district convened at Netawaka, Kansas, March 6. The district presidency, Dave Little, William Twombly, and James A. Thomas, presided over the sessions. T. J. Christensen was associated with the presidency and passed the emblems at the sacrament service at 10.30 a. m. Basket dinner was served at the church. At 1.30 p. m. ceremonial presentation of a gold seal certificate to Sister Fern Weedmark, of Topeka, by Gilbert Hedrick, district Sunday school superintendent, took place. The afternoon sermon, "The Need of Repentance," was by James A. Thomas. Then came a short business meeting. Minutes of last meeting were read and approved. District Treasurer O. E. Weedmark reported total receipts of \$51.45; expenditures, \$41.33; balance on hand, \$10.12. The report of the district Sunday school superintendent was accepted. The report of L. M. Pitsenberger, district superintendent of recreation and expression, was read. Action on the recommendation to adopt the plan of Religious Education was deferred until next conference. Delegates elected to General Conference are Mrs. C. J. Sheets, Mrs. J. M. Green, Samuel Lyter, Mrs. H. C. Pitsenberger, Samuel Twombly, Glen Beaman, and F. G. Hedrick. The closing talk by Samuel Twombly was "The Future Church."

NEW YORK AND PHILADELPHIA.—The conference of this district was held at Philadelphia February 20 and 21. The business session was held Saturday evening in charge of Apostle R. S. Budd and the district presidency, T. J. Elliott, H. L. Livingston and A. H. D. Edwards. Reports were read from district officers, and the following officers were elected for the coming year:

District president, T. J. Elliott; counselors, H. L. Livingston and A. H. D. Edwards; superintendent of Religious Education, E. Walter Lewis; musical director, Clara S. Thumm, and secretary, Elizabeth Teal. Bishop John Zimmermann was sustained as district treasurer, and the following were elected as delegates to General Conference: R. S. Budd, George Robley, H. L. Livingston, T. J. Elliott, A. D. Angus, Sister A. D. Angus, John Zimmermann, sr., Sister John Zimmermann, sr., Willard Hettrick, A. H. D. Edwards, Sister A. H. D. Edwards, Louis Kuhn, Asa Fowler, James Moses, and J. A. Jacques. A recommendation of the reunion committee that there be no reunion during 1932 on account of economic conditions was unanimously adopted by the body. It was voted to hold the next district conference with Bloomsburg Branch in the fall, the time to be set by the district president. The following motion regarding the use of tobacco and strong drinks by ordained men was carried by a large majority, there being only one opposing vote: "Whereas, the Lord has spoken against the use of tobacco and strong drink on different occasions, and whereas, in all our appointments we ought to show respect unto said counsel, therefore be it resolved, that, henceforth the branches of the New York and Philadelphia District sustain no man in his ministerial office whom they know to be addicted to either of the foregoing evils." After the business session an enjoyable program was furnished by the Philadelphia Harmonica Band, under the direction of Albert N. Hoxie. On Sunday the day was well filled with church school in the morning under the direction of the local officers, preaching at eleven o'clock by T. J. Elliott, prayer service in the afternoon, and preaching in the evening by A. H. D. Edwards. Apostle Budd had held a series of interesting and well attended services during the week preceding conference, and all of the conference services were well attended not only by the visiting Saints but also by members of the Philadelphia Branch and their friends. Several new members were added to Philadelphia Branch by baptism during the church school session.

Our Departed Ones

HAMILTON.—Jane Hamilton was born in Adams County, Illinois, October 21, 1855. She died at Independence, Missouri, February 12,

a result, many blessings have been withheld. The Saints should shake from their garments the coals of indifference and arise in the strength of the Lord.

At the communion service prayers were offered for light and divine guidance in the business session and also for the General Conference.

A basket dinner was eaten at noon at the church.

Preceding the afternoon sermon by Brother Thomas, the district Sunday school superintendent, Gilbert Hedrick, briefly gave the history and described the certification plan sponsored by the Department of Religious Education of the church. Sister Fern Weedmark, accompanied to the stand by Dorothy Deller and Gwendolyn Christensen, was presented a gold seal certificate, the first to be given in this district.

The theme of Brother Thomas's discourse was "The Need of Repentance."

Those selected as delegates to General Conference are Mrs. C. J. Sheets, Mrs. J. M. Green, Samuel Lyter, Mrs. H. C. Pitsenberger, Samuel Twombly, Glen Beaman, and F. G. Hedrick.

The closing talk by Elder Samuel Twombly encouraged young and old. It was on the future progress of the church.

1932. Married James Hamilton in 1874, who died in 1923. To them eleven children were born, five of these surviving their parents, three daughters and two sons. Mrs. Hamilton was baptized by J. T. Kinneman in May, 1880, at Stewartville, Missouri. The funeral was held at Carson's Chapel, Independence, Missouri, by Elder Ammon White. Interment was in Mound Grove Cemetery, Independence.

HANSEN.—Frederick Hansen was born in Denmark, October 12, 1844. He died at his home at Persia, Iowa, February 16, 1932. In 1857, he came to America with his parents who, at Iowa City, joined the famous "hand-cart" caravan headed for Salt Lake City. Sickness prevented their going farther than Omaha. Brother Hansen was baptized into the Reorganized Church on June 28, 1862. He was ordained an elder in June, 1867, and that same year he went to England, where he labored as missionary for three years. Later, he settled near Persia, Iowa, where he held church membership for forty-five years, acting as pastor for some years both at Persia, and at Salem Branch at Leland Grove. He was a member of the church for almost seventy years and was active in church work until his death. He was of a studious turn of mind, a man of honor and integrity, highly respected in his community. His life was a distinct asset to the church and speaks for itself. Surviving him are one brother, Kennedy, of Myrtle Point, Oregon; two sisters, Julia, of Berkeley, California, and Carrie, of Sterling, Colorado; five children, Edgar and Grace, of Persia, Iowa; Mrs. Scott Evans, of Portsmouth, Iowa; Mrs. Jesse Lytle, of Harlan, Iowa, and Arthur of Modale, Iowa; nineteen grandchildren, and three great-grandchildren. One daughter, Alice Brackenbury, preceded him in death. The funeral was held in the Saints' Church at Persia, sermon by Elder E. Y. Hunker. Interment was in the Chambers' Cemetery.

BENDER.—George W. Bender was born June 7, 1854, at Pittsburgh, Pennsylvania. Died Wednesday morning, March 2, 1932, at his home in Independence, Missouri. He was married to Elizabeth Owens October 27, 1889. To this union three children were born. Blanche O., of the home address, Dwight O., of Council Bluffs, Iowa, and Blaine O., of the home address. He united with the Reorganized Church of Jesus Christ of Latter Day Saints at Decatur, Nebraska, in 1895, being baptized by Elder G. L. M. Whitman. Brother Bender moved to Independence in 1918, and located at the home where he resided at time of death. Besides the immediate family three sisters survive him: Mrs. Homer Dean, of Nampa, Idaho; Mrs. W. P. Reid, Faithorn, Michigan, and Mrs. C. W. Kent, Peoria, Illinois. Brother Bender was a man of fine personality and had many friends; he was a devoted husband and a kind and loving father. He was an honorable citizen, a good neighbor, and a man devoted and faithful to his church and his service of God. The funeral was held from the Carson Undertaking parlor Friday, March 4. Pastor John F. Sheehy was in charge of the service, and the sermon was by J. E. Vanderwood. Interment was in the Mound Grove Cemetery.

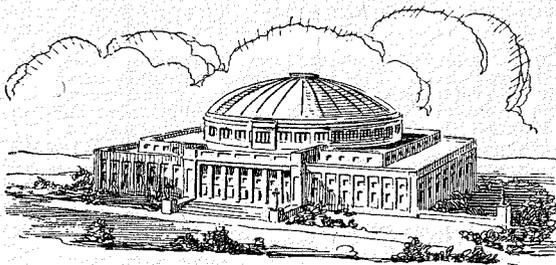
WELCH.—Minnie Alena Welch was born November 9, 1873, at Blandensville, Illinois. November 9, 1893, she was married to J. W. Welch. Four children blessed this union. One preceded his mother in death. Mrs. Welch united with the Reorganized Church of Jesus Christ of Latter Day Saints in June, 1930, and was a staunch believer in the faith. She had been in poor health for four years but had borne her affliction with patience and fortitude. Death came to relieve her, October 23, 1931, at the home of her daughter, Mrs. Vera Peaslee, Macon, Missouri. She leaves to mourn, her husband, two daughters, Mrs. Peaslee, and Mrs. E. Gilstrap, of Kewanee, Illinois, and one son, Herbert, of Pomona, California. The funeral service was held from the Saints' church in Macon, Sunday, October 25, 1931, when a large number gathered to pay respect to her memory. Elder F. T. Mussell, of Des Moines, Iowa, conducted the service.

COUCH.—Elizabeth A. Albertson Couch was born in Brantford, Canada, April 6, 1852. Died at Chico, California, February 10, 1932. She united with the Reorganized Church of Jesus Christ of Latter Day Saints at Fairview, Michigan, in November of 1894, and continued as an active member until death claimed her. Elder W. H. York was in charge of the services. Interment was in Chico Cemetery. There survive to mourn a son, George F. Albertson, other relatives, and many friends.

BARSS.—Robert James Barss was born in Sullivan Township, near Chesley, Ontario, November 20, 1870. Died at Lansing, Michigan, December 27, 1931. At the age of fourteen he moved to Harbor Beach, Michigan. May 20, 1887, he was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints by Elder Robert Davis. In 1892, he went to Jefferson County, Nebraska, where he continued to live except two years spent in Virginia. He was married to Mary Lourie March 31, 1897. He was a lover of music and conducted a singing school for several years. He sang in the Neligh, Nebraska, Congregational Church Choir in their Christmas cantata and left immediately for Michigan to visit relatives. A few hours after enjoying a Christmas dinner at the home of his nephew, George H. Trescott, he was stricken with apoplexy. The funeral services were held in Forestville; interment was at Rock Falls Cemetery, near Harbor Beach. Elders Thomas Rawson and William Grice officiated. He is survived by his wife, Mary, of Neligh, Nebraska, two sisters and four brothers: Mrs. America Trescott, S. A. and George C., Lansing; Mrs. Laura Mastin, Forestville; William J. and Alexander J., Detroit; a number of nieces and nephews and a host of friends. He was loved by all who knew him. He will be remembered for the good he did while among us and the beautiful spirit manifested in his praises to God.

ROBLEY.—Anna Seegrift, wife of Patriarch George W. Robley, was laid to rest Sunday, February 2, 1932, after a brief illness from pneumonia. The funeral services were held from the Providence Church, her church home for many years. Pastor D. F. Joy and Bishop M. C. Fisher officiated. Two beautiful duets were sung by Louise Fox and John Jackson. Anna Robley was born August 23, 1868; in 1885, was married to George W. Robley, who entered the mission field shortly after. To them were born eleven children, seven of whom grew to maturity. Six of them sat with the husband and father in the last tribute made to their mother, who under adverse circumstances reared her children in the faith to which both she and her husband had given much.

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Independence Property For Sale

One of the steps in our present financial program is the liquidation of assets not needed for the major work of the church. Through consecration, wills and purchases, the church has been accumulating large holdings, both improved and unimproved real estate in Independence. While a consistent effort has been made to dispose of these holdings and some sales have been made, the process of liquidating has not been rapid enough to keep pace with the increase.

It would be very helpful to the church if some of these holdings could now be liquidated and the proceeds applied toward the reduction of our indebtedness. To this end church bonds or notes will be accepted in full or part payment. These properties are held and managed by the Central Development Association, a corporation organized by the church for such purposes.

On the opposite page are pictures of some of the houses in Independence which are being offered for sale at reduced prices.

No. 2—6 rooms, modern, excellent location	\$4,000
No. 3—6 rooms, modern, close to business district.....	4,000
No. 4—6 rooms, modern, conveniently located	5,000
No. 5—8 rooms, modern, north side....	3,000
No. 6—5 rooms, modern, Englewood district	3,250
No. 7—5 rooms, modern, Gudgell Park	3,500
No. 8—5 rooms, modern	3,000

*Sales will be made only upon personal
inspection.*

For more detailed information regarding the above or other properties communicate with the Presiding Bishopric, Auditorium, or the Central Development Association, 221 West Lexington Street, Independence, Missouri.



THE CHURCH IS OFFERING FOR SALE THE ABOVE PROPERTIES AND OTHER IMPROVED AND VACANT REAL ESTATE IN INDEPENDENCE. SEE NOTICE BY PRESIDING BISHOPRIC ON OPPOSITE PAGE.

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Volume 79

Independence, Missouri, March 23, 1932

Number 12

The General Conference

Under this heading special announcements will appear each week. Readers are asked to look for it in order to keep informed about plans and programs.

Meetings of the Pre-Conference Councils

On the fifteenth of March the members of the Quorum of Twelve began sessions in the Auditorium, meeting in the room now occupied by a portion of the church library, this being the room where several of the Joint Councils will be held this General Conference. Eight of the Twelve are present, the absentees being Brethren McConley and Williams. Following a session of prayer the task of meeting the preconference problems was taken up, and the needs of the missionary field were discussed.

Among the men of this quorum the opinion seems quite prevalent that along with the definite financial program which was outlined by the councils of last year there should be a definite program with clearly seen goals in the spiritual activities of the church, both along local as well as missionary lines. With this in view the Quorum of Twelve seems to be approaching its tasks in a spirit of hope and firm faith.

On the twenty-first, in the forenoon, was held the first session of a series of meetings of the Joint Council of Presidency, Twelve, and Presiding Bishopric. All members were present, except the two of the Twelve before mentioned, and Brother Curry of the Bishopric. Following a season of prayer, reports from the field were heard, and this part of the council activities was in progress at the time of this writing.

In the Joint Council of Presidency, Twelve, and Presiding Bishopric, there seems to be generally prevalent the same idea of definitizing some of the objectives interim here and the ultimate goal of Zion, and a determination so to do; and the earnestness with which the brethren are entering upon their tasks holds fine promise of worth-while endeavor in that direction.

Again, too, there seems to be present in this council a deep-seated consciousness of our dependence upon God and his wisdom to guide the church in this time of stress and heavily weighing tasks and

responsibilities. And the humility present promises well of their efforts to establish the essential *rapprochement* with the sources from which come divine wisdom and light.

The number and difficulty of the problems for which solution is sought by these councils is, perhaps, little understood or inadequately appreciated by the membership generally. The work of the councils requires an application and sustaining attention which becomes a tiring strain upon the men, and the weeks of this work necessary requires the exercise of bodily as well as mental vigor which combine to form a task the faithful discharge of which requires patience, faith, and loyalty, and not a little amount of self-control.

The discussions having place in the councils cover a very wide range of knowledge, and the solution of the problems demands the securing and utilization of a vast amount of information.

The brethren seem to bring to their tasks this time especially a fine faith in the ultimate success of the church, in God, and in the people of the church. In this faith I firmly believe these men are being upheld by faith and constant prayers of the people of the church.

The times are portentous. Conditions within and without the church all point to the necessity now as in the past of Divine wisdom to guide us along safe and secure roads. The desire to do God's will and live close to him seems to have had expansion within the church, and this expansion can not but find expression in the Council. To do God's will and best serve the church seems to be the dominant desire of the brethren.

F. M. S.

Special "Messiah" Rehearsal

A special rehearsal of *The Messiah*, the conference oratorio, is scheduled for the Auditorium, Sunday afternoon, April 3, beginning at three o'clock. The Messiah Choir composed of singers from Kansas City and Independence, will be augmented by singers from other near-by points, and the oratorio orchestra will accompany. Paul N. Craig will direct the rehearsal.

Financing General Conference

THE REGISTRATION FEE

The official program for General Conference which is now in the hands of the printer will contain the following provision:

"All visitors as well as delegates and ex officio delegates are expected to register. Those who do so will receive the official badge, the official conference program, each issue of the *Daily Herald*, a souvenir booklet, a centennial songbook, and a ticket entitling the bearer to a seat in the reserved section during the rendition of *The Messiah*. The fee for single registration is \$1.25.

"There is no provision in the annual budget for the expense of General Conference. Registration fees will be used for that purpose. By this means each person in attendance at Conference may carry his part of the load."

The plan of financing Conference by means of a small registration fee has been urged for several years by a number of the church officials. Not until 1930, however, was this method followed. The results of the experiment were convincing. Without having the exact figures at hand, we feel safe in saying that never before has the Conference so nearly financed itself.

This year there is no provision whatever in the annual budget for financing General Conference. Either its expense would have to be met from a general collection or by means of the registration fee. After full consideration the latter method has been agreed upon, and this year all visitors as well as delegates and ex officios are urged to register and pay a registration fee of \$1.25. An effort has been made to provide each person with the sort of material that will make his attendance at Conference as pleasant and profitable as possible. Accordingly each one will be provided with the official badge, the official conference program, each issue of the *Daily Herald*, a booklet commemorating the one hundredth anniversary of the birth of Joseph Smith, a centennial songbook, and a ticket entitling bearer to a seat in the reserved section during the rendition of *The Messiah*. It is considered by those who are held responsible for the planning and management of the Conference that the above provision will not only distribute the burden of financing Conference by placing a small portion of the load upon each person attending, but will serve as well to make the Conference orderly and businesslike, providing each with the opportunity of keeping informed in regard to the matters before the Conference, participating in its various services and activities, and sharing alike in its responsibilities.

F. M. McD.

Schedule of Daily Classes

APRIL 6-14, AUDITORIUM

To recognize consistent studious effort on the part of those who attend the following classes regularly and participate in the work of the class hour, credit certificates will be issued at the close to those who turn in record cards showing their attendance at no less than six of the eight sessions, and who pay the credit fee of ten cents. Each student may attend two classes daily and earn a total of sixteen credits during the Conference.

Following is a list of subjects and the instructors. Further information as to the places of meeting will be found in the official program of the Conference.

CLASSES	
<i>Subject</i>	<i>Instructor</i>
1. The <i>Doctrine and Covenants</i>	F. H. Edwards.
2. Church Court Procedure	A. B. Phillips
3. Teaching and Leading Young People	E. E. Closson
4. Children's Division Materials and Methods	Mildred Goodfellow
5. <i>Book of Mormon</i> Study: "Christ in America"	P. M. Hanson
6. Essentials of Priestly Ministry	Glaude Smith
7. The Church School at Work	F. M. McDowell

ROUND TABLE CONFERENCES

- | | |
|---|---------------------------------------|
| 8. Young People and Leaders of Young People | E. E. Closson |
| 9. Teachers and Leaders of Juniors | Mrs. Alice Baldwin |
| 10. Adult Women in Group Work | Mrs. George Lewis |
| 11. Religious Drama and Stagecraft | Sponsored by the White Masque Players |

Note: Courses 1 to 3, inclusive, meet from 7.30 to 8.30. Courses 5 to 7, inclusive, meet from 8.45 to 9.45. The round table conference, numbers 8 to 11, inclusive, meet from ten o'clock to eleven.

A Grandson Arrives

I desire to share with the readers of the *Herald* the pleasure of a bit of "news" received while away from home on January 15. While in Seattle, Washington, at the home of Brother and Sister D. S. McDole, I received a telegram from my elder daughter, which told me of the "Safe arrival of Frederick Nils Larson." That news informed me of the advent of my second grandson, this time presented to me by my younger daughter, Lois. I believe many of my readers will rejoice with me.

F. M. S.

Shall We Proceed?

In a recent letter from a district president to the Presidency there occurs a paragraph which may reflect feelings prevailing in other places also. The district president says:

"Our people have begun to look Zionward. Persecution, oppression, and general conditions are having their effect. I sincerely hope that out of the coming General Conference will come a definite and distinct move in the direction of our expected goal. The world at large is interested in 'bread,' and our people, too, are demanding a spiritual bread and something in the abstract for their long sought-for Zion homes and ideals. I feel (based upon my experience here, of course) that a unified program, backed by every member of the Twelve and Presidency, would be very, very acceptable to our people here. I could not attempt and am not attempting to approximate the remainder of our people, but I do feel that I know the situation here. I do not mean to find fault or to attempt to advise, but knowing this condition exists here, I feel it my duty to report it. I'm sure direction from the Giver of all good must come in connection with this, too; but many, many of our families are living the law as it is given and explained to the best of their ability and they naturally want further direction and are inquiring, 'Why do we not go on?'"

"It is evident that our sacrifice periods have been a great help to our people, and the very reason that our people are wanting to 'go on' is partly due to the fact that they are receiving spiritual blessings by reason of their sacrifice. These blessings, it would appear, are but a taste of our future for which our people long.

"Our prayers and good wishes are certainly for our leaders, and I believe I am expressing the sentiment of the entire district, almost to a man, when I say that you men have our confidence and we are not ready, by any means, to conclude that our little church is not going to surmount and survive this terrible depression. Too, we know that from it will come good in many, many ways, and we feel to thank God and look to a brighter future than ever before."

Zion and Zion conditions have from the first constituted a goal towards which this church has worked. And that looked-for reformed society has been a magnet which has drawn the love and sacrifice of this people. The unsettled conditions about us, economical, industrial, political, and social, are such that our people long more keenly than ever for the safety and security of Zion.

It is to be hoped that out of our present conditions will arise a persistent determination on the part of all Saints to *work* resistlessly for Zion con-

ditions. There is need particularly for those who can make contributions of means and talent to place themselves in position to be used. For there is much to do—an endless amount of work—to establish ourselves in the regions round about, to redeem Zion and establish or fix her curtains.

So we share with the brother quoted, and the people whose opinions he in turn quotes, the hope that a definite and unified program may soon be recognized by all, so that unitedly we can go out and work for that which has become our common understanding.

The signs of the times indicate the wisdom of preparing now against the coming of still other crises and periods of disquietude, doubt, and uncertainty in the world. Our own adversities should press us together in faithful devotion to our ideals, and in humility to do God's will as has so clearly been pointed out to us in the past.

Let us do our immediate tasks, then, and prepare for still greater ones.

F. M. S.

Gardens for the Unemployed

Between twenty-five and thirty acres of land in and near Independence, largely composed of vacant city lots, have been offered for the use of unemployed persons during the coming year, says the *Independence Examiner*. This land will not only furnish enough food for many families, but will raise enough to be canned and otherwise preserved for use next winter; for it is quite certain, we are told, that we must expect unemployment and distress for some time to come. The best thing we can do is to prepare for it.

This work is being sponsored in Independence by Director Balfour of the Civic Relief and Unemployment Association and by Captain Frank McCormick of the Salvation Army.

This excellent plan recommends itself to other citizens and communities elsewhere. It has many advantages. It puts many needy families on a self-supporting and independent basis, and keeps them from the demoralization which dependence upon charity often causes. At the same time it will put to good use much property that is at present idle.

No doubt such a plan could do much over the country to help the citizens and prevent suffering.

L. L.

Notice

The attention of our readers is called to the two notices on page 281 from Sister Audentia Anderson regarding copies of "Religio" Quarterlies on the *Book of Mormon*, and a copy of *The Ministry of Beauty* in the hands of some unidentified borrower. Attention to these two matters will be appreciated.

Reflections

IT CAN HAPPEN TO YOU—

Suppose *your* child were kidnaped, instead of the Lindbergh baby?

"Oh," says Mr. Average Citizen, "that would never happen to *us*. We are not *wealthy* enough!"

Do not be deceived. An evil which begins by striking at the rich, and appears to succeed as this one has, will soon spread until it leaves no home in the country safe. Within a fortnight the same kind of crime was attempted against a less wealthy family.

The kidnaping of the Lindbergh baby is a threat against every American home, and against the safety of every American child. Given a little time, kidnaping can strike at any one of us. Citizens must unite against this horrible and brutal crime.

THE RIGHTS OF LITTLE CHILDREN—

We believe that every child has a right to be safe; safe from the violent hands of those who would carry them off, perhaps torture and maim them, in order to compel their parents to pay huge sums of money. The rights of childhood are a part of the sacred rights of the home. We must maintain these rights at all costs or no rights that we have are worth anything to us.

Jesus said, "Suffer little children to come unto me." He saved them from the roughness of the rude hands that would have separated them from His love. Are we living up to the responsibility that we owe to protect them?

THE GOVERNMENT MUST PROTECT—

The government is obligated to protect its citizens, or it loses its value and prestige as a government. When the forces of law and order become too weak to protect the lives, property, and families of the citizens, we are in a truly pitiable state. But when the forces of law and order are found in collusion with the predatory elements of society, corrupted by the bribe money that they offer, the situation is worse than disgraceful. Legislators, judges, and civic administrators everywhere should realize that when they weaken the government through inefficiency they are destroying the very machinery by which they and we are to survive.

THE COSTLINESS OF GOVERNMENT—

If costliness of government were an index of its strength and efficiency, ours should be among the best, strongest, and safest on earth. Unfortunately, as the cost of all other things goes down, the cost

of government keeps going up. And as the price rises the quality of return that the taxpayers get for their money grows worse.

The world has come to this pass, that many thinking men and women see that either the cost of government must *come* down, or the government itself will *break* down.

RIGHTEOUS GOVERNMENT—

We are led to the conclusion that a clean and economical government can not be built and operated, no matter how fine the system, with wicked and corrupt men holding a considerable number of the offices. Godly government can only be had with a righteous people.

Of sham and pretense, of hollow character and tainted reputations, of hypocrisy and mouth-idealism, we have too much. The time must come when more men of real integrity and fearlessness must participate in the affairs of government, or the government itself weaken and perish. Honest people must rescue it from the hands of the dishonest.

We can not believe that the nation suffers from any lack of able and honest men. They simply revolt at the tremendous tasks they would have to face in attempting to clean up the government. They are too busy with other matters. Yet the very welfare of the nation upon which their prosperity depends is endangered, and they will have to bear their share in the responsibility if it fails.

A book may deal with stars, or starfish, with international or domestic relations, with organic evolution, political revolution, or the brain's convolutions, it may be poetry or science, philosophy or sociology, but if it quickens the imagination to lofty flights, warms the heart to generous deeds, and clarifies thinking about man as a citizen of God's world and about men as comrades in the great task of making that world a fitter dwelling place for God's children, it is a religious book.—*The Christian Century*.

The older generation never criticizes itself so severely as when it denounces the sins of the younger generation, for it was the older people who shaped the conditions under which youth has grown up.—*The British Weekly*.

Many Errors in Beardsley's Book

CHURCH HISTORIAN FINDS A COMPOUND OF IMPOSSIBLE TALES IN THE LATE WORK, "JOSEPH SMITH AND HIS MORMON EMPIRE."

By S. A. Burgess

We hesitate to ask space in the *Saints' Herald* to review another book with its attack upon Joseph Smith, but *Joseph Smith and His Mormon Empire*, by Harry M. Beardsley has been reviewed in so many different magazines and newspapers, and clippings have been sent by so many of our readers to the office of the First Presidency, that it is only fair that a general statement at least should be made.

At the very time we were examining this book we were interested to note an item taken from a Harvard publication attempting to correct a story regarding Theodore Roosevelt. In substance the statement was that it is strange how often such a story is corrected instead of revised, when it is not only contrary to known facts but is improbable and even impossible under the known circumstances. In the case of Joseph Smith the motivation behind the various stories is not at all difficult to understand. The first book by Howe was not published until the '30's. The affidavits taken were two and three years after the church was started, but examined they are not so much different from what one would expect in a hatred-infected religious atmosphere. Tucker's volume was published many years after the death of Joseph Smith. On the other hand there are statements published from his neighbors speaking very highly of his family. The things of which they are guilty are poverty and the claim of divine communication.

The story of the *Solomon Spaulding Romance* has been quite fairly answered as pointed out in the *Herald* of January 27, 1932, by President James H. Fairchild, of Oberlin College. President Fairchild comments upon a point we have repeatedly noticed, that is, how these stories grow. Each writer adds his imagination to his affidavits, then the next one takes that imagination for gospel truth and adds his own further imagination.

Mr. Beardsley's book can not be called really a biography. His approach is not that of a scholar or student. It is that of the newspaper man who wants to write a novel and who therefore gathers up the worst stories he can find and adds enough imagination to make a consistent whole, even though a vicious picture.

Now here it may be well to refer to a story told of George Washington in a recent number of the *Ladies' Home Journal*, which states in substance that a boy pushed his way to the front, hearing

that George Washington was there, and then called in a high treble, "Why, mamma, it is only a man."

Joseph Smith was a man, enjoying outward sports, but we know of no authentic evidence that he wrestled on the Sabbath Day and attended horse races, or got drunk. He was a man. When under the inspiration of the Spirit of God, a prophet, but at other times, as he himself and his wife and others have said, he was a man, but we believe a good man.

Much is made by Mr. Beardsley of the statement that we "prefer to believe" that he was not a polygamist. We admit that preference but it is a preference that extends to all other men. We would prefer to believe that Brigham Young was not a polygamist, but the evidence is against us. We prefer to believe that men are honorable and will hold firmly at least to the legal presumption that a man should be considered innocent until proven guilty. Of the assertions with regard to Joseph Smith and polygamy there are instances so vile that we can not recommend the book for general reading. We do not mean in this to set a restriction against anyone desiring to read but merely that it is not of such a character that if it dealt with any other subject it could be recommended for general reading. These assertions are made up partly of the assertions of others, partly of the further imagination of the writer.

With regard to Bennett and his book, the conclusions reached by the Illinois Historical Society should be sufficient. With regard to later conditions in Nauvoo, statements of contemporary writers near the time, like Smucker, should be conclusive, but in this we should remember that later editions were brought out by other writers who added some assertions of their own. The letter of Dr. R. D. Foster sent in 1874, while not directly discussing this question, constitutes in itself a denial, for certainly he would never have written so favorably of Joseph Smith, jr., if there were any truth in these allegations. The principal evidence is of course that furnished by Utah. That has been answered many times and is answered by the testimony offered in the Temple Lot suit and is answered by Judge Phillips' decision in that suit.

That polygamy was introduced in Utah, alas, we can not deny. That women were "sealed" to Joseph Smith also appears to be fairly established. That children were born that were *alleged* to be his children is also true, but we must remember that his oldest son, Joseph Smith, the late president of our church traveled through Utah several times in search of any child who could claim to be a physical descendant of Joseph Smith, jr., and stated to the day of his death that he found no evidence

there of any woman occupying the position of wife to his father other than his mother Emma Hale, and no child that could reasonably be traced as his physical descendant. He was told many times by women that they were married to his father, but under examination their testimony gave way just as it did in the Temple Lot suit.

But there are some who *claim* to be children of Joseph Smith, among others Heber J. Grant, president of the Utah church. We are informed that he made this claim in the East some years ago to the surprise of many, but it now appears in the Centennial History of the church, volume six, as published in Salt Lake City. The statement and his claim is that his mother was sealed to Jedidiah M. Grant for time and to Joseph Smith, jr., for eternity. This marriage took place in the year 1855, more than eleven years after the death of Joseph Smith. Heber J., the only child of this union, was born in November, 1856, more than twelve years and four months after the death of Joseph Smith, jr., but by the peculiarities of their marriage system they claim that the mother who belongs to Joseph Smith in eternity will take with her her children and therefore state clearly that the church is now presided over by a literal descendant of Joseph Smith. It is well that such evidence be kept clearly in mind when such stories are repeated.

Further, we noted from personal observation that there were a number out there who took delight in exaggerating stories. It was considered quite a joke to relate such stories and shock some innocents from the East.

We will not take space here again to answer the accusations. They have been answered in many tracts of the church, including *Joseph Smith in His Own Defense* and *Was Joseph Smith a Polygamist?* and several tracts by the late President Joseph Smith, as well as by articles in the *Saints' Herald*.

Mr. Beardsley relies quite largely on Doctor Wyl and his book, *Mormon Portraits*, though it is not worthy. There is hardly a single instance where testimony given is at first or even secondhand. It is perhaps not surprising that statements made and repeated should finally come to be believed. That has occurred too often in human experience, and that, once told, further stories are told to give them reality. It may interest some of our readers to learn such fantastic tales as the following: that Joseph Smith possessed such immense political power that Abraham Lincoln, Judge Douglas, and the governors of the states courted his favor and the state legislature dared not oppose his wishes; also that a proof of the character of the *Book of Mormon* is that one of the islands was named Omandagus; that scores of our young men go each

year to Nauvoo to sleep in Joseph Smith's room in the Mansion House before setting out on their missionary journeys in behalf of the Reorganized Church; again, that the *Book of Mormon* represents Nephi, a Jew, as classifying swine among the useful animals. In this last case the evidence is that the Jaredites, who are represented as coming from the tower of Babel about 2200 B. C., are represented as having swine. They, of course, were not Hebrews, let alone Jews.

The names of the first six members of the church are incorrectly given. It is alleged that Joseph Smith and Oliver Cowdery went to the Whitmer home because Oliver Cowdery was infatuated with the daughter whom he afterwards married, and she was aged twelve years at the time, which is a little far-fetched, but not as far-fetched as some other stories. There are quite a number of such statements clearly inaccurate and untrue. We are taking for granted that our readers will know that all of the statements above are rather absurd, but we will mention one more, and that is the allegation that Emma Smith was anxious to get rid of her husband, that she opposed the church and attempted to expose it, but that this denial of belief in the divinity of her husband's inspiration returned to haunt her when young Joe had prospects of success in the "propheteering business," so she attempted to deny the earlier evidence. Such a statement is made twice. The second is that her effort to cut herself off from the Mormons is more significant of her real conviction than is her deathbed statement, and it alleges she only drew back when it appeared that Joseph third had a splendid opportunity to get started in a lucrative business.

These are rather mild instances of the vicious inference that Mr. Beardsley attempts to draw from every fact and allegation. He refuses to distinguish between her allegiance to her husband and the original doctrine of the church, her allegiance to the restoration all through her life, and her rejection of Brigham Young as a leader and of the abominations which he introduced. He ignores the fact that in the withdrawing from Brigham Young she was not withdrawing her testimony to the work. But he does offer one alleged piece of evidence. He states that she made statements to the representative of the *Quincy Whig* and the *New York Herald* that she had never taken any stock in her husband's revelations. For this he gives as reference Gregg, *The Prophet of Palmyra*, pages 538, 539. In Gregg there appears such an alleged letter but from the *New York Sun*. Such a letter was published in the *New York Sun*, December 9, 1895, (letter dated November 20, 1895) but it is not true as alleged by Mr. Beardsley that she made no denials at the time, because in the *Times and Seasons*, volume six,

page 1096, there appears such a denial. It seems from this that she took the earliest opportunity within reason to publish such a denial. We must remember that there was no rapid mail service at that time and the *Times and Seasons* was published only semimonthly, hence her denial must be considered prompt. This denial included a letter addressed to the *New York Sun* for publication making again such denial. It appears that she also wrote to James Arlington Bennett, to whom it was alleged the original letter was sent and that he had this letter published in the *New York Sun* for January 25, 1896. This letter to Mr. Bennett is not as detailed as was her letter published in the *Times and Seasons* but it is a prompt and emphatic denial.

The history of this has been written in the *Saints' Herald* heretofore and can be found in the following issues in particular: *Saints' Herald*, volume 49, page 1194, et seq.; volume 52, page 267, et seq.

Autobiography

IX.—LABORS IN NORTHWEST IOWA, 1892

By James Franklin Mintun

My labors this year began at Little Sioux on January 1, where I was laboring the last week in the previous year. These labors consisted of preaching, visiting and administering to the sick and suffering, giving special instructions in the use of the Inspired Holy Scriptures in the Sunday school work, and comforting the mourners. Here two were baptized as a result of late labor, one remaining true to her covenant.

Faith to Be Healed

About January 10, Lois, the daughter of Sister Alice E. Cobb, who had married Mr. Newton Silsby, was living in Louisiana, where she was taken with fatal illness. The affliction was contagious, so that it was dangerous for any one of the family to go to her. She lived but a short time. To know what to do was a problem as her husband was sick, so that he could not look after the remains. Upon learning that her husband was a Mason, and there being no Saints in that part, so far as known by us, I advised the brother, Peter Silsby, who was living in Little Sioux, and had married one of the daughters of Sister Cobb, to go with me to the officers of the local lodge of Masons in Little Sioux and request them to wire to the local lodge in the place where his brother lay sick, of the conditions. We went and the lodge cared for the sick as well as the dead, preparing the body for shipment to the family at Little Sioux. Some of the family went as far as the "Transfer Station" at Council Bluffs, when they learned that the body was on the way to them, and they returned. I spent several days assisting and

comforting the family through their grief, and God marvelously ministered to them, as the family testified, and will testify today, if living.

With Brother George M. Scott, the president of the Little Sioux Branch, we administered to many sick about this time, and all were blessed. One sister, Sarah W. Conyers, to whom we administered, was instantly healed of a serious sickness. This sister was one who had faith to be healed. She had been administered to many times during her life to my knowledge, several times in which I had assisted, and she was always immediately restored. Not only was she relieved of her sickness, but her former strength was almost immediately restored. Her last sickness was one in which she was paralyzed, her mind being affected so that she could not exercise her faith to be healed as before. This was one of the rare cases, and one of the most prominent in my experience where one had the gift to be healed.

I continued at Little Sioux till the twenty-fourth of the month when one more was baptized; and then began labor at and near Mondamin, but the interest here was poor. I then began a series of services at the Jones Schoolhouse again, continuing for some time on the account of an apparent interest. I was cared for by one not of the church, a family of noble principles by the name of Jones. I continued there, at Moorhead, and then at Little Sioux till February 18, when I came to Sioux City and occupied at the courthouse, lodging at Brother M. P. Berg's. The attendance was small but the Spirit indicated that in the west and north part of the city a good work would finally be done. The dailies, both Journal and Tribune, were kind in printing articles submitted, and publishing notices of meetings without cost.

By a dream I was instructed to come at once to Little Sioux, where I learned upon my arrival I was greatly needed. With my other work I was busied in assisting to correct the records of branches and the district in agreement with the general records, and copying the records of branches in new records. This with my Sunday school work engaged a part of my time during the first part of the year.

I met with the Sunday school convention at Persia, March 11, which was followed by the district conference. At this convention I gave a talk on the best methods of conducting primary classes. At the conference I assisted to preside, and to ordain Brother W. R. Davidson, now of Washington, District of Columbia, and D. A. Hutchings, both to the office of elder.

A Well Filled Record

In my report to the general conference, which was made on April 1, the following items appear

among others: Preached 216 times, baptized 17; attended and assisted at 26 sessions of Sunday school and conventions, and administered to 51, 44 of whom were relieved and blessed noticeably at the time.

In preparing to attend the general conference and convention, I prepared by request a talk to be given at the convention. In order to provide finances for my expenses in going and being at the sessions previously mentioned, I "sold my cow," my diary says. The next day after selling the cow I started in company with Brother Charles Derry to the conference, lodging the night of April 2, at Brother Calvin Beebee's, of Council Bluffs. He and his family were great helpers at that time in supporting the church and its work in every department. The subject of the talk given at the convention was "*The Sunday School of Today the Church of Tomorrow.*" . . . On April 8 at the prayer meeting of the conference two prophecies were given. One of the revelations promised increased endowment to the ministry, and further communications from the Lord.

On September 14 I began tent meetings at Ute, Iowa, lodging with Brother John Edwards, one of the isolated Saints, who had held on to his faith. Here I was assisted in the music with Saints from Moorhead, some driving as far as fourteen miles to be there to assist. Those who were my principal assistants were Alice Montague, now Case, and Grace Montague, now Vredenberg. While a few were interested here, yet none were near the kingdom. I was at this time collecting money for the purpose of building the gospel boat, *Evanalia*, and had up to this time collected \$33, given principally by Saints in and near Moorhead. It will be remembered that two of the Moorhead Saints went on a mission to the islands with Brother and Sister Burton, Brother Hubert Case and his wife.

Baptized in the Jordan

I was baptizing several near Moorhead in the stream called Jordan. An incident had occurred some time previous to this, in which Brother Eldrige Montague, the son of Brother George Montague, was in conversation with a minister on baptism. The minister opposed immersion, and the boy—for he was but a boy at the time this occurred—was bringing Scripture in proof of immersion as the proper mode of baptism. These the minister could not refute. The boy further showed that this was the way Jesus was baptized, and the way he was baptized. The minister said, "You were not baptized the same way that Jesus was baptized, for he was baptized in Jordan." The boy said, "I was, too, for I was baptized in Jordan." To this the minister could not reply, for the boy was baptized

in the stream called Jordan near Moorhead. To this the minister had no more to say.

The reunion was held this year at Logan, Iowa, from October 1 to 16. During the week I had assisted in putting up the tents and at other work necessary for the reunion. At the beginning of the reunion there were 137 tents erected. This year I was secretary with Gomer R. Wells my assistant.

On the 23rd of October I left for my mission work very early in the morning, and this is the record of my diary: "My little children all took breakfast with me, and bid me 'Good-bye,' with their little hearts filled with sadness. God bless the children and families of the missionaries." So I say now, while I write the history of my life.

On November 4-6 I attended a convention of Sunday school workers at Deloit of the Gallands Grove District, by special invitation. On Saturday, the 5th, there was a prayer meeting at which the gifts of the Spirit were manifested in tongues and interpretation, through which the Lord made known the calling of two and gave reproof to one of the priesthood for slothfulness for not doing what he could.

On Sunday, November 13, I occupied the Methodist Episcopal Church in Onawa, by invitation of the minister. He was chided for letting me have the church, yet he was present at the service, his wife playing the organ for the meeting. This was on the twenty-second of the month and I occupied at Smithland in the Seventh-Day Adventist Church the same evening. Here I found a people at this time quite willing to listen, some of whom afterwards came into the church. Continued here till the twenty-eighth.

I went from here to Correctionville, where I found a daughter of Brother John A. McIntosh, Jennie Hodges, who had been a Saint, long isolated, and had associated with the Baptist Church; but said that she had not been satisfied, and while she had not heard a gospel sermon for fourteen years, and her husband was a nonmember, her heart longed to hear another gospel sermon. Near here I preached in a schoolhouse to one of my smallest audiences, three persons. They gave good attention, and I felt well in spirit in preaching to them. One of the causes of such a small audience was a severe storm.

On December 2, the convention and conference began at Little Sioux. My report for the three months previous has this record: preached forty-five sermons, baptized nine, attended five Sunday schools and one convention in the Gallands Grove District. James McKiernan was present at this conference. He was assistant missionary in charge of western Iowa this year.

I then made an effort to interest the people of

Blencoe, but their ears were turned away from hearing. I was very kindly entertained by the family of Mr. Ernest L. Hogue, who was afterwards one of the members of the Iowa Legislature.

When I returned home I found Brother McKiernan holding meetings at Magnolia, in which services I assisted.

Thus ended another year of active work, with results as varied in character as it is possible to imagine; yet I felt that I had done some little good, but not near all that I had desired; but I had done what I could.

(To be continued.)

NOTICE

The Ministry of Beauty

By STANTON DAVIS KIRKHAM

Some years ago I loaned a gift copy of the above book to some Latter Day Saint visiting in our home in Omaha. *Who* it was is an item which has escaped my memory; hence I take this method of trying to locate the long-missing volume. I should deeply appreciate having it returned to me, at the following (our present) address:

AUDENTIA ANDERSON

837 South 15th Street

Lincoln, Nebraska

Report of Department of Statistics for 1931

By C. L. Olson

During the year 1931 the following changes occurred in the total enrollment of the church:

Total enrollment of the church January 1, 1931.....	108,431
Baptisms during the year.....	3,188
Gains from unknown	169
Gains by correction	114
Total gain	3,471
Deaths during the year.....	1,022
Expulsions	225
Losses by correction	41
Total loss	1,288
Net gain during the year.....	2,183
Total enrollment January 1, 1932.....	110,614

The following miscellaneous items were also handled during the year:

Transfers	6,269
Blessings	1,835
Marriages	1,155
Ordinations	290
Divorces	90
Silences	51
Deaths on unknown file.....	47
Released	11
Restored	9
Branches disorganized	12
New branches	3

The following summary shows the distribution of membership and of baptisms, transfers, etc., according to the main subdivisions of the total membership of the church as indicated:

	Enrollment Jan. 1, 1931	1931 Bap- tisms	1931 Gains by T's'r	1931 Loss by T's'r	1931 Deaths	1931 Ex- pul- sions	Net Gain	Net Loss	Enroll- ment Jan. 1, 1932
The Stakes	15,724	430	1,106	1,068	143	45	280	....	16,004
Districts, United States and Canada	76,036	2,298	3,949	4,305	696	156	1,090	....	77,126
Unorganized territory	1,953	69	220	306	16	....	....	33	1,925
Sub-Totals, United States and Canada.....	93,718	2,797	5,275	5,679	855	201	1,337	....	95,055
Foreign Missions	6,392	391	52	14	78	24	327	....	6,719
Total for membership properly enrolled.....	100,110	3,188	5,327	5,693	933	225	1,664	....	101,774
Disorganized file	4,928	....	1	109	55	....	....	163	4,765
Suspense accounts	3,393	....	1,144	428	34	....	682	....	4,075
Sub-Totals	8,321	....	1,145	537	89	....	519	....	8,840
Grand Totals	108,431	3,188	6,472	6,230	1,022	225	2,183	....	110,614

WANTED

Numbers 2, 3, and 4, of the Study Course in *Book of Mormon*, called "Lessons in Nephite History," by Louise Palfrey Sheldon.

This course was printed for use in Religio classes in 1908-1910, but was reprinted in 1924. I have Number 1, and greatly desire to complete the set. Please communicate with Audentia Anderson, 837 South Fifteenth Street, Lincoln, Nebraska.

Real work is the only way to fulfill your highest ambition to a satisfying degree; just trying will keep you busy, and we are only happy when we are busy. So if your first venture fails, tear it up, use the pieces for a foundation to begin all over again, and hope that the experience teaches you to build better.—*Gene Stratton-Porter*.

I believe in prayer; it puts you in league with the Infinite. It fills you with a divine power; it endows you with rich sympathy. "Lord, teach us to pray." Let no man think it is easy to pray.—*John R. Ewers*.

Weekly Health Letter

Number 35

Communicable Diseases

By A. W. Teel, M. D., Church Physician

Man may well be considered his worst enemy, for he is the greatest source of all the communicable diseases. The lower animals are next. Nearly every epidemic disease is peculiar to man. Under experimental conditions, these diseases may be communicable to lower animals, but are not common to them under normal or natural conditions. Food, soil, water, and air may, sometimes, convey infections and communicable diseases. Most germs of the communicable class, soon die in air, soil or water. They do not grow or multiply under adverse conditions of our environment. One of the great advancements of sanitary science in the past few years, is the fact that such diseases must be fought in the light of an infection. Much research work has been upon the most common communicable diseases, such as typhoid fever, yellow fever, cerebrospinal meningitis, tuberculosis, and others. It is known that man may contract diseases from the lower animals, especially the domesticated, such as rabies from the dog, maltafever from the goat, tuberculosis from cattle, also hoof and mouth disease, animal parasites from meat, plague from the rat, glanders from the horse, and many other diseases that might be mentioned.

Nearly all infectious diseases depend upon man's own control over himself, but, unfortunately, through ignorance, he does not grasp the great benefits that might be derived from proper prevention, for instance such diseases as malaria and syphilis. Unfortunately, while inoculation against blackleg or anthrax is easily controlled upon cattle, man, himself, frequently rebels against some of the greatest specific cures. This is one of the greatest hindrances to public health work, for the success in the prevention of communicable diseases depends, almost wholly, upon education and cooperation. It can not be denied that preventive medicine is one of the greatest social aids to the human family.

The transference of diseases may, for convenience, be considered under three general heads: first, direct; second, indirect; third, through intermediate channels. Contact infection is considered under the direct means of transference, while through water, food, soil, air, etc., is an indirect means of transmission. The intermediate are the insect-borne diseases. The most usual method of transference is from one person to another, but many are easily spread through routes of travel, water and milk.

THE GOSPEL FORUM

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

A Declaration of the King's Law

XII.—"OUR REDEEMER"

By Kenneth B. Curtis

Every individual has his conception of Christ, our Redeemer. Therefore, the subject is a delicate one and no doubt this article will be more or less criticized for even attempting to place it within the bounds of a story. However, one must remember also many people will be sadly disappointed in their expectations when Zion is finally redeemed.

The ascendancy of science over theology today tends to place temporal power above spiritual power. True, the mind of man is spiritual, but only in a sense, that is, as we would consider an abstract of the "all" in a temporal existence. (Romans 8.) The spirit of God is in all things; but so is the spirit of Shakespeare in literature; yet that spirit isn't Shakespeare, neither is the spirit of Christ in men, Christ. The spirit of Christ, in this respect, is an ideal which furnishes man with an incentive to climb. It is easy to misconstrue the tangible into an egotistical thought. (1 Corinthians 2.)

Let us go farther. What all men have accomplished, as the old-time psychologist would point out, was accomplished while man was in a conscious and sane state. But Doctor Freud has propounded the theory of the subconscious mind from his experiments in psycho-analysis. This theory brings into relief the workings of the natural laws of the human creation. For instance, man's heart beats not because he consciously deems it necessary but because it's a natural law of life, irrespective of consciousness. Therefore, we must agree, God works, even though we may not know it. Then the conscious mind of man is only a supplement and not always dependable or even needed at times. If we were to continue in this theory without careful observation we would eventually end with Darwin's theory of evolution and the doctrine of "Ego."

The subconscious mind, as Doctor Freud has reference to it, is another question and one to be seriously considered but the student must beware of doctrinal snags. A few of the tricky ones are spiritualism, reincarnation, predestination, astrology, Darwin's theory of evolution, and many others all luring and enticing. But always our goal is ahead; the path is straight and narrow and the climb at

times difficult. We are seeking spiritual light and our Redeemer. (John 1:1-15.)

God likens Zion, the community or the church, to a woman, and Christ as her husband; the individual stewards as their children. Now in seeking for Christ we must consider a man and his wife. Their relationship is close and they are known as one but the husband isn't the wife nor the wife the husband. They are two different beings even though they are known as one. Therefore, the Spirit of Christ may be in the individual or the community, but that isn't Christ, our Redeemer. (See The Song of Solomon.)

We must remember of all the higher theories regarding man's mortal existence in connection with God (the subliminal self, etc.), many of them deal with a power given to man by God as a necessary sense, even as the sight or smell is a necessary sense but which is not God himself or even his Son, Christ. Before we go further let us bear in mind the five senses of man are to his body as any controlling instruments are to a motor car. Still with all these fine instruments you would never think of turning the car loose without a driver. Naturally the same applies to the human body. The subconscious mind, as its motor, is all tuned up with blood circulating, etc., ready to go as the individual enters into life. Still there must be a driver. Now who is the driver of the human body? Your conscious mind. Further, as the driver is governed by traffic laws, so is the mind supposed to be governed by this sixth sense, if I may be permitted to term man's divine calling in life. And it is this sense that is a stumblingblock to so many students of theology. Therefore, we must search elsewhere for our Redeemer. He is not our talents. (Matthew 25.)

Let us consider the workings of a spiritual endowment or a quickening of the body, as when one is spiritually born. As man spiritually must have, of a necessity, decided to come to this earth so is it necessary for man to decide whether he will reside with Christ in heaven after physical death. If his desire is with Christ, then his actions must symbolize that physical death and spiritual birth to come in the waters of baptism. The actual rebirth of the spirit in the flesh, however, will only come according to our submissiveness to the cause. In short, the suggestion of Christ, a universal power, is a fixed will governing all who resort to it in humility and faith. Consider hypnotism. Do not confuse this with talents or man's divine calling. This thought opens the gates to a distinctive working knowledge of the Holy Ghost in contrast to the being of Christ and also the function of prayer. If the human mind is so created that when the individual, in all faith

and humility, does attempt to link itself with a higher intelligence by prayer, it immediately appears that Christ, as a representative of this higher intelligence, is the possessor of a brain. The will is a faculty of the brain. And as the truth is manifested to the individual by the power of the Holy Ghost (John 15:26), we, therefore, recognize the Holy Ghost as a carrier between the minds of God, Christ and man, and which is likened unto a dove, a bird of peace and love; used sometimes by man literally to carry messages. (Make special note of Acts of the Apostles, chapters 1 and 2.)

Now why do we seek Christ? To attain a higher plane of existence. This applies to all phases of life. For instance, there are numerous forces discovered, theorized and titled by man that present a problem of no real consequence unless the student seeks to compare them with the mechanics of the gospel of Christ. "Seek ye first the kingdom of God." (Matthew 6:33.) Among many of these abnormal scientific discoveries are conditions which correspond to many divine talents found in the church of the living God. As there are freaks of nature in bodily form, it stands to reason there are freak talents. There is only one way to receive a divine gift or talent and that is through the gospel of Christ. (John 10:1-5.)

For illustration, two brothers, affiliated with no particular religious sect, discovered they had ability to heal people simply by placing their hands on an individual's head and praying. But when they attempted to open a sanatorium and commercialize on their ability it disappeared. Again, scientists have studied carefully and attempted to explain in royal fashion (see Doctor Sigmund Freud's works on psycho-analysis) a queer ability known scientifically as "Automatic Writing." "A person who has this power," says W. H. Myers, author of *Human Personality and Its Survival of Bodily Death*, "may sit absorbed in reading or in conversation, while his hand produces written words or sentences, of which he knows nothing until he afterwards reads them. In some cases the matter so written states facts previously known to the subject but which he is unable to recollect by any voluntary effort. And in rare cases the matter written seems to imply knowledge or capacities which the subject was not believed to possess either by himself or by his friends. Other actions, including connected speech, may be produced in a similar fashion, and in the last case the subject hears and understands the words uttered from his own mouth in the same way only as those from the mouth of another person."

We, as a people, believe in the healing power of the spirit when administered by the proper ones;

we believe in divine revelation through the prophet of the church; and we believe in the power of prophecy as "Thus saith the Spirit," etc., as delivered individually by the power of the Holy Ghost. But to obtain these gifts or talents, not only in the priesthood but among the stewards in general, the ordained channels must be recognized. I truly believe this applies to the various trades and arts also. Real ability in the field of endeavor, to my opinion, has not even been scratched yet. The capacities of an individual, regardless of character, who has found the kingdom of heaven are inconceivable. As the Apostle Paul, as Nephi, as Moses, as Enoch all witnessed the kingdom of heaven in one way or another and received that undenyng power, so I truly feel each individual who becomes a steward of Zion must tarry in Zion seeking Christ in prayer and fasting before launching out into the world alone. He must wait for that spiritual endowment that will come from God through Christ and manifest to him that necessary dominant interest or talent to begin with. "And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24: 49.) And while you wait is the time to study your patriarchal blessing. Read and reread it. It will not only comfort you but it will tell you how to find the light of Christ.

We now can visualize one of the important functions of the church in Zion—also the storehouse. People will come to Zion, be made stewards, tarry for a short period doing odd jobs about Zion as students do at college while they're preparing themselves to receive the power of Christ to show them their field of work. Afterwards the way will be opened for them to go into the world if necessary where they are most needed and work as never before for Christ and his church. Again I say the student of community stewardship should study the School of the Prophets found in the *Doctrine and Covenants* 85: 39; 94: 2; 95: 2; 55: 2, etc. "Go ye out into the world" has a powerful meaning.

As was mentioned before, everyone has his opinion of Christ and I have no intention of forcing my personal ideal upon the reader. Rather, the purpose of this article is merely to show by a scientific way of thinking that there is an individual with body, parts and passions separate from all earthly men, whom we, as a people, will recognize as our leader. His characteristic self is one very seldom analyzed to any degree of correctness. However, there is a Christ, the Son of God, and it behooves us all to recognize that fact and seek to find him. This can be done for it is written: "Seek, and ye shall find." (Matthew 7: 7.)

In concluding this series of articles let me say from a personal standpoint, we must dedicate our lives to Christ but that doesn't necessarily mean we are to preach. I may want to be a business man. I would preach if I were called, but that isn't my dominant interest, I know. I love the drama and I love to write; I would love to combine the two. I know for a certainty a new type of theater is soon to appear. The theater of today is one of the greatest causes for the people having such loose morals. It ridicules law and order, it is a monarchy in business. I have made a very close study of it and I know that the lusts, not only of sex which it fosters, but money, has almost entirely ruined it. It has fostered the power of suggestion of various degrading influences and thought to get by with it but the same influences that it put out are only coming back on its own head and it now is facing destruction. Yes, it is great today. But that greatness is only measured by its filthy money and thoughts. *Oh, God, grant us the blessing that we will always want to dedicate our lives to thy service.*

The business world has produced many powerful enterprises that can and must be made to function for the good of mankind. Come, the world needs us all, let us fight and pray to rescue business and life from the grips and power of the devil. We can't do it alone, but with the power of Christ nothing is impossible. To the youth in Zion—read and understand, pray and seek for light and your talents. The church debt can be made as naught if we'll all get out and fight. Work for the church and the church will work for us. If we can't find opportunities, let's create them ourselves. And by the stewardship covenant we'll know a friend when we meet him regardless of place or conditions. We, as stewards, will convert the business, the elders of the church, the souls of men, and together we'll all see Christ, church debt or no church debt.

Let us adopt the motto: "Zion's redemption in this generation!" as suggested by the Los Angeles Central Branch of California. If we can only visualize Zion's ideal, the city beautiful, the home of community stewardship. She has her colleges, her churches, her storehouses all for those who fear God and keep his commandments: for this is the whole duty of man. (Ecclesiastes 12: 13.) The storehouse must be kept full; the church papers combined for the sake of unity so when the prophet of the church wants to speak all classes of readers may hear him. The church debt paid. The question is asked, Whose fault is this debt? No one's. God could have easily enough kept us out of debt, but consider the following: "And as Jesus passed by, he saw a man which was blind from birth. And his disciples asked him,

saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (John 9: 1-3.)

"Capacity never lacks opportunity," says an eminent statesman, "it can not remain undiscovered, because it is sought by too many who are anxious to utilize it daily. Whoever undertakes to build a house, to cultivate a farm, to work a mine, to obtain relief from pain, to maintain a legal controversy, or to perform any function of useful life, is actively watching for every man qualified to aid him. To appreciate the thoroughness of the search it is necessary only to realize the number of persons engaged in all these pursuits and undertakings throughout the world. From such a search no form of ability can remain concealed. If the possessor of capacity thought to hide himself he would be discovered and induced to employ his ability for the benefit of those who need it. To be successful, then, one has but to qualify himself thoroughly for some occupation. Every man has some natural aptitude. In these days the training by which natural aptitude is developed into effective ability can be obtained by every youth. Time occupied in worrying about opportunities, openings, and starts, is time wasted; because to every capable man a start and an opportunity are always furnished by the necessities of other men."

"Ye can not behold with your natural eyes, for the present time, the designs of your God concerning those things which shall come hereafter, and the glory which shall follow, after much tribulation. For after much tribulation cometh the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand." (*Doctrine and Covenants* 58: 2.)

[The End.]

In spite of the weariness, exhaustion, and pressure of crowded days, Jesus felt for him, at least, more necessary than rest or sleep or food was the opportunity for uninterrupted prayer. He recognized thereby a value which we, in the hurry and confusion of our busy lives, are very likely to overlook.—*Lucius H. Bugbee.*

I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.—*Isaac Newton.*

OF GENERAL INTEREST

Our Present Needs

By Frank C. Mesle

(From the *Syracuse Herald*, Syracuse, New York.)

FOOD IS BEING WASTED AS PEOPLE FACE STARVATION, ONEIDA CLERGYMAN DECLARES

REV. FRANK C. MESLE OF REORGANIZED CHURCH OF JESUS CHRIST URGES CHRISTIAN SPIRIT IN DAILY LIFE

The Reverend Frank C. Mesle, pastor of the Reorganized Church of Jesus Christ of Latter Day Saints, today writes for "The Herald" the weekly Sunday sermon, a feature of these pages. Mr. Mesle's topic is "Our Present Needs," a New Year's message.

"Our Present Needs—Ye are complete in Him."

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power.—Colossians 2: 6-10.

"As we enter into the New Year we find many business people engaged in taking inventory to determine the measure of progress made during the past year, to learn from the mistakes of the past, and to outline a program that will more effectively enable them to carry out their purpose and reach the goal set.

"This is good procedure to be followed by Christian men and women everywhere, and would be followed if we were as interested in checking on our spiritual progress as we are on our material program. We should take time to ask: 'What progress have we made spiritually, and what are our present needs individually and as a nation?' Can it be said that we are complete in Him? We call ourselves civilized and like to think we are a Christian nation, yet men, women, and children starve in our cities while grain is dumped in rural fields and fruit decays in our orchards.

"It is reported that cargoes of bananas have been dumped into the Atlantic Ocean because the market is overstocked with them. Factory wheels stand idle and goods glut the warehouses waiting vainly

for buyers, who, impoverished and unemployed, live in rags and hovels. The spectacle of wasting abundance, beside dire want is a farce, made shameful by widespread and tragic suffering. We who call ourselves civilized and Christian have pitied China and India, where the overflowing crops of one region can not be taken to the starving population of another because there are no railroads; we have railroads, but with us it is no more than the thickness of a piece of green paper that keeps the hand of the hungry from the rich and wasting surpluses that the land has produced. In other words, we have too much of everything, yet many are underfed, without clothes enough to keep warm, and inadequately housed. We are the richest nation in the world, yet we have the most unemployment and the most crime.

"This is enough to remind us that an examination of our progress reveals many things in our national and individual life that require the application of corrective measures before we can feel proud of our advance in civilization and Christianity. The inference of the text is that in Jesus Christ is revealed the full measure of man's needs—'Ye are complete in Him.'

"The conditions mentioned above exist because somehow we have failed to understand and apply the principles of Jesus Christ. We are not complete, there is want, suffering, sorrow, crime that need not be. These conclusions are a fair result of a casual inventory of our progress. During the past years we have let the warriors of the world try their hand at the solutions of the world's problems and have failed. The politicians of the world have tried their hand without success, doubt and skepticism have produced no better results, even churchianity has fallen short of meeting the world's needs. But, it can not be said that Christ and Christianity have failed to meet the needs of mankind. We have not as yet had faith and courage to give Christ a fair trial in the solution of our problems. Having tried everything else and failed, would not the result of our inventory suggest that we outline a new program that we may more effectively meet the present needs and correct the serious defects we find in our present-day method of doing things. I think so.

"A prominent divine has this to say of the church (and we are a part of the church): 'I am more and more convinced that the church, as it now stands, is not measuring up to its obligations, because it has lost sight of its real mission in the world. In order to meet the challenge of this crisis, it must first of all define its own mission. In order to do that, it must face and answer a preliminary question: Is Jesus Christ the unique, divine Son of God, with an

authoritative revelation and power to realize His program? If it can give this question an affirmative answer, the mission of the church is clear—it is to take Christ's program seriously and make its realization the supreme thing in life. What is this program? Jesus put it into the most challenging sentence that has been uttered in all human history. 'All authority is given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations (not from all nations, but of all nations) teaching them to observe all things whatsoever I have commanded you.' If that means anything it means an immediate challenge to the world to recognize Christ's authority and His program as the only program that can warrant lasting peace and cure the many perplexing problems that confront us at the present time.

"The program of Jesus is to make disciples of all nations, convert all of us to acknowledge Him as the Son of God, cause us to realize that He did come to us with an authoritative message or revelation, and that He has power to realize His program, but in the realization of this great program man must be a willing instrument though whom God, Christ and the Holy Spirit can work. God working in man will enable man to realize the program of Jesus. Jesus said of Himself, "I am the Way, the truth and the light," "I am come that ye might have life, and that ye might have it more abundantly." John said, 'Unto as many as received Him, to them gave He power to become the sons of God.' The above scriptural quotations suggest to us the part that Jesus takes in the divine plan to build a new and better world.

"It is not enough that we believe these things about Jesus. It is not enough that we profess faith in all the high ideals embodied in His teaching. For too long we have affirmed our faith in words—but by action denied the vital demands upon us, we have not yet learned to live the program of Jesus—We are not yet complete in Him, there is still too wide a gap between what we say we believe and what we do, or between the word and the flesh. In Jesus the word became flesh and dwelt among us.

"We suggest as a resolution for the New Year that we assume the task of closing the wide gap that we find between our beliefs and our conduct, thus translating the program of Jesus Christ in terms of human conduct, and changing this world into the kingdom of heaven, thus applying corrective measures, that the unchristian conditions that cause so much misery, sorrow and dire want may be entirely removed from among men. The church and its members must assume this responsibility or it will not be done. We may seek to excuse ourselves by

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Australasian Mission Is Alert to Church Needs

The members of the Southern New South Wales District presidency are just now very much occupied with a progressive program of preaching and teaching throughout the district. The same is true of the presidents of the other districts in the Australasian Mission. Every man seems to have a definite job and to be doing his best to attend to it.

Elder W. J. Vaughan, who has labored in Sydney for a number of years, has been transferred to Northern New South Wales, and has taken up residence in the town of Wingham. His new field has seven branches and he expects to maintain a monthly circuit which will include practically all points. He will travel by auto and serve isolated members within a radius of two hundred miles.

Elder A. V. Robinson who has been located in the Northern New South Wales District for some years, has been transferred to the Newcastle end of the Southern New South Wales District. Here he will serve four branches and a group or two and quite a number of isolated Saints.

Guildford Branch celebrated its second anniversary February 14, with a day of special services. Fine church school and church programs were enjoyed by large audiences. This branch is about twenty miles south of Sydney. Attached to it is a group about forty-five miles west of Sydney. Its members are very earnest in seeking to spread and uphold the angel message.

A very successful parliamentary debate on the establishment of Zion, extending over several weeks, was recently conducted in the Balmain Church. The debaters were all young people, some members of the Kimmor Klub, the Balmain Public Speaking Club, and a class of boys from the Leichhardt Church School. The work done by these young people was very creditable. We are hoping soon to publish the speeches and the bill which they constructed as an educational course.

Just now we are preparing our work in connection with the Australasian Sacrifice months. We trust that it will be as successful as the sacrifice week of last year.

A rather pretentious program has been prepared for our

passing the responsibility on to conditions over which we feel we have no control, such as the State, industry, economic laws, over-production and a host of other causes, but let me remind you that all politics, business and social life is our product as individuals and the measure of the Christ ideal that has touched our lives is reflected in the way we carry on in politics, business and social activities. And an honest inventory of our day by day activities will convince us that the ideals of Jesus have not been seriously worked out in our lives.

"The supreme need at the present time is to take the program of Jesus seriously into all of life, seriously enough so that it will bring about a desirable and needed change in all the essentials of life, political, business, social three hundred and sixty-five days of the year. 'As ye therefore received Christ Jesus the Lord, so walk in Him' because 'ye are complete in Him.'"

mission conference, which will take place March 20 to 27. As the date synchronizes with that of the opening of the Sydney Harbor Bridge (March 19), we are sure of a large attendance from all parts of the mission. We look for a decided spiritual uplift as a result of the gathering.

I am leaving Sydney tonight (February 16) at ten o'clock, by steamer bound for Brisbane, Queensland, where I shall conduct a missionary series for two weeks and incidentally do some teaching regarding the sacrifice months. As this is summer time and I shall be near the Tropic of Capricorn, I am taking my light suits. I hope for a good time among the good Saints and friends there and trust that the series will be productive of much good.

W. J. HAWORTH.

Alabama Young People Are Active

Tithing Project Program Goes Forward

McKenzie, Alabama, March 6.—It has been a number of weeks since I reported the activities here in the Southland, especially in McKenzie. We are all working hard, and I sincerely believe we are growing. Our prayer meeting attendance in all the groups is ranging around a hundred. The young people meet sixty strong each week, and such response I have never seen. Last week we had sixty-seven young people present, thirteen prayers and nineteen testimonies.

Last Sunday morning I saw this congregation—a household—touched as I have never seen them before. We did not have a regular service, but a special service with four young people doing the speaking. Rogene Odom talked on "Zion as God's Plan for Saving Men." Harriet Carpenter talked on "The Necessity of Being a Steward." Evins Williamson talked on "Why not Make This a Zionistic Community?" while Lula Odom's theme was "Youth and Age Working Together." Young and old sat that hour moved by the Spirit of God, listening to four high school pupils proclaim the gospel of God in plain and meaningful terms. Afterward several said, "To think, it all is coming from the young!" Another asked, "Why haven't we done more toward the redemption of Zion?" Words can not describe the service, the beauty and the simplicity and the Spirit that was present. All I know is that the congregation was moved nearer God than it has been in my acquaintance with it.

Our project work is well under way. We have gained fifty-two inventories and are going for one hundred. There is no one wanting to turn back. The project list has climbed to thirty and is still climbing. The young people have decided to do some work or raise some product the proceeds from which compose their tithing project until the tithing is paid, the rest to go as offering. Our first requirement is an inventory. The list of projects to date is as follows:

William Patrick, proceeds from three peach trees.

Swen Patrick, proceeds from three peach trees.

Allman Salter, one fourth acre of cane.

Gaston Odom, raising twenty chicks to fryers.

Luther Beesley, one fourth acre sweet potatoes.

Otis Weaver, one fourth acre sweet potatoes.

Erby Lee Barlow, one fourth acre sweet potatoes.

Mrs. E. L. Barlow, raising chicks to fryers.

Rogene Odom, proceeds from three peach trees.

Darwin Wiggins, one acre corn.

Lula Odom, twenty chicks to fryers.

Muriss Miniard, one acre of corn.

Willia Sellers, chicks to fryers.

Louis Benton, profits from Sunday's work (he is a mechanic).

Mrs. Louis Benton, chicks to fryers.
 Elwin Wiggins, fifty chicks to fryers.
 Myrtle Barlow, twelve chicks to fryers.
 Marjorie Sellers, turkeys.
 Grace Wiggins, chicks to fryers.
 Lila Odom, two turkeys.
 Aubrey Odom, one fourth acre of truck produce.
 Ammon Salter, one fourth acre sweet potatoes.
 William O. Sellers, fifteen chicks to fryers.
 John Earl Baldwin, profits from ten hens.
 George Parker, one acre corn.
 Sybil Harper, chicks to fryers.
 Christian Hall, donation of one half of earnings from laundry.

Mrs. Lyle D. Flynn, a patch of beans.
 Heaman Salter, one fourth acre of cane.
 Lyle D. Flynn, a patch of beans.
 Freda Sellers, one tenth of income.

Here is a copy of a portion of a letter I received from Freda Sellers who is attending Livingston Normal, at Livingston, Alabama. This in a way sums up the determination of the group: "I don't believe I ever told any one what my project was going to be, but I am going to save about a dime from each dollar I receive this year, anyhow, I'm going to do my best. I feel that I can and go to school. You know it is hard for a girl to live on a dollar a week, buy all she eats, her books and everything—well, that is what I am trying to do. But I am going to sacrifice a dime of that. . . . The only satisfaction I get from going to school here is that maybe I am preparing a way to go to Graceland."

It isn't the amount of money that the projects will bring in that will count, but the fact that we are forgetting ourselves in terms of God and his work. That is our purpose. Our attendance is increasing and we are more busy. The priesthood are visiting. The work is on.

LYLE D. FLYNN.

Rock Island District Welcomes President McDowell

Saints of Rock Island District were delighted to have President F. M. McDowell as their guest and speaker at Iowa City, Cedar Rapids, and Rock Island during February. We were happy to renew our acquaintance with one who has had such a deep influence in the lives of our young people, and whose visits to Kewanee and Rock Island a few years ago left an indelible imprint on our memories. Not only by the inspiring words which he spoke, but by the influence of a powerful personality, which corresponds with the Christian ideals which he taught, shall we remember our "Big Brother."

On Saturday evening, February 20, he arrived in Rock Island, coming from Cedar Rapids with Brother W. Woodward. His lecture that evening was of special appeal to department workers, testing the results of our religious education to see if we are really developing Christian character. It is sometimes easy to think of our country as being entirely Christian, but a real Christian is one who considers every man as his brother, who puts personality above material things, and labors with God to bring about his righteousness on earth. A pagan is one who puts material things above personality, and considers his personal comfort and desires above the needs of his fellow men. Are there not then many pagans even in our midst? Can we develop Christians instead of pagans?

Sunday morning the Sunday school was conducted as usual with Brother Woodward teaching the young people's class and President E. R. Davis, the adult men. At the preaching service Brother McDowell gave a powerful sermon on the theme, "Let There Be Light." He listed the qualities which make, or belong to light, such as love, faith, virtue, knowledge, etc., as opposed to the powers which make for darkness, selfishness, greed, ignorance, hate, etc. He

quoted the passage: "Light cleaveth unto light; truth rejoiceth in the truth, mercy loveth mercy, and justice continueth her course." Surely, if we feed the fires of right, the souls of men will produce the same light which Jesus came and died to bring into the world.

In the afternoon, after a round table discussion which elucidated the fifteen-year program and other financial policies of the church, a more formal lecture was given by Brother McDowell on the problems of youth. "Let the church speak out against the evil forces and practices of the world," he said in the course of his remarks. A high standard, unswerving fidelity to ideals of honor and purity, a fixed life program which will prepare for definite service of real value, devotion and reverence to the cause of the Christ,—these and other standards he set up as worthy guideposts on the highway of life.

Sunday evening, as on other occasions, a capacity crowd greeted President McDowell. His timely remarks in regard to the present conditions of world—social disintegration and the results of hatred and greed in governments, corporations, and individuals which have brought us to the present crisis—demonstrated the need of compliance with the teachings of Christ. When the love of Christ is enthroned, we shall make this earth a heaven, but until then, we must suffer the results of our choices.

We immensely appreciate the efforts of Brother McDowell in arranging his tour, and we can assure him that his visit with us will bring forth much good fruit.

Stockton, California

Clay and Sutter

This letter to *Herald* friends commences without notes for October 12, 1931. At that time Stockton Saints took charge of the funeral rites of Sister Annette Brown who passed away at the home of her daughter, Sister Lillian Johnson, of Manteca, California.

On October 25, Modesto Saints assisted in the services at this church when our little brother, Lawrence Haas, was baptized and Brother Curtis Hardy's little son was blessed.

Among the activities of the women in the past four months, we wish to record a plate supper which yielded a fair profit, also the annual bazaar December 2, 3, and 4, which netted over eighty dollars.

The infant daughter of Sister Rawley was blessed, November 15, and given the name, Sarah Kate.

Visiting ministers who have occupied this pulpit have been Apostle M. A. McConley, District President G. P. Levitt, A. E. Frazier, pastor of Modesto Branch; Oscar Ensley, of Sacramento; P. R. Gilbert, of San Jose; Joseph Ensley, of Walnut Grove, and Joseph Bussell, of Sacramento.

Stockton was the meeting place of the district conference which convened February 27, with a fairly good representation from the district. The first meeting was called at two thirty Saturday afternoon, G. P. Levitt in charge. By motion the conference put itself in charge of the district presidency, and principal business items were disposed of at this session. Recommendations of names for ordination were approved as: Brother Roberts and Brother Godfrey, of Fresno, to the office of elder, and Brother McDonald, to the office of priest; Brother Roamer, of Ukiah, to the office of teacher. These ordinations were provided for.

The first meeting Sunday was an ordination service which opened at nine o'clock. Following the ordinations, the service became a prayer and testimony meeting continuing until eleven thirty. The meeting was of a high spiritual order, the gift of prophecy being given four times.

If the spirit of this conference can be taken as an index of that prevailing through the church, the high quorums need have no doubt of the good results to be expected from the program outlined for the church for the next few years.

At two thirty in the afternoon Sister Blohm, of Sacramento, conducted the class in Religious Education, which clearly indicated the good coming to the church workers from her faithful and untiring services.

Monument Commemorates Beginning of Restoration Movement in the South Seas

Erected at Mahu, Tubuai

On October 28, 1931, the membership of the church in Tubuai, under my direction, erected a monument on the site of the first church building housing the activities of the first branch of the Restoration in the islands of the South Seas.

In the early part of 1843, four missionaries, Addison Pratt, B. F. Grouard, Noah Rogers, and K. Hanks were appointed to open up the mission now known as the Society Islands Mission. They sailed from New Bedford, Massachusetts, October 9, 1843, and after several months at sea, during which time Mr. Hanks died, landed at Mahu, Tubuai, on April 30, 1844. Missionary work was begun immediately among the natives and a number of English-speaking sailors who were building a boat there. Eleven were baptized and a branch was organized at Mahu July 29, 1844.

The history of the Restoration Movement in Tubuai is much the same as in America as the Utah Mormon apostasy affected even this far-distant island.

Addison Pratt remained at Tubuai until after the murder of Joseph Smith and Brigham Young's subsequent usurpation of power. Returning to America in 1852, he cast his lot with the Utah Mormon Church. Despite the fact that Pratt's return to America left the Saints without a foreign leader, they were steadfast to the truths of the gospel when Tapuni, a native elder of the Reorganization from one of the other islands, visited them in 1892.

Tapuni, not knowing the exact standing of Addison Pratt after the death of Joseph, the prophet, rebaptized all who had been baptized by Pratt and his native successors. The Mormon Church on hearing of his work, immediately sent two foreign missionaries to Tubuai to counteract Tapuni's influence. They were successful in converting to the Mormon faith a part of the members who had been rebaptized by Tapuni. (Polygamy had not yet been taught and has never been practiced in Tubuai.) These two Mormon missionaries, acting on Brigham Young's example in 1847 in Utah, rebaptized the people who had been baptized first by Addison Pratt and his native successors, and later rebaptized by Tapuni. It was then, in 1892, that the division of the believers in the prophetic calling of Joseph Smith began.

The Tubuai branches, being so far away from the main body of the membership of the mission, have not received the help that should have been given to them, yet they have been true to the church, and through proselyting gains and pastoral work have a present membership of one hundred and twenty-six, cared for by three branches. Despite the fact that for several years no foreign or native missionary visited this island, we have maintained our numerical standing among the other three churches who have one or more missionaries resident in the island whose total population is between five and six hundred.

The property upon which the activities of the first branch, Mahu, were housed, has never come into the possession of the church. Apostle C. F. Ellis, however, was successful in purchasing a parcel of ground two meters square, about six and one half feet square, (upon which part of the building had stood) from the private owner, with a view to eventually erecting a suitable monument there.

It was agreed that the time had come to complete this work, and on October 28, 1931, the monument was dedicated with suitable ceremony, natives only participating. The monument has a two-meter square foundation about sixteen inches in depth made of native lime and stone with four natural stone posts at the corners, and a huge natural black stone from one of the old native courts of worship placed in the center of the lime foundation. The natives, on the day of the dedication, literally smothered the monument with

flowers, one native elder bringing a branch of the candle-nut tree, the nuts of which in primitive days were used for lighting purposes.

Taruiarii a Tauhiti (Horahitu), missionary presented the Restoration of the gospel, centering his remarks around the year, 1830. Tavi Harevaa, pastor of the Mataura, Tubuai, Branch and a one-time Mormon elder presented the history of the appointment and landing of the first missionaries together with the early history of the work done at Mahu. Horahitu then offered a most appropriate dedicatory prayer following which informal speeches were given by a number of the priesthood.

The voluntary speech of Ronoimauri Tehahe, a Mormon elder, was much appreciated for, notwithstanding the claim of the Mormons of their beginning in these lands dating back to Addison Pratt, the Mormon missionaries in Tubuai rejected the invitation to join with the Reorganized Church in the dedication exercises.

It is most fortunate for the church that Apostle Ellis was able to get that small piece of land before the Mormons did, for to the natives it is another link in the chain vindicating the right of the Reorganization to successorship to the original church.

The building and dedication of the monument were great events in the lives of the Tubuai Saints and their keen interest in it expressed their interest in the church and their appreciation of the work and sacrifice of the first missionaries to these islands.

J. H. YAGER.

Independence

Daily it is becoming more apparent that Independence, with the rest of the church, is preparing for General Conference. Weeks ago the *Bulletin of Independence Churches* began carrying a coupon, to be filled out by those having housing facilities for conference visitors, and mailed to the pastor in Zion. The Laurel Club undertook the responsibility of serving meals to the conference, and under the directorship of its president, Mrs. T. J. Watkins, began to organize its forces and make out menus.

Almost three hundred strong the Messiah Choir meets twice weekly, Paul N. Craig conducting. It now rehearses with the Auditorium Orchestra.

Everywhere there is a stir of expectation. Housewives are cleaning house. The general church offices are places of much activity. Some of the quorums are meeting. Clubs and other organizations are coming forward to contribute their part to the conference. The Wahdemna Choral Club has offered its rooms as a rendezvous for the young people of the conference. The Patroness Society is planning to receive and welcome its members from far and near. The Mothers' Club will have a guest room for conference visitors. Other clubs and classes are preparing to do their share in offering cultural, religious, and social contributions to the conference schedule.

Independence has seen many conferences, the last of which was outstanding, but her people eagerly look forward to another legislative assembly of the church. They will take part in class work and business meeting, and with their brother and sister Saints will gain much from the sermons preached.

The five Girl Scout troops of the church in Independence held a rally meeting at the Y. K. T. room Friday evening, there being seventy-five girls and their officers present to take part in the games, songs, stunts, and fun. A feature of the evening was the investiture of ten tenderfoot scouts. Troop 46, of the Stone Church, acted as hostess to Troop 10, Walnut Park; Troop 14, Liberty Street, and Troops 33 and 37, Stone Church.

Stone Church

"Men are determined by the fruits they bear, not by the gifts God has bestowed upon them or by the talents he has

given them. A Latter Day Saint is determined not by the fact that he has some gifts or some talents, but by the fruits he bears. So it is with the church of Jesus Christ—it is determined not by its name, or what people say about it, or what it says about itself, but by the fruits it bears. The gospel is a gift from God, but our sainthood is determined by the fruits we are bearing." These were salient points of Apostle Roy S. Budd's sermon Sunday morning to the Stone Church congregation. For a text he chose the words of Jesus, "Ye shall know them by their fruits."

"We do not *make laws*," he continued, "we *discover* them. Our inability to discover laws is our own undoing." If we expect to bear fruit becoming to the children of God, we must submit ourselves to law just as the seed submits to the laws of nature, going down into the earth and being subjected to temperature and moisture. The characteristics of the fruit of the Spirit, as they are listed by the Apostle Paul, are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.

The half hour of music broadcast over KMBC by the Stone Church Choir, preceding the sermon, was enjoyed by a large congregation of Saints. An anthem, "*Jesus, the Very Thought of Thee*," by Shelley, had as contralto soloist, Velma Brocaw Nunn. Mrs. Alice May Burgess, contralto, sang "*Before the Crucifix*," by La Forge. The second anthem by the choir was an old favorite, "*Into the Woods My Master Went*," by Nevin. "*O Love Divine*" was a hymn-response sung by the choir. Paul N. Craig directed the singers, and Robert Miller played the organ.

Elder H. G. Barto was in charge of the service, assisted by Patriarch Ammon White.

The boys' choir recently organized by J. Glenn Fairbanks, rehearses at two o'clock each Sunday afternoon. About twenty voices have been tried out, and Brother Fairbanks, who is president of the Stone Church Choir, hopes to have this group of young singers assist the adult choir. He is the director of the newly-organized group.

An impressive Palm Sunday service, in the evening, commemorated Christ's triumphal entry into Jerusalem. A candle-lighting ceremony was very effective, and three groups of robed singers, the Aeolian Chorus, the Cantanina Chorus, and the Men's Chorus of the Stone Church Choir, supplied the music.

President F. M. McDowell, the speaker, brought to the large congregation the message, "*The Costliness of the Cross*."

Beautiful stereopticon copies have been made of famous paintings of Christ. The showing of these fittingly brought the service to a close.

On Sunday afternoon the funeral of a venerable member, Brother Clayton G. Gould, was held at the Stone Church. Brother Gould died early the morning of March 17, at the home of his daughter, Mrs. M. T. Williams. He was eighty-two years of age. Besides his daughter there survive two sons, Herbert A. Gould and George A. Gould; a brother, W. W. Gould; two sisters, Mrs. Eleanor Whiting, and Mrs. Roseltha Alberton, thirteen grandchildren, six great-grandchildren, and many friends. Elder John F. Sheehy was in charge of the funeral service and the sermon was by Apostle J. A. Gillen. Interment was in Mound Grove Cemetery. Brother Gould was born in 1850, in Washington County, Minnesota, and had been a member of the church for many years.

Second Church

Services at Second Church have been well attended during the past month and excellent sermons were the rule. Last Sunday morning Elder C. C. Koehler preached at eleven o'clock, and Brother J. F. Mintun was the evening speaker.

On March 17, about thirty women of this district held an all-day meeting at the home of Brother and Sister J. F. Mintun. The occasion was the celebration of Sister Mintun's birthday. At noon, each guest having brought a covered

dish, a tasty luncheon was served. The time was spent in quilting.

The home of Brother and Sister J. B. McPherson, on South Cottage Street, was badly damaged by fire several days ago. The loss was covered by insurance. Sister McPherson is ill with a severe cold contracted at the time of the fire.

J. T. Curtis, who has been confined to his bed for three weeks, is reported improving. Brother John Bailey, who has been ill for several months, is still in a serious condition. Sister Davis, who since Christmas, has been confined by illness to her home on Ruby Street, is reported improving.

On Easter morning a cantata will be given at eleven o'clock by the Liberty Street Choir and Orchestra. Apostle Clyde F. Ellis will be the evening speaker.

A special prayer meeting for young people will convene at eight o'clock Easter Sunday.

Walnut Park Church

Elder James W. Davis was the eleven o'clock speaker Sunday morning, his subject being "*Humility*." The anthem by the choir was "*In Heavenly Love Abiding*." Minnie Scott Dobson directed, assisted at the organ by Drexel Mollison. This was a fitting opening for the service.

In the evening the young people's study period was well attended, and a fine program was given by local talent.

The Saints were pleased to have as the evening speaker Elder R. D. Weaver. His helpful sermon was enjoyed by a large congregation. The choir was again on duty, singing "*Just for the Present Hour*." Special parts were sung by Mr. and Mrs. Knoepel Mosier and Mrs. Ammon Badder.

The marriage of Alice Story, daughter of Mr. and Mrs. Harry Story, and Justus Bean, son of Mr. and Mrs. Benjamin Bean, occurred February 23. They were married by Justice Henry Chastain in Independence.

The marriage ceremony of Rebecca Long and W. C. Fetter was solemnized February 28, at the home of Elder Youngs, Elder Benjamin Bunten officiating. These bridal couples have the good wishes of the Saints of Walnut Park.

Englewood Church

A spiritually helpful sermon was preached Sunday morning by Elder Perry Hiles, assistant pastor. The choir sang "*It Is a Good Thing to Give Thanks*," by Patty Stair, and Sister Pauline Arnson sang "*The Palms*," written by Faure-Felton.

At this service the congregation voted to hold an eight o'clock prayer meeting Easter morning. The subject for special prayer will be the coming conference.

In the evening Elder C. Ed. Miller closed his lantern lectures. A full house heard his concluding message. His subject was "*Evidences That Jesus Christ Visited This Continent After His Resurrection*."

Brother Miller's lectures have been well planned and executed. They have established, without question, the truthfulness of the *Book of Mormon*. How thankful we should be that this divine gift to us is now substantiated by scientific researches!

At the close of the lecture the words of the hymn, "*The Old Rugged Cross*," were thrown on the screen and sung by the congregation. Then Brother Miller showed beautiful, colored pictures from famous artists on the life of Christ. Sister Roy Howery played "*Silent Night*," "*'Tis Midnight*," and "*Yes, the Redeemer Rose*." This made a fitting climax for Palm Sunday.

The Saints are grateful to Brother C. E. Harrington and his office for help in advertising these lectures. Brother Harrington owns and operates a weekly paper in this community which is delivered by carriers to every home in the vicinity, each Friday evening. He offered us a splendid means of advertising.

Elder Amos Allen occupied the "bishop's hour" the second Sunday of the month, taking for his central thought: "It is

for me that I have been afflicted." His words were timely and most encouraging.

The Friendly Circle of Englewood's department of women had almost banner attendance at the "quilting bee" at the home of Sister Earl Moore, last Wednesday. Twenty-five women and ten children were served lunch by the hostess.

Spring River Young People Hold Annual Convention

Pittsburg, Kansas.— Spring River district young people met here in their annual three-day convention, March 4, 5, and 6.

On Friday night a banquet was served by the local women's department. Plates were laid for one hundred and fifty-five. A wholesome menu was served. The program was as follows: Reading, Nella Allen, Pittsburg, Kansas; reading, Mary Hobart, Webb City, Missouri; piano solo, Beatrice Deaver, Webb City; "My Home," Lena Harvey, Joplin, Missouri; musical reading, Ruth Hobart, Webb City; "My Church," Frank Shank, Carthage, Missouri; vocal solo, Bonita Bothwell, Pittsburg; "My World," R. G. Smith, Pittsburg; address, President F. M. McDowell.

Institute work was held Saturday and Sunday under the leadership of President McDowell, assisted by Frank McDonald, of Independence, Missouri. Amos T. Higdon, district president, and George E. Harrington, of Independence, were also present.

Good attendance and interest marked all meetings although the weather was the coldest and most disagreeable we have had this winter. Young people's officers were selected for the year: President, Albert Cobb, Joplin; vice president, Estel Weaver, Pittsburg, Kansas; secretary, Lena Harvey, Joplin; treasurer, Marguerite Sheppard, Joplin; activity chairman, T. W. Bath, Pittsburg.

The next annual meeting will be held in Joplin.

San Francisco, California

Park-Presidio Branch, 405 Arguello Boulevard

President Frederick M. Smith's visit to the Bay district was enjoyed by everyone who had opportunity to see and hear him. The Park-Presidio Branch had added a few members to its list by baptism since his last visit.

This branch was honored with a surprise visit to one of its members, John W. Rushton, from the Park-Presidio Kiwanis Club December 13. Though the day was very stormy, attendance registered close to one hundred. Brother Rushton was greatly surprised and very happy.

This branch celebrated its fifth anniversary the night of February 12. The scene of the celebration was Milligan's restaurant. Fifty-five members and friends partook of the meal and entertainment carefully arranged by the Ruth's Club of which Sister Ruth W. Clegg was chairman. The following program was given: Introductory remarks by Branch President Edward W. Nelson, and the toastmaster, Dr. A. L. Holling; piano solo by William Roeth, well known radio star; interlude, Sister Bessie Bohall Holling; response and remarks, John W. Rushton, of East Bay Branch; vocal solo, Miss Ora V. Lambert, who was accompanied at the piano by Sister Christiana Waller; talk, by Emery Parks, pastor of San Francisco Branch; community song; talk on Lincoln, by Brother H. Carpenter; piano solo, William Roeth; community song, "The Future of Our Branch," by Louis B. Shippy; comedy skit, Sister Helen Roeth; introduction of our first Sunday school attendant, Richard Carpenter, son of Brother Howard Carpenter, and our last addition to membership, Zona Jarvis, eleven years old.

Attendance at our meetings is fine, especially when we

consider that our visitors are as regular in attendance as our own membership. Whatever our activities, you will find our visitors with us.

Our district papers accept all we give them with the result that we have hundreds of lines of free publicity to our weekly credit.

We boost, go out among our friends, and through new contacts spread the gospel story. We may be termed "joiners," and feel that unless the members make themselves known, we shall become as dead timbers.

Kansas City Stake

O. B. K. Music Contest

The Kansas City O. B. K. Council sponsored its second annual music contest March 18 and 20.

This year there was a larger number of entries. The general quality of performance and spirit of the occasion were excellent. Large and enthusiastic audiences were present and every number was warmly received.

In each division the contestant was required to perform two memorized numbers, one chosen from a selected list and one from any list of the contestant's choosing. There were no awards for individual performance, but the group whose representatives secured the highest number of points, was award the O. B. K. trophy.

Quindaro Church scored highest with twenty-eight points and Thelma Carmichael, O. B. K. councilor for the group, was given custody of the trophy. Mount Washington and Central scored twenty-one points each and Chelsea and Fourth twenty points each. Other groups had individual entries but these five congregations were well represented in almost every division.

The judges for the contest were Miss Jessie Elizabeth Miller, supervisor of music in the Kansas City, Kansas, schools; Miss Elsie Luther, director of music at Northwest Junior College in Kansas City, Kansas; Mr. A. F. Fultz, director of the church music supervision movement in Kansas City; and Miss Marcene Smith, of Independence. Each of the judges expressed enthusiasm for the spirit and purpose of the occasion.

Mr. Fultz has requested the services of the Central Chorus and a selected quartet for a performance of selections from Beethoven's Ninth Symphony at the Kansas City, Kansas, week-day church school music festival in May.

The individual results are here tabulated:

Friday, March 18: Junior contralto: Myra Gould, from Armourdale group, first place. Contralto: Mona Gross from Quindaro, first; Anna Decker from Chelsea, second; Lois Gibson from Mount Washington, third. Junior Soprano: Velois Martin from Malvern Hill, first; Helen Gerber from Mount Washington, second; Lurabelle Sears from Chelsea, third. Soprano: Helen Scott from Central, first; Vivian Palmer from Quindaro, second; Edna Decker from Heathwood, third. Tenor: Garland Tickemyer from Fourth, first; Leonard Dunlap from Mount Washington, second. Bass-baritone: Lawrence Siegle from Fourth Church, first; Raymond Bleil from Chelsea, second; Frank Hunter from Mount Washington, third. Choruses: Quindaro Church, first; Chelsea Church, second; Mount Washington Church, third.

Sunday, March 20: Junior piano: Edith Foley from Quindaro, first. Senior piano: Lois Gibson from Mount Washington, first; Marion Worden from Fourth, second; Lucille Sandy from Central, third. Adult piano: Zelma Lungwitz from Quindaro, first. Easy piano: Billy Rebenschied from Grandview, first. Advanced violin: Frank D. White from Central, first; Fred Snell from Chelsea, second; Ona Comer from Fourth church, third. Girls' quartets: Central Church, first; Chelsea Church, second; Fourth Church, third. Boys' quartets: Fourth Church, first; Mount Washington Church, second. Mixed quartets: Central Church, first; Chelsea and Mount Washington tied for second.

This contest is discovering and developing talent. Some

who sang publicly for the first time in the contest a year ago showed remarkable development. Four young people directed all the music for their church's entries. Some who sang for the first time this year were among the winners.

The purpose of the contest is summed up by this goal—"Not to win a prize nor to defeat an opponent, but to pace each other on the road to excellence."

The council's next venture is a stewardship oratorical contest in May. Brother Kenneth Curtis is in charge of the library of source material which is open at the church office every Tuesday and Friday.

Far West Stake Conference

The Far West Stake Conference is over. Sunday evening, March 13, marked its close. For two days and three nights members of Far West Stake worshiped together in a remarkable manner. That it was a highly successful event is witnessed by the testimony of the hundreds who were in attendance. Attendance was large from the beginning reaching its peak on Sunday evening when standing room was at a premium and many were turned from the doors.

The conference opened Friday night with an illustrated lecture by Apostle Paul M. Hanson. Brother Hanson showed many slides of ancient America and gave an interesting lecture.

Beginning with the morning prayer service, in charge of Apostles J. F. Garver and P. M. Hanson, Saturday's services were exceptionally well attended. A business meeting followed the prayer service at which time delegates to General Conference were elected. Reports were read and accepted and all stake officials were sustained.

The afternoon was given to lectures and committee meetings. Apostle Hanson delivered a fine sermon at two o'clock after which President F. M. Smith addressed the members of the priesthood while Apostle J. F. Garver lectured to the remaining congregation in the upper auditorium. Then committee meetings were held. Chief among these was the Harvest Festival committee meeting. Plans are already being completed for the annual exhibit.

Following a good supper served by the women of Saint Joseph, a large congregation gathered to hear President F. M. Smith in his first sermon of the conference. President Smith's explanation of vital questions of the day found a response in many of the people gathered to hear him.

A short recreational program was staged by the O. T. Z.'s of First Church following the Saturday night service.

As early as the church school period on Sunday, the house began filling up until by the eleven o'clock hour many were standing. During the church school period Apostle Hanson gave an interesting talk concerning some of his experiences in this country and abroad. First Church was very pleased to present to the stake at this time, its junior chorus which gave two special numbers.

With eager expectancy nearly four hundred people awaited President Smith's sermon on Sunday morning. President Smith was at his best. In a straightforward manner he launched into a general discussion of the problems, hopes and ideals that stand out as distinctive features of Latter Day Saint philosophy. His appeal for service, and loyalty to God and his church was met by the response of hundreds who sat and stood within the sound of his voice.

Far West Stake was glad to have President Smith as a guest, and the outstanding spirit of unity which prevailed throughout the conference bore witness of the appreciation of the group.

With a beautiful rendition of the "Hallelujah Chorus," by the local choir as a background, Apostle J. F. Garver delivered an inspiring sermon Sunday afternoon to a large congregation.

As a climax to what had been an outstanding conference came the religious drama, "Whatsoever Ye Sow," as pre-

sented by the Ul-Lik-Us Players of First Saint Joseph Church. First Church proved to be too small to accommodate the crowd and a second presentation was given on Monday night.

For an hour and a half Sunday evening the conference crowd listened to one of its best sermons as presented through the medium of drama. The cast, an experienced one, was working at its best and the club made what was perhaps its most outstanding contribution as a dramatic organization.

The conference is over so far as its public meetings are concerned. Yet there is a spirit of brotherhood and devotion to the cause, which seems to have been enriched by the experiences of the conference, and which is finding a lodging place in the hearts of all who were so fortunate as to be in attendance.

Holden Stake

Warrensburg Church

The Warrensburg Branch has greatly increased in interest since Brother G. R. Wells has been pastor. Although he has been laboring in Knobnoster for some time, he succeeded in getting things well organized before he left here. Brother T. L. McCormick is acting as pastor in the absence of Brother Wells.

Prayer meetings are well attended and of a highly uplifting nature.

The family of Brother and Sister Sammy Andes, which moved to Warrensburg in the fall, has helped not only in the various departments of the Sunday school but also augmented the attendance.

Sister T. L. McCormick, who was recently hurt in an auto accident, is slowly improving.

Sister Nora Hartman who has been afflicted with cancer for nearly three years, has been a living example to us of Christlike patience and fortitude. We ask for her the prayers of the Saints, that the Lord may bless her abundantly now in her time of need.

Elder J. Charles May who just finished a series of meetings at Knobnoster, preached here March 13, to a large and attentive audience. He will continue through this week and probably next week.

Lowbanks, Ontario

Saints in this branch are praying for the success of the church and the General Conference.

The church school has been conducting a contest which will end the Sunday before Easter. Questions out of the Bible are asked. March 6 we had a debate on the question, "Resolved That the Sunday School Is of More Benefit to the Child Than the Home." The negative speakers won. Three nonmembers were asked to act as judges.

In the near future the dramatic club will present the play, "No Account David."

Elder D. Clatworthy gives us good advice in his sermons and is becoming a splendid speaker. Certainly he will do much for his Master if he continues faithful. We do not know what we in Lowbanks would do without him.

Large attendance is given the Sunday school classes. Nearly all the young pupils are nonmembers, but they take great interest and regularly take part in the contest. One team is designated as the "Onwards," the other as the "Upwards." Of course the losing team will treat the winning side.

This year we had a scarlet fever scare, but that is over. Some are now ill with flu.

We hope throughout this year to do better work as a branch than we have been doing, and we are looking for the officers of the district to come from Toronto to help us.

This week we had the heaviest snowstorm of the winter and colder weather than any time this year.

Chicago, Illinois

Central Branch, Sixty-sixth and Honore Streets

Chicago Saints were saddened at the passing of Sister Anna Pement, December 22. Years of acquaintance with this noble worker made us the more keenly feel our loss. All that human skill could do for her was done. Brother David Dowker preached the funeral sermon, Elder Keir assisting. Sisters Schmid and Bullard sang, "*The City Four-square*," and "*Sweet Peace, the Gift of God's Love*." Beautiful floral offerings bespoke the respect and love of all who knew her. May God's peace be with the bereaved family.

The annual business meeting was held December 14. Elders Davey and Schmid were present. Each gave expression to interesting thoughts. Brother H. P. W. Kier was sustained as branch president; Brother Clem Evans as head of the Religious Education department and superintendent of Sunday school; Brother Ray Hurst, clerk; Brother Ralph Swanson, tithing solicitor and treasurer; Chorister Brother Arthur Sherman, and pianist, Sister Winifred Wood; correspondent, Sister E. Horton. The colored mission work was one subject of consideration. These few faithful Saints still meet in Sunday services at the home of Sister Hammett, assisted by the priesthood of Central Branch. They have had their trials and privations, and we feel they need our prayers. The name of Sister Horton was submitted for ratification as women's department head; Sister Mary Wood, Sister Cora Kier and Sister Phylis Lester, to act as assistants; Sister Fay McDonald, secretary and treasurer.

The Saints were cheered by the message brought by President F. M. Smith and Bishop G. L. DeLapp. We are glad to hear of the onward progress of the Lord's work in different quarters. This branch was glad to help in the sacrifice period.

Our Christmas Eve program was "A White Christmas." "*Christ the King*," was sung by the choir, Brother Clem Evans gave the opening prayer, and Brother Keir spoke on the purpose of the evening, "*Sacrifice*." Sister Wayne Hall told the Christmas story about giving Jesus our Christmas presents, after which during the playing of "*Holy Night*," each class marched up and placed its gift on the altar. This was draped in white with a cross in the distance. Brother Keir offered the consecration prayer.

The choir, under the direction of Arthur Sherman, has been active in its part of the services, furnishing special music each Sunday. We have a good number of people interested in the musical department of the church, and this is well for it is a help and inspiration to those dispensing the word of God. The choir has been sponsoring several parties.

The K. Y. B. Class (*Know Your Bible*), under Sister Pearl Schmid, meet at the home of Sister May Horton each week. An interesting as well as instructive time is spent.

We have had three pantry and food showers on three of our families who have been unemployed. Also we have remembered our sick with fruit, flowers, or cards.

The adult class, known as "The Happy Hustlers," has organized and is having parties and social good times.

The junior church is in progress under the direction of Sister Anna Smart, Sister Leta Swanson directing the music. This cause is worth while, and we are glad that we have willing workers to carry this part of our children's education along.

Sacrament services are well attended, and God's Spirit is ready to bless us if we put ourselves in the right condition. Many testimonies are borne, from time to time, to the divinity of this work.

Brother J. F. Garver was here February 28. With such counsel and advice, we should, like Israel of old, go forward.

We have been wonderfully blessed with good sermons for the past two months. These have been given by Brothers Keir, Evans, Lowe, Oliver, Hurst, Davey, Pement, and Schmid. And each Sunday evening we have enjoyed the

classes on *Doctrine and Covenants*. We need more of the study of the word of God.

Sister Lana Rounds and Mr. Irvin Ridge were married by C. E. Schmid on Thursday, January 19. Our best wishes accompany these young folks, as they go to their new home in Des Moines, Iowa.

The Sunday school moves forward under Brother Clem Evans. Sister Jean McDonald, pianist. Class work is under Brother Keir, Brother Lowe, Sister Lillie Nelson, Sister Schmid, Sister Keir, Sister Emily Nelson, and Brother Lester. Sister May Horton and daughter, Sister Milly Spuehler, are in charge of the beginners' department.

We are pleased to place on our cradle roll department the infant daughter of Brother and Sister Wilbur Compton, born February 18. This is a great-grandchild of Brother and Sister Arthur Sherman, sr. The baby's mother's name was on our cradle roll in 1912.

We have seen many changes take place in our forty-three year's residence in Chicago. We are pleased to see the church moving toward the goal. This branch is looking for renewed zeal and fresh courage to be the outcome of a series of meetings by Brother R. Davey, starting March 6, and continuing to the thirteenth.

Southeastern Illinois Conference

A call conference was held at Mount Vernon, Illinois, opening the evening of March 4, with a splendid program. This was given to an overflowing house, a large number of non-members attending.

The members of the district were called together to elect delegates to General Conference. On Saturday morning at nine thirty the Saints met in the little church home to hold prayer service in behalf of the General Conference.

Then came the organization of the conference, the remainder of this hour being given over to talks by various men of the priesthood. The business session was held in the afternoon at which time delegates were chosen. Brother Charles Wesner preached the Saturday evening sermon.

Sunday morning the church school convened at the regular hour, Brother William Colvin in charge. Some interesting points were explained with regard to the organization of the church in *Book of Mormon* times.

The prayer service of the sacrament meeting furnished an unusual experience. From the beginning a spirit of inactivity seemed to prevail, a spirit of opposition and coldness. After this had been struggled against for some time, Elder Arthur Henson arose and compared it to the conditions that prevailed in the early part of the Reorganization, telling of the members who met to effect the Reorganization and how they prayed all day and battled against the spirit of darkness. Then a young brother, who is not in the habit of praying publicly, led in prayer. He was followed by District President R. L. Fulk who asked in his prayer that the powers of darkness be rebuked in the name of Jesus Christ. Almost at once the spiritual atmosphere cleared and there was a wonderful outpouring of the Spirit. The district president afterwards stated that he had discerned the power of opposition and was led to rebuke it, but failed at first because of lack of courage. He also said that he knew why the opposing power was there: Satan was seeking to discourage his people, especially the men who had been called to the priesthood. But the power of right prevailed; God gave his Spirit to the extent that no one could doubt. The ordinations provided for by the conference followed, and the people rejoiced.

We are happy to report that through the combined efforts and sacrifices of the various branches in the district and the help of Sister Mabel Phillips, publicity agent, we were able to purchase one hundred and twenty-six new *Hymnals*. These were divided at the conference. Three of the branches already had bought new books and this partly supplies all eleven branches besides isolated members at Fairfield, Flora,

Cisne, and Goreville. We are now one hundred per cent with new books. Twelve volumes are to be used as district books. The Saints are eager to learn some of the new songs. We are trying to advance musically as well as spiritually, and hope more books may be added later.

Brother Ernest Roberson preached Sunday afternoon.

A bounteous dinner was served in the basement of the church.

Graceland News

Niketes Take Banner in Declamation

As a result of the declamatory contest, held in the college chapel on Saturday evening, the Niketes Literary Society now holds the banner for declamation. Although members of the Pleiades Society won highest honors in the contest, the Niketes totaled more points than the Pleiades. Miss Emily McCormick, of Albion, Wyoming, and Miss Gretchen Kelly, of Lamoni, Iowa, tied for first-over-all, winning over nine contestants.

Three groups of declamations were heard: Oratorical, dramatic, and humorous. In the oratorical division, Monroe Carter won first place, placing James Moses second. Gretchen Kelley won first in the dramatic group, William Gould taking second place, and Elizabeth Smith and Charlotte Derry tying for third place. In the humorous group, Emily McCormick won first, Margaret Anderson second, and Ruth Butcher third.

Miss Kelly held the audience spellbound by her dramatic presentation of the well-known reading "*Jean Valjean*," making marvelous transformations from the person of the galley-slave to that of the bishop. Laughter brought tears to the eyes of the spectators, and many suffered side-aches when Miss McCormick presented "*Good-by, Sister*" in a clever, and uproariously comic manner.

All of the readings were well given to an appreciative audience, composed mostly of students interested in the contest. Wilbur Chandler played a number of piano solos before and after the contest, rounding out a worth-while evening.

—CLIFFORD LONG.

"What Is It That Spurs You On?"

From the bulletin board in the Old Ad Building, the Fellowship poster insistently asked this question of the boys and girls who passed. The question struck deep into the hearts and minds of the Graceland students, for Wednesday evening, February 24, they came to the chapel with reverent interest, bringing a wealth of thought and good feeling. As Roy Chevillie presented the theme, he told of the things that had spurred some men of history on. It was the needs of mankind that spurred Christ on, even to Calvary. In conclusion he said that the stimulus, to be lasting and most beneficial, must have a three-fold significance. It must be *mine* (an inner, personal urge), *thine* (kindly interest and regard for other folk), and *Divine* (a desire in harmony with the wisdom of the Diety).

The Graceland College basketeers won first place in the question, "*What spurs you to do the best in your life work?*": Contacts with nature; the devotion and expectations of a mother; a feeling of kinship with the Divine; love of home, parents, friends and mates; a glimpse of bigger and better things; a sense of loyalty to people; a job, principles and goals to attain; friends—their ideas, good will, and expectations; the quiet, spiritual influence of the chapel service.

—DORIS GAMET.

Graceland Wins Trophy

The Graceland College basketeers won first place in the basketball tournament of the Southwestern Iowa Junior College Conference, held Wednesday, March 2, at Creston,

Iowa, with six junior colleges of the State represented. In the first game the Graceland quintet won an easy 38-17 victory over Clarinda Junior College, and in the final game the Yellow Jackets captured a thrilling 28-25 victory over Chariton Junior College, coming from behind in the last three minutes of play after trailing the Chariton five from the very beginning. The players who represented Graceland in the tournament were William Hamann, Richmond, Missouri; Glen Jacobson, Berkeley, California; Alma Smith, Independence, Missouri; Delmar Jones, Taylorville, Illinois; Raymond Linehan, Akron, Ohio; Ned Jacobson, Berkeley, California; Bert King, Monroe Hills, and George Briggs, of Lamoni, Iowa; and William Gould, Kansas City Missouri.

Since this is the first time Graceland has entered the State tournament, we felt proud to bring back to our college the cup representing first place. The tournament not only adds interest to Graceland's athletic program, but also betters her standing among the other junior colleges of Iowa. Graceland is proud of her team and of the beautiful trophy it won.

—WILLIAM GOULD.

Music Student in Recital

On Thursday evening the Graceland College Music Department presented Miss Vivian Castings in a graduate piano recital. Miss Castings is a pupil of Miss Rae Lysinger. In this recital she was assisted by Mr. Colin Ferrett, bass.

Diligent work brings its own merit. This was apparent in the skill with which Miss Castings handled her instrument and interpreted her selections. While in the Des Moines High School she received the distinction of being judged the best pianist there. Building upon this honor, we feel that she has now attained further heights in the field of musical art.

Miss Castings is more familiarly known at Graceland for her work as an accompanist at various college and church services, and it proved a new experience to have her appear as soloist for the evening. She also distinguished herself in this capacity, excelling in technique and in speed of performance. Her playing involved a certain dash and brilliance which captivated her audience. Some persons voted her preeminently outstanding work to be Chopin's "*Troisime Ballade*"; others felt that her successful rendition of the "*Etude in D flat*," by Liszt, was deserving of distinction. Others had no choice, but felt that the entire program was composed of interesting material.

Mr. Ferrett appeared as a fitting complement for the piano groups. Perhaps the audience best appreciated his interpretation of "*The Lute Player*," by Allitsen, and "*Hear Me, Ye Winds and Waves*," by Handel. A pleasing criticism to make of Mr. Ferrett concerns the clear articulation which he consistently employs. He has a noticeably smooth and even quality not always heard in a bass soloist.

The closing selection was the first movement of MacDowell's "*Second Concerto in D Minor, Opus 23*." Miss Castings was assisted at the second piano by Miss Rae Lysinger. This execution climaxed the program which was one of the most important presentations of this year's music department.

—ELIZABETH SMITH.

Seiling, Oklahoma

This branch was favored with a visit from Elder E. B. Hull who held a ten-day series of meetings. The Saints were very much encouraged by his talks on the prophecies of the *Bible*, especially those applying to our time. Splendid attendance was had at first, but was somewhat decreased toward the end by inclement weather. Brother Hull will be very welcome in this place at any time.

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Church Programs Over KMBC

Devotional service at 6.30 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.

Sunday, 7.30 a. m. Bible Study, by U. W. Greene.

Sunday, 11 a. m. Stone Church Choir.

Sunday, 4.30 p. m. Vester Service. U. W. Greene, speaker.

Sunday, 10 p. m. Doctrine Hour. A. B. Phillips, speaker.

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MISCELLANEOUS

Communication from Bishop's Agent

To the Saints of Southern Missouri District, Greetings:
 We did well in our financial campaign of 1931, went over our quota, raising more than the church asked of us. I feel sure with the good church members we have in this district that we can do still better in 1932. Now is the time to start. Our quota for the year is \$2,000. We should say, as we have before, "We can do it." Then we should start and outdo it. Our goal for this year is—every member a tithe payer. If we reach this goal, we shall be rewarded according to our works. The work of the Lord is supremely important, and if the financial arm of the endeavor falls short, the church will suffer loss. If any Saints need inventory blanks, write the undersigned or the Bishop at Independence, and you will be supplied. Can the church depend on you? Shall we pledge our support to help put over this program? You will feel happy in this life and receive the greater blessing when you pass on by honoring and obeying God's law.—G. A. Davis, bishop's agent, Thayer, Missouri, Box 86.

District All-day Meeting

Des Moines District will hold an all-day meeting at the Des Moines Branch, 717 East Twelfth Street, Des Moines, Sunday, March 27. Bishop G. L. DeLapp will be the principal speaker, and there will be a special service for receiving and filing of inventories. This starts promptly at 9.30 a. m. A basket lunch will be served and there will be a prayer service at 2 p. m. with special Easter music and preaching in the evening by Bishop DeLapp.—Stephen Robinson, 2212 Thirty-ninth Street, Des Moines, Iowa.

New Addresses

F. O. Davies, 407 Poolstock Lane, Worsley Mesnes, Wigan, England.

Our Departed Ones

KINGSLEY.—Elizabeth Myatt was born near Birmingham, England, August 23, 1870. In 1873, she came to the United States with her aunt, Louisa Myatt, who tenderly cared for her. Early in life she obeyed the gospel and lived her religion until her death which occurred January 26, 1932, at her home at Maquoketa, Iowa. She suffered a stroke several years ago from which she did not recover. It was hard for her to move about the house. She married James Kingsley who, with their daughter and three grandchildren, mourn her departure. She also leaves a foster brother, Walter Myatt, of Elwood, Iowa. The funeral was held at the Harrison's Funeral Parlors, the sermon being by Elder John Heide. Interment was in Maquoketa Cemetery.

PRICE.—Richard Alfred Price, sr., a native of Utah, was born August 5, 1859. Passed away February 23, 1932. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints August 15, 1875. Surviving are three sons: Richard Alfred Price, jr., M. Deck Price, and Wright B. Price; a brother, Merton S. Price, sr., of San Francisco; a sister, Mrs. Lottie Moran, of Oakland, California; four grandchildren, and many friends. Our brother cultivated a beautiful spirit which made and held friends. His care of his late wife during her long illness was most commendable. He was faithful to the church to the last. The funeral sermon was by W. H. Dawson. Interment was in East Lawn Cemetery, Sacramento, California.

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 79

Independence, Missouri, March 30, 1932

Number 13

The General Conference

Under this heading special announcements will appear each week. Readers are asked to look for it in order to keep informed about plans and programs.

Receptions

FRIDAY, APRIL 8:

- 4.00 p. m.—Social gathering for branch, district, and stake secretaries and statisticians.
- 4.30-6.30 p. m.—Reception given by the Sanitarium Patroness Society to all interested in hospital work.
- 8.30-10.00 p. m.—Reception for visiting young people. Place, Dining Hall of Stone Church.

SATURDAY, APRIL 9:

- 7.30-8.45 p. m.—Social gathering and meeting for Graceland College Alumni. Lower Auditorium, Stone Church.

TUESDAY, APRIL 12:

- 9.00 p. m.—Social and round table on religious drama, by White Masque Players. Dining Hall.

Laurel Club Needs Help

DONATIONS OF FOOD NEEDED TO CARRY ON THEIR VOLUNTEER WORK IN BEHALF OF THE CHURCH

The Laurel Club, as usual, is making preparations to serve meals for the visitors at General Conference, for which all profits are turned over to the church. This year the operations of the club will be made more than usually difficult on account of the lack of funds.

Food, rather than money, can be of immediate help to the club. Eggs and potatoes and many other farm products can be used, some of which are almost too cheap for farmers to sell at a profit. People could do much good by sending in donations of home grown products.

Any such donations of food should be shipped to the Laurel Club, Auditorium, Independence, Missouri.

Special Notice to Statistical Workers

The Department of Statistics will hold a reception and social gathering for all branch, district and stake secretaries and statisticians on the third day of Conference, Friday afternoon, April 8, at 4.00 p. m. This will be an excellent opportunity for all the statistical workers of the church who are in attendance at General Conference to get together and become mutually acquainted and to talk over the problems of the work of handling the church membership records. All visiting secretaries and statisticians are also urged to sign their names and addresses in the Statistical Department's Special Register, which is kept at the Registration Desk.

Church Historical Map

AN OBJECT OF BEAUTY AND A GRAPHIC ILLUSTRATION OF HISTORICAL EVENTS

A church historical map, beautifully designed and printed in four colors on high quality vellum paper in either white or India tint, containing dates and illustrations of all the principal historic events in the history of the church, is the latest addition to our church literature.

This map, conceived in the ancient cartograph style, now returned to popularity by modern printers, combines the art of the illustrator with that of the map maker to make a production very beautiful for framing (now much used for decorative effects in modern living rooms) and valuable as an educational aid for the teaching of church history to the young people.

The map is generously large—24 by 30 inches, including the border. It was produced by the Bullard Studios of Independence, and printed by the Herald Publishing House. The project was started at the suggestion of Bishop Carmichael, and the historical features were checked by S. A. Burgess, Church Historian.

The map is rich in detail of happenings from all places of special interest to our history, especially New York, Ohio, Illinois, Missouri, and Iowa. The border is made to serve for pictures of various missions and places of special interest.

This map is of inestimable value for teaching the

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children, and should be in every church home and Sunday school. It is for sale at the price of \$1.00 by the Herald Publishing House, Independence, Missouri.

Patriarch J. T. Gresty Disappears

The disappearance of Patriarch J. T. Gresty on the afternoon of Friday, March 25 has caused great concern, especially to his friends and to the officers of the church.

Until recent weeks Brother Gresty had been in his usual state of moderately good health and cheerful frame of mind. Asked to direct the rendition of *The Messiah* to be given at the General Conference, he had been at work on the scores for the brasses and wood winds that were to compose a part of the orchestral accompaniment. Under the intensity of this work his physical strength declined, and he became affected by nervous strain. After several days of rest and observation at the Independence Sanitarium, he was permitted to return to Kansas City where he was making his home with friends; but his physician, Doctor Charles F. Grabske, strongly urged that he give up the plan to conduct the rendition of *The Messiah*. This decision was of course a great disappointment, but, with his usual buoyancy of spirit, he seemed to be reconciled.

Thursday night was a bad one for him and he did not rest well, being up several times and requiring the help of the friends of the household. After an anxious period he began to recover. Although he remained in bed Friday morning and part of the afternoon he was cheerful, and ate a hearty meal at noon which he seemed to relish. He said that he felt better.

On many afternoons it was his custom to go visiting other friends at their homes, always announcing his departure. Friday afternoon he rose and dressed unexpectedly and left the house without saying anything to any other member of the home. He was last seen by a taxicab driver walking toward the "downtown" section of the city.

A note was left at the house in his handwriting which gave no indication as to his probable location or the immediate movements he expected to make. Whether he left the city by train or bus, or by other means, or whether he remains *incognito* in some part of the city, is not known.

Considerable anxiety is felt for his welfare on account of the state of his health and his nervous condition. Any amount of exposure would be likely to have serious results.

Meanwhile, a close search is being made for him, and the police and civil authorities of this region have been notified. Bishop R. T. Cooper, at whose

sister's home Brother Gresty was staying, is in direct charge of the search. President Smith and others have been doing all possible to help.

Brother Gresty has always been a congenial and loved member of the home where he stayed. The apprehension which his disappearance has caused to everyone is of course a matter of much concern and pain.

L. L.

The Making of Covenants

Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do. Ye stand this day all of you before the Lord your God, . . . That thou shouldest enter into a covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: that he may establish thee today for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers.—*Deuteronomy* 29: 9, 10, 12, 13.

Whenever men feel the necessity of establishing a conventional form of conduct for personal or mutual protection in matters where the law does not operate, they proceed to make agreements. In international relations and in business we have the "gentlemen's agreement" which, without the sanction of law has nearly the force of law.

The "gentlemen's agreement" is the term applied to the conventions of human relations. In religious matters the same sort of conventions become, by virtue of the divine relation, the *covenants* by which men govern their lives.

A covenant is a gentlemen's agreement with God.

In reading the Old Testament, one finds a great deal written about the covenants. They were the foundations of religious life. We wonder why so little is made of the idea today.

In this connection, we find an interesting example of the making of a modern covenant in *Church History*, Volume 1, page 529:

On the 29th of November, 1834, Joseph Smith and Oliver Cowdery made covenant, which will be seen to be quite in harmony with the general law of tithing. . . .

"That if the Lord will prosper us in our business, and open the way before us, that we may obtain means to pay our debts, that we be not troubled nor brought into disrepute before the world, nor his people; after that, of all that he shall give us, we will give a tenth, to be bestowed upon the poor in his church, or as he shall command; and that we will be faithful over that which he has intrusted to our care, that we may obtain much; and that our children after us, shall remember to observe this sacred and holy covenant; and that our children, and our children's children, may know of the same, we have subscribed our names with our own hands.

"JOSEPH SMITH, JR.

"OLIVER COWDERY."

In its simplest and most primitive form, the covenant is a vow registered within one's own mind that, if one obtains his desires, he will perform certain services of devotion and donation. In its most

sublime form, it reaches the height of great moral and spiritual law.

On the basis of experience, one discovers that certain ways of life are good, and that certain others are bad or harmful. Observing this, and wishing to profit by the experience, one sets himself in agreement most profound and binding, from which the ordinary exigencies and accidents of life shall not release him. This becomes a sacred covenant.

The great advantage of a covenant is that it sets landmarks. It does not leave the course of life subject to whims and caprice, the feeling of the moment, or aimless decision of expediency. The covenant is a great stabilizer.

How many of us are still aware of the covenant we made at baptism? And how many of us have let that covenant be the last we have ever made? As long as we hold reservations against full agreement with the gospel law, that long are there covenants yet for us to make. And as long as we exist under a condition of incompleting covenants, that long must we be content with only partial spiritual blessings. Our covenants, and our fulfillment of them are our claims to divine grace.

L. L.

God's Paths Are Straight

Today when all the world is drifting and we hear much of suffering and hardship, we are blessed with the assurance that God is with us and that through us he is working out his purposes. These are comforting thoughts, but they challenge us, too.

The second revelation in our Book of *Doctrine and Covenants*, a revelation given to Joseph Smith, jr., in 1828, begins with these statements:

The works, and the designs, and the purposes of God, can not be frustrated, neither can they come to naught, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round.

This links itself with the teachings of the *Bible*, that God is the God of the living, that his will is everlasting, that he changes not. A study of the *Book of Mormon* informs us that God is just and that he does not work in darkness, but invites all men to partake of goodness. Jesus said: "Our Father who art in heaven, hallowed be thy name."

And now, in latter times, the purposes of God challenge us. He has seen fit to trust us with his work. He asks us to love and serve him and one another, to have faith, to pray. He tells us that his work can not be frustrated, and he asks us to help by living his laws. Courage: the paths of God are indeed straight.

L. B. M.

The Quarterlies Late

It is regretted that the quarterlies are late, and that some inconvenience is certain to be caused to those who are expecting them. Our patrons should know that neither the Herald Publishing House nor the chief officers of the Department of Religious Education are at fault. The very late arrival of some of the copy has brought about the situation, and the Herald Office, by running its presses day and night, is attempting to do what can be done to speed up the mailing of the quarterlies.

HERALD PUBLISHING HOUSE.

Correction

Two corrections should be made in "*The Urim and Thummim*," by J. W. A. Bailey, in the *Herald* of March 9, 1932, page 239, first column. The first appeared in lines 11 and 12, the result of an editorial attempt to explain a Hebrew character. The words, "obtuse angle in the Six Point Star," should be deleted. The second, in line 52, was a manuscript error, for which the reader should change the date 1391 B. C. to 1491 B. C.—The Editors.

Class Study Outlines for the "Herald"

For some time the Directors of Religious Education have been receiving requests for some adult study materials in the *Herald*. Some of these requests have suggested that the study material should be based on the current articles contained in it. We have wished that we could provide such help for classes of people of mature interests.

The question was brought sharply to attention when a class of young people in Independence, the Y. P. R. class of the Stone Church, casting about for a course of study, proposed the consideration of weekly *Herald* articles as material for their discussions. Since this occurrence we learn that a class in Lamoni has been following such a plan for some time.

We hope that these two classes are the pioneers of a movement that may become more general, and that our study outlines and our articles may prove of such interest that people elsewhere may be led to follow. It will be beneficial for the church and for our publications.

The effort is in the experimental stage. Much criticism will be expected, from which we hope to improve. Perhaps some may even be stimulated to write articles for us to help the work along. We hope it may be so.

L. L.

Study Outline for Classes

INTRODUCTION

The following outlines are offered as optional and suggestive studies for those classes that are not using the regular senior and adult quarterlies.

The method should be at the convenience of the class and the teacher. They can choose to concentrate their study on any one article, or make a survey of any of the several articles appearing in this issue.

When a class decides to follow this study, as many of the members as can possibly do so should have copies of the *Herald* in order to make preparation for the succeeding Sunday's discussion.

THE OUTLINES

Faith

By Lloyd Harding

1. Is your faith such that you could or would ask a blessing on the food before eating in a public place? Do you think this action appropriate for general practice?

2. The old man who asked for prayers before the departure of his train was perfectly sincere. He deeply and reverently believed. He had a practical and workable faith. Can all have this faith? Is it desirable?

3. What is the basis of the religion of Jesus? Is this sufficient, or are other things necessary? Is such love fulfilled in the emotion, or must it necessarily lead to action?

4. Try to work out a description of faith without using the familiar words of the eleventh chapter of Hebrews.

The Making of Covenants

Editorial

1. Are all covenants made after we enter the church? What kind of covenants are sometimes made before?

2. What do you think of the covenant made by Joseph Smith and Oliver Cowdery?

3. Are there other kinds of covenants that we should make?

Little Prayers

The tiny prayers are golden,
The larger prayers are steel,
The first are found, the others made
By some linguistic weal.
Some prayers are long, and some are short
As bits of love caressed,
But the little tiny prayers you pray
Seem reverently the best.

—Herbert H. Hines.

Letters to the Editor

Received Help From the "Herald"

About a year ago now I received word from the *Herald* office notifying me that unless I renewed my subscription the paper would be stopped. I could not send the money then, neither did I feel like asking them to send the paper longer as it had been coming for some time after the date it should have been renewed. So as time went on I was without the church paper. It was not long until I began to hear things about the church I love that caused me to be very uneasy and much alarmed. I wondered if the church was going to be broken up again as in the dark and cloudy days. But, thanks to the heavenly Father, a way was opened up whereby I could have the *Herald* again.

Some time last September Brother Floyd McDowell sent me a questionnaire asking why I, a branch president, was not taking the church paper. I answered it the best I could, and it was only a short time until I received a letter from him, also a *Herald*. Ever since then I have read the *Herald* through again and again as it comes each week. I was very much interested in the financial drive of last October, November, and December. The news of the progress of the church was so much brighter than I had heard during the summer months that I carried the paper to other Saints here.

Not long ago I came home after a hard day's work and picked up the *Herald* that came that day and read several articles before supper. They touched a tender spot in my soul, and I desired the family might have the same experience, so used the articles for the evening worship. After supper we assembled around the family altar, and my companion read while the two children and myself listened very closely. The two articles we used were written by Brother Mintun and Brother Davis. After we had finished, our little girl of eight years said, "Papa, is that true or only a story?" When I told her it was true she said, "Papa, I will want to hear more of them." If the *Herald* will reach a child of eight years it should be in the home of every Latter Day Saint.

E. C. KIBBY.

March 13, 1932.

Two for the price of one—*The Saints' Herald* and the *Conference Daily Herald* for \$2.
Order Now. Herald Publishing House.

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With the Passing of the Old Guard

By J. F. Garver

It was with a deep stirring of emotions that I learned while engaged in my labors in the field of the passing of Joshua Carlile and Joseph R. Lambert.

I have before sensed something of the significance of the laying down of the armor by the men of the generation which knew these our late brothers in the days of their active ministry. With two of them going so near together, these having been among my very best friends over so long a period of years, I sense as never before that with the passing of that generation of noblemen the Reorganization, unless it has a care, may lose something that can not be regained.

Joseph R. Lambert was the first general officer of the church for me to meet. I made his acquaintance at the home of William Leeka, another of God's noblemen of that generation, who these many years now has slumbered with our fathers. This was in October, 1897. I had just joined the church, on September 26, to be exact.

Brother Lambert was ill. He was unable to attend the conference at the "Plum Hollow" church (burned to the ground a few weeks ago), so remained at the home of Brother Leeka on Saturday morning. I met him there, having been graciously invited to partake of the noon meal with others of the conference at this hospitable home. Brother Lambert arose from his couch to dine with us, and returned again for his needed rest before the business session of the afternoon. Brother Leeka, saddened and distressed, shook his head and said, "Poor Brother Lambert, he will not be with us long." That was over thirty-four years ago, and Brother Lambert has continued with us until now, having buried almost to the last man the vigorous ministry of the church of that day.

The years that were his privilege in the earth were his and ours because he was the type of man he was. Brother Lambert every hour of every day lived for the best that was in him, among other things for the best in his physical forces, so that while he was a man always frail and afflicted, his life was extended because of the conscientious care which he gave for the keeping of his physical powers. This same painstaking and conscientious attention and sustained and constant effort was given to his ministry.

He was a man of honor, of integrity, of deep sincerity, of soberness, and of abiding faith in the ultimate outcome of the church. As a young minister in Lamoni, on many occasions I know I was a trial to Joseph R. Lambert, and yet he continued to give

me his confidence, his support where he could, and he was always kind and helpful. He was one of those men who had the happy faculty of calling to a brother's attention his weaknesses in a way to make him want to overcome self, and make his ministry strong. Coming into the presence of Brother Lambert always sobered me and inspired me with a desire to be worthy of the confidence of my brethren.

Joshua Carlile was a different type, but was a man of like strength in the circles in which he moved. He was jovial and buoyant, ready with his hearty laughter, with the twinkle of his eye, and with his keen wit. Yet he, too, was the soul of honor, and his faith in God was such and his good works were such that his testimony and his preaching and his conversation were a constant source of life and fire and zeal for his brothers and sisters of the church. A more agreeable man I have never met. He was simple and yet profound in his preaching, a great power in moving other lives. When I came in the presence of Brother Joshua Carlile it was to find my personality vibrant, responsive to the call of his buoyant spirit, and always he turned my face upward to the light. His, too, has been a powerful influence for better things in my life and my ministry.

These two taken together make a perfect whole—soberness and carefulness, made buoyant with a sense of humor. We can not live without the latter, nor can we do without the former. Thank God for the life of these two good men.

And now my mood returns as of the beginning. The men of that generation without reservation gave to this church all they had, and in a sincerity that ennobled their offering, in the hand of God became a thing of verity and power. They lived but for the church. It was the biggest thing in their life, or in any life. Because they loved much, they gave much, which was all they had, and with that contribution God was enabled to bring forth and establish the Reorganization.

I am fully persuaded that the only thing that can carry this work on to its final consummation is the same kind of nobility of life, the same kind of greatness of character, the same kind of sacrifice and service, finding expression through personality of sober buoyancy. May God help us to make it so.

I want to build a structure with sure foundations laid,
With walls to meet the tempest, unshaken, unafraid,
With towers that will be standing when time its requiem
sings.

So it must be constructed of the enduring things.

—Clarence E. Flynn, Young People's Leader.

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Faith

By Lloyd Harding

It was noonday in the "Jitney Bar" in a smallish city in Oklahoma. The "Jitney Bar" is a cross between a cafeteria and a buffet lunch. It has a bar for the dispensing of soft drinks, from whence its name may have come. The food served there is clean and wholesome, and cheap. The place is patronized by almost all classes of people, and especially by office workers, both male and female.

They Gave Thanks

Upon this occasion I had chanced in there for lunch. An elderly couple entered while I was there, went to the serving table, procured and paid for their food, and seated themselves at a table directly in front of me.

The mother—at least she looked like a good old mother—had a plate of beans and a large sandwich, each item having cost ten cents. And the dad—at least he looked like somebody's dad—had the same.

The man had hung up his hat before they sat down, and after they were seated a strange thing took place. Without ostentation, but with perfect simplicity, dad and mother folded their hands and bowed their heads and closed their eyes, and dad prayed so only God and mother could hear. I was amazed to see that they were returning thanks for their homely food and asking His blessing upon it. And then they began quietly to eat.

I never knew who they were or whence they came or where they went. They were well past middle age. Their clothing was poor, almost shabby, but clean. The gaze of each was clear, and had about it that limpidity which shines out of the smiling eyes of little children.

In the rush of life they paused to give thanks to God for their frugal meal. They shrank not because they were in a public place. They were not self-conscious. Neither did they attract attention to what they did. Unquestionably they had faith.

An Appeal for Prayer

In another state I once saw a grandfather begin his journey in search of health and a more beneficial climate. His children and his grandchildren were gathered at the railway station. His last request before he boarded the train was this: "Remember us in your prayers, children!" He voiced his petition to them so that all could hear, relatives and by-standers alike. The grandchildren were mostly of adolescent age, and they were somewhat embarrassed by this semipublic request. Not so with the patriarch of that family. He was sick, and

his parting words were proof that he had been crying out in faith to God for his blessings.

These two widely separated incidents give rise to the thought that most people are possessed of faith, and are able, upon occasion at least, to seek the calm and gentle peace and the merciful blessings of God.

Such instances, rare and largely unnoticed though they may be, speak eloquently of the fact that even in days of turmoil and godlessness a few of His children remember to worship God by prayer.

You have only to talk, however, with other wayfarers on the journey of life to learn that there is a deep, individual impulse to religion in nearly every human being. And, further than that, you will find a willingness to acknowledge the mercy and kindness of God. When I was younger, one man shocked me beyond words by such an acknowledgment. In a conversation concerning business he had occasion to speak of his possessions and his family, and he added: "God has been very good to me." The statement was true, but I was startled by such a frank admission from a man who was engaged in a non-religious conversation.

Universal Faith

Truly this flame of faith seems to have residence in all people, this desire at times to worship Deity. In the beginning there must have been but one religion and one God, but as peoples scattered and became isolated there seems to have grown up a system of religion for each group. In any event, there appears to be a Supreme Being in every religion, whether it be the Vishnu of the Hindus, or the Buddha of the Buddhists, or the Allah of the Mohammedans, or the Jehovah of the Israelites, or the Great Spirit of the American Indians, or the God of the Christians. This fact argues for a primal unity in all religious belief.

The Jehovah of ancient Israel was a God of righteousness, of power, and of compassion, even if pictured as stern and adamant in his dealings with a people whose history shows them to have been as persistent in their lapses of faith as in their religious tenets.

The Allah of the Mohammedans is portrayed in a more ruthless light, for Mohammedanism seems to be based largely on fear. Thus the austere and commanding Jehovah of the Children of Israel is made into a harsh and awesome Allah by the Mohammedan religion. Buddhism and the fragmentary religions of the American Indians seem to spring from a more gentle Head, although the Aztecs and other tribes in America followed the practice of human sacrifice as a part of their religion.

Yet the American Indian in his own fashion ap-

proaches the Great Spirit, the Mohammedan calls upon Allah, the Buddhist worships his idol, and the Chinese pay homage to their ancestors. Most of the latter also follow the teachings of Confucius, who never claimed to be a religious leader, but who has nevertheless left an immense imprint upon the moral consciousness of at least one nation.

But it is only the religion of Jesus Christ which is frankly and positively based upon the principle of love, not alone of God for man, but of man for his brother man. It is only the "glad tidings" of Christianity which have released the main spring of the fatherhood of God and the brotherhood of man, and given life and vitality to precepts and teachings.

And I believe we all find within us, when we allow ourselves to feel it, a ready response to the waters of life which well up within our breasts like wholesome fountains.

Most men may forget God in the ordinary, routine days of their lives, and thus blunt their religious sense, but when trouble or stress is upon them they will readily admit that they fall back on faith and go to God in prayer.

Moving Toward God "In Reverse"

Benvenuto Cellini could not be called a pious man in any sense. Yet when he was placed in an extremity he betook himself to fervent prayer and worship.

As recorded in the latter part of the first book of his autobiography, he was at one time cast into a foul dungeon just after his leg had been broken. Under almost indescribable conditions he existed for months. He was saved from suicide by a divine power; he was ministered to by angels to such an extent that his leg was healed and made sound; he received peace and delight to his soul; he was prompted and warned to pray by an angelic voice, as a consequence of which the heart of his jailer was changed and his life was spared; his special prayer to God was answered, and he was transported through a great hall, where the innumerable thousands of the dead were moving about, to a place where he might climb up and see the sun, as he had yearned to do. He climbed the heights until he could see the glory of the sun, and in a remarkable vision he saw Christ and others within the lustrous orb. But as he climbed he did so backwards. He ascended in this most awkward and laborious manner, apparently turning his back on that which he desired most to see.

In this respect he demonstrated how most of us seek God. In the ordinary, hum-drum days of our lives we go blindly on our way, forgetting to look up. We give him no thought until some calamity is upon us, and then we remember to pray and to seek

him. We thus approach him in a negative way, and clamber up the heights backwards. Instead of trying to draw near to him in an affirmative and orderly way day by day, we usually wait to gain our knowledge of him in times of suffering and distress.

God Works Through Natural Means

If we attend with our intelligence we soon discover that the answers to our prayers are seldom, if ever, announced with a fanfare of trumpets or by a blaze of lightning or through some miraculous means. Rather we come to realize that God works in a natural way and sends our blessings to us in some commonplace and normal manner. This is true to such an extent that a subtle power often tempts us to believe that what we desired was coming and would have arrived anyway, without our prayer. Yet again if we attend we learn that God works through and with the hearts of men, just as Cellini was saved from death by earnest prayer which resulted in the fact that his jailer, without any outward cause, countermanded the orders for his execution.

In all ages man seems to have bewailed the decline of faith. In somber tones Matthew Arnold wrote:

The Sea of Faith
Was once, too, at the full and round Earth's shore
Lay like the folds of a bright girdle furled.
But now I only hear
Its melancholy, long, withdrawing roar,
Retreating, to the breath
Of the night-wind, down the vast edges drear
And naked shingles of the world.

Carlyle said: "Belief, Faith has well-nigh vanished from the world." He may have intended to limit his language by placing a biblical slant to the word "world" but this is improbable.

Unquestionably faith and its exercise decrease, and have decreased, from time immemorial, in a general sense, with the neglect of worship. In all past ages as well as in our own time there have been many who neglected to worship Deity, by whatever name expressed. Lately there is concrete and cogent proof that all churches are fast losing their hold.

Faith an Individual Matter

Assuredly there is a decline in group faith, a composite waning of the evidences of belief among all peoples, and an ever increasing disregard of formal worship. Yet if we sift this matter we inevitably find that faith is an individual thing, a very personal thing. Even if we have faith we can not foist it upon others, though they be close to us. They must use their own faith. We may strengthen such faith as they have, perhaps, for as heretofore suggested it fairly appears that we all have faith, although it

may be dormant within us. And we do have the power to weaken the faith of others, not only by our words but by our examples; and therein lies a monstrous responsibility.

Little children seem to be blessed with faith in large measure, and theirs is the best type of faith. It is that simplicity, that absolute freedom from doubt, which keeps little ones untroubled and undismayed. They may not understand in which direction their faith leans, but they are soothed and made impervious to worry by this attribute of God.

This God-given quality is nothing with which human beings should tamper. And if children possess it, it goes without saying that they should have peaceable possession of it. A long time ago William Blake denounced those who disturb the faith of children. He said this:

He who mocks the infant's faith
Shall be mocked in age and death.
He who shall teach the child to doubt
The rotting grave shall ne'er get out.
He who respects the infant's faith
Triumphs over hell and death.

We may not all agree that some from their graves "shall ne'er get out" but perhaps it would be better for them if they were not resurrected.

In any event, the faith of childhood is a wondrous thing and should be left to flower in peace, watered by such encouragement as we are able to give.

Faith is an intangible and elusive thing. We can describe it only as we ourselves know it. As Martin Luther once wrote: "For it is not possible for any man to write well about it, or to understand well what is rightly written, who has not at some time tasted of its spirit, under the pressure of tribulation; while he who has tasted of it even to a very small extent, can never write, speak, think or hear about it sufficiently."

It is noteworthy that Luther seems also to connect the exercise of faith with tribulation. Perhaps it is sweeter when we are driven to its use, but that is doubtful. At any rate it is a stronghold of refuge in any trial.

Thomas Carlyle had a beautiful conception of faith. He touched upon its universal aspect as follows: "It is by faith that man removes mountains; while he had faith his limbs might be wearied with toiling, his back galled with bearing; but the heart within him was peaceable and resolved. In the thickest gloom there burnt a lamp to guide him. If he struggled and suffered, he felt that it even should be so; knew for what he was struggling and suffering. Faith gave him an inward willingness, a world of strength wherewith to front a world of difficulty."

Certainly the principal office of faith is to make

the heart "peaceable and resolved" in all conditions; in the exhilaration of joy as well as under the gloomy drizzle of sorrow; within the effulgent rays of good fortune as well as beneath the sodden fog of reverses.

The Uses of Faith

Nevertheless, we must build our faith. If we would gain it in larger measure we must use it. John Milton stated: "Well knows he who uses to consider, that our faith and knowledge thrive by exercise, as well as our limbs and complexion." (He used the word "complexion" as we use the word "constitution.")

We would do well to accumulate our hoard of faith as the miser saves his pennies. We must learn to recognize the valuable coins thereof when they come to us. Ralph Waldo Emerson truthfully said: "Our faith comes in moments; our vice is habitual. Yet there is a depth in those brief moments which constrains us to ascribe more reality to them than to all other experiences."

By irrelevancy, Walt Whitman made forcible his contribution to the subject when he asserted: "Faith is the antiseptic of the soul." True it is that faith will purge our spirits. It will, if we propagate it, kill the poisons within us, and drive out the fungus of indifference which seeks to choke spirituality.

Faith is an abstract thing and yet it can become almost tangible. It is the power to believe in the face of all persuasion to unbelief; it is a sort of strong foundation upon which we can build our hopes and, in time, our lives.

True faith grows stronger under trial and becomes a fixed determination to serve God and to overcome our spiritual enemies. And nearly always, if we analyze the matter, it is after the trial of our faith that we receive the blessing of God. It may not be exactly the blessing we desired or expected, but if we are faithful there is always a resultant benefit.

The Nature of Faith

Faith is a diffusion of many ingredients, of which the greatest should be humility. And a little of the element of meek stubbornness or kindly persistence should add much to the mixture.

Faith is at once a cause and a result. We have it inhering in us and causing us to believe in spiritual things, and if we exercise our faith it becomes greater and stronger and gives birth to a better realization of truth. Apparently it is not at all a physical property for it seldom atrophies with mere disuse. On the other hand its sources may be smothered by scorn and contempt. And if we ridicule or

mock at faith it has a tendency to disappear, leaving bitterness and drifting sorrow in its place.

Faith in its effect is like a governor. It is a sedative. It restrains us from hysteria, and it prompts us to proper action, such as prayer.

It is universal in its operations and it is always free. We may exercise it at any time or place and in any environment. We may rely upon it in a sick room or at a feast, during a joyous reunion or while being robbed on the highway, when riding on a train or in a parachute.

Faith is a function of the heart rather than of the mind. It is something we feel with our fine emotions rather than something we can take apart and analyze with our intellects. Pascal recognized this quality in faith. In his "Thoughts" he wrote: "It is the heart which experiences God, and not the reason. This, then, is faith: God is felt by the heart, and not by the reason."

These "Thoughts" yield another jewel of comparison, as follows: "Faith is different from proof; the one is human, the other is a gift of God." This is worthy of much consideration.

An ancient and much-read work called the *Imitation of Christ* has this to offer: "All reason and natural investigation ought to follow faith, not to precede, nor to break it." Had this good advice been followed from the Middle Ages when it was published, we might expect that faith would have been increasing instead of decreasing among the masses with the passing years.

An afternoon train ride recently was remarkable for three incidents. First, the train struck a cow and as the coaches rolled slowly past her I looked down upon her from the window. Her head was lifted in agony and the fear of death was in her eyes. The poor dumb beast was to die, without hope, and therefore in fear and misery. All who so desire may classify themselves with that poor brute, and scorn at religion and eternal life. But faith lays hold of the promises of Him who died to save; who made the path for all His followers, not only from life to death but also through the unmarked wastes from death to resurrection.

Secondly, a lady on the train was handed a telegram which told of the death of her only sister, and she was crushed with grief.

A short time later the train pulled into a sun-baked little town, and the bodies of two men were unloaded. The lives of these men had been snuffed out in an oil well fire, and their last trip home was in their caskets. The cries and sobs of those bereft were tempered only by the presence of a goodly company of friends. Many men were there, and some of them were in the rough clothes of labor. Yet they were present with sunburned faces and

toil-scarred hands, each with the vestment of a lodge about his neck, to do whate'er they could.

Even if we pass over the inevitable end of life, the latter two of these incidents show us again that soon or late rending griefs come into the experience of each human being. Such losses are inexorable, but after the first paroxysm of sorrow and despair the soothing, reassuring effect of faith is a treasure greatly to be desired by all. Then we find that it is infinitely better to have filled the reservoir of faith by daily accumulations than to have allowed the wellsprings to be stopped up.

We need faith day by day and no one need be ashamed to have it or to use it. Let those mock and ridicule who feel so inclined. Doubtless the time will come to all such when their mockery will turn upon them and they will feel truly ridiculous.

And best of all, faith is neither sectarian nor selfish. We may all, as His children, look freely to God with the eye of faith, no matter what spectacles of creed we may put on.

Perhaps in this dissertation from a nonbiblical standpoint one quotation from the *Bible* would not be inapropos. It is as follows:

And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.—*Mark 11: 22-24.*

Report of the Department of Statistics for January and February

By Carroll L. Olson

The reports of the Department of Statistics for the two months of January and February are as follows:

Total enrollment of the church January 1, 1932.....	110,614
January baptisms	155
Transfers from unknown.....	8
Gains by correction.....	3
Total gain	166
Deaths	93
Expulsions	29
Loss by correction.....	1
Total loss	123
Net gain during January.....	43
Total enrollment of the church February 1, 1932.....	110,657
February baptisms	78
Transfers from unknown.....	3
Gain by correction.....	1
Total gain	82
Deaths	90
Expulsions	14
Loss by correction.....	5
Total loss	109

Net loss during February.....	27
Total enrollment of the church March 1, 1932.....	110,630

It will be seen by the above statement that the gains by baptism and transfer from the unknown were hardly sufficient to offset the losses; in fact during February the losses were greater than the gains. As far as total baptisms are concerned, February was the lowest month in the past twelve years.

The following miscellaneous reports were also received during the two months:

Item	Number in January	Number in February
Transfers	563	578
Blessings	148	91
Marriages	86	62
Ordinations	20	30
Silences	9	3
Divorces	3	7
Branches disorganized	2	2
Resigned .....	.....	1

During January the branches which had three baptisms or more were the following:

Rich Hill, Missouri	8
Flint, Michigan	7
Third, Columbus, Ohio	7
New Canton, Illinois	5
Central Oklahoma, nonresident	4
Ontario, California	4
San Diego, California	4
Denver, Colorado	3
Lansing, Michigan	3
Muskegon, Michigan	3
Portales, New Mexico	3
Saginaw, Michigan	3

During February the branches which had three baptisms or more were the following:

Beardstown, Illinois	8
Central Oklahoma, nonresident	5
First, Columbus, Ohio	5
Los Angeles, California	5
St. Thomas, Ontario	5
Southwestern Texas, nonresident	5
Bloomsburg, Pennsylvania	4
Eastern Michigan, nonresident	3
Rich Hill, Missouri	3

The distribution of the total baptisms for the two months was as follows:

	January	February
Zion and the stakes.....	13	4
United States and Canada outside stakes..	88	72
Holland Mission	6	2
British Isles Mission.....	2	.....
Norway Mission	2	.....
Hawaiian Mission	10	.....
Society Isles Mission.....	34	.....
Totals	155	78

It's nothing against you to fall down flat, but to lie there is disgrace.—*Edmund Vance Cooke.*

Weekly Health Letter

Number 36

Contact Infections

By A. W. Teel, M. D., Church Physician

Infections may be focal, from the mouth, sexual organs or the teeth. We should not depend upon the protection of our health officers, but should guard our own bodies from various poisons that people unnecessarily imbibe. One thing to remember is to avoid infections. Infections may be brought about through the skin, or through the nose, and it is plainly evident that when there is an epidemic, people should keep away from public places. The subject of focal infection has been the result of much discussion and by it is meant a collection of germs which multiply in the body and produce poisons. These poisons are taken up by the lymphatic system and then they enter the blood stream, causing a very marked and harmful influence upon the body.

A large percentage of conditions are found to be due to focal infections. I will mention only a few, such as lumbago, neuritis and the so-called rheumatism. Most of the cases in the old days were brought about by not knowing the source or not seeking the real cause of the trouble, but in the light of our present knowledge, we have the X-ray and the various laboratory tests which aid very materially in finding out the origin of the infection. It should be understood more thoroughly that the removal of the focal infection may not be enough to restore the patient's health, but frequently prevents further progress of the disease. This is because the body tissues have been changed. Therefore the physician frequently applies other methods of treatment to bring the patient back to normal. They may include various hygienic, medical, or physical means, such as heat, massage, baths, electricity, and medicinal agents. Many cases have gone so far that it is only possible to improve the condition, which may prolong the patient's life and relieve suffering. High blood pressure and low blood pressure are frequently the result of this class of infection, and many times is the cause of serious structural changes taking place in the kidneys, heart, and blood vessels. The teeth, the tonsils, middle ear, and the sinuses are the most of the sites but the reproductive organs, the intestinal tract, the gall bladder, wounds of long standing, especially those involving the bones, may also be the cause of serious trouble. It is a strange fact that diseased tooth cavities, tooth sockets, may last for years without the knowl-

edge of the individual. Fortunately, the X-ray has been a great aid in discovering such an obscure condition. Unfortunately, in some cases, an X-ray examination does not reveal an infection of this kind even in one of its most virulent forms. The physician must be constantly on his guard not to overlook the fact that it is not the pus that does the damage, but the bacteria, and he must be constantly on the alert to interpret symptoms. Nearly all cases requiring an examination for pains of neuritis, rheumatism, lumbago, sciatic, etc., and each and every case of kidney irritation or evidence of disturbances in the thyroid secretion, should have an X-ray examination as an extremely necessary precautionary measure.

Autobiography

X.—CONTINUED MISSIONARY WORK IN IOWA, 1893.

By James Franklin Mintun

I was associated with James McKiernan and Charles Derry the first of the year in services at Magnolia, and continued till the ninth of January. I then labored in the vicinity of Preparation and Onawa in schoolhouses, till the twenty-second, when I was taken ill, yet continued preaching at night even when I could not sit up during the day part of the time. During these services Mrs. Eliza Folck, an aunt of Brother Hubert Case, and Mrs. Priscilla Brown, 86 years of age, gave their names for baptism on January 30.

I came to Onawa to make arrangements for the use of the Methodist Episcopal Church, where I had preached once before, where I began services on February 6, continuing till the eleventh. The minister, F. A. Morrow, attended the services, and again his wife presided at the organ. By invitation enjoyed his hospitality part of the time I was there. This is record relative to these services: "Thus I closed my labors in Onawa, feeling that if ever the angels of God had ever prepared the way before any of his ministry they had prepared the way before me."

From there I went to Maple Landing where lived the family of Brother Seward. There was a union church building, but it seems that the Methodist Episcopal minister had charge at the time. He refused to let me use the church, "calling us a low degraded people." I attended the Sunday school, and by request taught the *Bible* class. I preached at a schoolhouse near the church to a large audience in the evening. The next Sunday I attended the same Sunday school, having continued meeting each night the preceding week. The minister did not come to occupy, and the members consented that I

might preach at 11 a. m., if I would permit them to select the text of Scripture from which I should preach. I was pleased with their selection, which was James 1: 27, and was happy in the enjoyment of the Spirit as I preached the word, giving them distinctly to understand that we should be very careful to satisfy ourselves that we had that "pure religion" this text spoke of. That out of the many religions that existed in the days of Jesus Christ, there was but one pure religion, and that it was just possible that of all the many religions now on the earth claiming to be the religion of Jesus Christ, there is but one "pure religion!"

I was requested to again come into the neighborhood of the Jones Schoolhouse, to perform the marriage ceremony of one of the daughters of the Catholic lady previously mentioned as being benefited by the debate which she heard between Clark Braden and myself. While there I preached at the Jones Schoolhouse, and at the Johnson Schoolhouse, not far from Little Sioux, when I had the pleasure of the company of Brother Columbus Scott, with whom I have been associated in the Seventies Quorum for many years, he having come to make me a visit. He preached some powerful sermons.

I went home March 1, to prepare for the coming convention and conference which was held March 3, 4, 5. My report for the last three months contained the following: "Attended 89 services, preached 66 sermons, attended 10 Sunday school sessions; baptized several and did other work of the church." This year I was selected as one of the delegates with the arrangements that my expenses would be paid. My report made for the conference year contained these items: "Attended and assisted at 289 services, preached 205 sermons, baptized 24, and acted as superintendent of the Little Sioux District Sunday School Association.

On March 13, I began a short series of services at River Sioux, assisted by Brother Mark Jensen, supported with musical help by Sisters Ruth Cobb and Bertha Beecham. On the 15th I attended a prayer meeting at Little Sioux, when I "enjoyed the spirit of prophecy, and had a most beautiful vision: A virgin with upturned face and uplifted hands and tearful eyes, pleading and seeking to advance; but on both sides were personalities pulling down on her hands. The hands finally are lowered, the head bowed, and a person trying to push the head forward; but then came to her rescue other persons who delivered her from these adversaries, and she ascended in a flowing white robe with a joyful face, occupying perfect freedom in advancing."

This is the record of March 17: "Got ready to go to Lake Circle, but just previous to starting Brother Amos Vredenberg came for us to administer to his

father whom they thought lay at the point of death. . . . The results were marvelous. He was much relieved. Made out, and had his will signed and sealed."

A request for a debate was made on March 7, and was on March 25 concluded with an agreement on three propositions, the Baptists selecting the Reverend Allen to represent them, the time of the debate to be the latter part of June or first of July. After I spent some weeks in preparing for this debate the minister died and the Baptists made no arrangements for a substitute.

On March 31, I was asked to administer to Grandma McCauley, not a member of the church, but a woman of great faith in the power of God. Through faith and prayer she had relief given her from a cancer at one time, and she said at this time, "I have faith to take out another if it should be necessary."

I was on my way to Conference to be held at Lamoni this year, and stopped and ministered the word at Omaha April 2. I was at this conference reappointed to the Little Sioux District in charge.

On April 20, I made a visit with Sister S. W. L. Scott, who had been brought to her mother's, Sister Susan Coffman's, to die. She died on the twenty-fifth, and I returned to her mother's to comfort her husband and the family, with whom I lodged that night. The next morning I viewed one of the most unexpected experiences of my life. Brother Scott was very grief stricken, and when we came down the stairs the nurse that had accompanied his wife from Indiana stepped up to where he was seated and requested him to tie her shoe laces. With the humility known to be a virtue in Brother Scott he made no remonstrance, though I could see that it was a heavy burden to have her to make such a request under the circumstances. This was an evidence of lack of good judgment on the part of the nurse, and of the humility of the man of God, whose heart was almost bursting with grief.

Six names were given me for baptism at Little Sioux May 1, which was attended to, the confirmation following, and a social service held in the evening which was such a blessing to all that meeting did not dismiss till about 11 o'clock, so great was the manifestation of the Spirit. At this baptism Doctor Benjamin B. Shirk was baptized. Following this I was brought home to assist Brother J. F. McDowell with services at Magnolia, and to meet Brother F. A. Smith, who was associated with me in mission work this year. He came May 6, and began by preaching at Magnolia that evening.

I started for the home of Brother R. Vansickle, who had obtained the consent of the trustees for the use of a union church, in charge at the time of the

Methodists. We had notices prepared and were distributing them, when we met the minister, when we made known our mission. He made it emphatically known that he had charge of the church and not the trustees, and that we could not use the church to preach in, and expressed himself in a very abusive way. We had services at the home of Brother Vansickle. We then went to Pierson and secured the use of the United Brethren Church for Sunday evening, and then made use of the Southwick Schoolhouse near Brother Vansickle's. In the neighborhood I found some scattered Saints who had not heard any preaching for some time, and they were very much revived. On the twenty-first I baptized four and confirmed them, and administered the sacrament. While here I administered to one of the sons of Brother Vansickle who was suffering from an internal disorder and was almost immediately relieved.

This was one time when my record said: "I found upon examination to have only one cent of my own with me."

At Brother Vansickle's I preached a sermon to his son Ora, who was sick and could not attend the preaching, and requested to hear a sermon. After this he requested baptism as soon as he was able.

At Smithland and Oto, I made a visit to Sister George F. Waterman, who was quite low with what was pronounced to be a cancer. I then came to Little Sioux where I met with Brother W. W. Blair again on the twenty-fifth. Remained to assist with the services till the twenty-eighth, when I baptized three. On the next day Brother F. A. Smith came to be associated with me in missionary work.

The district convention and conference met at Moorhead June 2-4. At the convention of the District Sunday School Association I was again re-elected superintendent. At the conference I ordained Brother Hubert Case to the office of a priest, and Frank Cohrt to the same office, and Brother Edward C. Outhouse to the office of teacher. On the fifth I baptized two.

Arranged for the locating of the tent for services at Missouri Valley where it was brought and put it up on the twelfth, continuing meetings till the twenty-fifth with the assistance of Brethren F. A. Smith and Joseph Seddon in the preaching and Sister Millie Davidson, now Adams, with the music.

On the twenty-fifth the tent was taken and put up at Onawa, where meetings were held with the association of Brother F. A. Smith. Three were baptized at the close of the meetings.

On July 15 I assisted with a two-days meeting at Moorhead. At a prayer meeting a prophecy was given, my record says, "In which I was promised strength to finish my work, if I would put my whole

heart and trust in God, as there were many souls awaiting the hearing of the gospel from me." Here was performed a double wedding ceremony, the only one I have ever performed. Brother Ernest Outhouse was married to Aggie Hoffman, and Thomse O. Strand married to Lenna Outhouse. The next day I baptized six, and assisted to bless seven children. On the seventeenth I baptized one of those previously married, Brother T. O. Strand and another; the next day I baptized three more, and on the twentieth I baptized one more; and on the twenty-third baptized one more. Brother F. A. Smith was with me in these services.

On the twenty-fourth the tent was taken and put up at Smithland, where Brother F. A. Smith and D. A. Hutchings assisted. Here three were baptized by Brother F. A. Smith. While at Smithland the tent blew down. Another was baptized. An effort was made to secure a place at Mapleton for missionary purposes, but received no encouragement.

The tent was then taken to Peiro, and Brother D. A. Hutchings assisted Brother F. A. Smith, continuing till August 31. I labored at Little Sioux, where I baptized five. During the time of the tent meetings at Peiro, I was by special request to assist in the reunion at Thurman; engaged in the work there from the twenty-first, making a specialty of the Sunday school work, with the blackboard. Was associated here with Joseph R. Lambert, Joseph Luff, J. B. Heide, Joshua Carlile, Henry Kemp, and Columbus Scott. Convention and conference of the district was held at Woodbine beginning September 1, where I was chosen to assist in presiding.

The tent was taken to Maple Landing, where because of my illness Brother F. A. Smith did the major part of the work. Here is where in my preaching I made one of my blunders, which I knew nothing about till Brother Fred called my attention to it following the service in his joking way. I thought that he was only joking at first, but when others sustained him in what he said, then I was satisfied. He said that in my effort to make the *Book of Mormon* prove conclusively and emphatically that the church was free from the charge that some were holding that we approved of a man having more than one wife, I quoted the statement from Jacob the second chapter which says:

"For there shall not any man among you have save it be one wife; and concubines he shall have none: For I the Lord God delighteth in the chastity of women." But I used the word "one" in the stead of "none" in that part which says "and concubines he shall have none." This was not forgotten.

The meetings continued at Maple Landing till too cold, when Brother Smith and I continued in a schoolhouse in the neighborhood, till the 28th.

There were several very much interested. The tent was then shipped to Logan where the reunion began October 6, continuing till the sixteenth. I baptized fourteen at the reunion.

I had one of the most peculiar dreams at this time in which I thought that I dreamed that another brother and I both prophesied that Brother Joseph Lane was called to preach the word. This was true, and he is at it yet.

The Missouri Valley Branch was organized without my knowledge, being assistant missionary in charge, or the knowledge or consent of the missionary in charge, Brother Joseph R. Lambert. When we learned of it we arranged a plan so that the matter was adjusted satisfactory to all, so far as I have ever heard, and it is one of the branches that is continuing with steady aim, and with an eye single to the glory of God.

While preaching at the Brown Schoolhouse near Soldier, Iowa, I lodged with Brother James Ballantyne, and while there he requested me to assist him to make a division of his real estate, and make out deeds for each heir, to be placed in escrow till his death, when they were to be secured and put on record. This is the thoughtfulness of the good brother, to save expense to his heirs. While holding meetings here, I was alone, and one night I tried to preach, and everything turned black before me, and I was assisted out into the air, but not able to hold meetings that night, and while there was a house full that night, the interest was broken, and I closed the meetings. Continued meetings in several schoolhouses till the time of the convention which was held December 1, at Persia, Iowa. After the conference of the district, Brother Heman C. Smith made a tour of the Magnolia, Woodbine, Logan and Missouri Valley Branches, where I assisted him.

During the latter part of December I cared for the sick in my home.

An event transpired during the time Brother F. A. Smith and I were laboring together that is worthy of notice, which I had nearly overlooked.

On June 27 we came to Little Sioux on our way to where the tent was, and called at Sister Alice E. Cobb's. For several weeks previous to this call, her sister from Pennsylvania was visiting her. She was a delegate to the religious congress then in session at Chicago, representing the Christian Science thought on religion. She had come to see her sister with a view to convincing her that Christian Science was superior to the faith of the Latter Day Saints, and that sickness was a thing that did not exist. She took sick, and was sick when Brother F. A. Smith and I called. Sister Cobb came out to meet us on the porch, and had us be seated, and explained the situation. She requested me to make her sister

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Kirtland District Meets in Conference

The annual conference of Kirtland District was held at Barberton, Ohio, March 5 and 6. Apostle Clyde F. Ellis, minister in charge, was associated with the district presidency in presiding over the conference. Patriarchs Gunsolley, Griffiths, and Manchester, and Elder John L. Cooper, pastor of Kirtland Branch, and bishop's agent for the district together with other workers of the district were in attendance.

The business of the conference was done in the spirit of unity and peace. The membership of the district totals 1,876, entitling the district to eighteen delegates to General Conference. The reports show that the district has done excellent work in bearing its burden of the general finances. There has been a steady increase by baptism. And since there have been no missionaries in the district for some years, the increase of baptism indicated activity on part of local authority and personal workers.

The district has shown considerable interest in the new program of Religious Education and nearly all of the branches are using the system either in part or in full as much as possible. The district has a fine worker in William F. Webbe, superintendent of church schools.

The district officers elected were J. E. Bishop, district president; E. G. Hammond, first counselor; William Goudy, second counselor; Mrs. Edna Rhodes, district secretary; Mrs. Frank Ebeling, district chorister; Mae Gill, district treasurer; William F. Webbe, superintendent of church schools, and John L. Cooper was sustained as bishop's agent.

In the evening the district president preached on the "Need of Zion," a sermon which was well received. Saturday evening a reception was held for the young people in the home of Lula Romig. This was largely attended and

a visit while she visited with Brother Smith on the porch. I did so, and found her very humble, and willing to call upon the elders of the Latter Day Saints to administer to her. She said, "I came here from the far away state of Pennsylvania to convince my sister that there was no sickness, but now I am sick. The local Christian Science members have been here to try to convince me that I am not sick, but I can not deny what I know is really so, for I *am sick*, and very sick. My sister has convinced me that Joseph Smith had authority given him to administer for the sick, and that the elders now have that authority, and I wish to be administered to, for I believe I shall be healed." Brother F. A. Smith and I administered to her, Brother Smith leading in prayer before the administration, and the Spirit of God was in that prayer. After we had administered to her, she sat upon the side of the bed or lounge where she had been lying, and began to make her plans to return home, not intending to stop at Chicago. We were informed that she became strong and had her normal health afterwards.

(To be continued.)

an interesting time was had. Some of the older folks met in the home of Mr. and Sister Dickson.

Sunday was a day filled with activity. A large crowd was on hand for nine thirty, for the brief but effective devotional exercise. Special classes were held afterwards, Brother Ellis being in charge of the priesthood; Brother J. E. Bishop was in charge of approximately fifty young people; Brother Gunsolley had charge of the adults, and Sister Gunsolley took charge of another adult class, while the local classes were cared for by the staff of local teachers.

After the class work, a pleasing ceremony was conducted by William F. Webbe. Five certificates were presented from the Department of Religious Education. Sister Gunsolley was presented a gold seal certificate. John Curry, Sister Manross, and Sister Brain received certificates of other grades. Sister Virginia Webbe was not present to receive hers. The commencement speech was made, in his usual effective style, by J. A. Gunsolley. It was appropriate that he should make the speech for he has been interested in the development and education of the young of the church for a number of years.

The morning sermon by Apostle C. F. Ellis was an inspirational analysis of Revelation 14, and Isaiah 29, with appointed applications to conditions in the world and the vital needs of the church.

The afternoon sacramental service was a spiritual feast. A good spirit prevailed throughout the meeting and the Saints were active in their testimonies, indicating their zeal for the church and breathing prayers for the success of the coming General Conference.

A hearty vote of thanks was extended the Barberton Saints for their excellent hospitality. Barberton Branch is under the leadership of Elder W. P. Odom, who is a consecrated and a godly man.

Motions prevailed indicating the support of the Anti-Saloon League of Ohio and a request was made to the First Presidency for the return of Apostle Clyde F. Ellis to this mission, and also the return of Brother Gunsolley and his wife to the district.

The Saints are looking forward with grave concern and expectancy to the coming General Conference; they are praying that the power of righteousness shall prevail. The branches of the district approved the recommendation of the district president that each branch on each Sunday prior to the General Conference meet for prayer, supplicating God that he in his graciousness and revealing power will bless the General Conference and the whole church.

The ordinations of Lamont McDowell and Edward Cooper to the office of Elder was approved by the conference. The conference then adjourned to meet according to district rules.

On Sunday evening, Brother Gunsolley began a series of meetings in Barberton Branch.

All who attended the conference were made happy because of the association of others and the presence of the Holy Spirit. One brother expressed a thought like this: "Some folk are saying that the church is weakening. All they need to do is to come to a conference like this and see the large army of young and old who are devoted to the interests of the gospel of Christ. They will be convinced that the church is going on to victory."

A motion was adopted in the conference, asking the First Presidency to consider the advisability and the propriety of a stake organization for Kirtland. This was done not in the spirit of prompting or of demanding, but rather as a suggestion indicating to the general church officers that some in Kirtland are alive to the needs and possibilities of a stake organization in this part of the country. The early church

once had a stake organization in Kirtland and the Lord promised that he would rebuild Kirtland. He has not forgotten his promises and in his own due time his word will be fulfilled. Kirtland District is committed to the message of the Restoration of the gospel, the spreading of that message in all the world, and the building up of Zion, and prays the blessing of God upon its labors and the labors of all others in these tasks.

Dallas, Texas

The greatest movement that has occurred in this branch in several years originated at a special business meeting, called by Pastor W. R. Standifer, to decide just what we would do with the small church building fund which was on hand. We realized that it would be foolish to think of a new building at this time, and the old building was badly in need of repairs. It was therefore unanimously decided to remodel the old frame building in our possession.

To the original building have been added a new room to take care of the children's church school requirements, and a rest room. The old windows that could not be lowered from the top and could be raised from the bottom only with difficulty, have been replaced with new ones, and this eliminates our past ventilation difficulty. The entire building, including the "annex," has new wall paper. Windows have been changed to doors, and doors to windows wherever needed. All woodwork is newly painted. The windowpanes are "stain-glassed" with art glass paper, and we are proud of them. Also, the rostrum has a beautiful green carpet which is new, and new inlaid linoleum covers the floor of the vestibule. The "annex" has new window curtains, and the old draperies in the main building have been brightened up by redeyeing.

Nor was the exterior of the building neglected. It has been rough stuccoed a light gray, the windows trimmed dark red, and the cornices straw color. The new fireproof shingle roof is terra cotta color. There are new entrance doors stained dark oak. All we need now to complete the picture is shrubbery for landscaping the grounds and an attractive church sign.

We are happy to know that we now have an attractive meeting place, and the only debt is forty-two dollars. Everything else, including all labor, was paid for in cash.

District conference for central Texas convened at Dallas, Friday, Saturday, and Sunday, February 12, 13, and 14. Friday evening, February 12, a play, "*The Path Across the Hill*," was staged by the young people's group, and was a huge success, despite the fact there had been no opportunity for a dress rehearsal because of church repairs. Those in the cast were Helen Deere, Virginia Williams, Mary Davenport, Mildred Lee, Mrs. Forrest Wilson, Mrs. Herbert Bleil, Stanley Davenport, Hal Davenport, Forrest Wilson, and James Livingston. Sister Chattie Everett directed the play.

Saturday, the 12th, was devoted to prayer meeting at nine o'clock, followed by a business session, which was adjourned at noon to be resumed at three o'clock. Missionary J. W. A. Bailey spoke at the evening service.

Sunday we met at 9.45 a. m. for the regular church school program. C. W. Tischer delivered an interesting sermon at the eleven o'clock hour. Dinner was had in the annex, to enable everyone to be present at the round table discussion at 1.30 p. m. Priesthood meeting was held at three o'clock, and the evening meal served at the church at five o'clock. Prayer service was held from six to seven o'clock, at which time the conference was formally brought to a close. Bishop L. F. P. Curry spoke at the evening service.

Out-of-town conference guests were, C. W. Tischer, Houston, district president; Missionary J. W. A. Bailey, district vice president; Brother and Sister F. L. Arnold, Brother and Sister A. V. Arnold, Donald McCormack, and G. G. Arnold, of Houston; Missionary George H. Wixom, San Bernardino, California; Sister George B. Ritchie, South Bend, Texas; Sis-

ter Frances Cornwell, and Brother G. Andes, Breckenridge; Brother J. A. Wyninger, Fort Worth, Texas, and Brother Lester Hershey and family of Handley, Texas.

We are pleased to announce that Brother Curry and family, who have formerly resided at Pittsburgh, Pennsylvania, have moved to Dallas. We hope they will enjoy their acquaintance with the Saints here and will enjoy living in Texas.

Friday evening, February 26, the young people held a farewell party in honor of Addie Alice Hershey at the home of Brother and Sister H. H. Davenport, Arlington, Texas. The Hershey family recently moved to Denison, Texas, from Handley.

Brother Gene Christy of Kansas City was our guest at morning services, Sunday, February 28.

Two deaths have been reported. Mrs. Addie Connelly, Green Forest, Arkansas, mother of Sister Lester Hershey, died December 4, 1931, at the home of Brother and Sister Hershey, at Handley, Texas. Mrs. Connelly was fifty-eight years of age.

Brother John J. Elam, husband of Sister Martha Elam, and father of Sister Zella Standefer, died at his home in Dallas, Friday, December 11, 1931, at the age of seventy three years. Brother Elam was baptized a member of this church August 9, 1931.

Columbus, Ohio

Rinehard and Twenty-second Streets

The Spirit of the heavenly Father encouraged this congregation at the February sacrament service. Each was made to feel a more intense desire to press on in his service.

The women met February 11, for a potluck dinner. Twenty-five members and one visitor were present. Sister Ethel Kirkendall read a paper on "*The Purpose of the Church*." She made it plain that the church is the means to an end and that perfection is not impossible if we strive to live our religion. First and always our effort should be to serve the church. A variety program followed, each member taking part.

The priesthood are having very profitable meetings the first Tuesday evening of each month.

The Sunday school started a contest last Sunday. We hope to see attendance increase. Ninety-nine were present on the opening Sunday.

The Temple Builders, Orioles, and Blue Birds are meeting regularly. Each group is growing under its respective leader.

The prayer meetings are of a high spiritual order, and attendance is increasing.

Sermons during the month of February were very good. From each speaker we gleaned instructions to apply to our daily lives. The speakers were R. E. Madden, H. E. French, Doctor W. B. Reeves, J. E. Matthews, G. H. Kirkendall, G. R. Wheeler, and A. E. Anderton, district president.

Third Branch, 2369 Sullivant Avenue

This is our first appearance in the *Herald*. We wish at this time to give a short account of our origin and growth.

In May, 1930, a few of the Saints of this section of the city of Columbus organized under the group system, by holding prayer services at the home of Sister C. R. Dougherty, on South Eureka Avenue.

After a few months we found it necessary to seek larger quarters, as our attendance became too large to be successfully accommodated in a private home. These services were under the supervision of Elder F. C. Welsh, then of First Branch. Associated with him were others of the local priesthood.

After intense interest was shown in these prayer services, it was deemed wisdom to organize a mission with preaching services Sunday morning, afternoon, and evening. This mis-

sion was organized by District President A. E. Anderton. The organization as a mission was perfected in October of 1930. A church school was also organized with a full staff of teachers and officers.

This continued as a mission until March, 1931, when we were organized as the Third Columbus Branch, Apostle Clyde F. Ellis being present and Elder A. E. Anderton. Elder F. C. Welsh was chosen president, G. P. Myers, priest; Luther Kirkendall, priest, and Brother Walters, priest. Brother Kirkendall was ordained a priest at the organization of the branch, Brother Theodore Welsh a teacher, and Brother Ted Dougherty a deacon. The officers of the branch remain the same with exception of Brother Myers who was called and ordained an elder in October, 1931.

This branch has steadily grown. Seventeen new members have been added to its number since its organization. The Spirit of God has characterized the work in this place, and we have been assured that if we are faithful before our heavenly Father, many honest souls will be added to our ranks.

Our Sunday school at present is under the supervision of William Welsh, superintendent, and Charles Myers, assistant superintendent, and others occupying the various offices. This school has grown until we have an enrollment of about sixty-five. Of this we are very proud.

In the year that has passed since our organization, we have had the splendid support of many of the local priesthood, and also of some of the neighboring branches. Among those from out of the city that have visited us have been Apostle Clyde F. Ellis, Elder Ed. Dickson, of Lancaster, and Elder William Vickroy, also of Lancaster. We are glad to have those of other branches visit us whether they are of the priesthood or otherwise.

Pastor F. C. Welsh held a two-week series of special services with excellent success. A good interest was shown and five new members were added to our number.

We have an organized women's department, under the supervision of Sister Schmidt, and feel sure that the department will grow in the future as it has in the past.

We hope to be able, in the future, to let you hear from us from time to time, and trust that you will remember us in your prayers.

Ava, Missouri

About the middle of January Elder J. C. Chrestensen, of Tigris, came into this locality and held a ten-day series of services. Brother Chrestensen united with the church in 1860, and for over fifty years has served in the ministry. His sermons were well received.

Elder S. W. Simmons, of Kiltner, Missouri, visited us Sunday, February 14, and preached an inspiring sermon on the theme, "I will Build My Church." Brother Simmons came from Oklahoma a few months ago and located a few miles west of Ava.

A pie supper was held at the church the evening of January 19. The proceeds which amounted to about nineteen dollars will be used for further improvement on the church building. We were assisted in the program by a number of helpers from the Union Sunday School. The young people of the Saints' church presented the play, "The More Abundant Life," in the Union Church at Christmas.

The department of recreation and expression had its beginning here Sunday evening, February 28. Officers are: President, Grant Dobson; assistant, Eldon Morris; secretary, Mayme Gettys; treasurer, Sister J. E. Morris; music director, Alvin Dobson; janitor, Eldon Morris. Teachers for the study period are: Brother Ralph Wilt and Sister Gomer Maitland.

During the past few months our church school has grown. It is well supervised by Brother Wilt with Brother Spease as his assistant. Our aim is to attain greater success if possible in future months.

Ludington, Michigan

We strive to build up the kingdom of God in Ludington. The wonderful lectures of Apostle D. T. Williams have been much enjoyed, and the members look forward to his return.

John Irving, the ten months old baby of Elder J. L. and Sister Ruth Randall, passed away January 27. The child was sick only two weeks with gland trouble and a malady resembling tonsillitis. His death was a severe shock to the parents and community. Besides his parents, the baby leaves one sister, Eloise Mae, one brother, Richard Leroy, his grandparents, and other relatives. Elder D. T. Williams preached the funeral sermon January 29. The baby was born March 25, 1931, and was a strong, merry little fellow.

Keith Loyal is the name given the infant son of Mr. and Sister Peterson. He was born February 7.

At present there is much sickness in the branch.

Alliance, Ohio

During 1931 Alliance Branch gained seven members by baptism. Attendance at all services has been nearly doubled. Our midweek prayer meeting is of special interest; several of our primary members take an active part.

In Sunday school we have been following the programs outlined in *Vision* with splendid results. The theme talk is usually given to different ones of our young people and they have presented some good thoughts. There is fine talent among them.

Brother Alba Smith, who has a fine Baritone voice, and Sister Vida Smith, who is an accomplished pianist, have been broadcasting over station WADC, Akron, Ohio.

Our young brother, Joseph Gordon, also a musician, was chosen from among many high school students to give a piano solo at the Alliance High School commencement, January 27, at which time he graduated. Others might be mentioned who are being recognized because of their talents.

In social activities we have enjoyed class parties, wiener roasts, and box and pie socials. The proceeds of the latter two are to purchase new hymnals. At Christmas-time our young people arranged and gave a splendid program. A Christmas pageant presented in costume was beautiful and impressive.

The women's department has been active under the leadership of Sister Celia Smith. We have been able to assist the branch financially, paying insurance, buying paint for the interior of the church, and enlarging the platform which was badly needed.

Among the ministry who have visited us, bringing messages of encouragement have been Elder E. Guy Hammond, of Akron; Elder William Goudy, of New Philadelphia, and Elder William Lewis, of Canton. In December, district superintendent, James Bishop, of Steubenville, and Elder John Cooper, of Kirtland, visited us, speaking at the Wednesday evening prayer service. The times in which we live, the wonderful promises of God and the present needs of the church were placed plainly before us. We regretted that they could give us only one evening.

Elder J. C. McConnaughy, of Barberton, conducted a week of missionary meetings the latter part of last May with good results. Commencing the week of January 24, of this year, Elder James Bishop conducted a series of meetings, illustrating some of his lectures with stereopticon views. He had splendid liberty. Good interest was shown, and from this effort we expect some baptisms.

The family of Sister Gordon, which has been under quarantine for diphtheria for three weeks is able to be out again. There are several others who are sick, and we wish them a complete and speedy recovery.

We have been passing through some discouraging conditions, common to all, at this time. Only one brother in the branch has employment. Some of the Saints, living

at a distance who have been very faithful in attendance, have been unable to come to church being without money to secure a license for their car. This has caused our attendance to drop with the new year. However, our faith is strong in the ultimate triumph of this church and our determination is to go forward, lifting our share of the load, that we may have part in its final glorious success.

Conference in Utah District

The conference of Utah District was held February 28. A good prayer meeting at nine o'clock, presided over by Elder A. M. Chase, district president, and Apostle F. Henry Edwards, began the activities of the day. Church school convened at ten o'clock, and an interesting sermon was given by Brother Edwards at eleven.

The business meeting was called for two o'clock in the afternoon, and Apostle Edwards was chosen to preside. Over one hundred members were present. Reports from over the district were heard, and delegates chosen for General Conference are Elder and Mrs. A. M. Chase, Elders R. R. Robertson, and Allan Wardle.

At three o'clock Apostle Edwards had charge of a round table when the members were privileged to ask questions. These were very satisfactorily answered and topics of interest were discussed.

"What It Takes to Be a Latter Day Saint," the theme of Apostle F. Henry Edwards' sermon was an inspirational and fitting climax for the most interesting and best attended conferences we have had for some time.

Apostle Edwards came into this district on Wednesday, Brother Chase meeting him in Ogden. At night Brother Edwards gave the Ogden Saints a sermon which was thoroughly appreciated. Thursday night quite a good congregation of the Saints at Malad were out to greet him, and were rewarded by hearing one of his interesting spiritual sermons.

On Thursday, February 25, Brother Chase received a message from President F. M. Smith which announced that he would be in Salt Lake City Friday noon, could stay only one night, but would preach to the Saints Friday evening.

We had a busy time getting this announced over the district and the members here, but were successful. When Friday night arrived there was quite a full house, every branch in the district being well represented. President Smith gave a clear-cut and interesting presentation of financial conditions of the church stressing the fact that success can only be attained by each member willingly accepting and bearing his share of responsibility. At the close, everyone filed up to greet him with a hearty handshake and to express appreciation of his discourse.

The excellent sermons of Apostle Edwards through the district and President Smith's discourse Friday night made a good approach to the conference, helping in general attendance and good feeling in our Sunday meetings.

Good meals were served by our experienced chef, Brother John Graci. The women's department has previously had this responsibility, but Brother Graci generously offered his services free of charge; all he asked were the materials to cook. He and the rest of the young people's class undertook the task and served a good hot dinner family style and an excellent lunch at night. Over one hundred sat at tables at noon, and nearly all stayed to the evening meeting.

We are having excellent cottage meetings in Salt Lake City and Brother R. Robertson reports the interesting times they are having in cottage meetings at Ogden. This is an excellent way of telling the gospel message to our neighbors.

The Saints of this district are praying for the success of the coming General Conference. Brother and Sister Chase expect to visit each branch in the district before they go to conference.

Independence

The Messiah Choir of Independence and Kansas City approved a resolution from the Messiah Choir Board inviting Brother Albert N. Hoxie, of Philadelphia, Pennsylvania, to direct the conference performance of *The Messiah*. This action was taken at the regular Sunday afternoon rehearsal at the Stone Church, the resolution being presented by George H. Hulmes, manager. Brother Hoxie is the general church chorister. Meanwhile local directors are diligently at work with choir rehearsals.

Stone Church

It is appropriate that a beautiful Easter Sunday should open with a baptismal service. Four candidates were conducted into the water by Elder S. A. Thiel, David Charles Phillips, Harold Richard Phillips, Mrs. Ada L. Adkins, and Elizabeth May Noon Phillips.

Beautiful flowers and music and an atmosphere of calm and reverence hallowed the Easter service for the very large crowd of worshipers which gathered at the Stone Church at eleven o'clock Sunday morning.

Apostle Paul M. Hanson chose as the basis of his Easter message the words of Jesus to John, the divine: "I am he that liveth, and was dead; and, behold, I am alive forevermore." He impressed upon the congregation the significance of the resurrection of Christ in all history and in our lives today, the hope, the joy, the promise, the responsibility.

The musical program, arranged and presented by the Stone Church Choir and its soloists, under the direction of Paul N. Craig, with Robert Miller at the organ, was of high merit. Albert Brackenbury, bass, sang "*Jesus of Nazareth Came*," by Hamblen, assisted by the men's chorus. An anthem, "*As It Began to Dawn*," by Foster, was sung by the choir, Miss Lilly Belle Allen, soprano, and Albert Brackenbury, bass, the soloists. Then choir and congregation sang an Easter hymn, "*Christ, the Son*." The Aeolian Chorus, accompanied at the piano by Miss Mary Okerlind, sang "*Open the Gates of the Temple*," and Nina Grenawalt Smith sang "*Lift Up Your Heads*," by McClure. The climax to the musical program was the choir's rendition of the "*Hallelujah Chorus*," from *The Messiah*.

Elder H. G. Barto presided over the service, assisted by Apostle F. Henry Edwards.

Special numbers commemorated Easter at the junior church service downstairs. A playlet, "*The Meaning of Easter*," was presented by three boys of Mrs. A. B. Phillips's class, David Sheehy, James Sheets, and Warren Cannon. Other numbers were piano solos by Helen Mader and Ruby Barham; vocal solos by Lucille Esгар and Lois Resch; a selection by a quintet of girls: Lucille Esгар, Emerald Hoisington, Florence Burgess, Maxine Trexler, and Pearl Brown, and numbers by the junior girls' chorus.

Elder Nathaniel Carmichael talked to the young congregation on Palm Sunday. Thelma Betts gave a reading, and there was a solo by Rosalie Smith.

In the evening a one-act Easter play, "*Pilgrims of the Way*," by Dorothy Clarke Wilson, was given to a large crowd. The time of the play was a period in early history of the Christian Church closely following the crucifixion and ascension of Jesus, and the place was a garden near Mary's house in Jerusalem. The cast of six people was directed by Mrs. F. M. McDowell, assisted by Miss Pauline Siegfried. Music was supplied by Robert Miller at the organ; by a mixed quartet: Nina Grenawalt Smith, Alice May Burgess, Elbert Dempsey, and D. O. Cato; by a male quartet: J. Glenn Fairbanks, Gerald Johnson, M. H. Siegfried, and J. E. Kelsey. Following the organ prelude Miss Siegfried read a selection from Bruce Barton's book, "*The Man Nobody Knows*." Pastor John F. Sheehy offered the benediction.

Beautiful costumes and lights and good character interpretations made "*Pilgrims of the Way*" outstanding and much appreciated by the big congregation.

The Stone Church congregation took part in an impres-

sive Good Friday service last Friday noon, President Frederick M. Smith the speaker. Brother Smith reviewed the historical events of Passion Week—the triumphal entry of Christ into Jerusalem, the approach of the Passover, the Last Supper, Gethsemane, the betrayal, the trial, the crucifixion, and the burial. He also touched upon national and religious observances of Good Friday and the significance of the day in our own lives.

President F. M. McDowell, who was in charge of the service, read the Scripture account of Christ's trial, crucifixion, and burial, and Evangelist U. W. Greene offered a special prayer commemorating the sacrifice of our Savior.

Music enhanced the hour. Nina Grenawalt Smith sang a pleasing solo, and Robert Miller played the organ. Elder G. G. Lewis led the congregation in the hymns, "*'Tis Midnight and On Olive's Brow*," and "*Alas, and Did My Savior Bleed*." The concluding number was a favorite one, "*The Old Rugged Cross*," sung by the Wahdemna Male Quartet; Roberick May, Richard Day, Robert Crawford, and Edward Cronenbold.

Elder Amos Berve is eager that his many friends should know of his improved state of health. He was able to attend the Easter services Sunday morning, it being the first time he has been to church in a number of months. He hopes to be able to attend the sessions of General Conference.

Among those whom death has taken from us is Mrs. Mary Anna Leibold who died March 23, at the home of her daughter, Mrs. J. F. Akers. The funeral was held from the Stone Church, Apostle James A. Gillen in charge. Interment was in Mound Grove Cemetery. Sister Leibold was sixty-four years old.

Elsie Marilyn, the infant daughter of Mr. and Mrs. Roy Chapman, of Independence, passed away March 8, at the Independence Sanitarium. The funeral was in charge of Elder U. W. Greene, and interment was in Mound Grove.

Sister Viola L. Parsons, for twenty-four years a resident of Independence, passed away March 19, leaving her husband, James B. Parsons, an adopted son, Leon McVay Parsons, an adopted daughter, Mrs. Juanetta Parsons Crosswell, four sisters, and one brother. The funeral was held from the Stone Church by Elders U. W. Greene and Ammon White. Interment was in Mound Grove. Sister Parsons was born July 14, 1878, at Spickard, Missouri, and was baptized January 8, 1893.

The marriage of Miss Ruth Alverda Fry, daughter of Mr. and Mrs. Orrin K. Fry, and Alvin Snodgrass, son of Mrs. L. V. Gaines, took place at three o'clock Easter Sunday at the home of the bride's parents in Independence. Elder William D. Bullard officiated in the ceremony which was performed before eighty relatives and friends. Miss Margaret Baird, of Russellville, Arkansas, attended the bride, and Orrin K. Fry, jr., the bride's brother, attended the bridegroom. Preceding the ceremony Orrin K. Fry, jr., violinist, and Miss Margaret Baird, accompanist, played, "*I Love You Truly*," and "*O Promise Me*," followed by "*God Hath Made Two Hearts as One*." "*Because*" was sung by Mrs. Anna L. Nall, accompanied by Miss Juanita Bushart who also played the Lohengrin wedding march and *Liebestraum*, Liszt, softly during the ceremony. This was followed by a four-hand arrangement of Mendelssohn's wedding march, by Miss Bushart and the bride's father.

Walnut Park Church

Easter Sunday services throughout the day were well attended and were of spiritual benefit to those who came out to worship. The program of the church school at nine thirty was given by the junior department, and much credit should be given the children for their effort.

At eleven o'clock part of the cantata, "*The Risen King*," by Schneckner, was given by the choir. Apostle E. J. Gleazer selected his text from Jobe 14 and spoke on "*The Hope of the Resurrection*." Brother Gleazer spoke with power and

was blessed with the Spirit to a great degree both for himself and for the benefit of his hearers.

The Easter cantata, "*The Song of Triumph*," was sung by the Walnut Park Young People's Chorus, directed by Orlando and Delta Nace, at seven fifteen in the evening. The soprano solos were sung by Thyra Moorman, the alto, by Juanita Byrne, the tenor, by Palmer Phillips, and the bass, by Harry Hartman. Walnut Park was proud of this rendition and was made to realize that these boys and girls will be the men and women of tomorrow who will help to carry this church to its ultimate triumph.

A Saint Patrick's party was enjoyed by the Galilean Class March 17, at the home of Brother and Sister Emil Cross. Thirty-five were present to enjoy the evening's entertainment.

Enoch Hill Church

Saints of this district very much enjoyed the instructive sermon preached by Elder J. A. Gardner the morning of March 20. He told the story of Zaccheus, how he climbed a tree that he might see Jesus, and in so doing was seen by the Savior. "We, too," said Brother Gardner, "by making an attempt to see Jesus will be seen by Jesus."

In the evening Apostle J. A. Gillen chose as his theme, "*Modern Idolatry*." In his inimitable way he showed the Saints how the present generation is turning to material things and forgetting God. They are drunken with ideas of their own greatness. How have they profited? We can plainly see that the arm of flesh has failed. There is only one way—let us turn to God and trust him.

On Easter Sunday a pleasing program was given during the morning preaching hour by the adult's and children's divisions. There was a sermonet by Pastor H. L. Barto.

Bishop B. J. Scott occupied the evening hour reading from Psalm 116 and taking as his theme, "*I Will Pay My Vows Unto the Lord Now*."

The women of Enoch Hill are organized by Sister Iva Chrestensen, supervisor, and are busy. Group 32 has as its leader Sister Zadie Young; Group 33 North, Sister Effie Cox; Group 33 South, Sister Dolly Inman. These women are earnestly and energetically at work, meeting one week in a home in their group to tack comforts, quilt, mend, or do any work needed in that home. Then the next week they meet for class study in the *Doctrine and Covenants* in the home of Sister Annie Maloney which is centrally located. Brother Walter Self teaches this class. Also there is a class in child training each Wednesday afternoon at the home of Sister Agnes Hartman who is the teacher.

Some happy social times have been sponsored by the women. In February our former pastor, W. J. Brewer and family moved back into this district, and February 27, the Saints met at the home of Sister Chrestensen to welcome them home. A pleasing program was arranged by Sister Lila Warren. Brother and Sister Brewer, pleasantly surprised, enjoyed the evening, and carried home gifts that were a great help to them in a material way.

March 6, a large number of the members, young and old, surprised Brother and Sister Nadin in their home. The program of the evening was in charge of Sister Agnes Hartman. Everyone was encouraged by this association.

New Castle, Pennsylvania

This branch had election of officers the last week in December with the result that the officers who were in charge last year continue in office in 1932. Brother William McCune, as president of the branch, is doing a good work.

The ladies' aid is busy pushing its work along.

The young people attending church services are increasing in number and are taking an active part.

Presiding Patriarch F. A. Smith was here March 14 and 15. A goodly number heard his message at both meetings.

Occasionally Elder Tom Carr, of Pittsburgh, comes to give us words of encouragement.

Kansas City Stake

Quindaro Church

A week of pre-Easter services began Sunday night, March 20, with the theme, "Standards of Measure." One hundred and thirty-nine were present and everyone seemed enthusiastic and ready to do his share. The juniors had charge of the opening services and were commended for their efforts. The congregation was divided into sides, the "Purples" and the "Whites," with Berwyn Lungwitz and Frank Wadhams as the respective captains. The Purples took the lead Sunday night with seventy-four in attendance.

There was a baptismal service Friday at the close of the service, the confirmations being Easter Sunday morning.

Though Pastor Higgins' father was very low and his work at the plant was exceptionally heavy, he did the best he could. He spoke every night and at both services Easter Sunday. The following program of dates and themes was carried out in these pre-Easter services:

March 21, "The Approach to Faith"; March 22, "The Blueprint of Christ"; March 23, "The Gateway to Life"; March 24, "Walking With God"; March 25, "Christ Transcendent." Easter Sunday morning, "The Argument of the Empty Tomb," and in the evening, "Exchange the Cross for a Crown."

The O. B. K.'s of Quindaro carried home the honors and the trophy from the music contest, scoring twenty-eight points. The branch is happy with them in their success.

Malvern Hill Church

At the last stake conference Elder Ray Lloyd, because of other pressing duties, resigned the pastorate, and Elder Welton Wood was elected to take his place.

Malvern Hill has one of the largest midweek church schools in Kansas City, Kansas. Children from the near-by grade school are excused for one quarter day each week to attend a church to receive religious training. We have an attendance of more than two hundred every Wednesday during six months of the school year which is the length of term of the church school. Eight teachers, under the supervision of Sister Florine Hands Graham, are doing a splendid work.

We shall miss Brother H. J. Bootman who passed from this life March 10, at the Santa Fe Hospital at Topeka, Kansas. He was an elder and one of the charter members of this branch. He acted as our pastor for many years. Was cheerful and ready to serve the church in any capacity. Besides the members of this group, he leaves his wife, five sons, one sister, three brothers, and a host of friends.

Sister Alice Shimmel and Sister Laura Bebee, who have been quite seriously ill, are much improved. We hope soon to see them again.

Pasadena, California

The work in Pasadena is going steadily forward, and although few in number, we are strong in faith and courage.

Elder Johnson, who has been in charge of the work since its inception, has moved to Long Beach. Brother George Strong is now in charge. We are sorry to lose Brother and Sister Johnson, but hope to see them in our midst occasionally.

Brother and Sister Green have returned to San Bernardino and we also miss them, as they were willing workers.

To offset these losses some new faces have recently appeared among us and were given a most hearty welcome.

Each department of the work is functioning. Much interest is shown in the preaching service, and the study class and our prayer meetings are blessed with a goodly portion of the Spirit. Every one takes part. Elder Bronson has promised to preach for us on the third Tuesday evening of each month.

Pasadena was well represented at the district conference at Central Church, Los Angeles, in February, and all came

away strengthened by the sermons of President F. M. Smith, and with a better understanding of the problems confronting the church.

The dinner given in February by the La Da Sas was a success in every particular, and plans are under way for another to be given soon.

The work in Glendale has been revived and is in charge of George Strong. Meetings are held each Friday evening at present at the home of Brother Swain, 3460 Casitas Avenue, Glendale.

Southern Ohio Holds Conference

Splendid sermons, uplifting spiritual experiences, harmoniously conducted business and a good social time characterized the conference held at First Columbus Branch, March 5 and 6.

It was appropriate that the opening service was one of prayer conducted at nine o'clock Saturday morning by Patriarch F. A. Smith and Elder John R. Grice.

A. E. Anderton, Floyd Rockwell, F. A. Smith, and John R. Grice presided over the business meeting which convened at ten thirty. Reports of the branches showed an increase which was heartening to those assembled. Delegates were present from all but three of the branches in the district.

The following officers were elected in the afternoon session: District president, A. E. Anderton; counselors, Floyd Rockwell and R. M. Gray; secretary, Elmer Caldwell; treasurer, Franklin Reiske; chorister, Hazel Gribben. Delegates were chosen to attend General Conference. A special collection was taken to assist the missionaries to attend conference.

"Teaching" was the title of the lecture given at six thirty by Francis May. He named three rules which must be applied in teaching: (1) The teacher must know; (2) The teacher must create interest; (3) The teacher must develop enthusiasm.

At the evening preaching service Brother John R. Grice was the speaker on the theme, "The Need of God Today." He was assisted by Wilbur Kreibel.

Following this service Harvey Carter, who has charge of the dramatic club, assisted by members of the club, presented two short plays, "Good-bye," and "The Deacon's Spotted Calf."

Then a reception was given in honor of Brother Emery Williams and his bride. Brother Williams is one of the successful pastors in this district, being in charge of Pleasant Valley Branch. Sister Lois Rockwell sang, "The Little Church in the Valley."

A priesthood service was held Sunday morning at eight o'clock. Two interesting talks were given. Brother Matthews related his experiences and the blessings he has received while working as a local minister. He pointed out how local men may work for the accomplishment of good. Patriarch F. A. Smith talked concerning priesthood responsibilities to the local church and how the general church depends on them.

First Columbus Branch officers took charge of the nine o'clock Sunday school. At ten fifteen a sacrament service was in charge of Patriarch F. A. Smith, assisted by A. E. Anderton, Floyd Rockwell, R. M. Gray, John R. Grice, and C. W. Clark. The Spirit was there in abundance. The testimonies were humbly given and the Saints pledged their support to accomplish the task before the church.

At two thirty in the afternoon Patriarch F. A. Smith preached on "Where Do We Go From Here?"

Brother William Altman, of Pleasant Valley Branch, was ordained to the office of priest by J. E. Matthews and Doctor W. B. Reeves.

"Kingdom Building," was the theme of the evening sermon by Brother Grice, and his text was Matthew 6:33: "But

seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

First Branch Choir sang several beautiful anthems during the conference. Hazel Gribben and Lucinda Madden were soloists.

The Loyal Club served splendid meals at a nominal cost. We appreciate the services of this splendid group of women.

Holden Stake

Blue Springs

February 7, this congregation had a spiritual sacrament service. In the evening the speaker was Elder D. A. Whiting. He urged the need of attendance at prayer services and a study of the Scripture, ancient and modern. Through these means, if we live lives of faithfulness and devotion, we may receive a knowledge of the truth.

Brother D. Spase was the speaker the morning of February 14. No service was held in the evening on account of stormy weather.

February 21, F. W. Smith used the occasion of Washington's birthday to review some of the qualities of that great man and his copatriots. Elder Walter Curtis, of Bates City Branch, touched upon missionary aspects of our task in the theme, "*Redeemer of Israel*," in the evening.

The arrival of baby Marian Ruth in the home of Brother and Sister Robert Stark was occasion for rejoicing.

At the morning service of February 28, Priest G. G. Phillips reminded the Saints of the place the day of rest should have in the practices of the Saints, and called attention to the Word of Wisdom and its relation to the health of our bodies.

A play by the young people, supervised by Brother C. Joice, was given in the evening.

The branch was shocked and saddened March 13, by the death of Sister Audrey Hathaway. She passed away while sitting in church, her young baby in her arms. Cerebral hemorrhage caused her death. The funeral was in charge of Elder O. W. Sarratt, of Oak Grove. Sister Hathaway was thirty-eight years of age and the wife of Ney Hathaway, a farmer of this community. She leaves besides her husband, a son, George Glenn, sixteen years old, three daughters, Millie Mae, eight, Seddellah Lee, five, and the baby, Nadine Pearl; her father, six sisters, and one brother.

Tacoma, Washington

At a time when the world is in a state of turmoil and uncertainty, it gives us a great deal of courage to know that one thing we possess is genuine and sound. In Tacoma Branch we have had the opportunity of hearing Elder Harold I. Velt, our brother from Australia, who presented a series of lectures on the civilizations of Ancient America, and the divinity of the *Book of Mormon*. Certainly these lectures are inspiring. What other religious denomination is there that has such an outstanding history to offer? Nothing should keep us, as a people, from extending ourselves to the very limits of our ability in doing what we can to advance a cause so basically founded as this. If only more of our people could witness the beauty and truthfulness of our belief, as it was illustrated to us by Brother Velt, then many more of us would be inspired to live nobler lives while trying to attain the zion standard of living.

Many nonmembers enjoyed the lectures with us, and we are encouraged to go out stronger than ever to live a more honorable life before our fellow men. God is in the work. This has been demonstrated time and time again. We hope that we may so live that God will be able to use us to advantage in carrying on the work that is dear to all of us.

Fanning, Kansas

Despite the depression and the stormy weather of the last few weeks, Fanning Saints have kept up good interest in the various activities of the church. In addition to the regular Sunday services, choir rehearsal, under the direction of Sister Mabel Mortimore, is held each Thursday night. The young people are also rehearsing a play, "*Mr. Bob*," which they plan to present next month. The women's department has also been active. On Thursday afternoon, March 10, they met at the home of Sister Bettie Twombly for their silver tea. Plans were made for future activities of the department. On the following Saturday a food sale was held in Troy under the direction of Sister Maggie Dittmore.

A good spirit was present at the March sacrament meeting, although, owing to weather conditions, the attendance was small. Brother William Marsh was in charge.

Elder Samuel Twombly, William Twombly, and James A. Thomas and Sisters Bettie Twombly and Inez Pilcher were Fanning Saints who attended the district conference at Netawaka, March 6. Despite the snowstorm, Saints were present from various branches over the district. Brother Samuel Twombly was elected to represent Fanning at the General Conference.

Brother James A. Thomas was called to Scranton to preach the funeral sermon of George Chapman on Saturday, March 12. Brother Chapman was one of the charter members of the Scranton Branch.

A goodly number of Fanning Saints attended the Far West stake conference, held in Saint Joseph on Friday, Saturday, and Sunday, March 11, 12, and 13. The sermons of President F. M. Smith and Apostles J. F. Garver and P. M. Hanson were much enjoyed. Much appreciation was expressed concerning the drama, "*Whatsoever Ye Sow*," presented on Sunday night by the Ul-Like-Us players.

Los Angeles, California

Central Branch

Everyone is looking forward to General Conference with the expectation of something definite being given or formulated to further the onward progress of the work. Our delegates are getting ready for their trip and the duties that devolve upon them. Our prayers go with them to the end, that they all together may be moved and prompted by God's Holy Spirit in their deliberations pertaining to the business of the kingdom.

Owing to the health of Sister McConley, it seems apparent that Apostle Myron A. McConley will not be able to attend General Conference. He has had to miss all the council meetings. She requests the prayers of all the Saints.

Apostle F. Henry Edwards was a welcome visitor in our midst, and gave a wonderful talk during the Sunday school hour March 6, then again in the evening he was the speaker.

We are having beautiful weather with sunshine, green grass, and flowers in profusion. If we could create an atmosphere within ourselves in harmony with nature, perhaps we might be more Christlike in our lives. Nature in her springtime attire brings cheer to one's soul.

Work is scarce and hard to get in many or almost all lines. There have been drastic reductions in forces and wages, which affects our church group here as elsewhere. We try to be optimistic and trust God that his people are being tried; that we are experiencing only what we have brought upon ourselves; that our lesson may be learned and our futures builded on more solid ground. It is our hope that Zion may evolve from this depression.

Central Los Angeles Branch is actively engaged in many lines of endeavors. We have a large class in stewardships, a large *Book of Mormon* class, young people's open forum, and all of the Sunday school work among the younger folk. Our staff of Sunday school workers is alive and consecrated

to the work. Our near-by missions are doing nicely, and one or two new openings are available for some of the priesthood to do a little missionary work.

We hope the "old wolf" does not keep too many from attending General Conference, and may those who go remember those who remain, and all labor together for the up-building of the kingdom of God.

McKenzie, Alabama

March 19.—We have had the mildest winter in the memory of the majority of those living here. We hear of suffering from lack of life's necessities in many places, but while some of the Saints here have not had many things they thought they needed, we know of no case of real suffering. There are some cases among us where those who had plenty of certain things have shared with those who lacked. We notice that there is quite a little stock of goods still on hand from the harvest home festival last fall. This stock was kept to distribute to the needy during the winter.

Apostle James A. Gillen was here a few weeks ago. Some think his sermons were the most encouraging of any he has given us. His strong challenge and appeal for more active service is finding a response in the lives of the Saints in this region. Perhaps because of the spirit of sacrifice and consecration manifested among us, he was able to manifest more of the spirit of apostleship towards us.

Each week there are three group prayer services. The average attendance is now one hundred. At the union prayer meeting in February eighty were present. The March service was cut short by a storm.

Attendance at regular Sunday services is also increasing. We think it good for a rural congregation, the members of which are scattered over an area of several miles. And the devotion of the Saints evidences the fact that the priesthood are actively visiting in the homes. We have heard several say that they have been blessed by these visits.

About fifty inventories have been filed in this group since the first of the year, and thirty have started their "stewardship" projects.

Sacramento, California

In the month of November, 1931, a newspaper of this city launched a Baby Revue, the most popular baby to receive a prize. Along with this, any group organization such as a club (and we understand there were twenty clubs in the contest and one with one thousand members) was permitted to back a baby. The group was to turn in subscriptions and coupons for the baby of its choice, and the parents of the baby to help the group by giving their votes. About the third week of the contest the Idola Club decided to enter. They worked faithfully, and when the contest closed the last of January, the club had gone over the top five million votes and had won a prize of a five hundred dollar Visionola, a radio, phonograph, and motion picture machine combined. The credit for most of this can be given to Brother Ralph Ensley and wife and Brother E. C. Burdick. This is proof of what we as a people can do if we pray and work.

The young people enjoyed their New Year's party at the home of Sister Bidwell.

When Sacramento Branch organized under the new plan of Religious Education several years ago Sister Marie Honeychurch was appointed supervisor of the adult division. Under her supervision the group has enjoyed many good times. Once a month the women of the group meet at the home of some member. At these meetings speakers have been provided who have brought much interesting and useful knowledge. Mrs. C. H. S. Bidwell secured the speakers for Mrs. Honeychurch. We have had as speakers, Mrs. Hugh Bradford, international president of the Parent Teachers Asso-

ciation; Judge Shields, of the juvenile court of Sacramento; Mr. DeBack, a detective of the narcotic squad, and the dean of women of the junior college. As a group we feel very appreciative of these who have given their time and talent.

Fifty-one members of the branch attended the district conference at Stockton, February 28, and felt amply repaid for going.

The Saints were saddened by the death of Brother Richard Alfred Price, sr., February 23. Brother Price was seventy-three years old and has been a member of the church for many years.

We were fortunate to have Apostle F. Henry Edwards with us March 1. Brother Edwards's sermon was uplifting and inspiring.

The sacrament service of this month was well attended, one hundred and one present, and God's Spirit was there to bless.

The priesthood are working to bring themselves more in tune with the heavenly Father, that they may be able to be of service to those to whom they minister.

Brush Creek, Illinois

We are striving to carry on the latter-day work at Brush Creek Branch, but owing to bad roads, we have not been able to meet as regularly as we would like. This is a country branch, and the Saints are scattered.

Seven new members have been added to the branch since last we wrote: Leonard Caudle and wife and daughters, Wanda and Olga Caudle, James Clow, Howard Knapp, and Roy Milner. Brother Eddie Colvin and family, of Mount Vernon, have moved here, and we welcome them.

November 19, the branch was saddened by the death of a young member, Leslie Slover. He is greatly missed by every one, especially by his Sunday school classmates. He was fourteen years old. The funeral service was conducted by Elder R. H. Henson, assisted by Elder William Clements.

Brother James Slover has been in poor health this winter, but is slowly improving.

Brother John Henson, of Xenia, was ordained an elder at the district conference in December. Brother Tommie Henson has been ordained a teacher.

The Saints contributed liberally during Sacrifice months.

On December 24, the church school presented the play, "The Magic Star of Bethlehem," which was well attended.

Elder John Henson, of Xenia, preached morning and evening February 28.

Mrs. Charity Forth, the oldest member of the branch, passed away February 29. She had been in failing health for some time. She was the mother of Sister Kate Morris, and was ninety years old.

The women's department is making a name quilt, the proceeds from which will be used to purchase new *Hymnals*.

Quite a list of furniture, bed linens, clothing, and dishes has been presented to Sister Agnes Vaughn and family whose house burned last fall.

Sister Wanda Caudle, a young member, is in the Weber Sanitarium at Olney in a serious condition. We trust she will soon be able to return home. She is the daughter of Brother and Sister Leonard Caudle.

Calumet, Oklahoma

The annual conference of Western Oklahoma District, met at Calumet this year. There was a splendid representation from all parts of the district and from nonresident members. Also we were favored with the presence of a goodly number of visitors from Central Oklahoma District. All district officers were present and business was properly attended to. Elder Z. Z. Renfroe now is acting as president, but other than that, few changes were made in the officers. Because of necessity, the conference was a comparatively

(Continued on page 319.)



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MISCELLANEOUS

Marriages

ADAMS-MELTON.—Sunday morning, February 21, following the sermon by Elder J. Charles May, occurred the marriage of Miss Gladys Adams, daughter of Mrs. Grace Adams, of Rich Hill, Missouri, to Mr. Henry Melton, son of Mr. and Mrs. B. M. Melton, of Knightsen, California. Elder Ralph Murdock officiated in the ceremony. Preceding the ceremony Miss Edythe Chase sang "I Love You Truly," accompanied at the piano by Miss Elsie Constance, of Cameron, Missouri, a cousin of the bride. The wedding march was played by Miss Constance. Beautiful decorations made an appropriate setting for the marriage service. The benediction was offered by Elder E. Chase after which the bridal couple received the congratulations of more than one hundred people who witnessed the ceremony. They will be at home to their friends on a farm four miles east of Nevada, Missouri.

Conference Minutes

PITTSBURGH.—District conference opened at 2.50 p. m., February 27, at Pittsburgh, Pennsylvania, President T. M. Carr in the chair. A motion of the conference placed the district presidency in charge with power to choose associates. Elder Carr asked G. T. Griffiths and F. A. Smith to associate with the district presidency as presidents of the conference, and asked Brother Griffiths to assist in presiding over the business session. Benjamin Cooper was elected secretary. The minutes of last conference were read and approved, and Florence Headley was chosen as conference pianist. Elder Carr then called on Brother Griffiths for a talk, and he responded with a review of general church conditions. He was followed by Brother Smith who also reviewed church affairs, finances, and the great need of missionary power and the fact that the reduction of our missionary force has retarded the work of the church. Brother Carr read his report, reviewing the work of the branches. He gave as the reason for the reduction of tithes payers the reduced number of wage earners. The priesthood were commended for their labors and their reports. Three recommendations were made to the conference: (1) That members of the priesthood be required to labor in their offices in order to retain their licenses; (2) That a second vice president be added to the district presidency, to make a presidency of three; (3) That some definite rules be formed regarding the ordination of men to the ministry in the district. The statistical reports read showed the following: Pittsburgh, 142; Donora, 83; Lock No. Four, 103; Fayette City, 70; New Castle, 52; Punxsutawney, 60; non-resident report, 96, making the district membership total 618. Ministerial reports from the following men were read: Elders: S. H. Gaskill, W. H. Daugherty, F. L. Shinn, B. F. Warner, S. Winship, J. Raisbeck, and W. G. McCune; priests: H. M. Winship, W. D. Gaskill, R. H. Winship, E. Brennan, A. Howes, and C. I. Winship; teachers: J. P. Marsh and J. W. Winters; deacons: F. F. Branfor and W. Grant. The district treasurer's report showed \$130.94 on hands. The motion that this sum be turned over to the auditor for auditing, carried. The following resolution presented by Elder F. L. Shinn carried: "Be it hereby resolved that the presidency of the Pittsburgh District be composed of a president and two counselors, each to be regularly elected at the annual business conference of the district. And further, that said counselors be chosen from separate sections of the district." It was further resolved that in case of the removal of the district president, the first counselor act as district president, with the second counselor as his counselor, until the next election of officers. The election of officers for the district for the year resulted as follows: District president, T. M. Carr; first counselor, W. H. Daugherty; second counselor, B. F. Warner; secretary, B. L. Cooper; bishop's agent, L. S. Eschrich; director of church schools, W. L. Winters; auditor, J. Hughes; treasurer, L. S. Eschrich. Action was taken to discontinue the office of district chorister, electing instead a committee on music, composed of three. The present committee is Florence Headley, Mary Barker, and Sister Lotts. Delegates to General Conference were elected as follows: Thomas M. Carr, Gomer T. Griffiths, Frederick A. Smith, Sister W. H. Daugherty, Jesse W. Winters, and Clyde F. Ellis. The secretary was asked to notify the Credentials Committee at once of the names of the delegates to General Conference. The secretary was also directed to look up minutes of past conferences to see what action had been taken regarding ordinations to the ministry. It was resolved that the district presidency should notify all branches in the district at least thirty days in advance of conferences, giving a tentative program. The business session was concluded by benediction by Elder S. H. Gaskill.

SOUTHEASTERN ILLINOIS.—A call conference of this district convened at Mount Vernon, Illinois, March 5, with the usual opening for the purpose of electing delegates to General Conference. A prayer meeting in behalf of the General Conference was held at nine thirty, there being a good degree of the Spirit present. The conference acted to place the district presidency in charge of the gathering. Those presiding were R. L. Fulk and his counselors, Ernest Roberson and Charles Wesner. The district secretary, Sister Myrtle Choate, acted as secretary for the conference; Sister Virgie Fulk, district chorister, was in charge of the music; Sister Hazel Roberson, pianist. Johnnie Rocket acted as deacon. The minutes of the previous conference were read and approved, and the remainder of the morning hour was given to talks by W. M. Clements, Hallick Milner, Fred Stratman, E. S. Choate, Marion Lawrey, Ernest

Roberson, E. W. McKinny, Charles Wesner, Lewis Deselms, R. L. Fulk, and Arthur Henson. Hallick Milner gave the benediction. The afternoon session opened with song and prayer and the reading of the morning session minutes. Delegates elected to General Conference were Brother and Sister R. L. Fulk, Brother and Sister Arthur Henson, Brother and Sister Marion Lawrey, E. W. McKinny, Brother and Sister William Colvin, Sister King, of Centralia, Sister Helen Cisne, and Brother Arthur Mills. This is the delegation for our district. Charles Wesner preached the Saturday evening sermon. William Colvin was in charge of the 9.45 Sunday morning church school. Sacrament service at eleven o'clock was followed by an unusual prayer meeting. Ernest Roberson preached a forceful sermon. The names of the following were presented and voted on, and the men ordained: Marion Lawrey, priest; William Colvin, teacher; Johnnie Rocket, deacon. The district president preached in the evening. Conference adjourned to meet at the call of the district president.

KIRTLAND.—District conference convened at Barberton, Ohio, March 5 and 6 at 10.15 a. m. Apostle C. F. Ellis and James E. Bishop were in charge. Ministerial, statistical and financial reports of various branches were read. Three patriarchs were present, Gomer T. Griffiths, J. A. Gunsolley, and A. R. Manchester. Motion carried that we approve the recommendation to ordain Lamont McDowell to the office of elder. Motion carried that we approve the recommendation to ordain Edward Cooper to the office of elder. Budget adopted: Expenses for incidentals only, stationery, postage, and upkeep of records. (A) All who travel in the district, who have work, pay their own expenses. (B) Those out of work and appointed and district officers have expense met by those receiving their ministry. Income: Each branch takes up a collection the second Sunday of each quarter. It was decided that on each Sunday morning, before the regular meeting hour, the branches and groups assemble in prayer and, as many as can, in fasting, and let the success of the coming General Conference to be the theme. It was suggested that this be done each Sunday until the convening of the General Conference. The following delegates were elected to General Conference: C. F. Ellis, E. G. Hammond, Bessie L. Hammond, William Hubert Mitchell, J. L. Cooper, Sister J. L. Cooper, James E. Bishop, J. A. Gunsolley, Mattie W. Gunsolley, Joseph Kochis, Evelyn Kochis, G. T. Griffiths, R. S. Budd, F. A. Smith, Paul Hanson, L. F. P. Curry, and J. F. Curtis. District officers were elected as follows: District president, James E. Bishop; two counselors elected: Elders E. G. Hammond and William Goudy; secretary, Edna M. Rhodes; superintendent of church schools, William F. Webbe; financial secretary, Mae Gill; district chorister, Josephine Ebeling. At 7 p. m. Barberton Branch orchestra favored the conference with three selections. Charles Romig was director. At 7.30 p. m. sermon by the district president, James E. Bishop. Sunday at 9.30 a. m. the church school convened. District President James E. Bishop and J. L. Cooper in charge. Patriarch J. A. Gunsolley gave an address to those receiving certificates. The certificates were presented by William F. Webbe to Mrs. Ella Manross, from Kirtland; Miss Virginia C. Webbe, Kirtland; John L. Curry, Kirtland; Mrs. Ruth Brain, Lakewood, and Mrs. J. A. Gunsolley, Cleveland. Sister J. A. Gunsolley received the gold seal certificate. Following was a sermon by Apostle C. F. Ellis. At 2 p. m. sacrament service was held, and there were thirty-nine testimonies and one prophecy. This meeting was of a fine spiritual order. A hearty vote of thanks was given Barberton Saints for their hospitality. The conference was well attended, and a splendid spirit prevailed.

Our Departed Ones

BENNETT.—John William Bennett was born at Pointe Aux Barques, Huron County, Michigan, December 18, 1851. He departed this life at his home in Freesoil, Mason County, Michigan, January 31, 1932. When but a small boy he moved with his parents to Holland, Michigan, where, when he grew to manhood he married Hannah Schreur. The marriage took place sixty years ago this January. Three children were born to them: John E. Bennett, of Freesoil, Michigan, and Mrs. Kate J. Reek, of Fountain, Michigan, who survive him, and William G. Bennett, who passed away in 1897. In April 1884, he moved with his family to Freesoil, where he lived until his death. With his wife he was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints by Elder John J. Cornish November 5, 1893. He was firm in his convictions, faithful to the church, zealous in his love of God and always thoughtful and kind to the poor and needy. Was ever willing and loved to help the church in a financial way. The funeral was held February 3, at the Saints' church in Freesoil. Interment was in Maple Grove Cemetery, Freesoil. Elder Allen Schreur, of Gaylord, Michigan, officiated.

COINER.—Fannie Ellen Shelhart was born October 1, 1856, at Des Moines, Iowa. She was the eldest daughter of Jacob and Emmaline Shelhart. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints at the age of sixteen by Elder Gordon E. Duel. She married Oscar E. Coiner in August, 1884. To this union five children were born, three daughters and two sons. One son and one daughter preceded her in death. Surviving are two daughters: Carrie Hall and Julia Thorstenberg, of Wichita, Kansas; one son, John M. Coiner, of Longview, Texas; two sisters, Mrs. Deloria Coil, of Independence, Missouri, and Julia Button, of Sacramento, California. Sister Coiner's faith in the gospel never wavered. The funeral sermon was by Arthur E. Stoff, pastor of Wichita Branch. Interment was in Wichita Park Cemetery.

SUMAN.—Jennie Comly Suman, a resident of Moline, Illinois, for sixty years died of pneumonia at the home of her son, Walter H. Suman, February 9, 1932. She had been ill for a week. Jennie Comly was born April 28, 1835, at Montrose, Iowa. She moved to Moline when she was sixteen years old. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints when fifteen years of age, at Nauvoo, Illinois, by John H. Lake, December 2, 1873, she was married to Samuel Suman in Moline. For fifty years they lived in the home at 1649 Twentieth Avenue, Moline, a home which was ever a resting place for missionaries in the church. Her husband died twelve years ago. Surviving are her

(Continued from page 317.)

short session and the time was divided to the best advantage among business meetings, prayer, preaching, and song services. It was a most successful and enjoyable conference, and we felt that God's Spirit was near to bless his people.

two sons, Walter and Paul Suman, of Moline; one daughter, Mrs. Mildred Irwin, of Elmhurst, Illinois; a sister, Mrs. George Van Dran, of Independence, Missouri; a brother, W. B. Comly, of Plano, Illinois, and six grandchildren.

HOLMAN.—Ordesa Holman passed from this life February 23, 1932, at the Rumford Community Hospital following an operation on the stomach. She was born at Dixfield, Maine, December, 1858. Married Eugene Holman January 10, 1879. To this union were born nine children, all but one living to mourn their loss. Her husband also survives her. She was baptized into the Reorganized Church November 8, 1889. A good mother and a devoted Saint has gone from the place where her entire life was spent, a beautiful valley surrounded by hills on the Androscoggin River. Her home was one of sincere hospitality; missionaries and friends found a welcome there. Bishop M. C. Fisher preached to a large gathering of relatives and friends. She left to her children and grandchildren a legacy of faith and godliness.

HUNT.—John W. Hunt was born in Tennessee, September 3, 1860. United with the Reorganized Church of Jesus Christ of Latter Day Saints, being baptized by Apostle J. F. Curtis in January, 1905, at La Jara, Colorado. Moved to Idaho in 1918. Departed this life February 12, 1932. Leaves to mourn his wife, Mary Jane, together with three sons and four daughters; also forty-one grandchildren. The funeral was held from the Saints' church in Rupert, Idaho, in charge of Elder W. A. Connell. The sermon was by Elder O. W. Okerlind. Interment was in Rupert Cemetery.

MITCHLER.—Sarah Ella Whiteley was born the fourth child of a family of six, four boys and two girls, at Bonaparte, Iowa, where she spent her girlhood. She was an accomplished musician, having graduated from the Cincinnati Conservatory of Music. Married Harry Mitchler, of Bonaparte, July 2, 1876. Three daughters were born to this union, all of whom survive. After the birth of the second daughter, the family moved to Pueblo, Colorado, where the third daughter was born. Her husband died in 1894. She remained in Pueblo till about 1912 when she began a series of extended travels, making long visits with her daughters. In 1920 she settled in Los Angeles, California, living at the Antlers Hotel until a short time before she died. She was living with her second daughter in Watsonville, California, when she passed away December 25, 1931. The funeral was conducted by Elder A. R. Lawn, of Watsonville, assisted, at her request, by her son-in-law, Elder John A. Robinson. Her eldest daughter united with the church in 1899, her second daughter a few years later. Up to a few months before her death, Mrs. Mitchler remained opposed to the church, but through the efforts of her second daughter and Dr. Lawn, she finally accepted without reservation the restored gospel; but because of her weakened physical condition, she was not baptized. Left to mourn are her three daughters: Mrs. Keo M. Robinson, of San Antonio, Texas; Mrs. I. M. Weller, Watsonville, California, and Mrs. Ella Taylor, San Francisco, all of whom were with her to minister in her last illness; two brothers, Joseph and Phillip Whiteley, of Bonaparte, Iowa, and one sister, Mrs. I. W. Allender, Guthrie, Oklahoma; five grandchildren, and five great-grandchildren. Interment was in San Jose, California.

SCOTT.—Martha Carlile was born at Council Bluffs, Iowa, April 7, 1852, one of a family of nine children. She spent all her life in Pottawattamie County, living the last eighteen years in Council Bluffs. She married Thomas Scott December 25, 1872, who preceded her in death about four years. They were the parents of two sons and four daughters. Of these there survive one son, J. G. Scott, of Council Bluffs, and three daughters: Mrs. F. H. Hansen, Magnolia, Iowa; Mrs. Thomas McCart, Minneapolis, Minnesota, and Miss Josephine Scott, of Council Bluffs. She was baptized May 7, 1882, and was always active in the work of the church till her health failed. Died at Council Bluffs February 25, 1932. Besides her children she leaves one sister, Mrs. William Scott, of McClellan, Iowa; one brother, Isaac Carlile, of Lamoni, Iowa; seven grandchildren; two great-grandchildren, and a host of friends. A large funeral was held for her at Central Church in Council Bluffs, John A. Hansen in charge and delivering the sermon. He was assisted by Elder George R. Beaty. Interment was by the side of her husband in Walnut Hill Cemetery, Council Bluffs.

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MRS. J. J. MCCRAY

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THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Independence, Missouri, April 6, 1932

Number 14

The General Conference

Under this heading special announcements will appear each week. Readers are asked to look for it in order to keep informed about plans and programs.

Greetings to General Conference

The Editors of the *Herald* extend greetings to the officers, delegates, and visitors to the General Conference of 1932. That the Conference may be a profitable and successful one, the Saints strengthened, encouraged, and animated thereby, and the work of the church given a distinct impetus forward, is the burden of our petitions to Deity.

Many marked changes in conditions have been experienced since last we met in General Conference, and the eyes of the whole church are upon this Conference as one likely to mark an important point in our history. Times which demand sharp decisive measures of readjustment to meet changed or changing conditions are always period markers.

Among the gathering officers, delegates, and visitors there is sensed not only the importance of the occasion, but there is displayed a fine faith in the future of the church and its ability to meet the crisis. And this is well, for concerted action by a people firmly faith-bonded is necessary. By our works we must show our faith.

In the interim this and last conference the officials of the church were under the necessity of taking some drastic measures in curtailment of expenses. These have been presented duly to the church and official conduct governed thereby. The outcome or final result of these measures will be a matter of careful scrutinizing and estimation by the councils of the present Conference. The determination and courage of the Saints in meeting such crises as shown in the past will doubtless come again into play in the present one.

Again we extend a welcome to the Saints in General Conference assembled, and join them in facing our problems and tasks with a faith which sees a victorious outcome.

F. M. S.

Sacrament Service at the Auditorium

While the Conference of 1932 officially begins April 6, yet the meeting at the Auditorium on Sunday morning, April 3 may well be considered a start, and as such was an auspicious one. It was a sacrament service, and while no special effort was made to attract attendance from points outside the center place, yet the attendance was a large one. Those in charge of the meeting were the members of the First Presidency, and they were assisted by the Presiding Bishop and the Presiding Patriarch and the members of the Quorum of Twelve.

The spirit of the occasion was uplifting, and indicates on the part of the Saints a consciousness of the trials and tasks immediately before us as a church and the need for Divine guidance, grace, and support. There is, if we can sense the spirit prevailing among the Saints, a willingness to sacrifice for the cause.

If the quiet, peaceful spirit prevailing at the sacrament service of the third instant is an omen of the Conference, then much good will be accomplished.

F. M. S.

"Do You Remember——?"

There are many Saints still living who cherish memories of the late President Joseph Smith. Many of these memories are of a nature that would be encouraging to others, and interesting to the increasing numbers of newer members in the church who had not the privilege of knowing him.

Having undertaken to gather incidents of that kind, I am making this appeal, through the columns of the *Herald*, asking that the Saints write me their memories of my father, relating little incidents in which he figured, especially those which reveal his character—his kindness, thoughtfulness, or whatever quality seemed uppermost at the time. These letters will be greatly appreciated, and I should ask that, if possible, definite dates, names and places be used. Of course where "memory saith not" in regard to such details, the bare story will do.

Please address your letters to me, at my home address: 837 South 15th Street, Lincoln, Nebraska.

AUDENTIA ANDERSON.

OFFICIAL

Report of the Department of Statistics for March

By Carroll L. Olson

During the month of March the following changes took place in the total enrollment of the church:

Total enrollment March 1, 1932	110,630
March baptisms	168
Gains from unknown	5
Total gain	173
Deaths	78
Expulsions	15
Total loss	93
Net Gain during the month	80
Total enrollment April 1, 1932	110,710

The following miscellaneous changes also were reported during the month:

Transfers	302
Blessings	124
Marriages	48
Ordinations	22
Silences	6
Divorces	4
Restored	1

The total of 168 baptisms for March was more than twice the number reported during February and better than several years, but nevertheless still considerably below the average for March which is 284. During the first three months of this year there have been only 401 baptisms, as compared with 509 during the first three months of 1931, and 1,094 during the first quarter of 1930. The year 1930, of course, was unusual because at that time we were completing the missionary campaign which culminated in the Centennial Conference. However, it does not seem that the missionary program of the church should be neglected even at this time, in spite of our retrenchment program. The world is in need of the saving message of Christ and it is up to the local ministry to see that the missionary work is carried on.

It is encouraging to note that in some places these efforts are still being conducted with diligence as evidenced by the following column of figures which shows the branches outside the stakes which had three baptisms or more during the month:

Onaway, Michigan	16
St. Thomas, Ontario	15
Fresno, California	9
Philadelphia, Pennsylvania	8

Detroit, Michigan	6
Wray, Colorado	6
London, Ontario	5
Port Huron, Michigan	5
Houston, Texas	4
3d Columbus, Ohio	3
1st San Antonio, Texas	3
Winthrop, Arkansas	3

In addition to the above, 5 branches and 2 district nonresident groups had two baptisms each, and 24 branches and 2 nonresident groups had one baptism each.

Among the stakes, Kansas City had 28 baptisms, Independence 11 baptisms, Far West 3 baptisms and Holden 1 baptism.

The total baptisms were distributed as follows:

Zion and the stakes	43
United States and Canada outside the stakes	123
Foreign Missions	2
Total	168

Study Outlines for Classes

Number 2

In this second attempt to make the materials in the *Herald* available for class study we are conscious that much could be done to improve the usefulness of the outlines. As they are in an experimental state, we are holding the form open to change. We would appreciate hearing from those who use them as to how they could be improved for class work.

In this issue we are offering the outlines of two articles of diverse interest. "Visiting Technique" by Bishop Skinner is obviously intended primarily for the priesthood. But all of the members will read it, too, we hope. As we read it we thought that this responsibility for the success of the work of visiting is not alone on the shoulders of the priesthood. The members in their homes, too, are responsible. With this viewpoint we framed the questions to suit the interests of the larger number of people.

The Truth Shall Make You Free *By J. A. Koehler*

1. What are some of the "illusions that deceive"? Are there any illusions in the church that stand in the way of the building of the Kingdom of God? Name them. How can we remove them?

2. For the building of the ideal "kingdom" we must have scientific methods. The old faulty methods that have brought the earth so many of its ills will not serve the purpose. Can an ideal Zion be

built with the old individualistic and monopolistic order of human relationships still existing?

3. Jesus said, "He who would save his life must lose it." If we would save the social order, we shall have to give up certain features of it. What are these? The inefficient and bungling economic machinery can not be made to serve for the Kingdom of God by any imaginable process of sanctification.

4. Truth and law will be the foundations of the new order. From what does truth make us free? From what does law make us free? Are we ready to obey the imperatives that truth would impose upon us?

Visiting Technique

By C. A. Skinner

1. The author gives some rules for the priesthood to follow in making their visits to the homes of members. Can you name them? Evaluate them.

2. Are there some rules for the family to follow when they are visited? Are the younger members allowed to creep away to some entertainment? Does the mother escape by finding something to do in the kitchen? Does the father allow the purpose of the visit to be frustrated by "talking shop" or merely visiting? How can the families help to remedy these conditions?

3. What do you think of the value of visiting by the priesthood? Is it an essential part of the church work, or is it something that does not fit with the modern age?

4. So many people say that the priesthood visits are a good thing. And yet they do nothing to make it easy for the priesthood to carry out the duties of their office. If the people will not cooperate with the priesthood, who is responsible for the negligence of this important work?

5. What can be done in the future to improve directly the value and efficacy of priesthood visiting?

6. So much of the talk one hears about why priesthood visiting is not effective is mere "passing the buck." Is your group ready to face the truth and admit a fault where the fault exists?

Responsibilities for Two Members of Graceland College Faculty

It has just come to our attention that honors in the form of responsibilities have come to two members of the Graceland College faculty. President G. N. Briggs is Secretary-Treasurer of the Iowa College Presidents Association, and N. Ray Carmichael, Business Manager at Graceland, is Secretary-Treasurer of the Iowa College and University Business Managers Association. This recognition is another indication of the abilities of the officers in charge of Graceland.

The Circle of Prayer

Many letters come to us from members who desire their requests for prayers shall be mentioned in the *Herald*. It has been our intention for some time to establish a department in these columns devoted to the important interests of prayer. A projected series of short articles, discussions of prayer, and other items are scheduled to begin in the near future. Along with these we propose to print requests for prayers. In this week's issue we are making a start toward our work by printing the names of some who desire prayers. We feel that it is important that our people should be bound together in a circle of prayer, and have accordingly given the department a suggestive title.

DESIRE PRAYERS

Mrs. Grace Hobart Dickeson, of Independence, Missouri, asks the prayers of the Saints that she may be relieved of her suffering from arthritis.

Helen Stevenson of Concordia, Kansas, desires prayers that she may, if it is the Lord's will, be restored to health and strength, in order that she may continue her work at school and not have to drop out. Although not a member of the church, she has faith in God and in the power of prayer.

M. A. Dick, of Oxly, Missouri, has been suffering for some time from pains in the side, and desires the prayers of the Saints that he may obtain relief. He submits his will to the Divine will, but believes that prayers of faith can aid him.

For Fifty Years Elder G. J. Waller Has Taught and Lived the Gospel in Hawaii

Half a century ago last February 14, Brother Gilbert J. Waller landed in Honolulu on the schooner *Jane A. Falkenburg*, from England. It was quite a different Honolulu from the city of today, but young Waller was there to assist his uncle, Gilbert Waller, owner of a meat market, and with the energy which has characterized his career in the islands, he set to work.

All his life Brother Waller has given his best in a spiritual and a material sense to the church in Hawaii. The Saints in Honolulu and on neighboring islands call him the "big father," and are grateful to him for his patient teaching, constant service, and righteous living. Unstintingly he has served in the building of three groups of church members in the city of Honolulu, the Hawaiian Branch, the Chinese Branch, and the Japanese Branch. He has taught these people from the books of the church, has conducted their prayer meetings, has preached to them, administered to their sick, and ordained

their men to the priesthood. He has been a spiritual father to them, and, in return, the Hawaiian Saints love him.

The following concerning the life and service of Brother Waller to the Saints in Hawaii comes from the pen of a young American and church member now in Hawaii. It appeared in a letter in the *Saints' Herald* of October 21, 1931: "When he (Brother Waller) leaves his office about 4.30 p. m., he makes a tour through the city of Honolulu, to visit the Saints who need for anything. He is always ready to wait upon the sick, and since there are several hundred Saints besides thousands of nonmembers, you can imagine the calls he receives each week. Not only is he willing to go to the sick to help them spiritually, but he gives much to their financial needs. . . .

"Nor do Brother Waller's good works stop with the city limits. He goes out into the country, and when he takes a few days' vacation from his business, he visits the other islands, also goes to Australia and the United States, preaching the gospel to all who will listen."

A year after his arrival in the islands, young Waller bought out his uncle's interest in the meat market, and five years later, according to the press story of the *Honolulu Advertiser*, in 1888, he succeeded in interesting three island ranchers to the extent that they formed a copartnership under the title Metropolitan Meat Company. A little later, the copartnership became a stock company which continued under the same title until 1909 when the principal island ranchers acquired the business, formed the Hawaii Meat company cooperative, and continued the operation of the retail end of the business as the Metropolitan Meat Market. Brother Waller has been manager of the Hawaii Meat Company Ltd., since its incorporation.

Always interested in helping people better themselves, Brother Waller has been prominent in civic and political affairs. In this connection the *Honolulu Advertiser* has the following to say: "Since his earliest manhood, Waller has taken an active part in civic affairs, in the chamber of commerce, in politics, in banking affairs and in the church, his interest and influence being devoted to the betterment of social conditions."

During his fifty years in Hawaii this man has seen great changes in the life of the islands. In the meat industry he has been a pioneer, introducing the first refrigeration plant in Hawaii, and also engaging in the fertilizer business, manufacturing the first fertilizer made in the islands.

Brother Waller was born at Stackhouse, near Settle, Yorkshire, England, November 9, 1859. He left England January 1, 1882, going to Hawaii by way

of New York and San Francisco. During the course of years he has made many visits to the United States and is well known to and esteemed by the Saints of the Western Coast.

No Word From Brother Gresty

Since his disappearance on Friday March 25, no word has been heard from Patriarch J. T. Gresty, author of the oratorio *The Course of Time* who was to have directed the chorus and orchestra in the rendition of *The Messiah* on Sunday, April 10.

Considerable fear has been felt for his welfare and safety, and every effort possible has been made to locate him; but all such efforts have so far produced no clue as to his whereabouts.

It was known that he was depressed over his failing health, and that the statement of his physician that he should not consider carrying out his plan to conduct *The Messiah* brought him additional disappointment. Suffering from nervous strain, and possibly from amnesia, he left the home of the family with whom he was staying, and it is feared that he would not be able to care for himself as the delicate state of his health would require.

On the eve of the conference at which people looked forward to the pleasure of seeing him and enjoying the benefit of his musical leadership, his disappearance comes as a shock. Many expressions of sympathy for his suffering and concern for his welfare have been expressed, and many inquiries as to the results of the search for him have been received.

L. L.

Words of Encouragement

Elder W. J. Haworth of Australia, addressing a letter to the Presidency, writes as follows:

"The eyes of the Saints turn towards Zion at this time. Their prayers are that the blessings of God may rest upon his people at the General Conference; that the blessing of divine direction may be afforded in the present difficult circumstances and that the officers upon whom falls perhaps the most dire responsibility ever borne by officers of the church may be specially directed and supported."

This kindly and sympathetic interest, together with the faith and prayers of the people of Australia as well as those of people elsewhere, do much to encourage and strengthen the officers in their tasks.

No Life

Can be pure in its purpose and strong in its strife
And all life not be purer and stronger thereby.

—Owen Meredith.

Visiting Technique

AN ARTICLE FOR THE PRIESTHOOD

By C. A. Skinner

Definition: *Technique*, "Manner of artistic performance."

Art: "The skillful and systematic arrangement or adaptation of means for the attainment of an end. The practical application of knowledge, skill or power."

Purpose: "The purpose of priesthood visiting is to build the spiritual life of the members."

Factors to Be Considered

In order to make a success of our work of visiting we must understand the factors that enter in, study them, that we may make the proper application. In our opinion, there are three chief factors:

1. The visiting officer.
2. The member.
3. The mental process.

Inasmuch as it is the visiting officer who is going to do this work we may as well discuss this factor first. He should be a man of God, honest, upright, showing by example in his everyday walk of life that he is worthy of the name he bears.

Examination Necessary

"It might be well for him to check up on himself—stand in front of the mirror sometime and take stock of himself. Look himself over and see if he measures up to the standard. Study the weak points if he has any and seek to strengthen them. In other words, he might with Robert Burns wish for a power that would make it possible to see himself as others see him."

Personal Appearance

Considerable attention should be given to your personal appearance as this is sure to have some bearing on the impression you make as a minister. Clothing should be selected with good taste as to color and fit. It should be kept clean and in press. Your linen should be clean and your shoes cleaned and shined. Your teeth should be brushed and your hair combed or brushed.

Enthusiasm

Your approach should be dignified, yet radiate with enthusiasm. You will find this a valuable asset as a minister and visiting officer. Unless you are enthusiastic about your own proposition it will be difficult to interest some one else. Emerson said,

"Nothing great has ever been accomplished without enthusiasm."

Personality Necessary

Knox defines personality as "that magnetic outward expression of the inner life which radiates courage, courtesy and kindness. It attracts people by producing a pleasing effect, and is the product of development of the positive qualities. It makes a man a leader of the affairs of men instead of a follower."

Personality is that which distinguishes us from other men. It is our entire make-up. It is a wonderful force in business or in the ministry.

No matter what course your life's work may take you will need personality, and nowhere will you find a better place to develop it than in the business of being a minister for God—a visiting officer. We are not born with this qualification; this magnetic something that attracts people to us is not obtained by wishing, but is shaped on the anvil of life. Personality may be developed the same as a strong arm and no man engaged in the work of the ministry need lack personality for in his hand he holds the clay with which to mold personality.

The Mental Process

Obtaining the desired result in visiting is purely a mental process. You will not meet with success in trying to force your proposition. You will not have much luck in coaxing a member to do his duty, and few have the power to hypnotize them.

Since our work is wholly a mental process there is little or no need of discussing any physical qualifications only insofar as these physical elements react upon the mind of the minister himself, and upon the minds of the members. For illustration: If a conversation between minister and member, who are strangers, is conducted over the telephone, the member would get only an impression of the minister's words and ideas, plus a faint suggestion of the quality of voice, but in a personal interview the minister's mind, eyes, body, clothing, hands and feet would be speaking through ideas, stability, dignity, etc. In other words, it is the entire make-up or ensemble rather than mere words and ideas which determine whether our visit will be a success or failure.

Steps in the Mental Process

There are certain steps in the mental process which must be taken, and taken in their order if we are to meet with success. In their order they are: Approach—Attention—Interest—Desire and Decision.

We have just named the steps that must be taken

in the mental process if we would reach the goal; however, there is a path that leads to the steps, that we should take, and this path we will call preapproach.

Is a preapproach important? Our answer is, yes. It is true that in every case it is not absolutely necessary, yet many visits have been failures because there was no preapproach.

Before you call determine some service you can render. This could best be done by making a preapproach. Learn something of the family, such as how long they have lived in the vicinity, where they lived previously, how many members in the family, which ones belong to the church, what is the occupation of the wage earners. How can you help them spiritually, mentally, physically or otherwise?

Do you make preapproaches in your work as visiting officers? If you do you are in better position to meet with success. If you do not you are greatly handicapped. If we want to do the most possible good, meet with big success, it will be necessary for us to do extraordinary things. We will have to do thinking, studying and analyzing. These are three things that too few of our local priesthood do.

Approach

Having gained all the information possible about the member and having determined the service we can render him we are ready to make the approach proper, and it should be the *proper* approach, for it is very important as the first impression governs largely your progress. Ex-secretary Shaw said, "I have won more lawsuits with my opening remarks than in any other way." Why do you think this is true? In his early life Mr. Shaw sold books and fruit trees to pay his way through school. This gave him some idea of the "mental process" and all through life he has used this to a tremendous advantage, which has gained for him national fame as lawyer, financier, governor, and cabinet officer. The Apostle Paul was a master in making an approach. Read the account of his address before King Agrippa, Acts 25: 22-26, and his sermon at Athens, Acts 17: 18-34.

Attention

Attention is the mother of interest.

The right kind of approach will naturally command attention. Your mannerism will have much to do with getting the attention of your member, and much to do with the progress you make in visiting. Once you are in the presence of the member much depends upon the manner in which the minister conducts himself. If the manner is pleasing there will be fewer opposing considerations as the visit progresses. Therefore, it should be the effort

of the visiting officer to make a favorable impression at the outset.

In case you fail to get attention at the time of approach, try to find a point of contact. Talk in the member's language. When you have fully gained the attention of the member, then in a diplomatic way present your proposition in an interesting and convincing manner.

Interest or Managing the Interview

Interest is the mother of desire.

As the interview progresses the attitude and manner of the minister should be such as not to antagonize the mind of the member but that which will lead his mind up the steps of the mental process. This involves a number of points which must be borne in mind. You must interest an individual either by what you say or the way you say it. What you say, of course, should be important, yet it might not be as important as the way you say it.

Be courteous. One thing that is necessary during the interview is courtesy. It can not hinder in any respect, but is sure to facilitate in many instances. Courtesy is a mark of good breeding.

Don't "knock" the church or the officers.

Draw the member into the picture.

Know Your Business

Knowing your business will create a quality which can not be bought with money, a quality worth more to you than almost any other, and that is the quality of confidence. Knowing your business gives you this quality and you can not get it in any other way. The thing that gave the Apostle Paul courage to stand before King Agrippa and deliver that masterpiece was the fact that he knew his line. There was no guess work about that. He received his information on the way to Damascus. Sometimes the Lord has to make a man blind before he can see, and after Paul passed through that experience *he knew*. Another reason for knowing the thing that we are talking about is we will be able to answer intelligently every question that may arise. Being able to do this will establish confidence, and without confidence we can not lead an individual.

Motives

In making a visit, our aim is to create a desire on the part of the member, for the church, and what the gospel will do for him. We should bear in mind that desire comes after the motives of men have been stirred. There are comparatively few motives, such as profit, pleasure, happiness, ambition, caution, fear, love, pride, utility, duty. During your visit determine which of these motives you will have to arouse and use them as a leverage.

A visiting officer may have a fair knowledge of the church and of the blessings that will come to a member as a result of living a righteous life, and yet fail in his visit to move the member to action because he may not know how or fails to analyze the member's mind and appeal to the proper motive.

Motive creates a desire. "When you create a desire you do it because of what an individual thinks and feels. When you fail to create a desire it is because your appeal has not touched the self-interest cord of the member's heart. A decision is not made until an individual feels that he will derive some kind of benefit or satisfaction as a result of that decision." Hence the necessity of appealing to the proper motives.

An example: A certain broker was approached by an insurance salesman. The salesman knew that the broker had a genius for investment, that he was a shrewd buyer and cautious; but that was all he knew about him. The salesman called on his prospect and presented his insurance proposition and he presented it ably too, for he knew the insurance business "from A to Z" and he interested his man to the point of decision, but when he came to the "close of the sale" the customer would not buy.

In the course of time another insurance salesman approached the broker, but first he made a preapproach. He discovered what the first salesman knew, that the prospect was a clever and cautious buyer, a keen man with a good business sense. But he found out something else. He learned something about the home life of his customer; he discovered a very vital fact that the first salesman had overlooked—the broker had an invalid daughter. Not many people knew that fact. While the daughter was taken out riding every day by some member of the family or the chauffeur, she was never in attendance at social or public affairs, consequently few people knew of her.

Salesman Number Two called on the broker and presented insurance to him in an interesting and convincing manner. He talked nothing but insurance and got just what he expected; just what salesman Number One got. No application. The customer was interested. He admitted nearly everything but would not sign the application.

The salesman was appealing to the wrong motive. He discovered his mistake and changed the position of his guns. He played on a different motive. He continued: "Now, Mr. Brown, I know you have a genius for investment. You know that I am not exaggerating when I say that everything you touch seems to turn to gold. You know how to invest; you know how to make money, but suppose you should be taken away. Do you think that the men

who will handle your estate will have such a genius for investment as you have? I want you to be frank with me. Do you think they will be as clever in this matter?"

The salesman had pulled the right string; he had appealed to his vanity. The broker said, "Well, I don't know, perhaps they will." But down deep in his heart he felt that they would not; that he himself was superior to the man who would have control of his estate after his demise.

The salesman had him staggering and he knew it, so he continued. He looked at his customer straight in the eye and said: "Now, Mr. Brown, you have a right to take risks with yourself and with most of the members of your family, but there is one member of your family upon whom you dare not take a risk, and that is your invalid daughter." The salesman saw the customer wince. He knew he had struck the right cord.

"If your estate is not handled as cleverly as you handle it," continued the salesman, "if anything should happen to dissipate it, there is one member of your family who would suffer severely and you think too much of that girl to take a chance. You would not think of making her take any such risk." This salesman sold his customer because he discovered which motives he should appeal to, and he pulled the strings of vanity and caution that never had been pulled before.

Decision

Desire is the mother of decision.

The decision is often referred to as the hardest part of the visit to negotiate. But the minister who studies the art of getting the decision as he studies every other phase of the mental process should experience little trouble in bringing the decision to its logical conclusion.

Much has been said and written about what is termed the "psychological moment" to get a decision. A particular moment is supposed to arrive somewhere near the end of the discussion when the mind of the member will be convinced that he will be benefited by following the minister's advice and building for a better spiritual life.

However, he may belong to the type who procrastinates and finds it difficult to decide. In such cases he may need reassurance on many or all points before he will act on your suggestion or advice.

Power of Suggestion

The power of suggestion is tremendous when exercised by one who is an adept in it. One can greatly increase his power and ability as a leader of men if he understands thoroughly the law of suggestion in relation to its power to influence men.

Few men have this power or ability to a marked degree.

Be sure that your suggestions are positive, not negative. One is just as weighty as the other. Many a visit has succeeded or failed on account of a single suggestion. Suggestion exercises a marvelous power in salesmanship, politics, medicine, business, advertising and religion.

H. Addington Bruce, a prominent psychologist, said: "By suggestion we mean nothing more than the infusion of an idea into the mind with skill and power that it dominates, and for the moment disarms or excluded all other ideas which might prevent its realization."

Herein lies a latent force which can be used to great advantage. Study the principles of suggestion and learn to apply them. The natural laws of suggestion are operating all the time in your mind. A suggestion in the member's mind always works. It may work for you or against you, but it usually works.

God Our Partner

The above principles are fundamental and are in reality a part of the visiting technique. If properly applied they will help in leading the individual's mind along the line of "The Mental Process." However, we should not depend on "visiting technique" alone. God is our partner and should be considered and consulted. Before every visit it will be well to have a season of prayer, asking God to direct in all your work.

The Truth Shall Make You Free

By J. A. Koehler

People used to believe that the way to avert disease and disaster was to propitiate the gods. Even in the making of glass the Assyrians believed that the selection of "a favorable day in a fortunate month" and the offering of "a sacrifice before the embrays" were necessary parts of the manufacturing process.

There are still many people who believe that the secret of good fortune is to be found in charms and incantations. Among religious peoples especially there is a widespread belief that they can win the favor and command the blessings of God for themselves by the acceptance of doctrines and the observance of forms which have little or no more relation to the ends sought than a wish for sunshiny weather has to do with the passing of the rain.

But the substantial needs of the race are not satisfied except through fundamental adjustment. A kitchen with every known device for the preparation of meals; a proper assortment and arrangement of dishes, and the punctilious observance of

table etiquette are not the measures by which a people provides itself with wholesome foods at mealtime. Such adjustments may supplement or even complement the essential food-providing process, but they are not essentially a part of it. Wholesome foods at mealtime are possible without modern kitchens; without table linen and candles and forks; without the formalities of polite society; and even without any formal prayer at mealtime.

Illusions That Deceive

Certain illusions that we have nourished in relation to the church may have social as well as personal values. But illusions which blind the eyes of our understanding to the laws of social well-being are bad. And when our indulgence of illusions causes us to neglect the truths which condition the freedom of peoples, they become abominations.

What does a mere change of residence have to do with the business success of a farmer? What does a mere declaration that from this day "I will make accounting of my affairs as a Steward" have to do with turning an otherwise unprofitable method of conducting business into a business success? What do any and all such acts or beliefs have to do with the economic freedom of this "people"? In what way can they possibly be related to the world's social problem?

No one set of words can be made to describe accurately our illusions, since each of us has his own peculiar ideas or feelings in these relations. But that this is a rough statement of the general character of our illusions, few who have had opportunity to know will deny.

But I recite these only as examples of our illusions which we try to make do the service of a fundamental truth. Such illusions are nourished to the neglect of the basic economic adjustments upon which the freedom of this people (and every other people) depends.

There are other illusions which I would like to mention, but I have already taken too great personal risks to indulge that liberty. Don't misunderstand: I do not say that formal prayer at mealtime has either no personal or no social value. I do not say that friendly conversation at mealtime has nothing to do with the value of the food eaten. All I say is that formal prayer at mealtime is no part of the essential process by which the race provides itself with wholesome food.

There may be a great difference between sound methods of procedure and sound principles of social behavior. And we make a mistake—a grievous blunder—in the work of the church, if, like the Assyrians in the making of glass, we regard "the sacrifice before the embrays" as essential to the production of our "glass." It becomes tragic in the

work of the church when the "sacrifices" to the em-brays (or what not) turn our energies away from the essentials—the "sand" and the "fire" and the "furnace."

The Wisdom of the Technicians

And this is the character of our behavior, notwithstanding the fact that we regard ourselves as technicians in the field of church endeavor. But technicians in other fields of endeavor do not go at their tasks as if it were possible to achieve their ends by any such measures. Men whose special business it is to churn butter, or to bake bread, or to design engines, or to build houses, or to care for the health of the body, or to cultivate the mind, or whatnot, know themselves to be under the necessity of adapting their means to their ends—they are concerned with causal relations.

To these technicians there must be a natural relation of doctrines and behavior to the purposes to be realized. These men do not believe that bread will bake as well in a cold oven as in a hot one because it is to be eaten at the sacrament of the Lord's Supper. They do not believe that the mind can be trained as well with dumb-bells as with textbooks because the knowledges and skills to be acquired are to be used in preaching the doctrines of the church. They do not believe that physical exertion can be made a substitute for mental discipline, no odds what the motive back of the endeavor, or whether the effort is made in the schoolroom or in the pulpit.

Men who are schooled in the utility arts, and even in the fine arts, recognize the dominion of law—God's law. But in the social arts—in matters of government, or of human living together—we talk and act as if we believe there are no necessary relations arising from the nature of man's social life—no natural laws to which we must make our social behavior conform as the price of both our spiritual and our temporal freedom; our peace, prosperity, and happiness; our joy in the Holy Ghost.

Face the Truth; Obey the Law

Regardless of the costs to one personally, some facts need to be pictured in their nakedness. Some of the fantastic speculations, the mysterious doctrines, indulged as if they conditioned our economic freedom, have about as much to do with Zion's redemption and our salvation as a wish for sunshiny weather or the raising of an umbrella has to do with the passing of the rain; or as the building of a barn has to do with the yield of a crop.

Law for "peoples" implies social purpose and social discipline. Law for "peoples" implies government adapted to defined or definable social ends. Law—the necessary relations arising from the na-

ture of things. But what necessary relation is there (for example) between the doctrine of "The Gathering" as practiced by us to date (not in its intended application) and the contribution to advancing civilization the church was called into being to make? What necessary relation is there between our past business adventures and Zion's redemption? None! This behavior witnesses neither a social purpose nor an effort to effect "social" discipline. We have need to examine ourselves whether we be in the faith.

Substitutions

For every phase or mode of human behavior there is law; there are certain necessary relations arising from the nature of man and the nature of his undertakings. There are limitations, or "bounds and conditions," to the law of devotions, just as there are limitations to the law of muscular training. The former can no more be made a substitute for the law of stewardships than the latter can be made a substitute for the law of mental development. What is the use, then, in a people trying to make up for their social and moral shortcomings—their shortcomings in political and economic life—by preaching more sermons or baptizing more "members" (so-called) into the church? Would ten hundred thousand members behaving in economic life as we behave, make "The Kingdom" a reality any more certainly than one hundred thousand behaving as we behave? Is it possible for the church to make up for its indifference to its Zion-building task by improving the technique of its sacraments? or increasing the fervor of its prayers? or the frequency of its devotions? Not unless these sacraments and devotions are given a Zion-building content or made somehow to serve a Zion-building purpose.

If any one doubts this reasoning, let him "contemplate" the first chapter of the book of Isaiah, or the fifty-first or the seventieth or the seventy-seventh or the eighty-first or a dozen other sections of the Book of *Doctrine and Covenants*, or the Sermon on the Mount, or Amos, or any of the prophets who have had occasion to speak on questions of social behavior.

The Test of Truth

In scientific circles every theory is judged by how it works out in actual experience. The test of truth is reality. All truth of human living together is realized in actual social experience. In every field we are continually testing rules by the behavior of things themselves. There is no other test. The true test, yes, the only test, of the doctrines of the church relating to the behavior of man in association is the real experience of the peoples of the church themselves—the outcome of their own be-

havior. A tree is known by its fruit. The name of the tree and the pedigree of the vine argue nothing; the number of trees in the orchard, the spraying outfit, and all such like, establish no fact of truth, if the orchard does not bear fruit. The test of truth is reality—the actual outcome in practical or appreciable results. That is the test of the social behavior of us men of the church—the outcome to us in peace, prosperity, and happiness.

The Truth Shall Make You Free

Righteousness exalteth a people. Of what use is truth except to set us free? Why do I want the truth of butter-churning or soap-making, except to free me from fruitless toil and the disappointments and liabilities that attend error or nonpossession of wealth? It is the very nature of truth to set us free. It is folly for one who has been turning his churn all day without practical results to regard his behavior as the way of truth. It is not good sense for a people who have traveled several times as long in a given direction as it takes to reach their destination without once sighting the goal, to insist that the direction of their travel is the path of truth. The truth does not work that way. What it is designed to yield, it yields. No "people" can live the truth of "the Kingdom" without realizing the glories of Zion.

You Shall Know the Truth

The truth may be known for the reason that it may be referred to reality. The theory that three kernels of corn planted in one hill rather than three kernels planted in three hills will double the yield of the crop can be known only by referring this theory to a real corn-growing situation corresponding to this theory. The test of truth is reality.

And that is the way truth may be known—by reference to reality. And any truth relating to yields of corn crops may be proved by reality. It has an actual, yes, a natural place in the corn-growing business. But I would like to see the man who can think some of the phantasms called "stewardships" or doctrines of economic salvation into relation to real economic life and the freedom of this people. Phantasms; illusions; imaginations—they can not be "known" because they can not be related to reality. But the truth may be known because it may be used to practical purposes in life. I speak now of the truth of human living together, i. e. of social behavior.

If Ye Continue

Yes; "If Ye Continue" you shall know. Knowledge is born of experience. I do not say that there is no a-priori knowledge. I only say that one cause

of the dearth of knowledge of the truth of "the Kingdom" is the failure to behave in kingdom-building ways. Nothing can prove our ways to be the ways of truth except the blessings of "the Kingdom." And nothing can yield kingdom-building blessings except kingdom-building behavior. Would we "know" whether the doctrine of stewardships is the truth? Then we must behave in the stewardship way. Yes; the price of faith which saves is behavior which assures.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." It is worse than useless to try to invent substitutes for the truth. There are none. It is a mark of ungodliness to try to achieve our redemption, to realize our freedom, in other than the way of truth. And we shall know that our ways *as a people* are the ways of truth, when they prove to be the ways of prosperity, of happiness, and of peace. Amen.

New Quarterly Studies for April

By C. B. Woodstock

While most Latter Day Saints know that a series of quarterly studies are used in the church school, especially in the Sunday morning classes, probably few realize the extent and the richness of the materials prepared for study purposes. At present we are printing seven graded quarterlies each quarter, each an important link in the chain of religious study materials, and each especially prepared in content and method to feed the interests and to meet the peculiar life needs of the age group for which it is written. These seven yearly studies are parts of three year cycles and there are eleven elective year courses, making a total of thirty-two years of graded study, besides a number of small textbook studies.

Certainly there is no excuse for one to go unformed, or to get out of step with the progress of the church, if he is willing to spend five cents a month (15 cents per quarter) for study materials suited to his interest and need. It is highly essential, however, that wherever possible the entire membership, from little tots to old age should be progressively using the materials prepared at infinite cost of effort and consecration on the part of the best writers and teachers to be found in the church. The entire curriculum is prepared to be used consecutively from the nursery up through the Young People's Division. To omit any year means a loss which can not be easily made up. In the adult group there is always the freshly prepared current quarterly which is recommended for study

Sunday morning, but there are also numerous elective studies which were published in former years. From these selection should be made for use in young people's and adult classes on Sunday evening or on week days.

We call attention to the following quarterlies which are being mailed out for use in the coming quarter.

Adult: Message of the *Book of Mormon*, Part 3. "The Faith and Belief of the Gospel Among the Ancient Americans," by C. I. Carpenter.

Older Young People: "Studies in the Restoration Movement," Part 3, "Distinctive Features of the Restoration," by John A. and Pearl J. Gardner. With this study it is very desirable that each class shall have access to one or more copies of the *Restoration Movement and the Latter Day Saints*, (\$1.50) and *Youth and the Restoration*, (\$1.50). These are excellent books to be had in every church school library.

Senior Young People: "History of the Church for Youth," Part 3, "The Reformation," by Mrs. Anna Salyards. Wonderful stories of faith and love and heroism of the early reformers and their converts are sharply contrasted with the base and evil designs and persecutions of those who opposed the coming of light and truth and liberty. Mrs. Salyards' *History of the Church* is especially valuable to young people who are fresh from their study of European History, but it will be found fascinating also by adults.

Junior Young People (Intermediate): "Seeing Life Whole," Part 3, "The Finer Things of Life," by E. E. Closson. Stories of actual life experience of early adolescents are interestingly told and the choices in evidence are evaluated in the light of the faith and belief of the church as revealed in the standard books. Thus principles of Christian conduct are determined and given a practical application in the everyday life of boys and girls.

Juniors: "Jesus and His Teachings," Part 3, by Hallie Gould. This is an intimate study of the experiences and teachings of Jesus the Christ in the latter part of his ministry.

Primary: "Learning to Live as God's Children," Part 3, by Ruby Williamson.

Kindergarten: "Leading Childhood to God," Part 3, by Mrs. Tessie Smith.

The following are fifty-two lessons, each, bound in book form:

Nursery: "A Year of Lessons for the Nursery Child," by Anna Friend Roberts.

Bible Study: "Jesus and His Message," by Mrs. Anna Salyards. This study of the Gospels has recently been prepared as the result of over forty

years of continuous research and writing for the church. The beautiful, inspiring lessons have equal appeal to older young people and adults who wish a confirming knowledge of the message and ministry of the Christ.

A complete, descriptive list of present study materials, *The Church School Curriculum*, is published each year. This with a price list and a convenient order blank may be had on request. Address The Herald Publishing House, Independence, Missouri.

Weekly Health Letter

Number 37

Focal Infection

By A. W. Teel, M. D., Church Physician

The teeth and bony cavities of the skull may not show symptoms of virulent infection. The X-ray will not show abscesses themselves but on the films there are dark areas showing where degenerative changes have taken place. These dark areas are interpreted as pulpless teeth and indicate a low bodily resistance, and are a liability rather than an asset. Such a condition carries a risk, especially if there is any reason to suspect an infection—if so, the risk is much greater. It is far safer to eradicate areas of this kind than to run the risk of heart disease, rheumatism, kidney trouble or some other serious constitutional complaint. It is often puzzling whether or not a tooth should be removed, and under such conditions the filling of the tooth is of doubtful utility. It is the duty of the physician to explain to the patient, in order that he may have a clear understanding of the situation.

Where there is some chronic diseased condition existing in the body, such disturbances as of the blood pressure, rheumatism, or kidney complaint, a great deal of time and pain should be taken to clear up mouth infection. I have, many times in my experience, seen obscure conditions affect the general health, which have been cleared up after the extraction or treatment of the teeth, or removal of the tonsils.

If pulpless teeth are retained, the roots should be examined by the X-ray at least once a year, and if the X-ray shows signs of infection, the benefit should not be given to the tooth, but to the interest of health and longevity.

Tonsils are very deceptive so far as focal infection is concerned. They may appear normal upon superficial examination, but when cultures are made, they almost invariably are found to be harboring

infection. Undoubtedly where tonsils are unduly enlarged or diseased, their removal is necessary unless it is a case of diabetes or old age. Even then, sometimes, under very precautionary measures it is better to get rid of them. Care should be taken not to overlook, as has been emphasized in former articles, chronic infection of the ears and the nasal cavities, and the same principle applies to the region of the throat, as well as to the other sites of infection. Investigators have found that there is a higher percentage of patients complaining of high blood pressure, due to these infections, and it is the duty of the physician, so far as is humanly possible, to locate its source.

The reproductive organs may be another means of poisoning the whole body. It may occur in either of the sexes, and it is quite often not so easily located, as in other parts of the body. It has been found that these sites of focal infection are more prevalent than was formerly supposed. Usually, the physician and the patient's attention is directed to digestive disturbances, in many of these cases. All cases should undergo a thorough physical examination, aided by X-ray, and it has been very common, in my practice, to find an infected joint, harboring all kinds of bacteria, which has had its origin in an infected tooth or tonsil. Wounds of long standing, especially those involving bones, are quite frequently a cause of this unfortunate condition. It is the duty of the physician, aided by the cooperation of the patient, to locate the source of these focuses of infection. One of the most unfortunate things, perhaps, is that there may be a low degree of focal infection without the patient being conscious of it, making it difficult for the physician to get cooperation from the patient. Physical examinations should be had periodically, for in this way, many times, these conditions are discovered before serious damage is done. Such a removal of a focus of infection, frequently, not only eradicates the existing troubles, but prevents serious future trouble. There are many cases of mental derangement caused by such infections, and most physicians who are dealing along the lines of nervous and mental diseases are becoming more and more careful about trying to locate the source of this infection, as they have found out that many cases have been cleared up along these lines.

So long as men live on the level of the flesh or even of the flesh and soul, they may be indifferent to God. But the spirit of man is the candle of the Lord. Spirit with spirit can meet. God who is a spirit, makes his appeal to the spirit of man. "Deep calleth unto deep."—*J. D. Jones.*

Autobiography

XI.—1895 IN IOWA.

By James Franklin Mintun

For several years I had been concerned about a permanent location for the educating of my children while I was spending my time in the ministry. This year I thought seriously of securing a home in Lamoni, but while I was made some splendid offers of property, yet I could not feel that the time had come for me to make a move, or else Lamoni was not the place for me to move, so I concluded to wait.

I was at Little Sioux the twenty-first of April and organized a Sunday school at River Sioux, and preached there. Returned home the twenty-second, to prepare for another year of missionary work. Found the measles had made a visit to my loved ones, which occupied a few days of my time, but soon I was away to my work. I was at Little Sioux and River Sioux from the tenth till the twentieth when I baptized two. I received an urgent request to come at once to Smithland, where I replied to a lecture that had been delivered by a Mr. Willoughby against the *Book of Mormon*. I was assisted by Brother Hubert Case. I continued here in a capacious hall preaching to large audiences. From there I occupied at Oto for a couple of services, when I learned that Elder Willoughby had again lectured against the faith of the church at Smithland, but did us but little harm. . . .

I went with the tent to Smithland on the eighth of June, when as soon as the tent was up a wind broke the center pole. On the ninth I replied to the last lecture of Elder Willoughby. Brethren Montague and Oscar Case were associated with me. It was becoming so very dry that the citizens became alarmed. I felt led to pray for rain in the evening and that night the rain came in a gentle shower which did much good. While Brethren Case and Montague attended to the services at the tent I went out in the country at a schoolhouse and preached. During the time of these tent services I preached on the two covenants. At the close of the service one party said, "I have studied upon that question for twenty-five years, and never was satisfied. Now I am satisfied." This person had been a Seventh-Day Adventist, but from that time she could not agree with them on that question, but favored the Latter Day Saints, but said, "I have already enjoyed such light and help of the Spirit in hearing that I am afraid I will not receive more if I enter the church, then I will be dissatisfied." She judged that some in the church had not received as much as she had. This was where she made a mistake, and

was not baptized, but wrote me some years afterwards that she regretted that she was not baptized at that time. Brother Hubert Case came to assist, and Sister Ettie Townley came to assist with the music. The tent blew down on the night of the nineteenth, and again on the twentieth, but with the help of the sisters in sewing up some of the rents we again put it up on the twenty-first. This is evidence that all is not pleasant in tent work. We continued tent services till July 1. Two were baptized by Hubert Case. . . .

While we were here the hot winds destroyed nearly all the corn that year, in western Iowa. It just turned the blades of the corn white as the wind struck. This was the first experience of this kind that Iowa had witnessed in that part, and in any other part of the state that I knew of. The people felt as though God had forgotten them, but did not so fully realize that they had forgotten God many times in the past. During the time of these services a high school girl committed suicide by drinking poison. Her father at that time was using liquor so that the family was but poorly supplied, and when the girl requested him for something necessary for her school work, if he was under the influence of liquor he would curse and abuse her. At this time he did that and went so far as to accuse her of lewdness. This crushed her spirit, and caused her to say, "If that is what my father thinks of me, what is there for me to live for?" And she at once took some paris green, and went to her room and drank it. As soon as he knew what was done he was sober, and able to carry her down stairs, but only to see her die. I was requested to preach the funeral sermon. Just previous to the sermon the principal of the high school handed me a note, in which he commended the girl as having the highest character, and being an excellent scholar, and a pure, virtuous girl, wishing me to read it. There was a very large audience, with a minister or two curious to know what kind of a sermon would be preached. I did not forget to get in a strong point or two on the temperance proposition, and the danger of yielding to the temptation of drink. I was informed that the father took strength, for a time at least, to forego satisfying his thirst for liquor. . . .

I watched with my wife's mother day and night till her death which occurred on the eighteenth of August. She had suffered for about nine months, and the care of her mother brought on a serious condition in the life of my wife physically, weakened her body and almost wrecked her nerves. While I was helping my wife after the funeral, I was preparing the program for the reunion Sunday

school work, and preaching in Magnolia and vicinity. . . .

I began meeting at a schoolhouse at Lake Circle, and had preached a few nights with the house full of listeners, but I did not feel that much good was being done, and when retiring for the night of November 23, I made it a subject of prayer, whether I should continue longer in services. I was shown an open vision, a funnel of light coming from the heavens, becoming larger as it rested on the earth. Within the circle of light was a residence that I had lodged at when I was in that neighborhood for the first time holding meetings. Another was now living there. The light not only showed the residence, but also the outbuildings, so that I could not be mistaken in the place. I was shown that the heavenly light was visiting that family. He was a professed infidel, she an Adventist. Neither had heard the gospel as we represent it. He had heard but two or three sermons when he requested baptism, trembling under the power of the Spirit. His wife had not been present at the services, and was somewhat prejudiced from what she had heard of the "Mormons." I advised him to still further investigate, and influence his wife to come to the services. She came, but acted as though she felt out of place there. But I was led to conclude that I should make her a visit. The lady at whose home I was lodging was her aunt, and she said she would go and tell her that I was coming over to have a talk with her on religious subjects and to answer her objections, if she had any. I found her dressed neatly and her housework so arranged as to give me an audience, her two little children under parental control. I at once told her my reason for coming to see her, and requested her to present any questions she wished, and I would try and answer them. She had asked but two questions, and I had given historical and scriptural answer to them when she said, that being the representation of your faith, I have no objections to becoming a member. Both attended the services till Sunday when both were baptized, and their children blessed. With this done I felt that my work in that place was finished. Two others from Onawa were also baptized when they were.

On November 30, the convention began, followed by the conference on December 1 and 2, at Logan, Iowa. After the conference I continued holding services till the fourth. On the fifth I attended a prayer meeting at Magnolia, when the Spirit made known to me the calling of Brother D. R. Chambers to the priesthood. I was at Onawa and held services from the eighth till the twentieth, when I organized a Sunday school. I enjoyed a treat from

the twenty-third till over the closing of the year. My family came to be with me, while I visited some of the scattered Saints in Plymouth County, and some near Cherokee. At Cherokee I administered to a Sister Bennett, who was marvelously blessed both physically and spiritually. She said she saw and heard angels while she was being administered to.

There was one incident that occurred at my home just previous to my wife's mother's death. She had suffered long, and she longed to be relieved. She wondered why the Lord did not take her, as many were taken that could do a better work than she could do at her age in life. One evening just as my wife and I were retiring (in a room adjoining the one where mother was, in order to be near her, should she need help), we heard her singing, "Joyfully, Joyfully will I go home," a line of a hymn in the *Saints' Harp*. She seldom tried to sing and never since she was suffering so severely. So the singing sounded strange, and I rushed into where she was, and I found her face bathed in tears. She said, "Frank, don't think that I have imagined what I am about to tell you." I said, "Why should I. You would be the last person that would tell for a fact an imagination." Then she said, "I was lying with my eyes closed wondering why I had to continue to suffer, and why I could not be released in death. Others who are younger and could be more useful are taken, and should I be healed I am too old to be of use to the church or society. I heard, as it were the music of bells at the foot of the bed at the window. I opened my eyes to see what had caused this music, and there stood a beautiful personage at the foot of the bed, who said to me, 'Do not fear; I have been sent to answer your questions. You will continue in life yet a short time longer, that you may be fully prepared to go home to glory'; and at once this personage began to sing that hymn, and a chorus of voices just above the bed joined in and sang, and my spirit was led to sing with them, and that is what you heard." Mother Knight did not know that such a hymn was in the hymn books of the church. This was a lasting testimony to us of the ministering of angels, and God's answer to the prayers of the humble.

(To be continued.)

I wish I had three lives. One to study medicine. One to take a fuller course in music. One to study more thoroughly the *Bible*. But they would all be missionary.—*Words of a young missionary, in Young People's Leader.*

"—Troubled About Many Things"

One day in Jonesport, Maine, a neighbor came running into our house all excited and out of breath. She was troubled! She was worried! After a few minutes she told the cause of all this excitement. Another neighbor had recently purchased a new automobile, and this particular morning had driven his car right in front of her house and stopped. He started to turn around and in backing his car he bumped into the porch of the house next door. This is exactly how she described it:

"Then he backed that spanking new car right into that porch and damaged the porch and ruined the car and almost killed Wilson's baby: for there was the baby carriage right by the porch and if he had hit the carriage and if the baby had been in the carriage he would have likely as not killed the baby."

It didn't do much good to tell her that the baby was in the house in bed and the porch was not damaged at all and the only thing that happened to the car was one fender bent a little. Didn't matter at all, "it was what might have happened," that troubled her so much.

When Jesus entered the home of Martha and Mary he soon discovered one of the sisters very much "troubled about many things." Mary was spending some time listening to Jesus. Martha seemingly had no time for that. She had the house cleaning to do and it took all her time.

Some people could well afford to spend more time than they apparently do in house cleaning. Some spend too much time.

May I very kindly suggest right here that we have a few people in Independence today who are "troubled about many things." They even suggest a "house cleaning for the church." They talk too much about these things to other people, but not enough with Jesus. Let us talk less about "these things that trouble us" with each other, but more and more with Jesus. Remember the verse reads like this—"Martha had a sister, called Mary, who sat at Jesus' feet, and heard his words."

If we spend a little more time talking with Jesus we might learn something especially about "cleaning house in the kingdom of God—the Church."

For the next three months let us all spend as much time as we can sitting where Martha found Mary—"at Jesus' feet."—*John F. Sheehy, from The Bulletin of the Independence Churches.*

My son, take hold on that which thou hast, and thou shalt be rich. . . . What one's attitude would have been toward the crucified Christ is indicated by one's attitude toward those who are persecuted for their principles today.—*Church Management.*

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

San Antonio, Texas

First Branch, 203 Rockwood Court

We miss the influence and able sermons of Elder George H. Wixom who is at work in territory west of us. He strengthened the Saints here in their spiritual warfare. Elder J. W. A. Bailey whose appointment followed Brother Wixom's brought with him an abundant supply of stereopticon views with which he added interest to his sermons.

During the eleven o'clock service March 20, Priest Robert Jett and his nephew, Floyd Jett, were ordained to the eldership after an appropriate charge was given them before the congregation by Missionary J. W. A. Bailey.

The family of T. J. Jett, sr., has greatly figured in the maintenance of the two branches in San Antonio. The branches could never have survived without their help. In early days the grandfather hauled seats, set up mission grounds, and preached in the absence of conference appointees, and in his work among the Mexican people, he was nobly assisted by his wife who conversed in Spanish as well as he. They developed two Mexican groups one of which moved away to Mexico many years ago and became lost to the church. At last Wednesday evening's prayer meeting it was pleasing to witness in the presiding chairs father, son, and grandson, the pioneer, Elder T. J. Jett, his son, T. J. Jett, and his newly-ordained grandson, Floyd. Floyd's father, T. J. Jett, jr., has been our district and branch president several terms. We feel that the boy's capacity, with modern church facilities, should make him of greater service than either of his family predecessors in office.

On Easter Sunday the juniors gave an appropriate program at eleven o'clock, partly assisted by some adult musicians. Pastors E. L. Henson preached a splendid Easter discourse which interested both grown-ups and children.

Coming from Beeville about ten days ago, Elder J. W. A. Bailey reported the baptisms of three persons as the result of a series he just closed there. Others are interested.

A welcome surprise to the branch was the smiling presence of Sister Ruth Harp on Easter Sunday. She has been visiting relatives in Uvalde, Texas, and was much missed from the choir and in other services.

In the evening the Easter service was given by the choir under the direction of E. F. Yerrington. The cantata, "Life Eternal," appealed to the congregation. The choir will sing this cantata next Sunday at the W. O. W. Hospital auditorium in San Antonio, where the organ will be played by Miss Emma Jackson.

Sioux City, Iowa

March 27.—A new program of Religious Education has been inaugurated in this branch. In each group definite plans are being followed for teaching something essential to our individual and collective spiritual progress. In the adult church school, conducted by Sister Blanche Haviland, each class is studying one of the church quarterlies concerning the building of Zion. In addition to this work, a feature each Sunday is a review of the life of some person of church history by a member of the school. People studied so far this year are "Joseph Smith, the Prophet," reviewed by Charles Smith; "Oliver Cowdery, the Scribe," by Lawrence Jones; "Sidney Rigdon, the Preacher," by Harry Sevy; "Emma Smith, the Elect Lady," by Sister G. M. Vandel; "Martin Harris, Man of Zeal," by George Vandel, jr.; "Hy-

rum Smith, Man of Loyalty," by Ramona Burnett; "David Whitmer, Man of Faith," by George Vandel, sr.

Our prayer and sacrament services have been built around the theme, "Our Part in the General Conference." A real awakening of interest seems evident to all who have entered into the spirit of this theme.

Elder C. J. Smith has been teaching us the laws concerning our stewardship over financial possessions. These sermons have contributed greatly to our new branch program of definite education along lines which heretofore have been taught rather vaguely and uncertainly. C. E. Burnett and Harry Sevy have added their sermons to these, each using material which furthered this program.

Brother Charles Smith's leap year birthday and a Saint Patrick's Day party have been recent social events. February 29 a group of friends met at the home of Brother Smith to help him celebrate his birthday. Sister Ramona Burnett entertained the department of women at its monthly social meeting the evening of Saint Patrick's Day.

Among those who have been ill are Brother T. Beauchenne, Millette Burgaman, and Betty Dickey. Sister Trede is recovering from a fractured arm received in a fall on an icy sidewalk while she was walking to church.

Easter Sunday was the occasion for two enjoyable services commemorating the day. The eleven o'clock service was conducted by Brother C. J. Smith. The story of the first Easter was told by Scripture readings, sermonets, and appropriate congregational songs. A bass solo was contributed by Sanford Vandel. At the evening service a playlet, "A Mother's Easter Faith," was presented.

Kirtland District Gives Certificates

A notable occasion was observed at the conference held at Barberton, Ohio, in which five students of leadership in Religious Education was granted certificates for specific achievement. These were Mrs. J. A. Gunsolley, Mrs. Ella Manross, Mrs. Ruth Gill Brain, Miss Virginia Webbe, and Mrs. John T. Curry. Kirtland District has been outstanding in the work of its training program, and much of its success is due to the untiring effort and the enthusiastic leadership of the district director, William F. Webbe. Especially in these days of necessary retrenchment on financial lines, it is encouraging to find local workers diligently seeking a preparation which will help them to assist in carrying forward the local work of the church.

The following excerpts are taken from the address of Elder J. A. Gunsolley, on the above occasion:

"As members of this class, you have studied a prescribed course; you have satisfactorily completed an assigned task, that you might enter upon a greater task. You have, so to speak, followed where others have led the way. But now you are to be recognized as leaders, qualified to direct others even as you have been directed. Remember that this directing is to be by leading, not 'Go thou,' but 'Follow thou me.'

"You can not safely lead into strange fields. You must have first become familiar with the way by personal exploration, or at least by personal acquaintance resulting from your own effort. You must be able to speak as 'one having authority,' that you may have power in the thing wherein you would teach.

"You are set upon a pedestal, however uncomfortable the realization of this fact may make you feel. You are being advertized, else why this public graduation, and why these certificates of graduation? You are expected to achieve in

greater measure as a result of the preparation you have made. The confidence of the people in your ability has been strengthened, and that confidence must not be betrayed.

"You have followed a path which has been marked out for you, a way that has been blazed and cleared for you in the maze of infidelity and ignorance, but you are not entirely out of the woods. It is yours to press on until you shall with the help of the Spirit emerge into the clearing where the sunshine of God's truth shall shine unclouded upon your way. You are among the number who by reason of your qualifications shall eventually lead Israel out of the wilderness into the promised land. It is not necessary that you understand every detail of Israel's wandering, but you should understand thoroughly every principle necessary to affect their deliverance.

"It is not essential that you know all about Paul's missionary journeys, each place he visited, the length of his stay, and the persons he met there; but it is significant that you should know what he taught the people in the various places visited and how the Lord worked with him in his ministry among the people as they came to him inquiring, 'Sir, what must we do to be saved?'"

Eastern Colorado Conference

The Eastern Colorado District Conference was held in Denver, Friday, Saturday, and Sunday, February 26, 27, and 28.

On Friday evening a fellowship program was given which was well supported and attended by the various branches throughout the district. We were very happy to have with us on this first evening many representatives from some of the most distant branches. Numbers for the program were furnished by the Fort Collins, Colorado, Albin, Wyoming, and Denver Branches.

Saturday's services began with a splendid prayer meeting at 8.45, E. J. Williams, A. E. Tabor, and I. N. DeLong in charge. The service was devoted largely to prayer, and a spiritual meeting was enjoyed.

The business sessions of the conference were held on Saturday morning and afternoon. As there were no general church officers present, the meetings were in charge of the district presidency, District President Glaude A. Smith as chairman. The first business of the session was the passing of a motion directing the secretary to send a night letter to Apostle E. J. Gleazer, expressing our sympathy in his illness and our regrets that he could not be with us.

The six branches reporting showed a net gain of twenty in membership. The total membership of the district was reported as 1,939.

The district treasurer and bishop's agent, Ralph Vincent, presented a report showing a balance on hand, but which, unfortunately, is not available because of the failure of the Otis bank, and also a report on tithes and offerings for the district, which was very encouraging, in view of the present financial stress which has affected business conditions all over the country.

In the morning session the district president requested all to pray for direction in the selection of a director of Religious Education for the district. At the afternoon session Sister Myrtle Smith was elected to this office.

The conference received the following for ordination: Harold Tabor and Paul Diefendorf, of Wray, Colorado; and Ralph Vincent, of Otis, Colorado, to the office of elder; John Henry Hesse and Steven Bullard, of Wray, to the offices of teacher and deacon respectively. All of these ordinations were approved.

Delegates to the General Conference were elected as follows: Glaude A. Smith, Myrtle Smith, A. E. Tabor, Sister N. A. Tabor, Irby Mundy, Jewell Mundy, Abbie Mundy, Flora Leake, Paul Diefendorf, H. A. Tabor, Laura Tabor, Melvina Cooper, G. E. McConley, sr., Mary McConley, Sallie Conway, J. Arthur Davis, Dora Wildermuth, A. B. Chatburn, and Ethel Radcliffe and J. W. Madden.

The question of a district reunion next summer was referred to the reunion committee and the district presidency.

At the preaching service Saturday evening we were addressed by District President Glaude A. Smith who spoke on the theme of the conference, "*God—Our Refuge and Strength.*"

Sunday services began with a fine prayer service at eight fifteen, in charge of Glen E. Holmes, Floyd Engstrom, and Harold Tabor. There was a very good attendance and the fine spirit that was present, leading many to take part in prayer and testimony, made this a service long to be remembered.

The church school was in charge of Brother Clarence L. Bruno, director of Religious Education of Denver Branch. Space will not permit a detailed description of the various numbers making up this program, but it was one of the finest church school services we have ever attended. During the regular class study hour we were addressed by Clarence L. Bruno, on the subject, "*Programs for Church School,*" who gave many helpful suggestions for the preparation of interesting and coordinated programs. Brother Floyd Engstrom, of Colorado Springs, then gave a talk on the subject of "*Class Credit Work for Teachers,*" in which he stressed the need for trained teachers, and explained the value of preparation and the earning of credits toward the various types of certificates.

During the preaching hour we were addressed by President Elbert A. Smith, who spoke on "*Eternal Values,*" the value of close contact with God, the value of fellowship, and the value of the gospel.

Two babies, Arlene Carol Holmes, and Jay Wayne Saxton, were blessed.

At two o'clock we had the pleasure of witnessing the baptism of Arlo Vincent by his brother, Ralph Vincent.

Communion service was in charge of the district presidency assisted by the priesthood of the district. We were very glad that President Elbert A. Smith was able to attend a part of this service and make a short talk. After the sacrament service the ordinations of Paul Diefendorf, Harold Tabor, and Ralph Vincent were consummated, followed by the confirmation of Arlo Vincent, after which there was a season of prayer, testimony, and song.

At the close of the communion service, Brother J. D. Curtis gave a short talk regarding the reunion and reunion grounds at Colorado Springs.

The final service of the conference was held Sunday evening, in charge of E. J. Williams and A. E. Tabor. President Elbert A. Smith was the speaker. At the close of this service the visiting Saints gave a vote of thanks to Denver Saints for their hospitality during the conference. Then after a short talk by the district president the conference adjourned.

This 1932 conference was one of the finest ever held in Eastern Colorado District and was marked throughout by a spirit of enthusiasm and devotion for the work in which we are engaged and by a feeling of the finest fellowship.

A Child Is Healed

Decatur, Illinois.—It is with thankful hearts and gratitude to God that we write of the wonderful blessing the Father has bestowed on Brother and Sister C. S. Daniel's family in the marvelous healing of little Ray Dennis, four years old. The child was taken to the hospital with dangerous affliction of the brain which, the doctor said, almost always proves fatal. "If he gets well," he stated, "it will be by a higher power." He could not hold out any hope for recovery. When the nurses, who had had years of experience with such cases, saw the child, they shook their heads in doubt and said that there was little hope he would live until morning.

Paralyzed on one side, speechless, suffering great agony, the child lay, but those who love him remembered the words

of the apostle James: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."

The child passed from one convulsion into another from one o'clock until five in the evening. But Elder O. C. Johnson was sent to administer, and in the evening the Saints met in special prayer service in his behalf, pleading with the Lord for help.

The next day at the same time he had two more severe convulsions which seemed to take his very life away. Again he was administered to and from that time, he had no more convulsions, but continued to improve.

All were amazed at the sudden change for the better, especially some relatives who are opposed to the church. But they were frank to admit that the child's recovery was caused by the hand of God working according to his promise.

May all of us live worthy of such a blessing.

Apostle J. F. Curtis in the Northwest

During the first two weeks of February Apostle J. F. Curtis reached Weyburn on his missionary tour of the northwest, and here he remained for ten days while he delivered a series of inspirational and edifying sermons.

The Saints were surprised and highly pleased to see Brother Curtis in the field again after the serious illness he has gone through. We are hoping that he will be blessed with health and strength to pursue his work.

Apostle Curtis was a busy man during his visit to Weyburn. The time between sermons was taken up by visits with the Saints and interested people and by the holding of round table conferences. These conferences proved interesting and highly educational. Questions were answered and rumors cleared up to the satisfaction of all. Everyone who was interested in knowing the truth about the church was welcome to come and discuss it with Brother Curtis and some interesting talks were had. Not a moment of his valuable time was wasted.

During his stay here, Brother Curtis found a comfortable place to stop at the home of Brother William Neill. The meetings were held in a country schoolhouse, and it was necessary for Brother Curtis to drive three miles each way, in a bobsleigh to attend, and during that period we had some real Western Canada blizzards. In spite of the storms, Brother Curtis was "on the job," and everyone felt if a Missourian, from the "Sunny South," could endure it, we Canadians could. Attendance was good.

Elder Johny Neill and Missionary Joseph Sandidge have been doing some splendid work in the district, and there were some interested nonmembers present to hear Apostle Curtis. They were impressed with the message he brought. The truth is hard to deny when it is presented in the clear and forcible manner employed by Brother Curtis.

It was revealed by the Spirit, to Apostle Curtis and Elder Johny Neill that V. H. Fisher, of Tyvan, Saskatchewan, should be ordained a priest, and the latter, having had a testimony of the calling by the Spirit, accepted the office. The ordination was in charge of Brother Curtis and Elder J. R. Neill. During the ordination service Apostle Curtis was instructed by the Spirit that it was the Lord's will that Brother Gerald Watam, of Weyburn, be ordained a teacher. Sister Watam testified that she had an evidence of the calling and Brother Watam accepted the office, being ordained by Elder Neill and Brother Curtis.

Rumors have been circulated in the South about church conditions in the Canadian West. When the adversary finds himself without logic to defeat the truth, he does not hesitate to use any weapon at his command. It is true that the financial condition of the West is bad, due to crop failures,

but the spiritual condition is better than it has been for years. When conditions improve, this district can be expected to carry its share of the financial burden, and in the meantime the Saints are anxious to support the church in every possible way.

We all hope that Brother Curtis will be permitted to visit us again soon, and we pray the blessings of God will follow him and the church.

Otter Lake, Michigan

The membership of this branch now numbers thirty-six and many of these belong to the Jones family. Last Sunday twenty-three attended our Sunday school, all Joneses but three. Illness and absence from home have made our congregation rather small, nevertheless our meetings are profitable and characterized by peace and calm.

Otter Lake has been fortunate in having Apostle D. T. Williams come with his six months' series of lectures (one lecture a month) which were of a high order. His course is most instructive, and has helped many of us.

Recreation meetings are held once a month and the Saints and friends have a good time. This department is presided over by Brother Edward Jones, and the programs are so well handled that good results.

There are five members of the priesthood in this branch. All are working harmoniously.

The Juniata Saints met with Otter Lake congregation the last two Sundays of Brother William's lectures. They live about twelve miles from here and are a small group of staunch Saints. We visit them occasionally and are well repaid for our efforts.

Our prayers are for the General Conference, especially for those in charge.

Tulsa, Oklahoma

1324 South Cheyenne

March 22.—The coming of General Conference will bring to a close a number of activities of the Saints of Tulsa Branch for the first quarter of 1932.

Immediately after conference Pastor J. E. Lancaster hopes to arrange for a two-day priesthood institute, followed by a two-week series of missionary services.

The first event of importance of this year was the installation and communion service on Sunday morning, January 3. At this beautiful service the leader of each department gave a pledge to the branch of his service during the year and also the pledge of that department. This was followed by the communion service in which the pastor asked all to consecrate themselves.

On the following Sunday, January 11, the new superintendent of the church school, Sister Maude McComb, organized a young married people's class with O. A. McDowell as the teacher. Sister Ellen Henson was elected president of the class and Sister Edward I. Johnson the secretary. Sister Evan P. Hopkins was chosen as social chairman. This class gave a "pep" party on January 12 with fifty present. They are now holding an attendance contest and the record to date for any one Sunday is seventy-five with an average attendance of sixty.

The young people's class with Falice H. Cunningham as its teacher has been given new impetus by an attendance contest. All departments of the church school are being inspired with the fine enthusiasm of Sister McComb and her assistants.

On January 31, the Saints of Tulsa had the unusual privilege of having President Elbert A. Smith as speaker for the morning and evening service. His general thought in the morning was "The Things We Should Hold Onto in Our Church." The branches at Sperry and Skiatook dismissed

their services in the evening to bring the crown to three hundred and twenty to hear his evening sermon on "*The Signs of the Times.*"

The Temple Builders gave their annual carnival and all church night the month of January. Following dinner at six o'clock came a half hour of congregational singing of old-time gospel hymns, and then a play presented by the girls. It was a very successful evening socially and financially.

Sunday morning, February 28, we had as guest speaker, Edward Larsen, of Copenhagen, Denmark. He gave a very interesting talk on "*Life and Customs of Denmark.*"

The morning and evening attendance for church services have been averaging well over a hundred. The record being one hundred and seventy-nine with the exception of the Sunday Elbert A. Smith was with us. There is no doubt but that we feel the spiritual impulse to serve due to the high quality of preaching and to the renewal of consecration in every department. The church choir has doubled in attendance in recent months. The department of women, under the leadership of Sister Edward I. Johnson, meets once each month with a luncheon and program and to outline the work of the coming month.

On February 19, Tulsa Branch had the privilege of entertaining the Central Oklahoma district conference. We enjoyed having with us Brothers G. L. DeLapp and L. F. P. Curry, of the Presiding Bishopric; Brother E. J. Gleazer, of the Quorum of Twelve, and F. Ed. Dillon, district president. The conference opened with preaching services Friday evening, February 19, Brother Dillon, the speaker. Saturday began with a general prayer service at eight thirty in charge of Brothers Dillon and Keuffer. Class work at ten o'clock was taught by Bishop DeLapp. At two o'clock in the afternoon came the regular conference business meeting. Brother Gleazer preached in the evening. Sunday began at eight o'clock in the morning with a prayer service; church school at ten o'clock, during which hour the program of the church from the Bishop's standpoint was presented by Bishop Curry. This was followed at eleven o'clock by a sermon from Bishop DeLapp. In prayer and ordination services at two o'clock in the afternoon, four men were ordained to the priesthood, and under the influence of the Spirit Brother Gleazer gave us much encouragement.

Judging by the comments of the officers and people present, this undoubtedly was one of the finest conferences that has been held in Central Oklahoma District.

We are looking forward to our Easter service Sunday morning, and the cantata by the choir that evening. We are in hopes that the spiritual conference through which we have just passed is a foretaste of the General Conference that is to come. Our prayers are that such may be the case.

Lincoln, Nebraska

Twenty-sixth and H Streets

The February sacrament service was a very spiritual one. We were sorry that the attendance was small. The bad weather and the icy condition of the streets caused many to stay home who otherwise would have benefited from this meeting.

A baby boy came to make his home with Mr. and Mrs. C. A. Hale February 9. His name is Richard Adrian.

Sisters Farrar, Hunt, and Sckrunk had charge of a box social given by the women's department the evening of February 19. The boxes were sold at auction at supper time, and the sale netted the department \$11.85. After supper a short play, directed by Sister Poague, was enjoyed.

A program was given at the church Sunday morning, February 21, observing the birthday of George Washington. Blanche Farrar, adult leader, was in charge.

Brother and Sister B. M. Anderson were called to Independence during the first part of February, owing to the

serious illness of their grandson there. They report some improvement and are thankful for the prayers of the Saints in his behalf.

A choir of more than twenty voices will present an Easter Cantata Sunday morning, March 27. They are preparing "*From Death Unto Life,*" under the direction of Sister Anderson.

Kenneth Brittell is again in Lincoln, attending the Agricultural College. We were glad to welcome him back into the branch.

On February 28, we had as our guest at the morning service, Apostle George Albert Smith and his wife, of the Salt Lake Church. They were visiting at the home of Brother and Sister B. M. Anderson while in Lincoln. Apostle Smith gave an interesting talk on the *Book of Mormon* in the Senior Adult Sunday school class, and also assisted at the preaching services. He spoke a short time following the sermon by Brother Francis Schrunk. We were much pleased to have these people with us. They both show a great love for the gospel work. Brother Poague preached an interesting sermon in the evening.

Brother and Sister Hufferd, of Hooker County, have been worshipping with us. We certainly appreciate these new members who are coming in, and trust that they will feel welcome.

Wichita, Kansas

Water and Osie Streets

Within the past several weeks, Wichita Branch has enjoyed a number of social affairs. In commemoration of Washington's centenary, a general membership get together entertainment was given on the evening of February 22, in the church basement. The gathering was sponsored by the pastor, A. E. Stoft; the supper by the ladies, and the entertainment by the "TEN" Girls' Club.

Brother Stoft is a genial host, and managed so well that no one was aware of the "mechanics of entertainment." Sister Baraclough, Stoft, Curtis, Hankins, Weaver, and the other women who served the dinner once again performed a miracle of legerdemain. How they can conjure such a volume of quality and flavor in so short a time from so small a kitchen is a cause for wonderment. More than one hundred and twenty persons were served in as smooth and perfect manner as one could wish. Was the supper excellent? Ask some of the *gourmets* present. (No, Latter Day Saints are never *gourmands*, but some of us were tempted.) A further testimony of its excellence is that the freewill offering was more than the cost of the meal.

The TEN Girls' Club (Sister Curtis is leader, and the group is seemingly composed of the "sub-debs." of the branch), provided the entertainment with about twenty numbers: songs, readings and well-staged sketches, "*Honor to the Nation's First President*" being the theme.

We are not in on the secret of what "TEN" signifies, but are convinced of its meaning: "Talent en noblesse." Miss Margaret Williams modestly says she does not represent anything particular in the "TEN", but her direction of their talent certainly produces results that delight the entire branch congregation whenever they appear.

It was a great pleasure to have with us many visitors, both local friends and several from out of the city. Among these were: Sister Mary Pooler, of Independence, mother of Elder C. T. Pooler; Sister Schwall, of Modesto, California; Mr. and Sister C. S. Jackson and family, recently from Cheney, Kansas; Mrs. Reed, of Stafford, Mr. and Sister Frieto; Mr. and Sister Adams; Mr. and Mrs. Ashley; Mrs. Madden; Miss Gladys Brennard; Miss Jessie Jordan; and, Messrs. Abrahamson, Herbert Jones, and William Guinn.

On Friday evening, March 4, the Young Married People's Class of the church school, sponsored a farewell gathering in honor of Brother and Sister Earl Sheppard, and their

three children, Robert, Allen and Elaine, who are moving to McAllen, Texas, away down on the Rio Grande, where Brother Sheppard will engage in the bakery business. Though the class had charge of the reception, practically every department of the branch took part: the pastor, Brother Stofft was master of ceremonies; Sisters Jacob and Mackenzie decorated the rooms; Sister Hankins served refreshments, and Sister Catherine Slawson directed a delightful entertainment program. Approximately fifty people were present, and the evening was greatly enjoyed, even though there was unmistakably present a feeling of sadness that our friends were passing from our presence. The Sheppard family had taken an active and worthy part in the service this branch endeavors to render to the Lord. They are greatly missed both by their class and by the branch, yet there is consolation in the knowledge that, as Paul said of the Twelve Tribes, they with us are "instantly serving God day and night," regardless of location.

The men's department held its regular monthly meeting on Monday, March 7, in the church basement. Sociability again prevailed, and little or no business was transacted, the evening being given over to an entertainment program, partly comic. Brother Ed. Nelson made a stump speech in the Negro dialect, and John Becker gave a Negro sermon on the subject, "*The Prodigal Son*." Elder Williams gave an excellent talk on the historical setting of the *Book of Mormon*, and afterwards replied to many questions from his hearers. Brother Mackenzie made a short talk on the subject, "*Spiritual Inheritances*."

Thursday afternoon, March 17, the ladies had their regular "book review" and entertainment. By special request Brother Stofft reviewed for them, *Christ of the Mount*, by E. Stanley Jones. Including visitors, there were about thirty ladies present who unanimously declare Sister Jackson to be a lovely hostess.

Kirtland, Ohio

Evangelist J. A. Gunsolley and Sister Gunsolley arrived here February 13, and held a series of meetings extending over two Sundays with the exception of Thursday and Saturday nights. They closed Sunday night, February 21. Attendance was good at the meetings, there being an average of about eighty present. Brother Gunsolley used the blackboard to illustrate many of the lessons. His subjects dealt largely with church fundamentals, the object being to give all a picture of the church, impressing the grandeur and beauty of the gospel plan, calling forth the love and admiration of members and friends, and enlisting their whole-hearted service. The sermons dealt with the "gospel wheel," and various theories of salvation according to orthodoxy, and some of the themes were: "*Walking in the Light*"; "*The Fruits of Gospel Obedience*"; "*Lord, What Wilt Thou Have Me Do?*" "*Individual Responsibility of Example*"; "*Glories in the Resurrection*," and "*The Glory of God Is Intelligence*." An unusual aspect of the reception of these meetings was the interest taken by the young people many of whom attended and took copious notes.

On Thursday night, February 18, a George Washington program was presented at the school auditorium and meetings were suspended for the occasion. This program was given by the young people's division of the Temple Branch. Patriotic songs were sung by the audience, Sister Anne Householder leading. Elder Earl Curry offered the invocation, and then followed the varied program of talks, papers and dramatic skits on George and Martha Washington. About two hundred were present to enjoy the numbers.

The Daughters of Zion listened to interesting accounts of their work in Africa by the Reverend and Mrs. Gordon Beacham, of Erieside, the afternoon of February 9. The guest speakers were presented by Elder John Cooper. About fifty were present to hear the missionaries talk, and other program numbers were given by members of the club.

Each first Sunday of the month it is fitting that the Saints of Kirtland meet in the Temple, built by our fathers of the early church, to express thanks for the gifts and blessings we have received from the heavenly Father.

On the evening of the first day in February more than four hundred citizens of Kirtland heard the concert given by the Lyon and Healy Juvenile Band. The program, which included classic numbers, folk songs, and popular pieces, was sponsored by the Parent-Teacher Association. Following the band music Sister Anne Holgate gave a beautiful description of Hagar's reply to Abraham. She was dressed in a costume of that period and carried a jug of water and a loaf of bread.

Brother Richard Cox, son of Brother and Sister Andy Cox, was recently married to Miss Margaret Ray, of Wiloughby, Ohio.

The four sons, a grandson, Thomas Sparks, and John Collin, a relative, acted as pallbearers at the funeral of Sister Thomas Thomas, sr., February 18. Elder David Proper preached a beautiful sermon. Sister Thomas Thomas was a sister of Brother T. W. Williams, of Bevier, Missouri. She had many friends in Missouri as well as in this part of Ohio. Interment was in Kirtland Cemetery.

Mr. George Thomas was baptized February 21, by Elder Thomas Thomas, and confirmed by Elders John L. Cooper and Joseph B. Biggs.

Sister Alma Curry, librarian, is doing a successful work. She has had one hundred and forty-seven books in circulation since the middle of last October.

Of late the musicians of the branch have done excellently. We appreciate their services. Not long ago the young people's choir sang "*Great Is the Lord*," and numbers by our soloists, Katherine Moore, Josephine Ebeling, and William Davies, have been enjoyed.

The women's department is active. About fifty are attending the meetings. One group finds it necessary to meet at night because it is inconvenient to meet in the day time; this group is led by Sister Mabel Thomas. There is no age limit in either group, and the spirit of growth is showing itself. Sister D. P. Davies is the leader of the day time group which is making a close survey of the *Doctrine and Covenants*. Sister J. B. Biggs is the teacher.

Works and Memories in Spring River and Clinton Districts

Veteran Missionary Tells of Past and Present

Joplin, Missouri.—During 1931 my diary tells me that I have preached one hundred and seventy-six sermons and attended one hundred and eighteen other services. Have labored with the following brothers: J. Charles May, R. E. Davey, and Hollie Dennis.

Brother Dennis is the pastor of my home branch at Mapleton, Kansas. He had been keeping up appointments at the Walnut Hill Schoolhouse, about twelve miles from Mapleton, and on August 9 he commenced a series of meetings. The crowds and interest were so good that he sent for me to come to help him. I joined him August 16, and for two weeks we had fine services. We then moved to the Poplar Grove Schoolhouse. The Walnut Hill Schoolhouse is where I first heard the gospel and the Poplar Grove Schoolhouse is where I preached my first sermon. Our meeting at Poplar Grove was well attended. Brother Dennis has since baptized two there. These places are in Clinton District.

Brother May and I held a meeting at Stark, Kansas, in the Friends Church. Brother Jones, of Walnut, Kansas, and a number of the Saints living in and around Stark, did all they could to make this meeting a success. We then held a short meeting in Pittsburg, Kansas. After this, Brother May was transferred to Holden Stake, and Brother R. E. Davey came to help in this vicinity. We commenced

a series of meetings in Coffeyville, Kansas, Brother Davey doing most of the preaching. Independence, Kansas, was our next place for meetings, and from there we went to Bartlesville, Oklahoma, where we stayed overnight with Brother Lloyd Harding and family.

Sunday morning we began a series of meetings at Nowata, Oklahoma, about twenty miles from Bartlesville, Brother Davey doing the preaching. I remained there a week and was then called away. Brother Davey preached for three weeks and was given good community response. I am much interested in Nowata, having opened up the work near there in 1910. Sister Reed had moved there from Pennsylvania with her husband who was working in the oil fields. She asked me to come and hold meetings, and a number were baptized. A. C. Silvers, R. S. Budd and others have helped there.

In all the above places the branch presidents helped in the meetings, and I enjoyed laboring with them.

Nor must I forget my trip last summer to Chanute, Kansas. Brother and Sister Daniel Gray, their son, and I drove from Parsons to Chanute to visit some of the Saints. We found the Jays and the Hills. Brother Hill works in the *Tribune* office. We met at Brother Hill's house and preached to them. Brother Gray and I called on our colored brother, John Carson, and family. He is a real Latter Day Saint and is busy trying to get his people to see the gospel.

September 13, we had a nice meeting in Cherryvale, Kansas, baptizing four. Held a meeting for two weeks at Weir, and attended the institute at Pittsburg, October 4, Brothers F. Henry Edwards and Frank McDonald in charge. I had held a meeting in Pittsburg in June and found a group of very willing helpers. Seven were baptized.

October 11, I commenced a meeting near Wimer, Oklahoma, where live a number of Saints. There I worked two weeks and baptized four fine young people.

Almost a month later I began one of the best meetings I have enjoyed for some time at Miami, Oklahoma. For three weeks good crowds came, the same people attending throughout the series. Six were baptized and others were interested. While working there, I was called to Joplin, to preach the funeral sermon of Sister Jennie Parker, also to Weir, Kansas, to preach Sister Putnam's funeral sermon. I have preached a number of sermons at funerals of people who are not members of the church. Also I have married several couples. In December I held a few meetings at Parsons, Kansas.

Just before Christmas I went to Rich Hill, Missouri, to see my father and mother. I found them well and firm in the latter-day faith. Preached there Sunday night to a good crowd. Rich Hill Branch is growing under the leadership of Birch Whiting and his helpers.

We were all home for Christmas dinner. Our children were there and thirteen grandchildren. My wife and I enjoyed it. Brother J. F. Curtis came down to stay a couple of weeks and we enjoyed his visit. It reminded us of days past at Grannis, Arkansas, when Brother Curtis met Bowgard in debate. Brothers J. T. Riley, Jesse Simmons, "Arkansas" Smith as we called him, and I stayed at one place. Brother Curtis ably defended our faith. One morning the mail came and Brother Curtis said: "Well, boys, I have a new girl at home." Those were great days. We were all young and life was ahead. Now Brother Riley is gone to his reward. I haven't seen Brother Smith and Brother Simmons for a long time, but pray that they are still in the faith. Brother Curtis gave us some good sermons. May he live many years to preach the gospel.

I have preached in Arma, Kansas, Webb City, Joplin, and a number of other places. I have enjoyed my work more this year than for some time. We were sorry to lose Brother McDonald, our district president. But now Brother Amos T. Higdon is our leader. He is a fine man. I have known him since he was a boy. He started out with me in the ministry, a lad of twenty years. Boys who were not married did not receive an allowance in those days. I remember a number

who gave from one to five years to the church before they were married.

I went into the ministry in the spring of 1900. My wife and I had three children. We were given fifteen dollars a month. There were about four hundred missionaries appointed that spring, a good many of them were young men as above mentioned. One of these was W. S. Pender, reared in Spring River District. He labored for years as a single man and was one of the best men I ever met.

The slogan of the church now is "This Church Will Go On." That is a good slogan, but God may have to raise up men willing to make the supreme sacrifice, give their lives if necessary. Jesus gave his life, Paul, Joseph Smith, and many others. I am glad that I was privileged to hear this gospel when I was young. The thirty years or more I have spent in the ministry have seemed short and I have not accomplished as much as I would like to have done, but when I stand before the great Judge if Jesus can look me in the face and say: "You have done the best you could," I shall be satisfied. Dear people, I know this work is true.

LEE QUICK.

With Idaho Members

From the Idaho District News

The spring conference of this district was held in Boise, February 20. Apostle F. Henry Edwards was elected to preside, assisted by the district presidency. Following the opening routine, A. V. Moore, of Rupert, having resigned as a member of the district presidency, Elder John B. Cato, of Boise, was chosen his successor. The calling of Brother Laurence Hendrickson, of Hagerman, to the office of priest was approved and the ordination set for the following day. Then the supplementary report of the district treasurer was read and a letter from the Presiding Bishop regarding the district quota for 1932. This quota is \$3,100 which includes a debt reduction of \$1,240. Resolutions concerning priesthood conduct and function were passed by the conference, and copies of them were ordered sent to each member of the priesthood in the district.

Sunday, February 21, Boise Branch dedicated its church building. Prayer service began at half past eight after which Brother Laurence Hendrickson was ordained a priest, Apostle F. Henry Edwards officiating. The Sunday school convened at ten o'clock under the direction of Brother Lester Dellenbaugh. An impressive dedicatory service took place at eleven o'clock, the sermon being by Apostle F. Henry Edwards. The prayer of dedication was by Elder O. W. Okerlind.

Other activities of the day included a basket lunch at half past twelve, a round table discussion at half past two, and preaching by Brother Edwards again at half past seven.

Boise Branch

District Missionary O. W. Okerlind conducted a week of meetings here the latter part of January.

February 21, was a red letter day in the history of this group. For the first time since its organization, the branch owns its church home. The dedication occurred February 21. The church is a neat little brick building in the church district of the city. It cost \$5,080. Since they are few in number and not very rich in purse, the Saints took five years to pay off the contract, and they feel the Lord has abundantly blessed their effort. Apostle Edwards, Elder O. W. Okerlind, and Silas Condit, district president, assisted in the dedication service. During the week prior to the dedication the men calcimined the building and the women came Thursday and cleaned up the church. On Saturday the district conference was held, there being good attendance from Rupert, Hagerman, and many isolated members were present.

Apostle Edwards arrived in Boise, February 18, and preached several splendid sermons.

A new baby girl, Vivian Thelma, is now at the home of

Brother and Sister T. R. Wilson. The mother is Mrs. James Harder, daughter of Brother and Sister Wilson.

Hagerman Branch

A number from this branch attended the spring conference at Boise, February 20, and remained for the dedication of their church February 21.

Hagerman members enjoyed the opportunity of having Apostle F. Henry Edwards speak to us February 22.

Sister J. H. Condit who has been very ill at the home of her son, Silas, is again able to return to her own home. She is nearly eighty-two years old.

A number of our members have been ill, but most of them are improving in health.

Brother Laurence Hendrickson, ordained a priest at the conference, occupied the pulpit Sunday morning, February 28.

Word has reached us of the death of Sister Yale, of Ekalaka, Montana. She passed away February 7, at the home of her daughter in Spokane. All will remember her as a devoted Saint. She was baptized at Hagerman during the 1924 reunion.

Rupert Branch

Brother John Rutledge passed away at the hospital in Rupert January 22, of double pneumonia. He is survived by his wife and ten children. The funeral services were held here by Brother A. W. Connell.

Brother John Hunt died at the home of his son in Paul, Idaho, February 12. He leaves a wife and seven children. The funeral was conducted at Rupert, Elder O. W. Okerlind preaching the sermon.

Brother A. W. Connell received a telegram notifying him of the death of his sister, Mrs. Lizzie Nish, of Crystal Lake, Illinois. This is his second sister to die within a year.

This branch has been operating under the church school plan for more than a year and as yet has had no difficulty in working out the system. We think it an improvement over the old plan. In making collections we use the envelope system and find it is increasing our income.

Lamoni Stake

Easter Sunday at Lamoni

Easter Day brought out good sized congregations. The balminess of the day was enticing to townspeople. Even more attractive was the visit of President F. M. Smith and Bishop L. F. P. Curry. By nine-thirty, the hour for the opening of the church school, the Coliseum was quite well filled. Before the sermon began, several were being turned aside for lack of seating room.

The following description of the auditorium was given by the *Lamoni Chronicle*. "The decorations were simply but beautifully symbolic of the occasion. In the south box a white cross rose against a green background, surrounded by bouquets of tulips, all under the reflection of a soft rose-colored light. In the north box a large basket of lilies was located. On the stage in front of the pulpit was a large bouquet of lupines and giant snapdragons while on each side were Easter lilies. On the gray curtains back of the stage was hung the theme of the day "*Christ Is Risen*."

The worship period at the opening of the church school began with the reading of the scriptural story of the first Easter. An Easter greeting was given by Elder George W. Blair who has just returned from wintering in Florida. After the study period, a group of juniors sang an Easter carol and the babe of Brother and Sister Alma Propst, of Red Oak, Iowa, was blessed. In the interlude, shifting to the preaching service, organ solos were played on the vitaphone.

It was fortunate that the service was planned with considerable amount of music. This brought President Smith just in time for the sermon. He and Bishop Curry drove up from Kansas City, and did not arrive until half past eleven. The music of worship was beautiful and appropriate

to the day. From "*The Messiah*" were two anthems by the choir, "*Surely, He Hath Borne Our Grievs*," and the "*Hallelujah Chorus*," and the soprano solo, "*I Know That My Redeemer Liveth*" by Mrs. Linna Hunt. Elizabeth Smith and Charles Ballentyne played Schubert's "*Ave Maria*" as a harp and violin duet. President Smith in prefacing his sermon said he chose to keep in the spirit of the day and speak on the theme of Passion Week. He reviewed forcefully and sympathetically the events of the last week on Christ's life, leading to the majestic culmination of Easter Day.

In the afternoon President Smith and Bishop Curry spoke to the priesthood in the stake rooms. These two leaders spoke frankly of the work of the church today. President Smith talked of the changed situation in our recent retrenchment and the consequent added responsibility that came to local men. The present program requires development and activity in the local ministry, he said. The bishop reviewed some of our policies and the present situation in church finance. Today it is not only the program, but the sticking to it that is imperative.

In the evening another congregation filled the main floor and a few late comers sat in the balcony. The A Cappella Chorus of Graceland College sat on the platform. The ministers of the service were Bishop L. F. P. Curry, President F. M. Smith, who offered the prayer, Apostle J. F. Garver, and the pastor, Blair Jensen. The chorus began the service by singing the hymn "*'Tis Midnight*," a favorite in their repertoire. Later they sang Grechaninoff's "*Cherubim Song*." Bishop Curry said he presumed that the Lamoni congregation had heard explanations of church finance by Bishop DeLapp, and that he also chose to keep the spirit of the day. He drew three pictures of Eastertide and closed with their challenge for us today. At the doors to greet the departing congregation were President Smith and Bishop Curry. It was a helped and appreciative group of church folk that they greeted.

Far West Stake

At the regular quarterly business meeting that convened March 16, it became necessary for us to select a new pastor, owing to the fact that Brother F. L. Hinderks and wife moved from our midst to their farm near Stewartville, Missouri. Elder Thomas Fiddick was elected to fill the vacant place. We shall miss Brother Hinderks. He has served faithfully and well as our pastor during the past four years and has labored unceasingly to promote the welfare of the branch. Our best wishes go with Brother Hinderks for his success wherever he may be.

Sister Florence Gamet was also released as supervisor of the junior department after a faithful service of two years with the children. Sister Elsie Butler was elected to serve in that capacity.

Quite a number from Cameron were in Saint Joseph Sunday, March 13, attending the stake conference. They enjoyed President F. M. Smith's sermon at eleven o'clock.

We were pleased to have with us on Sunday, March 20, Stake President Ward A. Hougas who gave a helpful sermon at the morning service.

The choir, under the direction of Paul Fiddick, rendered a pleasing musical program on Easter Sunday at seven-thirty o'clock.

Maple Grove Branch

Bishop Milo Burnett spent March 20, at Maple Grove Branch. He delivered a fine sermon. Bishop Burnett spent March 27, at Oakdale Branch, preaching both morning and evening to large crowds.

First Saint Joseph Branch

All regular services are being carried on to good advantage. Attendance keeps up to normal and the services are very encouraging. Pastor Ward A. Hougas ended his series of Sunday night sermons on Easter Sunday.

The O. T. Z's enjoyed a Saint Patrick's party at the

church March 17. An Easter morning prayer service was held at Krug Park with a fair attendance and a fine spirit. Breakfast was served by the boys.

The adult division of the church school held its regular monthly meeting at the church March 25, with a good representation.

Independence

Pre-Conference Meetings at the Auditorium

The communion service in the Auditorium on Sunday, April 3, drew a large number of church people from Independence that filled all of the seats on the main floor and many in the balcony. It is estimated that there were more than three thousand people present. Gathering quietly and in a spirit of worship the large assembly seemed to be prepared for the orderly and beautiful service that followed.

A pleasing sight greeted the eyes of the entering visitor as he beheld the snowy white tablecloths where the eucharistic emblems were spread, and beauty was added to the setting by the great banks of ferns and Easter lilies that surrounded the platform. The ordinarily cavernous interior of the Auditorium was relieved by the hangings in purple and gold that draped the oval balcony and the high-windowed opening back of the choir loft. For these appropriate and beautiful decorations we were indebted to the Mother's Club.

Present at the speaker's table were Presidents Frederick M. Smith, Elbert A. Smith, and Floyd M. McDowell, Bishop Albert Carmichael, and Presiding Patriarch Frederick A. Smith. In the chairs provided for the Quorum of Twelve eight of the ten members were seated, Apostles J. F. Garver and D. T. Williams being called from the city over the week-end.

The sacramental emblems were first served to the officers at the speaker's table, then to the members of the Twelve, who in turn passed them to the members of the priesthood who occupied the choir loft. These men, numbering only a few less than one hundred, served the congregation. For the excellent order, dignity, and efficiency in the difficult matter of passing the emblems, the pastor, John F. Sheehy, and Elders Harry Barto and Henry Stahl were responsible.

The familiar songs of the church were sung by the congregation under the leadership of George G. Lewis. The invocation was offered and the blessings on the emblems were asked by Patriarch Frederick A. Smith. In the devotional period a special prayer was spoken by President Elbert A. Smith. A short address was delivered by President Frederick M. Smith, who also gave the benediction at the close of the service. A spirit of peace and reverence prevailed the whole assembly.

At the large prayer meeting in the Stone Church at two thirty in the afternoon there were more than six hundred people in attendance. Elders A. K. Dillee, E. A. Thomas, and Walter Chapman were in charge.

The first rehearsal of the Messiah Choir in the Auditorium began at three o'clock, almost three hundred singers being present and a full attendance of the orchestra. Brother Paul N. Craig directed. It was announced by George H. Hulmes, representing the Music Board of the church, that Brother Craig will direct the conference performance of *The Messiah*. Because of illness the general church chorister, Albert N. Hoxie, was unable to accept the invitation to direct the oratorio. The performance, one of the events of the conference, will be given next Sunday afternoon at three o'clock.

The evening service in the Auditorium at seven thirty was preceded by a program of music by the Auditorium Orchestra, under the direction of Orlando Nace. A beautiful

feature of the program was a well played selection from Tannhauser.

Elder Richard Baldwin, offered a moving prayer before the sermon. Apostle M. A. McConley selected for his text, "Prepare ye, prepare ye for that which is to come." (*Doctrine and Covenants* 1:3). His theme was "*The Hour of Preparation*." In brief review he outlined the marvelous progress made by the world in the fields of science and mechanics, but pointed to the social and moral decadence of the age as an indication of dangerous trends. He pointed out that men must grow in goodness if they are to save themselves from destruction and that they must be won to the program of goodness by the gospel of Christ.

On Monday evening a great number of incoming conference delegates and visitors augmented the local congregations gathered at the Auditorium to hear Bishop A. Carmichael, whose subject was "*Let All Things Be Done in Righteousness*."

Apostle Clyde F. Ellis continued the preconference series of sermons on last night with a helpful discussion on "*Fundamentals of Spiritual Renewal*."

This morning, April 6, the seventy-fifth General Conference of the church opened. The first class period commenced at seven thirty; the first devotional service was held at the Stone Church at eight forty-five. The *Daily Herald* carries to the church the story of this conference.

Stone Church

Elder S. A. Thiel who Sunday morning was in charge of the church school session of the adult, intermediate, and junior departments, in the main room of the Stone Church, announced the church school arrangements for conference Sunday, April 10. The adult and young people's divisions of this school will participate in special class work to be conducted at the Auditorium next Sunday. The intermediate, junior, primary, and beginner departments will meet at the Stone Church as usual.

The Stone Church Choir, directed by Paul N. Craig, gave its customary sacrament Sunday night radio broadcast program last Sunday night at ten o'clock. At the call of the director, the singers met at the church for rehearsal at nine o'clock. Tonight the Stone Church Choir will sing to the General Conference in the Auditorium. Apostle James A. Gillen is to speak on "*The Restoration of the Gospel*."

Yesterday, April 5, was Golden Wedding day for Brother and Sister Joseph Elliott of this congregation. They held open house for their friends many of whom were present to help them celebrate the joyous occasion. Brother and Sister Elliott were married in Minnesota near Fergus Falls.

Sister Janet Elizabeth Barto, sixty-nine years of age, died at her home at Independence Sunday. Elder Hubert Case was in charge of the funeral April 4, assisted by Elder John F. Sheehy. The burial was in Mound Grove Cemetery. Sister Barto leaves her husband, C. N. Barto; two daughters, Mrs. Edith Bullard and Mrs. Eathel Blake, and two sons, Herbert L. Barto and Harry G. Barto, all of Independence; a sister, of Hamilton, Missouri, six brothers, eight grandchildren, and two great-grandchildren.

Among others who have recently passed away are Metta Charlene Davis, the seven-months-old daughter of Brother and Sister Boyd L. Davis who died the morning of April 1, and Mrs. Altheta Richards, seventy-eight years of age, who died at her home Saturday morning.

Brewton, Alabama, Branch has a class in "*Business Training and its Correlation to the Economic Program of the Church*" as a part of its Department of Religious Education. The class meets on Tuesday and Friday evenings and interest is unusually good. It presents a course, bringing together general principles of economics, bookkeeping and stewardship. Brother Earl T. Hidgon is director of Religious Education in this branch and is enjoying his work.

Kansas City Stake

Mount Washington Church

Our new pastor, Elder Will Bolinger, will be here continuously after General Conference. We shall be very glad to have him with us. He is relinquishing his work as pastor of the junior department of the Stone Church in Independence.

Sunday, March 27, Mount Washington had excellent services. The young people began the day with a sunrise prayer service at six o'clock. Twenty-four were present.

Impressive worship services were held in the departments upstairs and downstairs. The church school was well attended.

At the evening hour the choir and Brother Bolinger gave an enjoyable program of anthems and Scripture readings.

Friday, April 1, the O. B. K.'s gave a pie and chili supper at the church. The proceeds are to be used to construct a retaining wall for the volley ball and tennis court.

Elder J. E. Vanderwood conducts a *Doctrine and Covenants* class for the women's department on Friday afternoon. Last Friday the women met all day at the home of Sister Hunter.

Sunday afternoon, April 3, at five o'clock the O. B. K.'s held their monthly food fellowship meeting. The program included a sermonet by our new pastor.

The Girl Scouts are active. Twelve girls are included in our troop No. 51. They are making progress in passing their tests. A few of the girls went to Fairmount Park on a wiener roast March 26.

March 25, the O. B. K.'s had their regular monthly birthday party at the home of Sister Bertie Gould. Those having birthdays this month were Sister Bertie Gould, Isabel Stobaugh, and Lorel Winegar.

Gladstone Church

Easter Sunday services were well attended. About twenty children and young people furnished the program. Evangelist Ammon White was the evening speaker.

On Friday evening, April 1, the group met at the home of Sister G. A. Witte for a social gathering. Competitive games were enjoyed.

Elder J. E. Vanderwood presided over the sacrament service the morning of April 3, and was the spokesman in the ordination of Elmer J. Moran to the office of priest. Elder A. R. Moore assisted. Brother Moran formerly held the office of teacher.

Pastor C. A. Selbe is still confined to his bed. The prayers of the Saints are asked in his behalf. Sister Hattie Crosby who has been very ill, is slightly improved.

Chelsea Church

A pretty church wedding occurred March 28, at eight o'clock in the evening, when Mabel Nettie Snell, daughter of Brother and Sister William W. Snell, was united in marriage to James H. McHarness, Elder Joseph A. Harrington, pastor, officiating. The rostrum was banked with ferns and palms and floral decorations were Easter lilies and begonias. Brother Frederick Brose played two violin solos, "*To a Wild Rose*" and "*Salut d'Amour*," and Ramon Bleil sang "*O Promise Me*" and "*I Love You Truly*." Sister Mildred Brose was accompanist and played Lohengrin's "*Wedding March*." The bride was given in marriage by her father. The ring-bearer was Master Lester Allen Fowler and Freda Furness was flower girl. Bridesmaids were Jessie Belle Taylor and Marjorie Tousley, and groomsmen were Frederick Snell and Earl Snell, brothers of the bride. A large number of relatives and friends witnessed the ceremony.

A reception was held at the home of the bridal pair. Mr. and Mrs. McHarness are at home at 1932 Franklin Street, Kansas City, Kansas.

MISCELLANEOUS

Our Departed Ones

SMITH.—Myrtle M. Teeters, second daughter of Mr. and Mrs. Wilson J. Teeters, was born in Clear Lake Township, Steuben County, Indiana, March 13, 1884, and lived her entire life in this community. Her father and mother preceded her in death, the former sixteen years, the latter six years. Born and reared on a farm, Myrtle enjoyed the privileges of the rural schools. Twenty-six years ago she was married to Clyde Smith, a prosperous farmer of the township, and to them were born eight children. All were present at their mother's funeral services. With others Myrtle Teeters was baptized into the church in October, 1902, by Bishop E. L. Kelley. She remained faithful to the gospel till the call came to lay down the armor, March 5, 1932. Her last illness was of short duration. She leaves in mourning her husband, her children: Murle, Martelle, Claude, Madelyne, Harold, Vera, Don, and Deane, her sister, Mabel, and many other relatives and friends. All hold her memory dear. The funeral was conducted from the Saints' church at Clear Lake, Monday, March 7, 1932. Elder S. W. L. Scott paid tribute to her hope and character. The very large attendance and beautiful floral offerings attested to the appreciation of a community mourning the departure of one worthy all respect. The committal services were conducted in the Teeters Cemetery.

LIGHTOWLER.—Martha Lightowler was born May 19, 1839, at Thornhill, Yorkshire, England. She became a member of the Reorganized Church of Jesus Christ of Latter Day Saints February 26, 1869, at Nortonville, California, being baptized by J. W. Gillen. Departed this life at Fresno, California, February 10, 1932. A great number of friends and relatives survive this veteran of the faith.

CARLILE.—Joshua Carlile was born in Council Bluffs, Iowa, September 11, 1853. He spent his entire life in Pottawattamie County, living at or near Underwood about fifty-five years. He was married to Josephine Brown by Robert M. Elvin in Council Bluffs March 18, 1882. To them was born one son, Earl H. Carlile, of Council Bluffs. Mr. Carlile was baptized into the church by Robert M. Elvin May 18, 1879, at Eight Mile Grove in Pottawattamie County. He was ordained an elder April 24, 1887, by Hans N. Hansen, J. P. Carlile, and B. Harding, entering at once and with commendable zeal into the duties of this office. He gave of his time, means and talent in a way to approve himself to God and the people. August 29, 1904, he was ordained a high priest and evangelical minister and patriarch at Crescent, Iowa, by Frederick A. Smith and Martin M. Turpen. In this office also he served faithfully, impartially imparting encouragement and counsel, and in this work he won the love and high esteem of the church membership. He passed away February 24, 1932, after a brief illness, at his home in Underwood, Iowa. Of his immediate family he leaves his wife, son, and one grandchild. The funeral was held from Underwood Church by John A. Hansen, assisted by Elder Ray Whiting, Friday, February 26. Interment was in Underwood.

CHAPMAN.—George G. Chapman was born in Lincolnshire County, Durham, England, May 19, 1851. He came to the United States with his parents when he was fourteen years old, going to Kansas in 1872; in 1880, he moved to Scranton, where he made his home. July 5, 1875, he married Jane Pogson who survives him with five daughters: Mrs. A. E. Metzler, of Riverton, Wyoming; Mrs. T. M. Bryden, Pratt, Kansas; Mrs. J. E. Kerr, Lincoln, Arkansas; Mrs. J. O. Kerr, Larned, Kansas, and Mrs. C. W. Gardner, Topeka; ten grandchildren; one great-grandchild; two brothers, John Chapman, Rockvale, Colorado, and William Chapman, of Higbee, Missouri, and other relatives. He joined the Latter Day Saint Church in 1862, and was a faithful believer. He was a charter member of both the Masonic and Odd Fellows order of Scranton, also a member of the Security Benefit Association. The services were held at Scranton Methodist Episcopal Church. Elder James A. Thomas, of Fanning, Kansas, preached the funeral sermon.

FARRELL.—Sarah Elizabeth Farrell was born September 1, 1850, in Davis County, Indiana, and died March 9, 1932, at her home in Allendale, Missouri. When a child she came to Missouri with her parents. She married Robert Charles Farrell in May, 1870. To this union six children were born: Ida Florence Vinnerd, Shenandoah, Iowa; Edward Morton, Denver, Missouri; Effie Isabelle, who died in

Holden Stake

Marshall Branch

Everyone seemed to share the joyous Easter spirit. For several Sunday mornings Brother Harold Thayer had been leading up to the subject, "*The Resurrection*." On Easter morning he gave a realistic and appealing discourse, following the little company of disciples out to Bethany where the Lord left them, ascending into heaven.

Sister Ethel B. Schwab, of Independence, has worshiped with us while on business in Marshall. She gave an encouraging talk in Sunday school one Sunday, and assisted Sister Dixie Spohrer in the junior church last Sunday.

A contest is encouraging better attendance. The young people are enthusiastically supporting the movement.

Pastor Ralph M. Ridge is presenting a series of subjects Sunday evening on the theme, "*The Solid Foundation of the Saints*."

infancy; Sarah Ella Wacholtz, Grand Rapids, Michigan, who was unable to be present at the funeral; Robert Marion, Grant City, Missouri, and Pearley Mabel Murray, Allendale, Missouri. Her husband served in the Civil War and received an honorable discharge. He preceded his wife in death in May, 1919. Mrs. Farrell was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints February 22, 1888, by Elder H. A. Stebbins, and continued faithful till her death. Her life was one of sacrifice to God, home, neighbors and friends. She died with the hope of a glorious resurrection. Besides her children she leaves ten grandchildren, one great-grandson, other relatives, and many friends. The funeral was held at the home March 11, 1932, with Elder Joseph Lane, Lamoni, Iowa, in charge, and sermon by Elder M. Traxler, of Lamoni.

KENTY.—Kathryn Louise Kenty was born in Independence, Missouri, October 15, 1922, and was a brilliant and good-hearted girl. She passed away at the Independence Sanitarium March 7, 1932. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints on Children's Day, 1931. She appeared to anticipate her departure for she became deeply interested in the hymn, "Beautiful Home." This was sung at the funeral service at Stahl's Funeral Home. Elder G. E. Harrington delivered the sermon. Left to mourn are her father and mother, her grandparents, Mr. and Mrs. F. W. Harrington, and a number of other close relatives and friends.

WALLIS.—Talitha C. Hodges was born October 17, 1842, at Bloomfield, Missouri. Married William G. Wallis December 31, 1871, who preceded her in death twenty-four years. They were both faithful members of the church. She was baptized by J. A. Currie September 25, 1888. Died February 29, 1932, at the home of her daughter, Mrs. Lee Applewhite, near Hindes, Texas. Surviving are one daughter, four grandchildren, four great-grandchildren, and other relatives. Interment was in the city cemetery of Pearsall, Texas. The funeral was in charge of W. H. Manning.

STADLANDER.—Huldah Steinhauer was born August 19, 1891, at Ionia Michigan. She moved to Burlington, Iowa, at the age of sixteen, and on March 29, 1910, was united in marriage to William J. Stadlander. Five children blessed their union: Alberta, Lucille, Dorothy, Herbert, and Louis. Sister Stadlander united with the church February 10, 1916, and remained a faithful member till her passing, March 10, 1932. She had been ill for several months, but had borne her affliction with patience and Christian fortitude, and during her later illness received remarkable blessing by administration. The funeral services were held from the family residence on Sunday afternoon, March 13, when a large concourse of people gathered to pay respects to her memory. Elder F. T. Mussell, her pastor, conducted the services with a Scripture lesson from Proverbs 31: 10-31, his text being from Hebrews 9: 27. There are left to mourn, her husband, five children, her aged father, one sister, and two brothers. Sister Huldah was known for her willing spirit to help those who were in need.

BLANCHARD.—Harriet Charlotte Blanchard was born in London, England, March 3, 1858. She was married to Thomas Blanchard in London, October 16, 1880, and was the mother of six children: William, Frank, Bertha, and Aubrey. Two children preceded her in death. She was baptized February 12, 1911, by Elder William I. Fligg. Her husband died as the result of a street car accident three years ago. Her funeral services were in charge of William I. Fligg, March 18. A good mother, neighbor and Saint has gone on.

GOULD.—Clayton G. Gould was born April 14, 1850, in Washington County, Wisconsin. He died at the home of his daughter, Mrs. Mansel Williams, in Independence, Missouri, March 17, 1932. He was married to Ellen Delia Gould September 10, 1872. To this union were born six children. His wife and three children preceded him in death. He was baptized July 21, 1876, by Apostle Thomas W. Smith. Was first ordained a teacher and then a priest. On June 9, 1877, he was ordained an elder and April 24, 1901, he was ordained to the office of high priest. He was a faithful member of the church as long as he lived. He retired to his bed as usual on the evening before his death, and as he slept, the Angel of Death called him away, to join the many loved ones on the other side. He is survived by three children: Mrs. Mansel Williams, George A. Gould and Herbert A. Gould, all of Independence; also thirteen grandchildren and six great-grandchildren. Besides his immediate family, he is survived by two sisters, Mrs. Roseltha Abbertson, of Battle Lake, Minnesota, and Mrs. Eleanor Whiting, of Independence, Missouri, and one brother, W. W. Gould, of Independence. The funeral was held from the Stone Church March 20, 1932. Elder John F. Sheehy was in charge of the service, and Apostle J. A. Gillen preached the sermon. Interment was beside his wife in Mound Grove Cemetery.

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Devotional service at 6.30 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.
Sunday, 7.30 a. m. Bible Study, by U. W. Greene.
Sunday, 11 a. m. Stone Church Choir.
Sunday, 4.30 p. m. Vester Service. U. W. Greene, speaker.
Sunday, 10 p. m. Doctrine Hour. A. B. Phillips, speaker.

Bungalow for Sale or Rent

Five rooms and bath, modern except heat, large lot, fruit, berries and garden. No city tax. 1708 West Short or 11636 East 16th Street. Inquire 1520 West Walnut, phone 3334 or 1396.

CLARK HOTEL

12th and Broadway
Kansas City, Mo.

Special rates of \$1.50 per day, per couple with private bath, to Conference guests. Special rates during Conference. An L. D. S. home. For reservations call Mrs. Clark, Ha. 8867.

Conference Bargains

Two and one half acres with new house, adjoining Independence; \$3,250.

Nice 4-room house, level lot, \$1,200. \$25 payment. \$15 monthly. Why rent?

Improved 80-acre farm, \$8,500. The best bargain in Jackson County. Will prove it to you.

Consult the Presiding Bishop then come and see and ride with me before buying, and I will give you the benefit of my 40 years of experience in buying and selling Real Estate.

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Special rates to conference visitors. Two double beds in a room—four people—50c per night during Conference. Hot and cold running water in every room. Free baths and showers. Large lobby. Also rooms with private baths.

Street car service to Auditorium.

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Northwest Corner Square

Independence, Missouri

THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 79

Independence, Missouri, April 13, 1932

Number 15

The General Conference

Great Activity During First Days of Gathering

Wednesday, April 6

Getting Organized

The seventy-fifth general conference began with a number of people not counted by the clerks at the registration desk, but the officials of the church were pleased to note that more people were in attendance than had been expected. Looking into the vast empty spaces in and about the Auditorium one feels that there are not enough people in the whole church to fill it, and yet when the time for conference comes it is somehow filled, and well filled. Class work started off with enthusiastic and attentive listeners. *Doctrine and Covenants*, church court procedure, the work of the church school and the interests of the young people along with a number of other things claimed the interest of the people. At the same time the two morning devotional services and a preaching service at the Stone Church drew large numbers. This program of study, devotion, and preaching services along with conferences and discussions, were repeated each day during the remainder of the week. Private meetings of various quorums of the church were also carried on daily.

The real business of the conference began at two o'clock in the afternoon. About 3,000 people attended. The first day, as usual, was occupied with the routine of getting conference organized for action. The First Presidency were appointed to preside over the conference, and to complete the organization and arrange the order of meetings. The first report to be received was that of the Credentials Committee, which was printed in the *Daily Herald*. President Frederick M. Smith then delivered his address to the conference which will appear elsewhere in this publication.

Thursday, April 7

Clearing the Church Records

An important event of this day's business was the presentation and discussion of the Report of the

Department of Statistics by Elder Carroll L. Olson, Church Statistician. Brother Olson said that repeated and diligent efforts had failed to reveal the addresses or whereabouts of 8,840 persons whose names were carried on the church rolls and counted among the total numbers of the church membership. Brother Olson therefore proposed the following resolution:

Resolved: That when persons have been reported unknown, and after a diligent effort to locate them has been made by the branch, district and stake officers, and by the general church office through publication in the *Herald* or other means, without success, the Church Statistician shall be authorized to subtract the total of such unknown names from the total reported membership of the church. Upon any such persons being subsequently located they shall be enrolled with the appropriate branch, district or stake and added to the total reported church enrollment.

Acting on this order the Statistician is authorized to deduct the names of the 8,840 from the total membership of the church, which reduces the present membership of the church to the figure of 101,774.

Graceland College Trustees Elected

The Report of Graceland College was then received and discussed by President G. N. Briggs of that institution. In the election of members for the Board of Trustees made necessary by the expiration of terms the following persons were selected: Blair Jensen to succeed W. E. Prall; G. L. DeLapp, Audentia Smith Anderson, and A. Carmichael all re-elected; and Charles F. Grabske to succeed W. E. Hayer.

Friday, April 8

Presiding Bishopric Reports

The Report of the Presiding Bishopric, together with the report of the Church Auditor concerning it, was the important business of the day. President Smith presented Bishop L. F. P. Curry, who discussed the report, the financial program of the church, and our responsibility concerning that program.

Bishop Curry reiterated a stand already explained in the columns of the *Herald* on various occasions. The obligation is very heavy, but it must be met. As long as it stands in the way, the work of the church will necessarily be hampered. It is

possible, if everybody will work and sacrifice, to lift the debt and meet all outstanding obligations. Only disaster can face us if we attempt to avoid any part of our responsibilities. Honesty, honor, the character and reputation of the church, and plain common sense indicate no other course than to meet our obligations and to do it as soon as possible. And it is worth our while so to do, for the church, its work, and its message are of inestimable worth and importance to us. At a pace of steady giving, it is quite possible to rid the church of its debt in a period of about fifteen years. Bishop Curry advises against the hasty consideration of any other plan, and insists that we should know how we are to carry out the details of any plan before carrying it out.

The Report of the Appropriations Committee, covering the expenditures for various departments for the years 1930 and 1931, and the appropriation for the year 1932, was received and adopted.

Important Documents Introduced

A recommendation was presented that the General Conference reaffirm the belief of the people of the church in a number of teaching objectives for the church. Consideration of this document was deferred until next day. The document is of such importance that our readers may expect to read more of it in the columns of the *Herald* at some near date in the future.

Another document of great interest was presented from the Joint Council, entitled "*The Next Steps in Religious Education.*" This was referred to a council of Presidency, Quorum of the Twelve, and Quorum of Seventy. It will also probably receive further treatment, contingent upon the disposal of it made by that body.

Saturday, April 9

The Presidency presented a document from the Joint Council affecting the manner of selecting the members of the Board of Trustees for the Herald Publishing House. Hitherto the membership of the Board of Trustees have been, *ex officio*, a member of the First Presidency, a member of the Quorum of Twelve, and a member of the Presiding Bishopric, and two others chosen by these three. After providing for the rescinding, with a certain exception, of General Conference Resolution found on page 3843 of the General Conference Minutes, the resolution made provision for the selection of Trustees by the Presiding Bishopric, subject to the approval of conference. Vacancies occurring between conferences were to be filled by appointments made by the remaining members of the Board.

Action on this important measure was deferred

until Monday, when the resolution could be put before the conference in print for further consideration.

Action was taken approving the recommendations for the ordination to the office of high priest of the following men: Daniel B. Sorden, Alma K. Dillee, Carroll L. Olson, Howard Anderson, Leonard Lea, Harry Barto, J. Stanley Kelley, E. Guy Hammond, and W. John Swain.

Another important item of business concerned a document introduced by the Quorum of Twelve concerning the work and responsibility of the Presiding Bishopric, which will be treated more fully under date of further action upon it. Consideration of the document was deferred until Tuesday at 10 a. m.

The lengthy report on "*Church Court Procedure*" was adopted, and we may expect to have more about it in the *Herald* at a later time when its important features may be discussed.

Elder E. Y. Hunker was approved for ordination as one of the presidents of Seventies.

A motion for the reorganization of the Standing High Council was approved. The following men were approved as new members of the Council: A. B. Phillips, Amos E. Allen, Alma K. Dillee, Harry Barto, Howard Anderson, Carroll L. Olson, Leonard Lea, J. Stanley Kelley.

The document on the matter of selecting the members of the Board of Trustees of the Herald Publishing House was approved. The manner of selection is described in the following extract from that document:

"Be it further resolved, That it is the opinion of the Order of Bishops that the Articles of Trust Agreement of the Herald Publishing House be modified to provide that the Presiding Bishopric, in their selection of trustees from time to time, elect those only who are sustained by the General Conference; but in event of vacancies in the Board of Trustees by death or resignation between General Conferences, such vacancies be filled by the remaining trustees by and with the consent of the Presiding Bishopric."

In rescinding certain portions of the former resolution, the following matter was recommended for preservation:

"Be it further resolved, that the Board of Publication should recognize the First Presidency as being in general editorial charge of the various periodicals of the church."

An effort was made to remove the control of the editorial policy of church publications from the hands of the First Presidency, by an amendment to have the above passage stricken out. After considerable discussion this amendment was lost, and the

original motion, including the above provision for editorial control in the hands of the First Presidency, was approved.

Sunday, April 10

Regular Sunday school work was organized for local residents and for visitors to the conference in various places in the Auditorium and the Stone Church. Devotional services were also conducted for young and older people. At the eleven o'clock hour President Elbert A. Smith spoke to an audience of about six thousand people in the Auditorium on the subject, "Go Ye Into All the World." He gave a stirring plea for the missionary work of the church. At 3 p. m. *The Messiah* was rendered before an audience that packed every seat and took all available standing room in the great audience chamber. A full account of this event is contained elsewhere in this issue.

At the evening service President Frederick M. Smith spoke to another congregation of fully six thousand people on the subject, "Sure Promises Concerning Zion." This theme provided a fitting close for a day that was filled with thoughtful activity and devotion.

Monday, April 11

Several important events occurred in the business of this day. The Joint Council presented a document entitled, "Ministerial Standards and Procedure." This document should go far toward unifying the procedure in the calling and ordaining of men for the priesthood, and help in the prevention of irresponsibility in this important matter. Action was deferred, and will be taken up again.

A time limit for the introduction of new business was set at 3 p. m. on Wednesday, April 13.

A motion for the refunding of bonds of \$25 and \$50 denominations to the amount of \$22,475, which will fall due in July, was approved, in order that family allowances might the more easily be paid.

An Experience in Blessing and Baptizing Children

In his memoirs, President Joseph Smith, telling of one of his visits to Jonesport, Maine, speaks of having been called upon to bless a group of babies, and name some of them. Then he tells of another later visit in which he baptizes that same group. Let him tell it in his own way:

I was here permitted, on the last day of my stay, to engage in blessing some twelve or fifteen babies. None of these were many months old, for the Saints had evidently made it a rule not to neglect their privileges in regard to this beautiful ordinance.

It is of interest to know that fifteen years later, upon the occasion of my second visit to that branch, I was permitted to baptize most of these same children, then grown-up, youths and maidens. The ceremony was performed in a little cove, where the sea came up and receded with the regular movements of the tide—a most beautiful place for the service. There, with scarcely an exception, for there had been no deaths among them, I was privileged to induct into the kingdom these same precious souls upon whom I had asked divine blessing fifteen years before. This seemed to me a remarkable experience.

F. M. S.

Faith and Confidence

Faith in the future of the church—confidence that we will pull through in spite of the enormous difficulties in our way—these are the dominant moods of the General Conference.

Discouraged by the effects of a prolonged depression, somewhat apprehensive of the changes that might be brought at the coming conference, many people saw its approach in a serious and somewhat troubled state of mind. It was hoped that the church would find a way to reach a happy solution of its problems.

But now that the people are here and the work of conference is actually under way, the atmosphere has clarified and everybody feels better about the prospects.

"Meet together often" is the commandment to the church, and it is probable that the people never came together to better advantage than at this time. The joy of reunions, the happiness of meeting old and new friends, and the exchange of testimonies of faith have brought courage anew to the hearts of the people.

The tasks are still there, but they do not seem insurmountable. The problems are still to be solved, and the work to be done, but with the aid of the people who have met here the work can be done.

In loneliness and solitude man has ever turned to despair. In the company of his friends he has found cheer and faith, and the courage to take up his burdens again and go forward with his work.

The association of our friends, the kindly words, the sincere greetings, have never meant more to us that they do now. If only all the members of the church could be here to enjoy the good feast of the spirit we feel certain that they would be immeasurably strengthened and cheered.

And those who have gathered to Independence for the period of conference have not selfishly enjoyed their happiness unmindful of others. They have daily remembered the friends who must remain at home, and they feel sure that some measure of the peace and assurance that they feel must be shared by all of the members of the church wherever they may be.

The prayers and faith of the conference go out to the people of the church. And we know that the people of the church everywhere are praying for the conference.

The plan of the Presiding Bishopric for the liquidation of the church debts provides a course of action. What is needed now is the faith and confidence and the sacrificial effort of the people to relieve the church of its burdens and make possible the resumption of our tasks of evangelizing the world and building the Zion of our dreams.

Of one thing the people of the church may be assured: this is a *legislative* conference. Officers, quorums and delegates are striving to work out upon the conference floor the plans for action that will lead the church forward toward the accomplishment of its ideals.

L. L.

"The Messiah" Is the Big Event of Conference

The conference seven thousand strong, paused Sunday afternoon from its rush of services to listen to the performance of one of the most beautiful and famous oratorios ever written, Handel's *Messiah*. The conference chorus of four hundred and fifty voices, directed by Paul N. Craig, and accompanied by a fifty-piece orchestra, began its concert at three o'clock. Soloists were picked from the ranks of the church's best singers: Soprano, Mrs. Nina Grenawalt Smith, of Independence; contralto, Miss Pearl Kinneman, of Saint Joseph, Missouri; tenor, Mr. George Anway, of Independence, and bass, Mr. Colin Ferrett, of Graceland College. Pianists were Mrs. Lester Connelly, of Kansas City, and Mrs. Arch Campbell and Mr. Harold Buseth, of Independence.

This was the most outstanding rendition of *The Messiah* ever given in Independence, according to musicians, and the contribution of the singers was greatly enhanced by the work of the orchestra. The Spirit of the Messiah was there to give meaning to the beautiful solos, and the work of the chorus, especially adapted to the size and acoustics of the Auditorium, added height and depth to the conference musical message.

As a mark of respect to Patriarch John T. Gresty, the vast audience, at the request of President F. M. Smith, stood silent for a moment preceding the opening overture. Much of the success of the performance on Sunday was due to the zeal of Brother Gresty in rehearsing and arranging the orchestral score. His absence was deeply regretted. Also the work of the chorus reflected credit upon all local musical leaders who trained singers for the performance.

"I Will Lift Up Mine Eyes"

This morning I climbed a hill. It was an unforgettable experience for the slopes of the hill were in new spring dress of green and the line of its rounded summit ran before my eyes. Suddenly, miraculously, there burst upon me from over the hilltop a glorious sunrise.

The incident brought to my mind the opening verse of one of our beautiful Psalms: "I will lift up mine eyes unto the hills, from whence cometh my help." In this bit of Scripture the hills are regarded as symbols of the strength, help, incentive, and courage which come from higher and holier things. For these things we have but to lift our eyes. There are many people who all their life long have struggled against great odds but have been happy and helpful because they lift their eyes to spiritual hills and who, climbing, experience a sort of soul sunrise. They have prepared themselves and their friends for the light which latter-day revelation has said shall break forth.

Looking up, we shall make our own some of the wisdom and understanding of the Infinite. Looking up, we shall forget injustice, quarrelsomeness, pettiness, sordidness. Looking up, we shall be able, as the hymn words it, to "laugh and love and lift." Looking up, we shall be given grace to grow in the likeness of Christ.

Let us each one this day resolve: "I will lift up mine eyes unto the hills."

L. B. M.

Death of H. R. Harder

Notice of the death of H. R. Harder, at Wilburton, Oklahoma, came by telegram to the church authorities at the business session on Saturday, April 9. Brother Harder was eighty-four years of age, a veteran in the work of the church. The death was sudden and unexpected.

The Mother's Club of Independence, which sponsors the nursery at the Sanitarium, has been working for some time to accumulate stock, anticipatory of the needs of the new and larger hospital.

At present they have several hundred garments on hand. An inventory has not been made recently but a previous check showed some hundred and fifty dresses, beside bands, mattress covers, squares and blankets.

About \$250 of their \$500 pledge has already been raised, and a quilt is on hand from which they hope to realize a nice profit within the next month or six weeks.

President Frederick M. Smith's Address to General Conference

A splendid spirit prevailed in the Auditorium as President Frederick M. Smith arose to deliver his annual message. The message follows:

To the General Conference:

The conditions under which we meet are unlike those surrounding other General Conferences. These unusual conditions will perhaps mark this Conference as outstanding in our history. The world is sick, economically, industrially and even politically; and the diagnosis as yet remains undetermined. The cause of the illness being thus unknown, there is confusion as to the therapeutics and even greater doubt as to the prognosis or course of the disease or disorder. The depression takes on the characteristics of panic, though we courageously try to call it by a milder name. Loss of confidence is quite evident though this may not be held to be the prime cause of our troubles. Anyway it is put, we as a church, along with others, have been affected by the prevailing slow up in the business world. To trace the course of the forces responsible for this is beside the purposes of this address. Suffice it to say that the effect was felt in at least two major ways, viz., reduction in income because of lessened financial powers of our contributors, and a curtailment of credit. Our creditors, also feeling the pressure of financial upset and stresses, began to make their presence quite emphatically known to us.

The whole debt of the church was not a matter of sudden development. Its growth covers the period of a decade or more, and crept steadily upon us because we had a false sense of security in that our credit remained good. Curtailment of expenses should really have begun ten years ago.

A year ago, however, or a little more, this problem was attacked by the officials of the church, and the history making councils of February and September, 1931, were the result. The results of the work of these councils is quite widely known.

There are some perhaps who even yet are disposed to concern themselves about fixing the blame. Important as this might be, it is far more important to find and feel our way out of the dilemma. This the councils tried to do and we are still trying.

Financially we started the program of rigid economy more than a year ago. The results of that are reflected in the report of the treasury, which will be presented in detail to the Conference Friday, the 8th. This report should be carefully and coolly scrutinized by the delegates and ex officios.

The errors of a decade can hardly be corrected in a year; but that we have made progress is apparent from observation of our financial report, for it shows that 1931 closed with a surplus of income over expenses in operating expense.

Whenever emphasis is of necessity laid upon a special objective, we are likely to lose sight temporarily of others. It is thought by some that we have in prosecuting our debt reduction plan laid or are laying greater stress upon raising the budget than upon spiritual and ceremonial activities. This is scarcely true, though it is generally conceded that we as others must reevaluate our spiritual stock in store. Everywhere there is an apparent return towards religious foundations. Adversity is again proving an ally of righteousness in turning people towards God. Our own difficulties, if properly faced, will doubtless be effective in turning us more definitely towards our fundamentals and objectives, in efforts to reevaluate them. And while we may be temporarily checked in putting into effect some of the practical applications of our religion in the way of contributions to social welfare in a religiously organized industry we can not but feel that in getting on safer and surer financial foundations we are but organizing for a more definite drive in the direction of Zion conditions later.

Our fundamentals remain always the same, even though they may temporarily be obscured or dimmed by the mist of misspent efforts. In God we still trust, and Christianity still shines as the hope of our world. Divine authority in church organization still holds us in its grip, while the social application of the Christian gospel and its principles still affords us our great goal and objective in the practical application of our religion to the construction of a social order which according to our beliefs will remedy the maladjustments of present disorders in society. And towards these goals we must ever keep our faces turned, constantly seeking those roads which carry us there.

Never for a moment can we afford to lose sight of that great objective of the church, "every man a steward." To cease teaching this is to forget one of the chief purposes of our organization as a church. The doctrine of stewardships should find its place in every missionary effort made by our missionaries, either individually or in groups. It may well be made the climax of such efforts, the principles of the gospel being presented as clearly bearing upon the regeneration of the individual being complete only when he emphatically declares under the impulsion of divinely motivated faith, "I will become a steward."

To inculcate the principles of Zion stewardship must become the dominant factor in every religious educational movement or activity in branch, district, stake, or center place. It must continue to find prominent place in every course of instruction calculated to improve the education and equipment of our ministers.

It must find place in every presentment of our financial or temporal plan as well as our spiritual program. The selection and making, or setting apart of stewards must ever be a chief concern of our leading quorums and officials. And this responsibility the Presidency and Bishopric can not escape. But of course in this as in other matters pertaining to the work of the church in carrying on to its ideals, there must be kept ever in mind the necessity for and wisdom of common understanding which makes for solidarity. In this we have been lacking far too much. The reasons for this lack should be carefully sought and rectifying measures instituted as rapidly as possible, so that when some present hindering obstacles shall have been overcome or removed the work of setting apart stewards may go on not only unobstructedly but on a secure and sound basis which will insure permanency, and with some degree of expedition. In this work false starts are painful and harmful. There are certain officers upon whom definite responsibilities have been fixed in this work, and these officers should have the support of the church in all its departments. The task is onerous; but it is glorious in its prospects, and the effective discharge of this responsibility is closely connected with the success of the church.

In curtailment of expenses for which the general church treasury was responsible, there was an apparent necessity to reduce the number of men under appointment to give all their time to church activity. This has in some quarters been looked upon as a reduction of man power; but the fine spirit displayed by most of the men released supports the belief of some of us that this curtailment of general appointive list has but shifted greater responsibility upon the local priesthood. It is not at all improbable that the presence of general conference appointees in branches and districts has at times slowed up activities by the local priesthood. Resumption of responsibility by local organization has already resulted in increased local activities in several directions. Add to this the unquestioned reawakened interest in religion, and we have several factors in view which afford opportunity for greatly increasing our activities throughout the church, despite the reduced force of general church workers. Every branch and district is

urged to make every effort possible to have every man in the priesthood at work every minute he can, and every member alert to his church duties.

The apparent inability of the church in its scattered condition to be effective in alleviating distress among its members brought on by untoward economic and industrial conditions, to relieve the pinch of poverty by affording or offering means of self-help, presents to us in irrefragible argument the importance and necessity of the gathering as outlined to us in Divine command, lo! these many years.

To this, attention has been called, again and again. Once more we emphasize it. The reasons for the gathering by a people holding to our beliefs in a social order based on a religious dynamic in industry and economics, are logically apparent. Add to this the Divine commands given so long ago and so often repeated and emphasized, and we have left no excuse to dally in carrying into effect these self protective measures.

But it remains still necessary for the warning to be raised, Let the gathering be carried out in order and according to the methods outlined in Divine instructions.

To this problem the members of the Bishopric are addressing themselves. It is their duty so to do. And in cooperation with the Presidency and other officials, the details of the gathering will be worked out as time, opportunity, and Divine direction and wisdom will permit. In this task the Saints are urged to cooperate also, so that in due time the purpose of God may be worked out, and his will ultimately be achieved in the gathering of the Saints to Zion.

The ultimate goals or objectives of the church must never be lost to sight. That great ultimate goal is the perfection of the Saints in Zion the Beautiful, where in the midst of a perfected social order the will of God is done so nearly, that the Son of Man will be justified in coming again to his own. What a task, and what a goal! To catch even a faint glimpse of it in all its glory, involves us in a whirl of emotion which lifts us up into heavenly realms.

But between the here and the then, between what we have accomplished and what we must do, between what we are and what we must then be, lies a road so long and so difficult to traverse, that many minor objectives lie between us and our great goal. These minor objectives may be seen more clearly because they lie nearer. It is well for us to keep these goals in the center of our activity. And while we have laid down a course of activity to follow in paying the debt within a certain time, as a preliminary to, or preparation for, the greater task lying still beyond, so, too, there should be concerted movement towards the minor objectives lying this side our major goal. In fixing these goals there should be common understanding, and common endeavor in reaching them. The officials of the church besides giving consideration to the financial problems have been working out the points of progress towards which we should next move. In due time these agreed upon markers of progress to be reached will be presented to the Quorums and to the delegates, and eventually to the church members.

And it will be well with us as a church if these will be seized upon by the entire membership as a guide to their churchly activities. Too long have we been weakened and our efforts dissipated by the Saints listening to the carping critics, and their progress hindered by doubts stirred up by mischief makers, inordinately ambitious office seekers, and self-appointed regulators. There is happiness and progress to be found by the Saints in keeping close to the commandments of God and following the leadership of those whom God has appointed.

Long ago Divine command admonished us to cease contention. This admonition has been iterated. Until we learn to work in unity our progress will be retarded. So long as we retard our development by persistent contention, so long we grieve the Master who would have us one in purpose and work. From contention the members holding priesthood have not been free. This has greatly hindered the work.

Once more the admonition is given, Cease contention and unite in endeavor to achieve the goals and objectives which have been fixed, marching steadily on towards the greatest of all our fixed objectives, Zion. For Zion the Beautiful still beckons us on, and is pleading to be redeemed, so that out from her the beauty of holiness may shine.

February Income

Below will be found a comparative statement of income for the months of February 1931 and 1932.

It is to be noted that there is a considerable falling off for February this year as compared with last. Thirty-five districts contributed more than last year, and forty-three contributed less. At the time of this writing all of the domestic reports are in with the exception of two, the Florida and Spring River districts. This is a big improvement over last month.

The amount received during February does not enable us to meet one month's expenses. We are hopeful that the next few months will show considerable improvement. We recognize, of course, the unfavorable financial condition of the country which has affected the ability of our members to contribute. The only way of offsetting this is to increase the number of contributors. This is being done in many districts and is bringing good results. The cooperation thus given is very much appreciated.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

March 25, 1932.

District	Feb., 1932	Feb., 1931
Independence Stake	\$ 1,821.53 +	\$ 1,612.82
Far West Stake	458.75 -	583.40
Holden Stake	465.26 +	324.79
Kansas City Stake	957.43 -	1,482.81
Lamoni Stake	182.81 -	461.45
Alabama	260.31 +	108.14
Alberta	88.07 -	146.72
Arizona	77.88 +	35.77
Arkansas .....	.25 -	13.94
California, N.	324.15 -	785.37
California, S.	424.93 -	828.78
Chatham	260.94 +	253.60
Clinton	236.84 +	156.28
Colorado, E.	275.19 -	533.21
Colorado, W.	20.47 -	42.07
Des Moines	420.98 -	437.88
Detroit	881.10 -	971.24
Florida	76.62 +	64.93
Idaho	60.03 -	351.49
Illinois, C.	58.49 -	58.75
Illinois, N. E.	601.23 +	496.66
Illinois, S. E.	114.26 +	74.18
Indiana, S.	224.89 +	69.23
Iowa, N. W.	284.10 -	829.27
Iowa, S. W.	152.09 -	328.21
Kansas, N. E.	182.23 +	105.18
Kansas, N. W.	76.33 -	99.03
Kansas, S. W.	167.46 +	133.73
Kentucky & Tennessee	45.27 +	10.56

District	Feb., 1932	Feb., 1931
Kirtland	607.96 +	578.33
London	471.91 +	317.28
Main, E.	234.91 -	351.24
Main, W.	96.46 -	106.20
Michigan, C.	507.06 +	160.09
Michigan, E.	293.43 +	277.45
Michigan, N.	89.26 -	136.96
Michigan, S., & Indiana, N.	385.41 -	629.96
Michigan, W.	148.52 +	76.89
Minnesota	61.97 -	166.94
Missouri, S.	75.91 -	85.83
Mobile	45.43 -	60.05
Montana, E.	13.00 +	3.20
Montana, W.	136.45 -	234.96
Nauvoo	180.86 +	178.65
Nebraska, C.	17.91 +	8.58
Nebraska, N. E.	421.69 -	652.88
Nebraska, N. W., & Black Hills	24.14 -	41.10
Nebraska, S.	241.56 +	233.24
New England, S.	991.97 +	259.10
New York	394.06 +	141.81
New York and Philadelphia	273.95 -	598.35
North Dakota	59.91 -	79.94
Ohio, N. W.	124.75 +	99.95
Ohio, S.	473.41 +	435.74
Oklahoma, E.	25.25 +	25.00
Oklahoma, C.	191.31 -	280.98
Oklahoma, W.	139.51 +	62.77
Owen Sound	144.16 -	375.25
Pittsburgh	136.34 -	211.61
Portland	102.34 -	448.54
Rock Island	467.72 -	485.30
St. Louis	251.85 -	427.05
Saskatchewan, N.	31.76 -	34.22
Saskatchewan, S.	9.50 -	21.47
Seattle and B. C.	463.99 +	382.63
Spokane	165.98 +	159.91
Spring River		199.67*
Texas, C.	92.12 +	68.03
Texas, S. W.	40.33 -	56.73
Toronto	372.90 +	289.44
Utah	28.47 -	319.74
West Virginia	80.27 +	77.15
Wheeling	156.99 +	16.92
Winnipeg		1.00*
Wisconsin, N.	78.25 -	110.81
Wisconsin, S.	115.66 -	123.20
Unorganized	124.45 -	242.49
Australia		
Australia, S. W. & Victoria		464.66*
British Isles		96.03*
Germany		87.09*
Hawaii		47.30
Norway and Sweden	17.96 -	227.15
Society Isles	111.17 -	
Foreign Unorganized	50.00 +	
	\$18,970.06	\$21,807.90
		848.45*
		\$22,656.35

*February, 1931, reports—no reports from these districts received to date for February, 1932.

My final message to my friends: "Put first things first; make Christ central in your lives; live the life eternal in the temporal."—*Dr. James M. Campbell.*

Why Graceland?

To a boy or girl, going away to college is a great and grand adventure. To the parents, it is a mark of achievement, but with this feeling of having attained one of the successes for which the home is established, there comes a tinge of sadness, even sorrow, in the realization that in the future, in all probability, their children will be only visitors at the fireside of the home. In our present day social life, this breaking of the family circle is necessary. The rapidly changing conditions and keen competition of the world demand that young men and women study and prepare. Knowledge of past and present conditions forms the basis of anticipation for the problems and needs of tomorrow.

To send a boy or girl out in the cold materialistic world to gain a life's philosophy, friends and companions, truly is a serious leave-taking. Our church forefathers, in their prophetic vision, saw this great problem and established Graceland College—an institution where the young people of the church may study and yet not forget God.

Graceland is located in the only city in the world where Latter Day Saints predominate and city and civic affairs are in the hands of our church people. The city is large enough to encourage educational activities, but small enough to discourage those things which are not good, wholesome, collegiate environment.

The college serves a cosmopolitan student body, coming from many parts of the world. A recent survey of the graduates of the past five years who are in educational professions, shows that they are teaching in sixteen states, and others are attending colleges and universities in fourteen different states. Our church college is accredited by the highest accrediting associations in the educational world.

The cosmopolitan spirit of Graceland College is further illustrated by the fact that there is no distinction between those who have to work or depend on extended credit from the scholarship fund, and those who have money to take care of their expenses. Large amounts of money do not have to be spent for clothing and miscellaneous items. It is not necessary to be a spender in order to have a good time or to accomplish the thing for which the institution was established.

The physical plant at Graceland is in the best condition in the history of the college—class rooms, laboratories, dormitories, the library—every part of the educational plant is ready to receive students and give them optimum study and living conditions.

The well-trained faculty of Graceland College take a personal interest in every student. Hours

are spent outside of the class room in an effort to help every individual solve his problems and meet the adjustments and decisions of life wisely and well. The student—his spiritual, educational, physical and moral development—comes first.

Recently two friends were traveling, both college-trained people, one having attended Graceland, the other, a nearby State College. In the course of their travels they stopped at many cities and always looked up our church people. Invariably the Graceland student found in the branch former friends and acquaintances and at once was at home and made welcome. You and I are travelers—whether we choose the high road or low road we meet people, make friends, select associates and build a life's philosophy—we plow, we pray, we sing, we sweat. God has planted the beginning of a high road; let us help our boys and girls find it.

Weekly Health Letter

Number 38

Influenza

By A. W. Teel, M. D., Church Physician

Since 1889 one of the most serious and common complaints in this country has been influenza or "grippe." At that time, it was a widespread epidemic and the people thought it a new disease, but it is far from being a new disease for it has made its visitation in various parts of the civilized world since 1773 and probably long before that. It is remarkable how fast this disease travels from one city to another and it is equally remarkable that very few people escape the disease. For instance, in May, 1829, the disease appeared in Asia and then traveled rapidly westward by way of the great caravan routes, reaching Moscow in September and Saint Petersburg in October. Still following the routes of trade and travel, from there, it reached Berlin in November and London in the middle of December and New York City the last of December. In the nineteenth century alone, it appeared in the years 1830, 1833, 1836, 1837, 1847, 1848, 1889, 1890. There are many other conditions called influenza and grippe, which is due to a careless diagnosis. No doubt, the disease is much aggravated by other pathogenic germs. It is estimated that in the world-wide pandemic of 1918-1919, there were 200,000,000 cases and 10,000,000 deaths in less than twelve months. In the United States, there were 450,000 deaths in less than six months, out of 20,000,000 cases.

It is a highly communicable febrile disease. The

symptoms come on very suddenly, exhibiting a fever—lasting about three days—followed by extreme depression. The disease, itself, is not so serious as its complications, one of which is pneumonia. It is frequently called a "crowd disease" as the virus is spread, largely, by the spraying of the secretions in coughing, sneezing, spitting, and talking. Those who, in any manner, have lowered their health, should avoid crowds. The public needs education along this line, and should avoid sneezing or coughing in such a way as to convey the infection. The habit of some people of talking into other people's faces should be strictly avoided, and during an epidemic, sputum cups or gauze should be used, and subsequently burned. Sneezing is very dangerous, and should always be caught in a handkerchief or some other receptacle. All patients should be isolated, and gauze masks should be used over the nose and mouth of the attendants.

Influenza, or "grippe" prostrates the patient out of all proportion to the fever and lesions. Cough and pains in the head, back, and limbs is one of the characteristic symptoms. It is a noticeable fact that, instead of attacking some of the respiratory organs, it may attack the stomach, trying to find lodgment in the intestines. The disease is frequently mistaken for a cold. Investigators have been trying to find the virus that causes the disease. It is conceded by many that it is of a filterable variety, while others believe that Pfeiffer's bacillus (discovered by Pfeiffer) if not a cause, may be one of the secondary invaders, and the cause of so many serious complications. Most authorities believe that it is a contact, and mouth-to-mouth infection, but it is a well-established fact that water, milk, or food do not carry the virus. Influenza is no respecter of persons, as it attacks all ages and both sexes, and during the 1918-1919 epidemic, it was found to be more fatal between the ages of twenty to thirty, and strangely seemed to attack the stronger rather than the weaker. All races are subject to the plague and it takes the rich and poor alike, the clean and the dirty, the strong and the weak. Unfortunately, sanitation had practically no effect upon the control of this disease. It is an epidemic that occurs during all seasons of the year, but seems to have a preference for cold weather, though it is likely to occur through human contact, regardless of weather, wind, or climate. On account of its attacking so many in such a short time, it is more disabling to community life than any other disease, and all hospitals and social service facilities should be prepared to take care of any sudden epidemic that may occur.

The question of immunity is not settled, as some people seem to have attacks yearly, and investiga-

tions seem to indicate that immunity does not last more than seven months. Various kinds of vaccines have been tried, with apparently more or less success.

Autobiography

XII.—LIGHTS AND SHADOWS

By James Franklin Mintun

My family continued with me while I occupied nearly every night, preaching to interested, though not large audiences some of the time, in Plymouth County in schoolhouses, till January 10, when I came to Moorhead, holding meetings every night. During the time I was here I made arrangements through some of the brethren for an opening near Castana. At Castana lived the daughter of Elder John Thomas, who did some very commendable work in the Southern States. She was married to one of the prominent men of Castana, and held on to the faith of her parents.

Elder M. Larsen of the Seventh-day Adventists was lecturing against our faith in Monona County, where I had lately brought Brother and Sister J. C. Woodruff into the church, his wife being an Adventist. Propositions were sent to him through Brother Woodruff. I continued at Moorhead each night till January 30 when I came home with the family. I baptized two on the 29th. The reason that I had my wife and family with me during the time above mentioned was the death of her mother, and the care of her while she was suffering for almost nine months. This broke the health of my wife, and caused a nervous breakdown from which she never fully recovered. This condition made it a matter of wisdom either to discontinue the mission work for a time or take her away from her environment for a time on a vacation. The latter course I thought the wisest. The change proved of much benefit to her.

I note by my diary that on February 6 I read the account given by Sister Emma Burton of their trip on the *Evanelia* to the Society Islands, and "several times I found the tears starting and a choking sensation rise when I thought of the great sacrifice, and faith exercised while making it. I thought that even the angels must rejoice in such work." This gave me inspiration to make greater efforts, when possible, in my ministry. It will be remembered that Elder Hubert Case and his bride of but a few weeks were on that trip, their first missionary journey to a foreign land, and being so well acquainted with them and their parents for years made me think of that trip the more, possibly.

On February 11, I began services at Mondamin

in the Christian Church, having the association and assistance of Elder Alma M. Fyrando. During these meetings a girl was brought to us wrought upon by an evil spirit. The power of God was with us, and she received a blessing. During these meetings I was led to give Brother Fyrando a subject on which to preach the evening of February 19. On that evening we found a question in the question box on the same subject, which shows that the Spirit of God was leading us. As a partial result of these meetings I baptized Brother William Davis and wife on the twenty-first, and Nancy Daywalt on the twenty-third. I was instructed by the one in charge of missionary work, Brother J. W. Wight, to go from here to Union Grove and minister. While there I enjoyed the hospitality of the Brethren Kemmishes, with others, most of whom have gone to their reward. I baptized two as a result of these meetings.

On March 1, the convention and conference began at Magnolia. Brethren A. H. Smith and J. W. Wight ministered there. At that conference Brother Willard Fallon was called by a prophecy to the ministry. On the third, Brethren S. B. Kibler and W. A. Smith were ordained elders; Brethren Samuel Wood and Robert Chambers, priests, and William J. Chambers a teacher.

On the seventh of March I began preaching in the Seventh-day Adventist Church in Smithland. On the ninth we were requested to vacate the church, and we then continued our services in Rice's Hall, till the fourteenth when I baptized one. At the close of the last service I received a very liberal contribution from the Ladies' Aid Society, some of whom were not members of the church. By request I went from there to the home of Brother Charles Hildreth, where I performed the marriage ceremony that made Brother Frank Cohrt and Sister Cora Belle Hildreth husband and wife. These remained true to each other till the death of Sister Cohrt separated them.

By previous arrangement I went to fill an appointment near Castana. No Saints were there, but some who were friendly to them, by whom I was treated with as great kindness as I could have been by any. The day I began I had a severe headache, and the next day I had a sore jaw, and while some thought I had the mumps, yet I could not so conclude, for I remembered I had had the mumps some years before. But I was forced to conclude that I had the mumps, for at the conclusion of the services many of those who attended had the mumps. I continued to preach every night, even though I did not sit up but little during the day for several days. Through the grace of God I took no harm in so doing. I preached at Maple Landing, at Little Sioux, and Missouri Valley on my way home to prepare for the General Con-

ventions and Conference, to be held this year at Independence, Missouri. On April 5 there was an entertainment of a literary and musical character, of which my record says, "Objectionable, as to the character of the literary recitations and the manner of applause, as also the length of the entertainment." This condition was emphasized when on the following day I met a sister, whose husband had come with her to the conventions and conference to make inquiry of her faith from a practical point of view, as to the difference between us as a people socially and spiritually with other religious bodies with which he was acquainted, to which he took exceptions. She told me that her husband was much disappointed in witnessing what he did not expect, by our proceeding with our social entertainments in a sacred place as did other religious bodies. As a result of this another entertainment which was to follow was considerably modified in the nature and length of it, as well as the manner of applause, which was commented on favorably by both members and nonmembers. It was at this conference that I preached by appointment on Easter Sunday to the colored people in the African Methodist Episcopal Church, assisted by Elder James Moler. This was my first and last service held for the colored people, although I have baptized several of the Negro race, who have been an honor to God and the church. I was appointed on the committee to prepare a program for the next Sunday school convention with Brethren W. H. Garrett, and J. A. Gunsolley. I was appointed this year to the Eastern Nebraska Mission.

While at home I made out a part of my report as administrator of the Sarah W. Conyers' estate. As a result of this I received enough from commissions to pay, and I did pay the balance of tithing due at the time—forty dollars. I have felt the Spirit of God in giving approval for sermons and services in ordinances well rendered by the Lord, but I never had experienced more of the divine approval at any time for what I had done than I did when I completed the payment of tithing due the Lord. Such a happy freedom is seldom experienced.

After returning from the conference I began to make garden, to clean and paper the house, arranged my books to take with me on mission work, preaching Sundays, besides attending other services and conducting a teachers' training class in blackboard work during the week.

On May 5, I rejoiced in the privilege of baptizing my oldest child with four others of about the same age. My record says, "This was a happy day when my first-born became a child of God. When I prayed just preceding the baptism, the Holy Spirit in power rested specially on those to be baptized,

and they with many of the audience were in tears at the conclusion of the prayer."

Before going to my newly appointed mission I visited several points in my former mission. I left my wife in poor health, but by counseling together we concluded that I should be about my heavenly Father's business in preaching to the poor, healing the sick, comforting the broken-hearted and bearing witness that Jesus is the Christ. I kissed my oldest and youngest farewell while they still slept, but the other daughter was awake to say, "Bye, Bye, papa." I started very early, and visited Lake Circle with Brother J. C. Crabb, then I came to Smithland by Onawa, where I preached Saturday and Sunday, when Brother Crabb came, and we continued, baptizing two aged people on the eighteenth, and four adults on the nineteenth, and one at Oto on the twenty-ninth. When I bid some friends farewell at Oto on whom I called before going elsewhere I left several in tears. I never knew how the people had appreciated my weak efforts, and how attached they had become to me till then.

I then preached a few farewell sermons at Moorhead, and visited with some of the aged ones. At Moorhead I baptized three. Of my leaving Moorhead this is recorded, "A vote of thanks was adopted by a large audience." "Many showed deep sorrow that I was called to leave them."

On May 31 I began my labors in Omaha where the district conference was held. Here I met many old-time friends, among others were Elders W. E. Peak and F. A. Smith. Brother W. W. Blair was present and ministered. The next week I tried to awaken an interest at Bee, but was not able to do so. I then went to Lincoln. Here I occupied one night in a cottage, then came to Palmyra Branch in the Southern Nebraska District where the convention and conference was held. By request I gave a talk to the Sunday school convention.

A Sad Event at Home

The conference was on Monday, when I was appointed on a tent committee with Brother J. W. Waldsmith to secure a tent for Southern Nebraska District. I then came to Bennett and secured the Danish Lutheran Church in which to hold a series of preaching services. But after making an effort I concluded that the interest would not justify further services, and went to Wilber, Nebraska, where I met my old time friend, Elder C. H. Porter. I preached in the church on January 25 to a good audience, spending the next day with Oscar and Wilber Savage. I was at the latter place when I received a letter from my home about supper time, informing me that my wife had given premature

birth to a daughter, and that the daughter had died, and was buried, and wife not expected to live. The birth had taken place about five days before I received the letter. They had tried to get a telegram to me both at Lincoln and at Bennett, but neither telegram was ever heard from to this day. Brother Wilber Savage was the president of the branch, and as soon as I read the letter and informed him of the contents he asked me what we should do, and what about tonight's services. I replied that as there were no trains going from Wilber till in the morning, I would occupy as announced, and the audience need not know anything of what had transpired till at the close of the service, when it will be announced that I have been called home, and will not be able to continue the services arranged for. So it was done, God assisting me in my efforts to edify the Saints while my heart was filled with sadness. I returned home the next day but did not arrive till evening. I found my wife on the road to recovery. This was one day spent in prayer, and the next day was spent in thanksgiving and praise. As the question came at the time I first heard of this grief, so it has come at times since, "Why did the Lord permit this when I was spending all my time in his service, and my wife was willing to sacrifice so that I might do this?" Immediately there has come the Spirit of God giving me consolation, and I have used this experience in my life to assist to comfort others who might have thought for the moment that their trials were greater than others, and wondering why God had permitted it.

The Bitter Tongue of Gossip

If there is such a thing as a renewal of life, it comes when one has passed through the trial that wife and I had just experienced, and then following it about fifty Saints and friends gather in to commemorate a birthday with social chat, and music, followed by light refreshments, and all unexpected. This occurred on my fortieth birthday, and just at a time that I felt much older, not so much because of the illness of my wife and the death and burial of an offspring unseen, but as the result of surmises that came to our ears, charging me neglect and inattention to the needs of my family for unworthy motives. But happy is the man who has the utmost confidence of his wife, and no man is fully qualified to occupy as a missionary unless he has just such a wife. Happiness grew out of what might have resulted sadly. One of those who had repeated this false rumor that had brought it to our knowledge, was taken sick soon afterwards, and sent for me to administer to her. My wife said, "You are not going, are you?" I said, "Yes; I will do my duty. I

have forgiven her for the part she has taken in this false rumor. That is what the gospel has done for me." I went, and did my duty, without a thought of what had been said while praying for her, and the sister was restored to health. God approved of my act. I continued with my wife till she was again feeling strong as usual. I assisted with work locally, as opportunity was presented.

On July 23 I began to assist in tent work at Omaha, which was in charge of Brother F. A. Smith, who was at the time in charge of the work in Omaha Branch. I continued here till August 12, when I went with a tent just ordered for the Southern Nebraska District, to begin work at Lincoln, to be associated with, and assisted by Elder Mark H. Forscutt. We held our first service August 16. The dailies were willing to print our notices. Here I met a Doctor Triplett, of the Swedenborgian faith, who attended some of our services, and by invitation I visited him at his office for the purpose of having religious talks with him. He was interested in hearing our defense of the prophetic calling of Joseph Smith, and quite willingly presented the claims of Emanuel Swedenborg. When I would present a text of Scripture in support of the work claimed for Joseph Smith, he would look up the interpretation that Swedenborg had given to that Scripture. In presenting the calling of Joseph Smith I used Isaiah 29: 9-12, where it refers to one to whom a book is delivered that was "unlearned," and to Zechariah 2: 1-5, in which an angel was to speak to a "young man." These puzzled the doctor, for Swedenborg had not interpreted these Scriptures, and besides, Swedenborg was a learned man, and not a young man when his work was begun. These applied to Joseph Smith and did not in any sense apply to Swedenborg. This ended our conversation.

Brother Forscutt continued with me till August 31, when Brother J. W. Waldsmith came to my assistance.

My experience here with Brother Mark H. Forscutt proved to me that he was a very humble and God-fearing man, and not given to excessive pride, and withal a very pure-minded person. He was also very unselfish, one of God's noble men.

From Lincoln I went to Wilber where I continued from September 9, till I went to Logan, Iowa, to assist in preparing for the "World's Reunion," where I again had charge of Sunday school work, having special charge of the training class work.

After the reunion I assisted Brother J. F. McDowell in a series of services at Magnolia, while I was preparing the home for the convenience of the family while absent in missionary work.

I began laboring at Decatur where the conven-

tions and conference was held in the district tent, I was selected superintendent of the Sunday school association that was organized at this convention October 12. After the conference Brother F. A. Smith and I continued services in the tent, till Brother Smith returned to Omaha, when I continued the meetings in the tent alone, taking the tent to Decatur, where I continued till November 3, even though at times we had fire in a stove in the tent to make it comfortable.

After the tent work was over I began again in schoolhouses near the Lake Shore Branch, now disorganized. In that vicinity I continued meetings each night in different schoolhouses, and in assisting to get out logs to build a log church till December 15. Here I baptized two young people.

I then occupied in the Presbyterian Church in Decatur from December 17 till the twenty-second, to good audiences. On my way home for the holidays I came by Smithland and preached, administered to the sick, and performed a marriage ceremony for one of the daughters of Brother John Bowers. While at home during the holidays I baptized two and administered to many sick, besides ministering the word.

(To be continued.)

Who Is at Fault?

By Charles Hannah

The article, "*The Laborer Is Worthy of His Hire*," in *Herald* of December 30, 1931, can be heartily indorsed by all who have had any experience in missionary work as absolutely correct, but the writer fails to place the blame where, I believe, it belongs.

For years it has been my experience in branch work and as branch president that when Saints were few and widely scattered our elders went without any means or way of travel, except as they were cared for largely by outsiders, but trusting in God. Now, in a few hours travel, they can come into contact with Saints having fine homes and all the luxuries that earth can afford. And yet, our missionaries are forced to call on the Bishopric for funds. Who is to blame?

The missionary who leaves a position that is paying him well or he who leaves a farm yielding a good living for himself and family to give his time and talents faithfully to the church should have our earnest consideration. For, if he is a successful missionary, he can make a success at other work. But too often he is looked upon as a man who is having a good time traveling around the country. He leaves his home and loved ones with no prospect of earthly gain and is supposed to act as a general adviser

on any and every question that arises; whether it be the buying of a farm, a house, or settling disputes. He is expected, at all times, to give expert advice and, if he fail, then, "There must be something wrong with Elder _____."

As I see it, a great many people who come into the church are under the impression that it won't cost them anything; or, in other words, that this is a cheap gospel. Instead of this attitude they must be educated to the belief that it is one of sacrifice to the fullest extent, even to the giving of their lives, if necessary. True, this may not bring a large gain in membership, but the people will understand the true Spirit of the gospel.

According to the Bishop's report there is only a very small percentage of our people paying tithing and we are reaping the consequences.

Why should a missionary have to draw on the Bishopric for traveling expenses, money for clothes and necessities?

Before, or when a missionary enters a branch or district the Saints should be counseled by the president that they are to care for him; for, to quote our Savior, "He that will feed you and clothe you and give you money, the same is my disciple." If, previous to the missionary's arrival, the branch president is aware of his coming, all necessary arrangements should be made beforehand so that the elder may not be embarrassed by the discussion regarding his care.

Some will say that, if they give to the missionary, the general church will not receive its money. But, if I am correctly informed, only about fourteen per cent of the Saints are paying tithing. Therefore, the church is not receiving it and neither is the missionary.

Experience has taught me that if the branch or district president gives the Saints to understand that it is their duty to help they are always ready and glad to do so. The small change—e. g.—dimes and quarters—that would otherwise be spent for gum, candy and such trivialities and thus would not reach the church treasury in any case, would, if given at each service or for only one service, go far towards helping the missionary. Because, after all, a warm handshake will not pay railroad fare or laundry bills nor yet buy clothes. Why should the people and the missionary be deprived of the blessings that the Lord has promised to those who care for his messengers? We can not expect the Lord to bless a branch that is not doing its whole duty.

On whom, then, rests the blame for the Bishopric having to supply the needs of the missionary?

Does it not devolve upon the branch president to so educate his flock that they may understand the

matter, for if each contribute his bit (no matter how small) each receives a blessing? Thus, the missionary is properly cared for out of the small amounts that are considered too small to give individually or to the general church.

Vindication

By E. Y. Hunker

Practically all Latter Day Saints are familiar with the succinct prophetic warning found in *Doctrine and Covenants* 45:12, 13, given over one hundred years ago. The prophecy and instruction declared:

Wherefore, I the Lord have said, Gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth unto the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion. And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. . . . And it shall be the only people that shall not be at war one with another.

In the past there has been the tendency on the part of some to brand as extremists the servants of God who lifted up their voices in warning with regard to the gradual process of fulfillment of this outstanding prophecy. Even among the ministry of the church were those who regarded this warning and the pronouncement of it to be fanatical and radical. Many have wondered or doubted because it was difficult to comprehend how, in our land of apparent law, order, peace, and republican organization, such conditions of upheaval, confusion, corruption, lawlessness, anarchy, and disorganization as indicated in the prophecy could come to grow and prevail.

But we are learning very rapidly that the fulfillment of the prophecy is neither impossible nor improbable. Especially since the close of the World War has there been a tremendous rising tide of lawlessness, the like of which has never been witnessed hitherto in the annals of United States history. So commonplace have become the events of crime that we scan with indifference the printed pages recording their organized escapades, taking for granted what a few years ago would have struck us as being next to impossible. In the midst of the increasing power of the underworld the majority of our citizens attempt to laugh off the seriousness of the situation when there should be an

awakening to the threat of it against the common well-being of the nation.

The *Omaha World-Herald* for March 8 carried in its editorial section a reprint of a very recent editorial in the *New York Evening Post* under the caption "Is Crime Winning Against Society?" This timely article states with clearness the prevailing conditions and attitudes. After reading it, the truth and foresight of the warning prophecied in Section 45 should be more comprehensible. Quoted below are some excerpts from the editorial:

One of the most profound comments upon the kidnaping of the Lindbergh baby is the *Herald Tribune's* statement: "We think the truth must be conceded and faced that the army of desperate criminals which has been recruited in the last decade is winning its battle against society."

It is with dismay that the mind grasps the meaning of this soberly worded verdict. Analyzed, we believe it to stand up as fact. . . .

We have become calloused to seeing a great army of bootleggers and hijackers spring up and then invade, sieze, dig in and make their own a vast section of the territory theretofore held by the law. We have become used to seeing these outlaws control the trade of this territory, make their millions in it, and, in the course of trade, pass sentences of death and execute them "on the spot" with their own mercenaries. We have not cared much, as long as they kept their outlawry within their own lines.

But now the lines are surging forward. A new "racket" is being developed. Sections of our lives heretofore safe and protected are being taken over by the enemies of the law. Our homes are no longer secure against the attack of the kidnaper. Our children are in peril. For that matter, so, too, are all the adults in our households or in our places of business.

These are not extreme statements. . . . This means a great new battle won for crime. Our "island of safety," reduced steadily inch by inch since prohibition began to finance criminals, grows suddenly smaller. Heaven knows that no one wants to make an antiprohibition argument out of the pitiful theft of the little Lindbergh. Yet all that we get from Washington is the suggestion that Congress "pass a law."

Such admission of the dangers and encroachments of crime, of the decline of safety and security, from the editorials of the leading papers of our land should cause us to realize that the dangers are not fancied but real. Newspapers do not point out often the black spots of our social structure, for papers are more usually joined in the effort to create optimism.

It is to be noted that this editorial declared that the inroads of modern crime have endangered such things among us as *safety* and *security*, and consequently *peace*, which are precisely the things mentioned in the prophecy of *Doctrine and Covenants*, Section 45.

The vindication of the word of God in the present transpiring events should serve to strengthen our confidence in this latter-day work. Furthermore, there should well up in the mind of every true saint the consciousness that in the Zionite plan as given to this people lies the only hope of salvation

from the ever-increasing dangers all about us. Now, as never before, should the Saints attend to every work of preparation for the establishing and building of Zion.

The need for Zion is more and more apparent. This should be our day of preparation, not alone as individuals, but as branches of the church. Ours should be the task now to place ourselves in readiness to answer the call of Zion, which call must needs soon come.

Elder Robert W. Tarzwell—Church and Community Stalwart

Not sixty miles from Toronto, Ontario, lies Cedar Valley, the home of Robert W. Tarzwell, trusted citizen of the community and member and minister of the church. By trade he is a sawyer, for recreation he glories in fiddling, but above all other considerations, he is a Latter Day Saint who is living his faith and ministering to the people.

Though wood in Canada has gone off the gold standard and many mills are idle, Cedar Valley has escaped the timber blight. "There the pines and the hemlocks murmur no song of economic woe," writes Robert Reade in *The Toronto Star Weekly*. "There, indifferent to the Soviet timber menace and the world-wide glut of products, Robert Tarzwell still saws wood as he did fifty years ago and his father and uncle before him, seventy-five years ago. . . . Cedar Valley is a few miles west of Hillsburg, which is nearly a score of miles north of Georgetown. It is a valley well named, for there is a big cedar swamp at the bottom of the long sloping hills. And it is also a happy valley, for its one industry, the sawmill, is running to capacity. It has, moreover, two strings to its bow—it also grinds grain." Mr. Reade features the life and work of Brother Tarzwell in a press story entitled, "*Sawing Wood in Slabtown.*"

The original mill in Cedar Valley was built in 1853. It has cut lumber continuously, using at first a "muley" saw that worked up and down and then a circular saw. It was bought by Mr. Tarzwell's father and uncle in 1856. Mr. Tarzwell has been operating the mill since 1887.

This is a good timber country, and the sawyer has never lacked for logs. Besides hemlock, the mill's mainstay in lumber, there are to be found in the valley and on the hills pine, white ash, red oak, hickory, basswood, beech, maple, spruce, and cedar.

The sawyer thinks his mill unique in the fact that he knows of no other mill in the southern part of Ontario that has operated so long and steadily. When the mill was first established (and many have

come and gone since that time) it cut wood on shares; that is a farmer would bring in a load of logs and the mill got half of them for the sawing. Even yet there is little exporting of lumber. Mr. Tarzwell markets his goods locally.

When asked how long he thought his business would last, the old-time sawyer laughed: "I think it will last my time. There's still all the timber we need. We're not making a fortune, but we're making a living and always have. I've never gone broke, but I've never got rich." He thinks he has sawed more shingles than any other man in Canada. Years ago he installed a shingle machine in the mill, making cedar shingles. For thirty years he has been chopping and grinding grain. Farmers bring in oats and other grains, dump them into the hopper, then carry them away as cracked feed for their stock.

No electrically-run mill for Mr. Tarzwell. He has his own modifications of the water-power system. In the basement of the mill a galvanized iron pipe brings the water from the mill pond on the hill into a water turbine which turns the pulleys and belts. "The old mill," he told the visiting reporter, "had a 24-foot wheel, but we're still using the water though in a little different way. You don't see it tumbling over a dam. We run it off through a pipe in the floor to the creek in the swamp."

"Brother Rob still preaches a powerful sermon as well as wields a trusty bow," says Brother J. A. Morrison, of Owen Sound. "He is always to be found at district conferences, reunions, and special meetings where the Saints gather. The church in Canada, as it is throughout the world, is made of such stalwarts as the Tarzwells." He is now well in the seventies, a man hale and cheerful. John Shields baptized him into the church January 8, 1891, at Erin, Ontario, and he was ordained an elder August 28, 1895, at Hillsburg, Quebec, by John H. Lake. He lives only a short distance from Grand Valley, one of the oldest branches in Owen Sound District, and the early home of Sister Ada Clark Smith, Brother Joseph's last wife.

"The old mill is never going to go out of business for lack of water or for lack of Tarzwells," declares Mr. Reade. "Associated with the old-time sawyer in the mill is his son, Kirby, who has a twelve-year-old son, Paul." The Tarzwells live in what was originally called "Slabtown" because of the business, but it is by no means in the bush country. Not everyone there has a wood lot. And Cedar Valley has other claims for distinction besides its old but flourishing sawmill. It has given Canada several important people among whom is Sister A. C. MacPhail, M. P., Canada's only woman

member of Parliament. Sister MacPhail taught school there for a time and took part in the literary society debates.

Music, however, is the valley's chief claim to fame. Here old-time fiddlers abound. "I guess," says Brother Tarzwell, "that there have been more prizes for the violin brought back Erin way than to most parts of Ontario. I got second prize once at the National Exhibition and my brother Dave at the same time got third prize although he's a much better fiddler than I." The Tarzwell family have always been fiddlers. When the grandfather from Somerset settled in Cedar Valley in 1829, he brought his fiddle. But now Brother Tarzwell thinks old-time fiddling is dying—the radio is killing it.

Brother Tarzwell took the *Star* reporter home with him and fiddled to him. Here is the reporter's story of it:

"We adjourned at the end of the day's work to his house on the hill and he tucked his violin lovingly under the chin and played me some of the concert pieces he had given the previous evening at the institute.

"And a fine picture he made as he sat in his kitchen and with firm hand rattled off with great gusto, *"The Arkansas Traveler," "The Fisher's Horn Pipe,"* and *"Turkey in the Straw."* With his iron-gray curly hair and grizzled mustache and sturdy shoulders he looked not unlike Fritz Kreisler, the great master of gypsy tunes. . . .

"Do not imagine that the violin with which he played rustic tunes was itself rustic. It was a fine concert hall instrument. Older than the sawmill, it was made in Cremona in 1845.

"This light-hearted musician and lumberman contributes to the gaiety of the countryside not the great and growing symphony or cacophony of rural discontent. He would not admit that he had never before seen such rural distress as at present."

And there is more to be said than this. This staunch Latter Day Saint contributes to the spirit and purposefulness of the church, local and general. A veteran of the faith and spiritual leader, he has the respect of fellow citizens and the love of friends. Every day he makes his religion the gospel of hope and good will. Ask the people of Cedar Valley and the officers of his district.

One elder, who has been working in a western mission, was discovered wandering about the auditorium trying to locate a reported crack in the roof of the building. This may be the point of egress for all the wild rumors which so persistently fly into the outlying districts.

WORLD'S NEED MAY BE CHURCH'S OPPORTUNITY

Attitude of Many Leading Minds Revealed by Bit of
Personal Correspondence

Divine guidance—prophetic leadership — increased spirituality—a clarified perception of human values—these are needed at the present difficult time to point the way for a bewildered humanity to follow toward a better future.

The following expressive extract is from a personal letter to Frederick M. Smith by his sister, Mrs. B. M. Anderson of Lincoln, Nebraska:

"We are observing the fast and prayer for every day between now and conference. I don't know how others feel about things, but for one I feel that the trials we are passing through have materially increased my spirituality. I seem to sense as never before the necessity for living as closely as I can to the pattern I have been taught to consider the one loyal saints should follow. This effort has, I feel sure, yielded a result in spiritual vision and a clearer appreciation of the *real* values in life. Along with this clarified perception, old values seem to shrink in significance and the emphasis comes upon those things which, while immaterial, after all constitute the only values which *endure*.

"It seems amazing how the thinking men of today are coming to conclusions set forth by our leaders throughout the century past. Why, some of their articles and observations sound exactly like L. D. S. doctrine! They cry that the world is at the crossroads, and that what it needs is authoritative leadership, a new prophet, who with spiritual power and under the stress of divine urge will *point the way* out of the difficulties into which the selfishness of humanity has plunged itself. As I thrill to the thought, and realize that one hundred years ago God did open up the dispensation of authoritative message once more, I go down on my knees in pleading that he will endow *you*—that divinely appointed Leader-Prophet—with that spiritual power and prophetic vision which, speaking in no wavering or uncertain voice, will *point the way back* to the condition humanity *must* reach before God can bestow the blessings and permit the developments he designs for them, particularly the United States."

News travels like a Texas twister. Della Braidwood Haberlein said so at meeting at Leonard Lee's home. By the time news from a few blocks below her, she says, reaches her place of abode she is hardly able to recognize it any more as original.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Tithing Reports and Inventory Day in Des Moines, Iowa

Provision for a special gathering at the church in Des Moines was made by the conference in February for the Saints to make their financial reports to the Bishop, this gathering to be held before the general church conference in April.

On March 27, at nine thirty o'clock in the morning, a large and expectant group of people met to participate in the first meeting of its kind to be held in the district, or as far as we know, in the whole church. They had a definite purpose, as could be plainly seen in their countenances.

District President Henry Castings was in charge, with Clyde McDonald assisting him. District Chorister Eva Cook was in charge of the music for the entire day with Lucy Longan Orr as pianist. All classes were combined, the church school time being used for the special service.

The junior church with their pastor, Elder George Orr, were seated in the section to the right of the pulpit, there being fifty in number. The priesthood and their wives were seated in the left section. Twenty-seven members of the priesthood were counted. Including these, three hundred people were counted in the room.

Bishop Charles Fry spoke on the subject, "Faith"; his counselor, Stephen Robinson, spoke on "Finance"; and Bishop G. L. DeLapp on "Freedom." The relationship of these subjects was told plainly and effectively. Bishop DeLapp stated that freedom comes only through complete obedience to the whole law. He also said that a man who refuses to pay his tithing is dishonest, unjust, and unkind, not considering the needs of the church in caring for the missionary and other necessary expense.

Brother Castings made a short talk on inventories and the plan for filing them. A procession, headed by the district presidency, followed by the district bishopric and other district officers, the priesthood and their wives, the junior church, and then the membership, in regular order, filed by the table, each one laying his inventory before Bishop DeLapp.

One hundred fifty-seven inventories were turned in, and Bishop Fry reported that twenty-three had been mailed to him before the meeting.

Only one branch president in the district failed to make a financial report or to state his intentions to do so in a day or two. More than ninety per cent of the priesthood of the district complied, many sending in their reports because they could not be present. Many blanks were called for that will be filled out later.

This service was the culmination of a district campaign under President Castings in which every group and branch was visited and the Saints urged to make their financial reports on this date. Besides the district officers, Elders L. G. Holloway and A. L. Loving, the Bishopric, and men of the local priesthood, assisted in the campaign. Many individual visits were made and reports filled out immediately.

At the conclusion of the morning service, Brother Castings asked the congregation to stand. Then he presented them as a faithful and loyal group of Saints to Bishop DeLapp, who responded with deep feeling in a few well chosen words. A wave of spiritual feeling swept over the audience at this time.

This same deep spiritual feeling marked the prayer service at two o'clock. Clyde McDonald, William Robinson and Bishop DeLapp were in charge. The theme of the morning

was the theme of this meeting which lasted until three thirty.

At 6.45 Bishop DeLapp preached a splendid sermon, the service being in charge of Stephen Robinson, assisted by Albert Loving.

At eight o'clock an Easter Cantata, "Jesus Lives," by Charles H. Gabriel, was presented by the Des Moines Choir, under the direction of Miss Eva Cook. Six interludes of Scripture and story were read by C. B. Hartshorn which joined with the story as presented in the cantata. The soloists were Ardith Olmstead, Mary Louise Mussell, J. B. Jordan, L. O. Mussell, and Alfred Richards. Near the close of the program a cross, immediately back of the choir, was lighted, all other lights being extinguished. This service was well planned and executed and brought to a fitting close the activities of the day.

During the morning service a men's quartet consisting of Lloyd and Lee Mussell, William Robinson and Alfred Richards sang "Take Time to Be Holy" and "Give of Your Best to the Master." Appropriate songs were also sung by the congregation between the sermons, which added beauty to the service.

Visiting Saints were from Newton, Knoxville, Webster City, and Winterset.

We are more convinced from this experience that the way to get the Saints to comply with the financial law is to follow the instructions given at the General Conference of 1925, that the Bishopric should get in personal touch with the membership and teach them how to make their financial reports and explain the financial law.

Moorhead, Iowa

Because of the weather, roads have at times been impassable, and at all times have been bad during the winter. For this reason, attendance at church services and activities has been much lower than usual. However, with spring and more favorable weather, the roads are improving, and we hope to see better attendance.

Today was Easter Sunday and there was large attendance both at church school and preaching. Pastor J. J. Boswell delivered the very appropriate morning sermon, "The Resurrection." He impressed on our minds the necessity for living the gospel and preparing for Christ's return to earth to gather his jewels.

Alfred Eugene, infant son of Brother and Sister A. H. Quilleash, was blessed at the morning service by Brother Thomas Strand and Brother Boswell.

We were recently saddened by the unexpected death of Brother Arlie Huffman. He fell ill and passed away within a very few minutes, heart failure being the cause of his death. He leaves his wife and one son. The funeral was by T. O. Strand. Brother Huffman was an active and respected member, and is missed from our services.

The priesthood seem to be taking on new life. They seem to sense anew the responsibility which is theirs and are desirous of faithfully discharging their duties. We of the laity realize that we also are not without responsibility, and want to do all we can to help make the latter-day work a success.

We look forward to the General Conference with much interest. Our prayers are for those who are laboring to make the conference all it should be.

Because of road conditions midweek prayer services have been discontinued for some time, but we hope very soon to resume them, for we realize the good to be derived from these meetings.

San Bernardino, California

The regular annual branch business meeting was held January 6. Reports from all officers of the branch and leaders of the departments were given. These reports show that great improvement has been made in the past year. It was voted at this meeting that the branch adopt the new plan of Religious Education in full this year. Brother Teagarden was unanimously elected pastor for the coming year and Brother Scannel and Brother Draper were elected as counselors. The following were elected as officers under the new plan: Sister Ella Harris, church school director; Brother A. D. Logeman, home visiting director; Sister Dell Kraschel, adult divisional leader; Sister Olive Draper, young people's divisional leader; and Sister Wilma Dexter, children's divisional leader.

On January 13, the council met at the pastor's home and the work of the different departments was outlined for the year. The council feels that it has the work outlined for a good year in 1932.

Once a month dinners are held in the rear auditorium of the church in charge of the women's department. The one for the month of January was held on Friday evening, January 29. About sixty-five attended this dinner, but this was not as good an attendance as we hope to be able to have at future dinners.

This branch was fortunate during the month of January in having Missionary George Wixom for two Sundays. Brother Wixom is well known in San Bernardino, his parents having lived here for many years, and a good number of the pioneers of San Bernardino enjoy coming to hear him speak.

District conference was held at Los Angeles, February 6 and 7, and a good many of the members of our branch attended. So our sacrament service was not so well attended as it was on January 3.

On Tuesday evening, February 9, President Frederick M. Smith visited San Bernardino, and we had the opportunity of hearing him speak. We endeavored to send word to all of the scattered members of the branch in order that they, too, might hear the President's message. Our efforts were well repaid as many attended who have not been coming to services for some time. We hope this may encourage them to join with us more often. We, also, had a good number of the Utah Church out to hear him.

Friday evening, February 12, the Temple Builders gave a Valentine party at the home of their leader, Sister Hattie Tait. This party was for the young people of the branch.

On February 14 both morning and evening sermons were given by the pastor.

Brother E. J. French, one of the pioneer missionaries of Southern California, passed away on February 20, and the funeral services were held February 23. The funeral sermon was delivered by Brother Teagarden.

On Sunday, February 21, the morning sermon was given by Brother Eli Bronson, pastor of Central Los Angeles Branch. Brother Bronson is a busy man and is not able to visit us very often, but his sermons are always enjoyed.

At the regular cabinet meeting, held February 1, it was voted to have separate opening services for the children's department of the church school. Now the entire school assembles in the main auditorium and then after the musical prelude and the opening prayer, the children of the kindergarten, primary and junior classes march to the junior auditorium while the opening song is being sung by the school, there they have their own opening services under the supervision of their leader, Sister Wilma Dexter. It was also decided at this cabinet meeting that the men of the branch meet at the church on Monday, February 22, to prepare the church yard for the planting of the lawn. The shrubs and trees have previously been planted around the building. So in the evening after the men had finished their work, the women of the branch served dinner for them in the rear auditorium.

Friday evening, February 26, the women's department

gave their regular monthly dinner. At this dinner we had an attendance of ninety-two. These dinners are not given with the main purpose of raising money for our branch expenses but to have a social time for young and old. After the dinner we had a half hour concert by the orchestra, followed by the play, "*The Trysting Place*," by Booth Tarkington, given by the dramatic class, under the supervision of Sister Leola Nice.

Sunday, February 28, the morning and evening sermons were given by Pastor Teagarden.

Owing to so much sickness in the branch, our services have not been so well attended, but we hope it will be better in the future.

Bradford, England

The Gospel Hall, James Street

It is pleasing to write you again of our activities. This time I wish to tell of the "gentlemen's effort," held in the Gospel Hall, James Street, Bradford, February 27 and 28. This was a great success and I make note that it was "all carried through by the men and what a show!" One might say, "Well, if mere men can carry this through, it would speak well for us to remain bachelors." But, Mr. Editor, I will let you in on the secret. We have some who think so much of us and would grieve to "let us down," and so the "hand that rocks the cradle" comes in when nobody is looking, sets our tables, places our decorations, and then disappears. And lo, the effect is ready, and we men swank and glorify ourselves. So we took the field under the guidance of Pastor G. W. Leggott, and were bedecked to represent our "strong arm," the Navy.

One hundred adults and thirty children were seated at tea. And in accordance with the rules laid down by our "police force," we became active. Numbers of the lady guests had to be fined or taken to the guard room.

Following the tea, everyone prepared for the entertainment. Many old friends were with us and we were glad for their company.

Mr. Mayne, chairman of the evening, introduced the varied program with a short talk. Then Master Tetlow gave a piano solo. Mr. Holland mystified the audience with tricks of illusion. J. Wright sang "*There Is a Land*." Mr. Cooper with feats of juggling and a supply of good jokes kept the crowd in gales of laughter. Mr. Brook Whiteoak, pianist, sang two solos in falsetto voice. Miss Jones and her father gave splendid music on their *concertinas*. Our old friend, Mr. Yarwood, brought "Ginger Green" to see us again. Mr. Yarwood is a master in the art of ventriloquism. In behalf of the members of Gospel Hall, we thank everyone who contributed to the success of this entertainment.

Continuing our effort, special services were held on the Lord's day, February 28, the morning meeting convening at 10.45. Our choice of little children opened the service singing "*Oh, for a Faith*." The congregational hymn was "*Come, Holy Spirit, Come*." Mr. Tapping gave thanks to God and included special mention of the sick. The Bible reading was from Phillipians 2, and the choir sang "*Joy Bells Ringin'*." "*Did You Think to Pray?*" was sung by Mr. and Mrs. Taylor, then the congregation sang, "*O God, Whose Presence Glows in All*." Then Pastor G. W. Leggott introduced Pastor T. Taylor, remarking on the long years of friendship between them. The latter addressed us on the theme, "*The Life of Christ*."

The afternoon service convened at half past two, and the young people spent a good time together. Speakers were Mr. Cyril Chorlton and Mr. W. Baguley, both of whom delivered fine talks. Soloists were Florence Holden and Edith Noble.

The choir opened the six thirty evening service, singing "*Praise Ye the Lord*," and the congregation sang "*Let Us Walk in the Light*." The invocation was by Mr. G. Wilson; congregational hymn, "*Lift up Your Head*," and Bible read-

ing from Mark 1. "Take Time to Be Holy," the choir's contribution, preceded announcements and a solo by T. Taylor, "We Shall Know Each Other Better." Then Pastor T. Taylor talked on the lives of Jesus and John the Baptist.

Special Decision Day services were held March 6, nine young people making their decision and being baptized. Reverent inspiration and deep solemnity characterized the performance of the ordinance. High Priest N. Dewsnup officiated, charging those for baptism and the congregation with the necessity of consecrating our lives to the service of God. The meeting opened at ten forty-five in the morning, Pastor G. W. Leggott in charge. Curtis Leggott played an organ voluntary, the choir sang a call to worship, "Stepping in the Light," the congregation, "We Come with Joy the Truth to Tell," then everyone joined in the Lord's Prayer. Elder F. Tapping read the scripture lesson, Acts 2:22-38, and Patriarch W. H. Greenwood presented a short address on "Baptism." During the performance of the ordinance the organ played softly, "Jesus, Mighty King in Zion, Thou Alone Our Guide Shall Be." Then came a duet by the Misses E. Noble and F. Hayward, "O Jesus, I Have Promised," and the congregational hymn, "God Is Marshaling His Army." High Priest G. W. Leggott delivered a short address on "Decisions and What They Mean."

It was the first Sunday of the month and we partook of the sacrament. High Priest G. W. Leggott addressed the congregation on the need of confirmation, and our young people were confirmed. District President W. H. Chandler assisted in confirming together with High Priests Dewsnup, Patriarch W. H. Greenwood, and Elders F. Tapping and H. Barrington.

Sault Sainte Marie, Ontario

The Sault Branch has been holding a series of meetings which lasted seven weeks. Elder H. A. Dayton, district president and the speaker, delivered some fine sermons. Members were heard to remark that this was the best series of meetings they had ever attended. Because of stormy weather, we had no nonmember friends out to hear Brother Dayton's sermons. Our winter did not set in until about February 1, and we are getting our share now. The Saints, however, were faithful in attendance, and numerous questions were asked by them and answered by Brother Dayton.

Though there were no baptisms, we feel that much good was accomplished by these meetings. All of us received a better understanding of the restored gospel. This is the first opportunity that some of our people have had to experience a series of meetings and some attended every service.

While here Brother Dayton was kept busy between preaching, visiting, and doing his district work.

March 2, the branch held its first banquet at the home of Sister William Routledge. Covers were laid for forty. The house was beautifully decorated in the church colors. Supper was served in royal style. The priesthood sat together and Pastor G. A. Edwards was chairman.

We began with songs. After the chairman's remarks, came a speech by Elder Dayton who paid high tribute to the women of the branch for this banquet. They labored together under the leadership of Sister Alex Brechin, supervisor of the adult division. The teachers of each class were called upon to give a short talk. Two solos were given by William Thomas, a nonmember who sings in one of the big churches of this city. This banquet was the first real get together we ever held, and we shall not soon forget it.

March 7, the home of Brother and Sister Edwards was blessed with the arrival of another son.

March 22 we gathered at the home of Sister Miller for a social evening. This took the form of a farewell party in honor of Brother Dayton. Following games and songs, a surprise gift was presented him by the women's work group and the adult division. The presentation was made by

Brother Matheson representing the Bible class and Sister Brechin for the women's group.

A few nights before, the young people also surprised Brother Dayton. This was in charge of Sister George Hannah. The honor guest remarked that the Sault Branch was famous for surprises. He left next day for his home with the intention of attending General Conference.

The present depression is felt on every hand, yet we feel that God has blessed us here. The Saints pray that He will bless the conference, and we will try to support the church in every way possible. In offering and sacrifice count on us.

Alva, Oklahoma

Saints here are rejoicing over a ten-day series held by Elder E. B. Hull. These meetings closed March 20. Brother Hull informed us that he had visited a number of branches in western Oklahoma. His lectures on the ten lost tribes were educational. His sermons and counsel were spiritual, and we were strengthened and encouraged to carry on the gospel work at this place.

Good crowds heard Brother Hull's messages. One of the local ministers came to hear his talks on the lost tribes. Some not of our faith seemed interested. One woman asked for a copy of the *Book of Mormon* to read. Another who was present at the blessing of the little babe of Sister Ina Armstrong, expressed pleasure; she had never before witnessed the ordinance.

Surely good seed has been sown in Alva. We will welcome Brother Hull at any time, or others of the traveling ministry. The members are hoping that some elder will locate here in order that a branch may be organized.

The services of Sister Ina Armstrong, who faithfully furnished music for our meetings, were much appreciated.

The pageant, "The Ten Virgins," presented the evening of March 13, by the young people, was most impressive and beautiful.

And so we march on praying and working for the redemption of Zion.

Battle Creek, Michigan

Battle Creek Branch is growing after having experienced a treat by having a series of services for a period of six weeks. Elder James Pycoc, of Toronto, Canada, occupied the first two weeks, delivering sermons filled with instruction, and inspiring his hearers with a desire to delve more earnestly into the teachings of the Master and learn his truths.

We appreciate the efforts of our pastor, David A. Young, in securing for four weeks the services of such an able speaker as Elder Jesse Hardin, who is consecrating his life and devoting his time to the service of the Master, by going out without purse or scrip to spread the glad tidings of the gospel to the honest in heart.

As a result, four precious souls have been inducted into the kingdom, and those already in the fold have been inspired by the undeniable assurance that God's work can not be frustrated but will go on; his church will triumph, and all who will be faithful to the end will receive the promised reward. If we fail in our mission, it will not be because we have not been warned.

We were also glad to have Sister Hardin with us for a few days, and she has received the stamp of approval by endearing herself to the hearts of all who had the pleasure of meeting her.

Apostle D. T. Williams has delivered the last one of his series of lectures which were so beneficial and greatly appreciated.

The women's department, under the leadership of Sister Robert Evans, is doing good work. Special effort has been

made in welfare work, supervised by Sister Ribble, who besides doing two hundred and seventy dollars worth of work among the poor and needy, regardless of church affiliations, has been instrumental in the release from the Kalamazoo State Hospital, of a widow, and the restoration of her two children to her. She also negotiated plans by which the widow has a steady income and is buying her home. This department is always ready to assist those in need. Sister David A. Young has charge of the Easter program.

While the world is suffering from a financial depression, there is no spiritual depression in this branch owing to the faithful service and devotion of Pastor David A. Young, who does all in his power to keep the branch growing. While we do not have an elder here, we are blessed with a leader who, with his wife, is always ready and willing to do all he can to assist in building up the work.

Our object is to assist in the establishing of zionic conditions, and our prayers are for the success of the coming conference and the church in general.

Southern New England Conference

The annual conference of Southern New England District was held in Providence, Rhode Island, March 5 and 6. It opened Saturday afternoon at two thirty with a business meeting which included the reading of reports and other routine matters.

The meeting at 7.15 p. m. was presided over by Apostle Roy S. Budd. Associated with him were District President E. L. Traver, Bishop M. C. Fisher, and High Priest D. F. Joy. Bishop Traver was elected to serve as district president for the coming year, and Elders D. F. Joy, of Providence, and Raymond Bradshaw, of Attleboro, as first and second vice presidents.

Although there were differences of opinion on various articles of business, all were thrashed out in a harmonious manner.

A resolution, unanimously carried, was sent to High Priest William Patterson in appreciation of his earnest labors as worker for Christ and his church while serving recently in this district as a General Conference appointee. Brother Patterson acted as missionary and district president.

The priesthood met Sunday morning at eight o'clock with many present. Brother Budd addressed the group in a pleasing and masterful way, calling attention to the fact that our church is distinctive above all others and that in our preaching and teaching, we must not lose sight of its fundamental principles and doctrines. He said that we, as members of the priesthood, must have a deep conviction within us that we have been called of God and authorized to represent him, in order that we may have faith, courage, and determination to represent him effectively. He stressed the point that God will never call anyone to an office without giving him the opportunity and power to perform the duties of that office. He made an urgent plea for each member of the priesthood to arouse himself and become more active in his divine calling, to rise to the emergency created in the church because circumstances have compelled it to withdraw so many of its workers from the field. Brother Budd stated that if only we move forward in doing the work God requires of us, he will work with us and empower us to take the church onward.

The sacrament service at nine o'clock Sunday morning, in charge of Brother Budd and the district presidency, was of an exceptionally spiritually character. The Spirit of God was with the Saints to a marked degree, lifting us from carnal things and thoughts to such spiritual heights that Apostle Budd was heard to say: "If there are to be other difficulties to come to our church, let them come. I have no fear as long as we have such a spirit and power working with us as are present now."

Two prophecies were given to the priesthood, stating that the Lord would provide for his Saints if they were faithful.

The priesthood were admonished to put in their sickle and reap, and given assurance that God will be with us in mighty power such as we have not before known. We were told that the present young people would grow up to be a righteous and delightful generation in the midst of a wicked and perverse world, and that Zion would be redeemed.

At eleven o'clock a duet was rendered by Mrs. Florence Simmons, of New London, and Mrs. Louise Fox, of Providence. A short talk was ably and interestingly given by Elder Sanford Fisher, of Somerville, whose subject was "Family Budgets." An anthem, under the leadership of Sister Helen Coombs, was sung by the combined choirs of Attleboro, Massachusetts, and New London, Connecticut, followed by a short talk from Bishop M. C. Fisher on the subject, "Our Problem." Messages of greeting and encouragement from the First Presidency and Presiding Bishopric were read and greatly appreciated by the Saints.

At 2.30 p. m., Apostle R. S. Budd delivered an inspiring sermon on the subject, "Is There a Life Hereafter?" For a text he used, "If a man die, shall he live again?" He brought out the fact that our acts in life are governed by our belief or disbelief in a life hereafter.

Brother Traver requested Elder Earl R. Bradshaw, of Attleboro, to express to Brother Budd in behalf of the priesthood and men of the district our sincere love, esteem, and appreciation of his friendship and labors while among us. It is not certain, according to Brother Budd's statement, if after General Conference he will be returned to the East. Brother Bradshaw spoke fittingly of Brother Budd's life and labors in this region.

Sister Lucie Sears spoke to Brother Budd in behalf of the women of the district.

Brother Budd was noticeably touched by these appreciative remarks and feelingly responded. He pledged himself to try, by the grace of God, to live worthy our continued love and confidence by patterning his life after the life of Christ and conducting himself as becomes an apostle of Jesus Christ.

His evening sermon, "The Second Coming of Christ," was a masterpiece.

This was unanimously declared to be one of the best conferences held in the East in late years because of the wonderful and harmonious spirit attending.

Lock City Branch

Soo, Michigan

We appreciate the unity manifested by the priesthood. Our interest is with them in these critical hours. Our prayers are for them.

Elder J. J. Ledsworth and wife, of Port Huron, spent two weeks here. They did a good work among us and their efforts were attended by a great degree of the Spirit of God. They left March 21, preparatory to going to General Conference and our prayers are for their return in the near future, to carry out plans for a series of meetings in the early summer. Even though Elder Ledsworth was released from general church appointment, as many others have been, he has endeavored to continue in missionary work, and his efforts have been crowned with success. Many new friends have been made for the church here through their efforts, and while we labored under some difficulties, we have been greatly blessed. Brother Ledsworth so well represented the church that nonmembers were heard to say: "He is indeed a man of God." Sister Ledsworth proves a worthy companion and a real asset to the church as she mingles with Saints.

By recommendation from District President Allen Schreur, Elder Ledsworth helped us organize a branch since we have been laboring in a disorganized condition for about a year.

We as a branch pledge our best as an expression of appreciation for all the church is giving us.

Northern England Young People Hold Convention

Plans of the Northern District presidency and a committee of representatives from various branches in the district reached culmination in the young people's convention held at Wigan Sunday, February 14, under the supervision of the presidency.

Teacher Harold Hope, of Farnworth, chairman of the morning service, introduced as the first speaker, William J. Entwistle, jr., of Wigan, who talked in line with the convention's theme, "*Youth and the Church.*" This talk told us that Brother Entwistle's belief in the church is grounded in the revelation of God's will to his faithful children, a belief that God has revealed himself to his church, is still revealing truth to us, and that he will continue to reveal his mind and will to us in the future. He pointed out the church's place in the life of youth, and urged the young people to prepare for service when the call comes.

Brother Colin Spargo, of Wigan, sang "*Jesus Is Calling,*" then Mr. Cyril Chorlton, a nonmember who has been attending North East Manchester Branch for some time, was announced as the second speaker. For his subject he had chosen "*Community Stewardships.*" "Zion," he stated, "is the goal of all Christian endeavor, but most people seem contented just to sing its praises and picture it as some beautiful garden city. But it must be builded on a sound foundation. The religion that is worth while offers a plan for the solving of the present social and economic problems, and for improving the qualities of human living. This church offers something definite." He defined community stewardships as "group righteousness," which recognizes 1) the Fatherhood of God, (2) the Divinity of Christ, and (3) the brotherhood of man; and its objective is to make these ideals the principles of government. He appealed to the young people to acquaint themselves with the plan so that we shall be prepared when opportunity arises to make definite strides to realize this church ideal.

Sister Annie Waugh, of North East Manchester Branch, sang "*Look for the Beautiful.*" Closing the service Brother Hope remarked that we are serving our apprenticeship and that by careful climbing we shall eventually reach the top.

After lunch the service was devoted to the women, Sister Marie Walker, of Beresford Road, in charge. Sister Doris Gallop, of Warrington, the first speaker, talked on "*Youth and the Church,*" speaking highly of the faith, loyalty, willingness to learn, courage, and working qualities of the young people. She urged a greater recognition of God and the need of sacrifice in his cause. Sister Ada Davies, of Wigan, sang "*Sanctuary of the Heart.*" Then Sister Olive Heywood, of North Manchester Branch, continued the theme of "*Youth,*" showing the love the heavenly Father has for youth, and the protection he has given many who have been his helpers and workers. She particularly stressed the thought that we are indeed laborers together with God.

"*Spiritual Insurance,*" was the theme of Miss May Holden, a nonmember who attends North East Manchester Branch. "The term 'Insurance,'" she said, "means the act of insuring against risk or loss. The conditions of agreement are (1) a good life. You must be in a reasonable state of health and have a fair expectation of life. The better the life, the better the benefits to be obtained. (2) Premiums which must be paid for. Benefits are conditional upon the extent to which you are prepared to make investment. 'With what measure ye mete, it shall be measured to you again.' The objects of the society are to get new business (missionary work) and to administer in the contract.

The agreement takes the form of a covenant between God and man. God promises to restore man to his spiritual condition, providing man is ready and willing to keep God's commandments. A very interesting clause in 'Spiritual Insurance' is that a free policy is given to every child up to eight years of age, whether associated with the church or

not. Benefits are unconditional and rank equal to the highest paid adult policy."

Tea was served after the service, then at 6.30 we re-assembled under the direction of the presidency, High Priest Nephi Dewsnup, director of Religious Education, in the chair. After the opening services District President William H. Chandler offered fraternal greetings and words of commendation, encouragement, and advice to the young people. The anthem, "*Onward Christian Soldiers,*" was sung by the Warrington Children's Choir.

Elder Fred Davies, missionary, was the first speaker. He stressed the need for vision and for youth, and related some of his experiences when he visited the Centennial Conference, telling what the young people there were doing.

Miss May Holden sang "*Tell Us*" from "*Jubilate,*" and Elder George Aldridge, of Bradford, addressed the convention. He challenged our love for and devotion to the church, asking us to remember our promise to Jesus to serve him. The Lord said to Moses to tell the Children of Israel to "Go forward." This word comes to us.

Patriarch William H. Greenwood then expressed appreciation of the efforts exerted to make the convention the success it was. He predicted greater things for the young people of the district in the future, and in behalf of the church, conveyed the compliments of the leading authorities in our future efforts.

Before the convention closed and at the suggestion of Brother Dewsnup, a message of greetings and assurance was sent by the young people of this district to the young people in Zion. We pledged them our support in the building of Zion.

All musical arrangements of the convention were in the hands of Sister Lilian Fawcett, of Wigan, who had been appointed musical director for the convention. The district is grateful to her and her helpers.

Detroit, Michigan

April 1, 2, and 3, Detroit Branch celebrated its forty-first anniversary. The week-end program consisted of the following events: Lura Forbes Tompkins gave a program of dramatic impersonations and smiles Friday evening. Receipts from the presentation went to the W. H. Forbes Memorial Fund. The children's spring festival came Saturday afternoon at one thirty, being a mass meeting of the children from all parts of the branch. There was a children's party in the lower auditorium, Mrs. Henrietta Forbes and Miss Lucy Volz in charge. At two o'clock the adults had a mass meeting in which they enjoyed old-time songs, stories, and anecdotes interesting to all members of the branch. Elder D. E. Dowker was in charge, assisted by Mr. V. Schaar. The Saturday evening program was chiefly musical and very pleasing. There were organ, piano, vocal and saxophone numbers. Mrs. Nettie Gault gave the story of music in the branch for forty-one years. A feature of special interest was a committee meeting Wednesday evening, seven thirty, year, 1892.

On Sunday morning all churches of the branch held sacrament services, observing the special request of the Presidency of the church for a period of fasting and prayer for the General Conference. For lunch home-made sandwiches and cake were served in the lower auditorium of First Church. At two o'clock in the afternoon Elder J. Charles Mottashed was in charge of the preaching meeting. Elder A. C. Barmore, of Port Huron, spoke on the theme, "*Christ, Our Passover.*" A historical review, "*Past Forty-one Years in Detroit Branch,*" was given by Mrs. Nettie Gault.

"*My Experiences in Detroit Branch Young People's Organizations*" was the theme of Elder Robert H. Coates' talk at the young people's league at six o'clock. There were special musical numbers. In the evening Elder Thomas L.

Clarke, of Flint, Michigan, preached on "Millions Now Dying Have Never Lived."

The anniversary program committee consisted of Elder D. E. Dowker, chairman, Mrs. Nettie Gault, historian, Mrs. Henrietta Davis who arranged all musical numbers, Mrs. Henrietta Forbes, Al Grosfield, and A. Henry.

Formerly known as the Evergreen Branch, Detroit Branch was organized April 2, 1891, at the home of Mr. and Mrs. George W. Shaw, 179 Champlain Street, by R. C. Evans and H. Rathbun. Elder George W. Shaw was the first pastor. Elder J. Charles Mottashed is the present pastor.

The Men's League has had a successful season and has furnished the branch some interesting speakers who have talked on educational subjects. On the night of February 12 the league sponsored the program of the father and son banquet held at First Church. George J. Russell, president of the league acted as chairman; David E. Dowker was toastmaster. March 13, Robert F. McKee spoke on "Good will Industries." This was the closing meeting of the season. During the summer the league will be securing the best speakers possible for the 1932-33 season.

The regular monthly mass meeting of the department of women was held at First Church the afternoon of March 8. Group No. 3, led by Mrs. Irlke, gave a program number and the annual report of their activities, turning over money earned during the year. Mrs. Esther Cary, of the American Red Cross, talked on "Volunteers."

Attendance seems to be increasing at the services held in the various churches. Some inspiring sermons have been preached. There is increasing interest in the work of the church school which means that teachers and officers are actively at work. Some of the choirs are very busy and have the loyal support of the congregations.

Brother and Sister Robert L. McGee, of Wyandotte Church, mourn the loss of their one-year-old daughter, Joan Marie, who passed away at her home January 9, with pneumonia.

Rock Island, Illinois

Saints of Rock Island Branch have been engaged in several interesting projects. The latest venture was the presentation of "Easter Dawn," a drama written by Elsie M. Barracough and directed by Sister Nellie White and Sister Winifred Stiegel. The cast was as follows: Mother Mary, Nellie White; Mary Magdalene, Helen Lindley; John, A. J. Gray; Pilate, Thomas Willets; guardsmen, L. A. White, Russel Armour, and Lon Mercer, jr.; angel, Annlee Welday; other Mary, Florence Lindley; Joanna and Salome, Marjorie and Marion White; Peter, F. C. Bevan; reader, Winifred Stiegel. The accompanying music and choir were under the direction of Sister Emma Lindley with Sister Hazel Gray, Sister Lettie Willets, and Brothers Leonard and John Stiegel in the quartet. A large number attended, many from neighboring branches, and all seemed touched with the vivid message of Easter.

The Men's Club, under the leadership of A. J. Gray, have been meeting every other Thursday evening. A Father and Son's Night was observed recently to which every man was required to bring his own son or some other boy. Games and refreshments were thoroughly enjoyed.

The young people were given a Saint Patrick's day party with L. A. White as general director and Helen and Winifred Stiegel as sponsors. Green was very much in evidence, even in the refreshments. Games and contests furnished the evening's fun which closed with songs and prayer and a unanimous demand that we "meet together more often." Social functions make for unity in branch life. The younger group were entertained a week later by Nellie White and Ethel Spengler.

The women's department, with Sister Emma Lindley as president, has been quilting and is planning to give a supper in the near future. Sister Lindley is also in charge of

the music department which has been giving some splendid music at the evening preaching service. Each Friday evening choir practice is held in the homes of the members and light refreshments add to the enjoyment.

The Oriole Girls have been meeting regularly every other Saturday under the direction of Sister Helen Lindley. They have begun rehearsals on the play, "Truants," by John Preston, which they hope to give soon. In February they were entertained at a Valentine party at the home of Brother and Sister John Stiegel.

President F. M. McDowell's visit, February 20, was thoroughly enjoyed, and District President E. R. Davis was the speaker on the following Sunday evening. His sermon on "The Unused Talent," was well received. On a recent Wednesday evening he occupied again, and the Saints were very sorry that the illness of his daughter, Joy, caused him to leave for home earlier than he had planned. Joy, a former resident of Moline, has been an honor student at Graceland this year, and the Saints hope that she may soon be able to resume her studies. Bishop C. J. Hunt paid this branch a brief visit early in March on his way to Independence. His enthusiasm and unflinching fund of information and humor are always welcomed.

Branch President F. C. Bevan is busy with his branch activities and his new position with the fruit company of which Brother R. R. Welday is president. We are glad to report that Brother Welday is improving satisfactorily from his recent serious operation.

The interest of the branch is now centered on the General Conference. Special prayer service is planned for this week in behalf of those in charge and for the general welfare of the conference.

Fanning, Kansas

Easter Sunday was a day of worth-while services for Fanning Saints. Brother James A. Thomas delivered an inspirational and helpful sermon at the morning service in which he pointed out some of the qualities of the worth-while life. He expressed the thought that our aim should be to live so that men are brought to know God through our lives. Brother Virgil Sheppard continued his series of missionary sermons at the evening hour. With the aid of a chart he reviewed the organization and tenets of the New Testament church.

Elder Samuel Twombly was the speaker at the joint service of the Atchison and Troy Knights Templars Easter service held in Troy Methodist Church in the afternoon. A number of Fanning Saints attended this service.

Promotion Day exercises, postponed from an earlier date, were held Sunday morning, March 20. Pastor William Twombly spoke on "Progress." Then the Sunday school superintendent, Fred Marsh with a few well chosen remarks presented the certificates to the twelve being promoted.

Marvin Dittmore and Paul Emory entertained the young people's class and teachers, Brother and Sister Virgil Sheppard, at the W. H. Dittmore home on March 31. About twenty-five were present. The next meeting is to be at the George Hopkins home.

The April sacrament service was in charge of Elders Samuel Twombly, William Twombly, and James A. Thomas. A wonderful spirit was present in the prayer and testimony meeting. The Saints are united in their wishes for the success of the coming conference. A wave of thanksgiving and appreciation swept over the congregation when Brother A. Wiley, who was recently healed of a cancer through administration, arose and in his humble manner testified to the goodness of God to him, saying that he is a living witness to the miraculous power of God's healing. Brother Wiley stated that while a short time ago he was weak and scarcely able to walk about the house, he now feels better physically than he has for years.

Elder Samuel Twombly was called to Stewartsville, Mis-

souri, Monday, March 28, to preach the funeral sermon of George F. Ehlers, one of the pioneer Saints of Stewartville Branch.

Scranton, Pennsylvania

Easter Sunday morning the junior choir presented a pleasing Easter service. The members, under the leadership of Alfred Davies, chorister, assisted by the school-teacher and M. Hedglin, the pianist, gave songs and recitations.

In the evening a cantata, "*The Song of Triumph*," by Edward W. Norman, was given. Soloists were E. W. Lewis, bass; Ellis Lewis, tenor; sopranos, E. Evans and Hannah Lewis. The duet numbers were by Ann Evans and Ruth James. Quartet numbers were greatly appreciated. The senior choir under the leadership of John R. Jenkins is showing great possibilities. We have a capable pianist in Sister M. Hedglin, and are pleased with the musical efforts in the branch.

In this program Pastor Thomas Jones gave a short address on the theme of the cantata, emphasizing the great events of the immaculate birth and resurrection of Christ.

Columbus, Ohio

Second Branch, Rinehard and Twenty-second Streets

On the first Sunday morning in March, Second Church was closed in order that the members might meet in district conference with First Branch.

The women met March 10, with twenty-two members present. The group study this year is "*Our United Purpose—the Church*." Lucinda Madden read a splendid paper on "*The Priesthood*." Mrs. Netta Caslow read a good paper entitled "*Is Life Worth a Serious Effort*."

The sacrament was served March 13, to a large attendance, and the Spirit was present to encourage and bless.

The "Jolly Jesters" organized March 14 with E. C. J. Swanson as leader and Chester Carey his assistant. Vera M. Hunter is secretary, and Blonde Carey, treasurer. This organization takes in a group between the ages of twenty-five and forty-five, to provide wholesome recreation. Thirty-six were present at the meeting.

The Sunday school had one hundred and forty-seven present March 27 at which time our race for membership ended. The Gold side won by a small margin, and the Purple side will have to entertain the winners.

The Sunday school gave an impressive program on Easter morning, commemorating the resurrection of our Lord.

A quartet of women sang the cantata, "*The Thorn-Crowned King*," that evening. The singers were Hazel Gribben, Lucinda Madden, Ethel Kirkendall, and Ada Bierly.

Sermons for the month were good, speakers being G. H. Kirkendall, J. E. Matthews, C. W. Clark, pastor of First Branch, Doctor W. B. Reeves, and Bishop H. E. French.

Brentwood (Missouri) Branch

Marshall and Berry Avenues

Brother Gillespie has lately passed beyond. He was much liked by all with whom he came in contact. He was a great church worker and enjoyed doing things for others. He is sadly missed by the branch.

At the district conference which convened at Saint Louis February 27 and 28, Brother Elmer Kaler was ordained to the office of teacher and Brother R. C. Hands to the office of Aaronic priest.

Lately the young men's class has organized a club called the Brentwood Young Men's Club. They are attempting to have various social activities that will be of benefit to the church and to our fellow men.

Arthur Oakman, district missionary, held services from March 7 to 25. Due to inclement weather and illness among

the members, many were unable to attend. Brother Oakman was ill and did not preach for about a week, but several of the local priesthood preached until he had recuperated. Although there were no baptisms, much good was done. Several in this neighborhood are interested in the gospel message.

North Manchester Branch Has Annual School Party

On Saturday, January 30, North Manchester, Branch, England, held its annual school party and prize distribution. The catering committee had been well chosen. After tea the tables were cleared away and an interval allowed in which the younger ones had a good romp. Then at 7.30 p. m. Patriarch William H. Greenwood, chairman, announced the commencement of the evening's entertainment, a playlet entitled "*Peter and Polly*," by four juniors. Sister Maud Nelson, Brother Greenwood's daughter, sang "*Only a Rose*," and then Sister Olive Heywood gave her representation of the way three people would say a poem. Games were organized for the adults and young people under the leadership of Sister Nelson and Brother Thomas Heywood and for the children by Sister Olive Heywood. Then the little folks showed what they could do in reciting and singing. Instead of the usual rounds, Nursery Rhymes were substituted, and the children's group had the longest list.

Under the supervision of High Priest Nephi Dewsnup, director of Religious Education, the prizes were distributed to the children with a word of encouragement and praise for each one. Sister Nelson sang, "*I Bring a Love Song*," from "*Viennese Nights*," and Sister Heywood and Olive gave "*Faulty Receptions*," which somebody said were very true to life.

This was followed by a farce by two of the juniors, "*Muffins and Crumpets*." Games finished a very enjoyable evening.

We are anticipating a special service by the juniors shortly after Easter, "*The Victorious Cross*," the sister production to the "*Golden Ladder*," which the children have given several times.

Denver, Colorado

Eastern Colorado District met in conference in Denver, February 27 and 28, with a large crowd in attendance. Very profitable sessions were much enjoyed by all. We greatly appreciated the presence of President Elbert A. Smith, who made a special trip from Independence in order to be with us, and we received much good from his two excellent sermons. All regretted the absence of Apostle E. J. Gleazer, who had expected to be here, but was kept at home by illness. Delegates to General Conference were elected, and other business was transacted.

Mrs. Eva Grace Vawter, mother of Sister Ethel Kemp, passed away Friday, February 26, after a long illness.

Leo C. Newland, husband of Sister Elizabeth Newland, died in Huntington Park, California, February 11, 1932, of bronchial pneumonia. The funeral service was held in Denver, February 16, in charge of Elder Glaude Smith. Mr. and Mrs. Newland lived in Denver for many years, but have been living in California for some time. Sister Newland is a daughter of Mrs. Elizabeth Beardsmore of this city.

On Sunday, March 6, President Frederick M. Smith visited Denver and preached the evening sermon. He addressed the members of the priesthood in the afternoon.

The Young People's Dramatic Club presented a three-act comedy at the church the evening of March 17. This was a very entertaining play, well acted. A dramatic class has been organized by the young people, with Elder E. P. Darnell as teacher. They have enrolled for the annual tournament of religious drama sponsored by the Colorado Council of

Religious Education, to be held in April. The play selected is "A Pilgrim Mother."

During the church school hour on Easter Sunday, the children rendered a program consisting of songs, recitations by Edgar Jones and Amneh Robertson, and a piano solo by Elaine Salyards. At the eleven o'clock service Elder E. J. Williams gave a short talk, "The Significance of Easter," which was followed by the cantata, "From Cross to Crown," most beautifully rendered by the choir under the direction of E. W. Fishburn. In the evening we had the pleasure of hearing Apostle M. A. McConley, who was on his way to Independence.

Denver Saints were made sad to learn of the death of Brother Charles E. Everett on Sunday evening, March 20, at his home in Oregon City, Oregon. Brother Everett was closely connected with the development of Denver Branch for many years. He served as pastor for some time, and had much to do with the financing and building of our church edifice. We shall always remember his unselfish service.

Brother Glaude Smith has made several visits, as district president, to the other branches of the district. During his absence from Denver, Elders E. J. Williams, J. B. Wildermuth and E. P. Darnell have preached for us.

Holden Stake

Atherton

On March 20 an all-day get-together was held at Atherton, visiting branches being Buckner and Blue Springs. The object of the meeting was to bring about a spiritual uplift. At noon the members were served sandwiches. Apostle J. F. Garver was the speaker morning and evening, giving two splendid sermons. A prayer service was held in the afternoon.

At Easter the dramatic club gave a play, "Easter Dawn," to a large and appreciative audience. Songs were sung by the men's quartet and the women's quartet.

Brother and Sister L. L. Bogue, who have been faithful and active workers in the branch for several years, moved to a farm near Grandview, Missouri. A farewell evening was held in their honor, a short program preceding a prayer and testimony meeting. Brother and Sister C. Austin, who have been with us only one year, were included in this farewell meeting. They are moving to the Spring Branch Farm.

Local men have been occupying the pulpit most of the time during the last two months. Their talks were appreciated and their powers of expression are improving.

Dunlap, Iowa

District Missionary E. Y. Hunker held a series of meetings here the latter part of February. Because of bad roads the crowds were not so large as they otherwise would have been. Brother Hunker delivered some good sermons and those who were able to be present benefited greatly by these meetings.

The women of the mission meet once a month for work and social purposes. One day they had a fruit shower on the pastor's family.

The junior church services are proving successful. One Sunday in each month we hold a junior prayer service and nearly every child takes part.

We are glad to welcome Brother George Hansen and family to this group. They recently moved into this vicinity.

Following the short program Easter Sunday Mrs. Elvin Baughman and Ruth Stewart sang, "Suffer Little Children," and Carolyn Joyce, baby daughter of Sister Minnie Quick and husband, and John Paul, son of Brother and Sister Dean Stewart, were blessed under the hands of Elder D. A. Holcomb and Elvin Baughman. The Easter sermon was by Elder George Hansen.

Santa Rosa, California

This branch holds regular services every Sunday morning in Germania Hall, on Third Street, with an attendance of from twenty to thirty-five. Pastor Herbert E. Walker, who holds the office of priest, conducts the services except on the third Sunday of each month when an elder comes from Oakland. This month, March 20, District President G. P. Levitt delivered a splendid sermon. He was accompanied by Missionary H. W. Savage.

At the close of the service David Lawrence, infant son of Brother and Sister Ben H. Budworth, was blessed. During the afternoon the brothers visited Sister Etta Cooper Walker who is convalescing from a major operation. She is rapidly recovering.

The Sunday school under the leadership of Sister Ben Budworth, the superintendent, presented a good Easter program.

Though the members in Santa Rosa are scattered, they are loyal and sincere, and peace and harmony prevail.

MISCELLANEOUS

Home-coming Day Services

Middletown (Ohio) Branch is to have home-coming on Sunday, May 1. Many of the Saints of near-by cities that formerly lived here are expected to be present. The program for the day will be church school at 9 a. m. and from 10 to 12 a. m., sacrament service. At noon, a basket dinner at the church. Services in the afternoon and evening. It is expected that District Missionary John R. Grice will be the speaker. We also expect to have with us Missionary Jacob G. Halb and Elder A. E. Anderton, district president. Come and enjoy the fellowship and spiritual services together with us. The church is located at 2025 Logan Avenue, Middletown, Ohio.—Leonard Barker, branch president.

Our Departed Ones

PAGE.—Rose M. Pooler, daughter of William and Mary E. Pooler, was born November 29, 1876, at Ellsworth, Kansas. She was one of a family of six children. Early in her childhood she moved with her family to Independence, Missouri, where she was a charter member of the first Sunday school of the church. Was baptized April 19, 1885, at Owen, Jackson County, Missouri, by G. L. Spencer. When she was nine years of age, the family moved to Gilroy, California. There she was married to Walter A. Page May 8, 1900, and they made their home in San Benito, California, where three children were born to them. For three years they lived in San Francisco, where Sister Page was active in the work of the women at the Danvers Street Branch of the church. In 1914 they moved to Independence where Brother Page entered the hardware business and Sister Page busied herself in many phases of church work. She was a member of the Patroness Society. She passed away most unexpectedly February 29, 1932, from cerebral hemorrhage at her home in Independence. The funeral was held from the Stone Church March 2, 1932, Elder Nathaniel Carmichael in charge, Pastor John F. Sheehy delivering the sermon. Interment was in Mound Grove Cemetery. Sister Page is survived by her husband, Walter A. Page; two daughters, Mrs. Alberta Cox and Mrs. Helen Brackenbury; two sons, W. Earl Page and Paul Page, all of Independence; her mother, Mrs. Mary E. Pooler, of Independence; two sisters, Mrs. Emma Bullard, of Independence, and Mrs. Lydia Swift, Pleasant Hill, Missouri; two brothers, C. F. Pooler, Wichita, Kansas, and A. L. Pooler, of San Jose, California, four grandsons, and a host of friends. The church has lost a loyal friend, the young people a real pal.

GRACIE.—Isabelle Richardson Gracie was born in Scotland June 10, 1872. She became a member of the Utah Latter Day Saints' Church in Edinburgh, thirty-six years ago, and came to Utah three years later. They remained in Salt Lake City eight and one half years and then the family returned to Scotland. But thirteen years later they again migrated to Utah. This was in 1920. In November, 1930, she was baptized into the Reorganization by Apostle J. F. Curtis. Died March 11, 1932. The funeral was held from the Deseret Mortuary, in Salt Lake City, March 14. Elder A. M. Chase was the speaker, assisted by Elders John Hall and R. R. Robertson. To Sister Gracie were born six children, three sons and three daughters, four of whom survive. Besides her husband she leaves to mourn two daughters, Mrs. Heber J. Johnson and Mrs. Seth C. Baker; two sons, Bryce and John Gracie; seven grandchildren, one great-grandchild, other relatives and many friends.

WEST.—John Timothy West was born February 9, 1884, at Rolla, Missouri. Passed from this life March 1, 1932, after an illness of

only two weeks caused by a mastoid infection which developed into meningitis. He was married February 7, 1904, to Lillian E. Page, at Fryor Creek, Oklahoma, and to this happy union were born seven girls and one boy. One little girl preceded her father to the other land during her infancy. Those who survive are his devoted wife, Lillian Evelyn; one son, Clifton, of Huntington Park, California; six daughters: Jewell Thorson, of Los Angeles; Hazel, Opal, Lillian, Esther, and Betty Jo all of the home, and one grandson, Jimmie Thorson. He also leaves his mother and father, Mr. and Mrs. L. P. West, of Rolla, Kansas; one brother, E. M. West, of Hugoton, Kansas; four sisters, Sarah Hinch, Liberal, Kansas; Cretia Bilyeu, Visalia, California; Dorothy VanTilborg, Elkhart, Kansas; and Cecil Kramer, Knobnoster, Missouri, besides a host of more distant relatives and friends. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints in 1920, and remained unwaveringly faithful throughout the remainder of his life. He moved from Rolla, Kansas, to East Los Angeles in 1924, where he has since made his home. Funeral services were held Saturday, March 5, from French and Son Funeral Parlors with Elder Eli Bronson in charge, assisted by Elder J. C. Stuart. Interment was in the I. O. O. F. Cemetery.

Business Proposition—Phosfo

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Leta B. Moriarty, Assistant Editor.

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Volume 79

Independence, Missouri, April 20, 1932

Number 16

Revelation Given Through President Frederick M. Smith

MESSAGE BRINGS PEACE AND ASSURANCE TO THE WHOLE CONFERENCE

The release of Albert Carmichael from the Presiding Bishopric, the calling of George G. Lewis to a place in the Quorum of Twelve, the calling of L. F. P. Curry to the position of Presiding Bishop, the naming of Bishop G. L. DeLapp as counselor to Bishop Curry, the direction that Bishop Curry should select another counselor as wisdom and inspiration should direct, the selection to be ratified by conference, and the call to the church for unity, effort, and brotherly love, were the subjects treated in the revelation given through President Frederick M. Smith and delivered by him to the conference assembled the afternoon of Thursday, April 14. The body was immediately adjourned and copies given to all of the quorums for consideration. At the meeting next day it was reported that all quorums had voted to approve the revelation. In all of the leading quorums the vote was said to be unanimous.

The revelation follows:

"To the Church:

"To the condition of the church and the personnel of the Quorum of Twelve and Presiding Bishopric I have in official capacity as well as in personal meditation and prayer given much thought, and have earnestly sought Divine wisdom and guidance. Believing that such wisdom and inspiration have been given me, I present the following as the word of the Lord to us now:

"Under conditions existing it is well that Bishop Albert Carmichael should be released from further responsibility as Presiding Bishop, he being commended for the faithful devotion to the onerous tasks which have been his to perform. In his stead let Bishop L. F. P. Curry be chosen to give such time and energy to this office as opportunity and the conditions surrounding him will permit, working towards the time when he can give his full time and attention to the work of the office to which he is thus called. In the work of the office Bishop G. Leslie DeLapp should be associated as counselor, and one other be named by Bishop Curry, as wisdom and the voice of inspiration may indicate, the selection to be ratified by the Conference.

"To fill a vacancy existing in the number of the Twelve, let George G. Lewis be set apart and ordained as an apostle, and take his place with that Quorum, and enter with his brethren upon the active work of the Apostolic quorum and as representatives of the church.

"The movements towards better understanding of ministerial responsibilities, duties, and goals, and towards unity of endeavor in teaching, preaching, evangelizing, and the

perfecting of the Saints, are pleasing to the Lord. Contentions, bickerings, and strife are unseemly, hinder the work of the church, and should not find place among the Saints. Only in the peace of fraternity and the unity of those caught up in the spirit of Zion's redemption can the work of the Lord be accomplished. To this task let the church devote its energies."

"FREDERICK M. SMITH, President of the Church.

"INDEPENDENCE, MISSOURI, April 14, 1932."

The Events of Conference

(Continued from last week's *Herald*)

Tuesday, April 12,

A Program of Religious Education Adopted

Routine business of a minor nature occupied the attention of the conference. A communication came from the joint council of Presidency, Twelve, and Seventy recommending the adoption of a document entitled, *"The Next Steps in Religious Education."* On this recommendation the document was adopted by the conference. Owing to its length it can not be presented here, and our readers may expect to see it printed in some future issue with appropriate explanation.

Officers for Quorum of High Priests

The conference next approved a motion that Ward A. Hougas be ordained as President of the Quorum of High Priests. A similar motion provided for the ordination of John F. Sheehy and Blair Jensen as counselors to Brother Hougas.

Board of Trustees for Herald Publishing House

The Presiding Bishopric nominated and the conference approved the following men as members of the Board of Trustees for the Herald Publishing House: John Luff, Ward Hougas, A. Carmichael, Clarence Skinner, and G. Leslie DeLapp.

The Presiding Bishopric was advised by the Standing High Council to seek authority of the conference to dispose of the radio interests of the church. This permission was granted.

Superannuated

The Presidency, Twelve, and Presiding Bishopric recommended the superannuation of the following

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men: R. S. Salyards, W. A. McDowell, Thomas Newton, and C. J. Hunt.

For Reinstatement and for Ordination

The Presidency, Twelve, and Presiding Bishopric recommended that J. E. Matthews be restored to his office in the Order of Evangelists.

Elders Dana S. McDole and J. Stanley Kelley were recommended and approved for ordination to the office of bishop.

New Financial Policy

On Saturday, April 9, a document was introduced from the Quorum of Twelve concerning the general matter of responsibility for the financial affairs of the church. Action on it was deferred, and it was made the special business for 10 o'clock Tuesday. The significant part of the document was contained in a single recommendation:

Resolved, That the Presiding Bishopric shall assume and are hereby directed to assume full responsibility to see that the finances of the church are used strictly in accordance with the laws and enactments of the church, and for the faithful performance of such responsibility they shall be held answerable to the church in General Conference assembled.

A motion to adopt prevailed.

Wednesday, April 13

Tribute to Mrs. Wallace N. Robinson

The death of Sister Wallace N. Robinson, former director of the Department of Music, on January 18, having occasioned the church at large much sadness, the following tribute to her memory was approved for entering in the minutes and transmission to the family as the sentiments of the conference:

In Memory of Mrs. Wallace N. Robinson

In His inscrutable wisdom, God has permitted the passing from this life of our beloved sister, Louise Alcorn Robinson.

We recall that through many years of happy association with the church of her choice, the time, efforts and talents of this gentle sister were freely used in advancing the cause of worship in music and song. We recognize that her splendid judgment and excellent wisdom were effectively exercised in guiding the activities of the Department of Music, that her own beautiful and cultured voice was frequently heard in the assemblies of the Saints, that her friendly encouragement and consecrated example, unflinchingly given to the younger students in our ranks, has left to all a rich heritage of inspiration.

Sorely as we do now miss the presence of this noble woman among us, and the solace and comfort of her generous gifts of song, we are conscious that such a life as hers can never die, that its memory will remain with us, and continue to exert a benevolent influence throughout the church.

In consideration of these sentiments we, the members and visitors of the conference do hereby express our grateful appreciation of the rich beauty and grace of her life and ministry, the sorrow we so deeply feel at her passing, and our tender sympathy for her family in their grief and bereavement.

A document was presented from the Order of Evangelists calling for the reaffirmation of General

Conference Resolutions number 317 and 377, touching dancing, card playing, and also the reference to the spirit of speculation in *Doctrine and Covenants* 127:7. This resolution called forth more eloquent oratory than any other single motion brought before the conference. After various means of disposing of the document were proposed, it was finally referred to the joint council of Presidency, Twelve, and Seventy. The document and the recommendations of the council will be printed in a later issue.

A document was presented from the Quorum of Twelve stating their conviction that the time had come for the return of John W. Rushton to the Quorum. It was addressed to the First Presidency, then presented to the conference. The body finally returned the document to the First Presidency for report to this conference.

Approval was given to recommendations for the ordination as High Priests of the following men: H. L. Livingston, of Philadelphia; William T. Wellman, Omaha; Frank Gray, John MacGregor, and James F. Winegarden, of London, Ontario.

Thursday, April 14

Rushton Back to Quorum of Twelve

Great rejoicing was manifest when the Presidency, after consideration and conference with Elder John W. Rushton, approved the recommendation of the Twelve that he be reinstated in the Quorum of Twelve. Speeches were made which indicated the genuine quality of the reconciliation, and the feeling of fraternity which caused the move to be made. Thus is settled happily, and we hope for ever, an incident that had caused sadness. All present gave evidence of unaffected pleasure over the event.

Financial Policy

There was presented to the body at this time from the Order of Bishops a communication entitled "*Financial Policy*," covering the aims and acts of our present financial administration, which have already been discussed in the *Herald* of February 15, 1931. It is possible that we may have further material to present at some future time when space permits. The full matter has been treated in the *Conference Daily Herald*.

Sister Audentia Smith Anderson has been arranging and editing the memoirs of the late President Joseph Smith. Sister Anderson brought to the audience short excerpts from the memoirs, displaying great enthusiasm in her subject, and much interest in the proposed volume was evidenced.

At the afternoon session the principal event was the reading by President Frederick M. Smith of a revelation to the church. The text of this document appears elsewhere in this issue. Conference was adjourned early and copies of the documents were

given to the quorums in order that they might report upon it.

Friday, April 15

Revelation Received and Accepted

This was to be the long day of the conference, with much to be done to complete the business. The first matter for attention was to receive reports from the various quorums as to their approval of the revelation received the previous day. After all quorums had reported their approval, Apostle Paul M. Hanson moved and Elder James E. Bishop seconded that the document be received as a revelation from God and included in all future editions of the *Doctrine and Covenants*, and that provision be made for the ordination of the men named therein. A standing vote was taken, visitors being also allowed to add their approval, and the hymn, "We Thank Thee, O God, for a Prophet," was sung. A prayer of thanksgiving was offered by President Elbert A. Smith.

Ordinations in the Afternoon

President Frederick M. Smith spoke of the priesthood, its duties and obligations. Elder George G. Lewis was ordained to the office of apostle; Bishop Albert Carmichael to the office of patriarch and evangelical minister; Elder Ward A. Hougas to the office of president of the Quorum of High Priests; Elder E. Y. Hunker to the office of President of Seventy; and Elders Blair Jensen and John F. Sheehy to the office of Counselor to the president of the Quorum of High Priests.

The following men were then ordained to the office of high priest: James F. Winegarden, Henry L. Livingston, Carroll L. Olson, Howard Andersen, J. Stanley Kelley, Leonard Lea, Alma K. Dillee, and Daniel B. Sorden.

President F. M. McDowell delivered a charge to the men ordained and President Elbert A. Smith delivered a charge to the membership of the church.

Events of the Evening

A service in honor of the superannuated ministers was held, during which Elder R. S. Salyards and Mrs. Salyards, Elder W. A. McDowell and Mrs. McDowell, Elder C. J. Hunt and Mrs. Hunt, and Elder Thomas Newton were called to the platform and honored by the conference and presented with decorations.

The following high priests were ordained to the Standing High Council: A. B. Phillips, Amos Allen, Alma K. Dillee, Harry G. Barto, Howard Andersen, Carroll L. Olson, Leonard Lea, and J. Stanley Kelley.

Appointments of fields of labor were read by the chairman. These may be read elsewhere in this issue. While the appointees and their wives were on the platform they were given a charge by the chairman. All sang, "I'll Go Where You Want Me to Go."

Conference was officially adjourned to meet on April 6, 1934.

Sunday, April 17

Post-Conference Ordinations

Since Bishop Curry had been unable to be present at the time of the other ordinations, a special ordination service was held in the Auditorium on Sunday at 11 o'clock prior to the preaching service. Brother Curry was ordained to the office of Presiding Bishop under the hands of President Elbert A. Smith. Immediately following, G. L. DeLapp was ordained as Counselor to the Presiding Bishop under the hands of President F. M. McDowell, and, under the hands of President F. M. Smith, J. Stanley Kelley was ordained to the office of bishop. A meeting of the priesthood, filling the main floor of the Stone Church, is accounted for in the news columns of this issue. At night a large audience greeted Apostle John W. Rushton at the Auditorium and listened to a sermon delivered by him.

STUDY OUTLINES

For Class and Home Work

GENERAL CONFERENCE APPOINTMENTS

1. How many men are under conference appointment?
2. Get a map, if available, and note the large geographical area assigned to each man. Can so few men cover such large areas efficiently?
3. The largest number of missionaries ever sent out by the Reorganization is said to have been more than four hundred. Must we not look forward to the time when we can send out even greater numbers?
4. What can the branches and their members do to help supplement the missionary forces? Discuss plans of branch missionary work in your locality.

THE RESURRECTION FROM THE DEAD

By James E. Bishop

1. Do many people today believe in the resurrection?
2. What arguments can you bring to prove the resurrection?
3. Do you believe that the doctrine of the resur-

rection is a vital part of the gospel? What are your reasons?

4. Are the promises of reward and the threat of punishment necessary to bring people to repentance and righteousness? Can they be saved otherwise?

CONVERSION

By Mrs. W. T. Hayworth

1. Read the fascinating story of the religious life recorded by the author. Here we have an intimate account of how one person, always choosing the best she could find in her surroundings, moved toward light and truth. What were some of the good works she recorded in her experience?

2. Notice the courage with which she always went forward, never tying her faith to the past, but seeking to come closer to God.

Bishop Carmichael Retires

HONORED AND LOVED, HE LAYS ASIDE HEAVY DUTIES

(From the *Conference Daily Herald*.)

Tired in body but courageous in spirit and working to the end—thus Albert Carmichael retires from his position as Presiding Bishop of the Church, taking with him the universal love and respect of the people. With honesty and integrity that have never been questioned during his career, and that today are the most shining attributes of his character, this man who has stood by his trust in good times and in bad ones is permitted to take a period of well-earned and badly needed rest.

We can imagine Brother Carmichael taking his hat off the peg in his office for the last time—a swift glance around, a flash of a smile for the staff of workers that have labored with him, and one of his quick-thrusting Scotch jokes—that is the good Bishop's kind of a departure.



A. CARMICHAEL

Presiding Bishop since April, 1925; a bishop since August 11, 1908; bishop of Lamoni Stake from November 5, 1916, until the higher appointment; an elder since December 6, 1893—that is his record. Born in Sacramento, California, in 1863, the sunshine of his native plains has never left him. It was but little more than ten years later that he was baptized.

As a man he is a rare combination: he has never been able to overcome his Scotch ancestry, nor to

Letters to the Editor

Pray Earnestly for Guidance

The *Saints' Herald* of December 30, 1931, contained an article entitled, "Have We a Practical Religion?" I have read and reread that article, and can fully appreciate the sentiment of the author.

I came in contact with the latter-day work in January of 1927. I heard a few sermons preached that spring, but not one that would assist a non-member to learn of the doctrine. However, I attended some classes, studied the *Book of Mormon*, and became very much interested in the work. In April we moved and I had no further opportunity to meet with the Saints, but I subscribed for the church papers, bought some books, and borrowed others. For two years I studied diligently.

Many times as I read the financial reports in the *Herald* I was shocked at the indifference of many of the members. I realized that if all the members were paying their tithing, there would not need to be one dollar of indebtedness on the church, and the missionary work could be going forward.

As I read and studied the sermons and articles, looking up references in the *Bible*, *Book of Mormon*, and *Doctrine and Covenants*, I realized that I had found the true teachings of Jesus Christ. Nevertheless, I wondered if the work could succeed with so many failing to keep the financial law. But through earnest prayer and meditation, it was made clear to me that I should do my duty regardless of the faults of others.

I was baptized in August of 1929. Since then I realize how unworthy we are of the many blessings we receive from our heavenly Father. I am trying to keep the commandments of God including the financial law, and I ask the prayers of the Saints that I may continue faithful.

I feel if the author mentioned would pray earnestly for guidance, he would see his duty to himself and God.

ELSIE H. REESE.

TURNER VALLEY, ALBERTA.

forget his Californian nativity. Generous to a weakness where he saw suffering, always tender hearted, shrewd in his judgment of men, a fearless champion of what he believed to be right, kindly and full of the wholesome fun that makes life worth while, Brother Carmichael has endeared himself to innumerable people of all ages.

Our hearts go with Brother Carmichael as he retires, and it is our sincere hope that he may live to enjoy the rest that he so well has earned.

The Resurrection From the Dead

By James E. Bishop

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.—*2 Corinthians 5: 1-5.*

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believeth thou this?—*John 11: 25, 26.*

The resurrection from the dead is the greatest boon ever preached to men. It is not even second to being cleansed from sin and saved to righteousness; for without eternal life such salvation would only be a promise without realization; almost a mockery. However, salvation from sin and growth in righteousness are part of the general plan of salvation. "Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead." Such is the voice of latter-day revelation.

Resurrection of the body from the condition of death was preached repeatedly by the early apostles and the same reasons exist for preaching it today. It is the ultimate compensation. It is the restorer of lost jewels and the revealer of new joys. It is the destroyer of suffering, pain, sorrow and death. It is the reward of God. It is eternal life, the greatest gift of God. It is the fulfillment of the highest ideals that men have striven for. It is the continuation and exaltation of personality. It is the recoverer of friends and dear ones. It is the atmosphere of life in a celestial world.

Belief in the resurrection carries with it the cogent and logical consequence of using this life in preparation for that fuller life. "He that hath this hope purifieth himself." What other doctrine could cause a man to work assiduously for the social program of the church? What other doctrine offers such comfort and consolation to the bereaved? What other doctrine, when believed, is as stimulating? Why, then, try to lessen its effect? Why try to show that Jesus had more to say about immediate social problems than the resurrection and eternal judgment?

Life as we now live it, is a valley of mists and tears. It is a time of trial and testing.

What are these which are arrayed in white robes? and whence came they? . . . And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes.—*Revelation 7: 13-17.*

Life as we know it now, compared in duration with the years that fail not, is exceedingly brief. It is a vapor and a mist that before the heat of the sun wafts away. It is like the grass that today is green and tomorrow withers. It is like the flower that blooms when picked, but fades and dies in our hand. But in the eternal and celestial world things will not be transitory, for an angel has sworn by him that lives for ever that time should be no longer.

Life as we now live it has its share of disappointments. Twenty-five years and more are spent in preparation for some worth-while task. "And when he thinks, full good easy man, his powers are a ripening, comes a frost, a killing frost, that nips his root." Old age has set in with its infirmities. The elasticity and physical joys of youth have vanished. Looking backward takes the place of fond anticipations and building castles. This is particularly true of those who have not yet believed and studied the Scriptures and the life of Christ in the light of the glorious hope of the resurrection.

But one may ask, Is it a hope grounded in fact or was it developed in the mind of man? Was it born as a projection of radical egoism because of the cruelty of Roman times, and the terrific persecution heaped upon the early Christians? Is it not merely a "wish" doctrine and is it not a scientific impossibility?

The question can be cleared up with as much reason and evidence as many other matters. The existence of molecules, atoms, and electrons is not believed because seen or heard, for they are not discerned by the greatest and most powerful microscopes. Their existence is a matter of inference and faith. No one ever saw gravity. Its existence is inferred. No one knows the essence of life, of thought, of mind, of consciousness and for that matter of light and sound, or of electricity. But we enjoy them and thank God for them.

It is not science that says that the resurrection is impossible. Some half-informed interpreter of science does that. Listen to Professor James Ward:

What we have to note is the existence in our time of a vast circle of empirical knowledge in the whole range of which the idea of necessary Being or first Cause has no

place. . . . If modern science had a voice and were questioned as to the omission of all reference to a Creator, it would only reply: I am not aware of needing any such hypothesis. . . . But vast as the circuit of modern science is, it is still of course limited. On no side does it begin at the beginning, or reach to the end. In every direction it is possible to leave its outposts behind, and to reach the open country where poets, philosophers and prophets may expatiate freely.

Huxley said there were no natural impossibilities.

In nature many analogies may be pointed out. If leaves turn brown and golden and fall and leave the trees bare and gaunt, they return again in the spring of the year. If the sun sets amid clouds of fleecy amber and gold of an evening, it rises again in the morning. The butterfly was once in a moth state. The grain that is planted dies, but it brings forth manifold of its likeness. The log that is burned of an evening, cheerily giving off its heat as it is dying, gives up in radiation the waves of heat that it gathered from the sun, which also made its life possible.

It is not impossible to find more than analogies in nature of the resurrection. Perhaps we can find principles that are identical. The great power that ushered in the present industrial era was steam. Steam became commercially possible because of the discovery of coal. Coal had died and was buried in the carboniferous age. Those great forests "had their day and ceased to be." While they lived they gathered in the energy of the sun. They bore their fruits and flowers and their rich colors. Great geological changes came and those primeval forests were buried under the accumulation of years. But they did not live in vain. Their vast treasures were hidden under the garments of the earth until the voice of man called them forth. Coal came forth in a resurrection. It yielded its energy. Its energy drove the wheels of industry, drew great trains over continents and liners over the seven seas. Presently it was discovered that it contained other treasures. Coal was made to yield the perfumes of fresh violets and honeysuckle, the flavors of a hundred fruits and the colors of a thousand gardens. From coal was distilled the sprays that shield living trees from blight and destructive parasites. The discovery of coal and its rich treasures is the resurrection of the carboniferous age.

Perhaps science has more to say in favor of the resurrection than against it. "For us it is oxygen which thus summons the dead from the tomb; which vitalizes the dead molecules and atoms. The energy is stored in certain of the atoms of the molecules of protoplasm in the form-widened orbits of rotations of the electrons. It is this which gives them the power of reacting and passing back to the dead. When such electrons fall back to more stable configuration, the atom and molecule reverts to the dead and inert form such as we keep in bottles. It

is the oxygen, then, which vitalizes all animals; but it is from the sun that the vital, radiant energy has come." In the previous paragraph we have this amazing statement:

It is perfectly correct, therefore, from this point of view to speak of living and dead hydrogen atoms. We can even go farther with the simile if we wish, and say that when the living highly reactive form of the atom escapes at the moment of death, for a ray of light leaves the dying atom and travels onward in space, until perhaps it encounters and is absorbed by some other dead hydrogen atoms, which again raises to life by thus giving it a soul. What is this soul? It is a minute portion of the luminiferous ether; of time and space; of eternity and infinity. (Quoted by Edwin Slosson in his *Creative Chemistry*.)

There are analogies of the resurrection in philosophy. Nietzsche recognized that the human body was incapable of realizing all the aspirations and ideals of life. The vital urge is strong, the flesh is weak. Many thinkers expect that biological processes will produce new forms of life, which will more perfectly reflect and be servant to the inner urge. In effect this is identical with the need and provision of the resurrection. The Scripture of the lesson says, "For we that are in this tabernacle do groan, being burdened." That house will be dissolved and we shall inhabit a house eternal in the heavens and thus mortality will be swallowed up of life.

The spirit and the body is the soul of man. The spirit is imperishable. The body of flesh and blood decays and dies. The death of the body does not destroy affiliation of the spirit with God when established according to the gospel. That is the meaning of the text, "And whosoever liveth and believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die," and the challenge, "Believeth thou this?"

As direct testimony we have the following from Peter: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." The resurrection of Jesus is the first fruits of the dead. If Jesus had not been resurrected, there would have been no Pentecost in Christian history. There would have been no Primitive Christian Church, no Apostle Paul, and nothing would have been heard of Peter as a "fisher of men," after the arrest and trial of Jesus.

After the death of Jesus the disciples were utterly discouraged. Nothing short of some strong external power could reorganize and encourage them. Nothing short of the appearance of Christ as their resurrected Lord could be that external power. This filled them with joy unspeakable and gave them grounds for belief in the greatest of all themes; the most wonderful of all events and the greatest manifestation of the grace and power of God.

And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made and created; and for this intent are they sanctified.—*Doctrine and Covenants* 85: 4.

The apostles staked their lives on the resurrection of Christ. Nothing could move them and that event stands out as the greatest in Christian history. Just as long as men will have to live in the flesh and face the problem of death, the resurrection will constitute the greatest boon to them. Blessed is he that believes in it and preaches it and lives accordingly.

The collateral matter presented by Paul in 1 Corinthians 15, which he concludes with his personal testimony is strong evidence of the resurrection of Christ and it also certifies that the righteous shall share in the glories of the resurrection.

The day of Pentecost and the outpouring of the Spirit of God is unimpeachable evidence of the risen Lord.

All these lines of evidence are pointed out in the personal experience made possible to all by him who "hath given unto us the earnest of the Spirit." This Spirit is possible to all. It is promised to all who obey the gospel. We are not converted until we have been born of the Spirit and we are not Christians until we bear the fruits of that Spirit, which are, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

A lively belief in the resurrection is a vital part of Christian equipment. It was a living reality in the lives of the early apostles and primitive Christians. Faith in that doctrine should not wane in our lives. It should become brighter. It should be preached on other seasons than Eastertide. It is the great redemptive act of God for man. It is the gateway to eternal life. It is a human necessity that no human can supply. It is a redemptive process found only in Christ.

Confidence in that great redemptive act begets faith and all good works.

The world stands at the moment between two eras—one is dead or dying, but the other is hardly yet born. The one is dominated by a complex of fear, the other by a passion for fellowship. The one is committed to the belief that security can be attained only by guns and bombs and submarines and battleships; the other believes that only by mutual trust, open-minded conference, and whole-hearted cooperation can that objective be reached.—*Reverend Frank T. Woods, Federal Council Bulletin.*

Appointments of the Twelve by the First Presidency

1. To the Central Mission, comprising Iowa, Illinois, Missouri, Northeastern Nebraska, Wisconsin, and Spring River District, John F. Garver.
 2. To South Central States Mission, comprising Colorado, Kansas, Oklahoma, Nebraska (except Northeastern Nebraska District), Arkansas, Louisiana, Texas, Roy S. Budd.
 3. To North Central States Mission, comprising Manitoba, Alberta, Saskatchewan, the Dakotas, Minnesota, J. Frank Curtis.
 4. To Great Lakes Mission, comprising Michigan and Ontario, Daniel T. Williams.
 5. North Pacific Slope Mission, comprising Wyoming, Montana, Idaho, Oregon, Washington, and British Columbia, James A. Gillen.
 6. South Pacific Slope Mission, comprising California, Nevada, Utah, Arizona, and New Mexico, Myron A. McConley.
 7. To Southeastern Mission, comprising Ohio, Indiana, West Virginia, Kentucky, Tennessee, Mississippi, Alabama, Florida, Georgia, North and South Carolina, Clyde F. Ellis.
 8. North Atlantic States Mission, comprising Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New Jersey, Delaware, Maryland, New York, Pennsylvania, Paul M. Hanson.
 9. Australasian Mission, Edmund J. Gleazer and George G. Lewis.
 10. British Isles and Europe, John W. Rushton.
 11. Assistant to Presidency at Office, F. Henry Edwards.
- These appointments are made subject to such changes as might appear wise and necessary at any time.

Respectfully submitted,

FREDERICK M. SMITH,
For the Presidency.

Appointments of Missionaries and Ministers

- P. T. Anderson, North Dakota.
Aririma A. Natua, Society Islands Mission.
J. W. A. Bailey, Central Texas.
Richard Baldwin, Saint Louis District.
S. W. Ballard, Society Islands Mission.
A. M. Baker, Arkansas, Louisiana, Kentucky and Tennessee.
A. C. Barmore, Southern Michigan and Northern Indiana District.
Amos Berve, referred to Joint Council.
J. A. Becker, referred to First Presidency and Presiding Bishopric.
Hubert Case, Central Michigan District.
A. M. Chase, Utah.
Ward L. Christy, Northern Saskatchewan.
T. L. Clark, Detroit District, Flint objective.
A. J. Corbett, Southern New South Wales, Australia.
R. E. Davey, Northeastern Illinois.
C. A. Davies, South Australia.
E. H. Davies, West Australia.
Fred Davies, British Isles Mission.
E. R. Davis, Rock Island District.
J. O. Dutton, Southern Indiana District.
W. I. Fligg, New York District.
Charles Fry, Des Moines and Nauvoo Districts.
R. L. Fulk, Central and Southeastern Illinois Districts.
U. W. Greene, Independence, Missouri.
C. F. Greene, Eastern Germany.
W. H. Greenwood, British Isles.
G. T. Griffiths, Northwest and Southern Ohio Districts.
John R. Grice, Southern Ohio District.
J. A. Gunsolley, Southern New England District.
W. E. Haden, Southern Missouri District.
J. G. Halb, Northwestern Ohio District.
C. E. Harpe, Western Michigan District.

O. J. Hawn, Eastern Michigan District.
 W. J. Haworth, Australia.
 A. T. Higdon, Spring River District.
 Leonard Houghton, Northern Wisconsin District.
 L. G. Holloway, Des Moines and Rock Island Districts.
 E. B. Hull, referred to Presidency and Twelve.
 E. Y. Hunker, Western Iowa.
 George Jenkins, Clinton District.
 J. H. N. Jones, New South Wales and Victoria.
 J. E. Lancaster, Central Oklahoma.
 H. L. Livingston, New York and Philadelphia District,
 Philadelphia objective.
 A. C. Martin, Seattle and British Columbia District.
 J. F. Martin, Wheeling District.
 J. Charles May, Kansas City Stake.
 R. L. Macrae, Hawaiian Mission.
 George Mesley, Kansas City Stake.
 F. T. Mussell, Nauvoo District.
 George Njeim, Owen Sound District.
 O. W. Okerlind, Southern Saskatchewan.
 Arthur Oakman, Northern California, Bay Cities objective.
 William Patterson, Eastern Michigan District, Port Huron
 objective.
 E. A. H. Peisker, New Zealand.
 J. W. Peterson, Arizona and New Mexico.
 Lee Quick, Spring River District.
 E. F. Robertson, Western Maine.
 A. V. Robinson, New Castle District, New South Wales,
 Australia.
 G. W. Robley, Kirtland District.
 V. D. Ruch, Scandinavia.
 J. L. Sandidge, Idaho District.
 John F. Sheehy, Independence, Missouri.
 A. C. Silvers, West Virginia and Wheeling Districts.
 G. A. Smith, Eastern Colorado, Denver objective.
 S. S. Smith, Holden Stake.
 W. A. Smith, Southern Nebraska.
 J. Smolney, Western Germany.
 J. Stebel, Poland.
 A. E. Stoft, Southwestern Kansas.
 S. G. St. John, Toronto District.
 Taruiarii (Horahitu) a Tauhiti, Society Islands Mission.
 G. W. Thorburn, Spokane District.
 Samuel Twombly, Northeastern Kansas District.
 J. E. Vanderwood, Southern Wisconsin.
 Frank Veenstra, Holland.
 W. J. Vaughn, Northern New South Wales.
 H. I. Velt, Portland District.
 G. R. Wells, Holden Stake.
 P. S. Whalley, Midland District of England, Birmingham
 objective.
 Birch Whiting, Clinton District.
 Ray Whiting, Omaha and Council Bluffs.
 L. O. Wildermuth, Montana.
 D. J. Williams, Chatham District.
 G. H. Wixom, Southwestern Texas.
 J. H. Yager, Society Islands Mission.

True friendship is a harmony between souls rather than between minds. Our best friends are those with whom we are most in unison at heart. It is not needful that friends always think alike. Often they hold opinions as far apart as the poles, but there must be a unity of spirit and a mutual heart throb if friendship is to be of the enduring kind. When two persons hold this relation to each other, they are then more than mere acquaintances—they are friends.—*Exchange.*

God With Us

By Merl B. Grover

"No man can do the work thou doest except God be with him."

Those words, spoken to a young man who had diligently set about his Father's business many centuries ago, should not be unfamiliar to Saints of his church in the latter days of history. The above statement impresses us with two facts: first, that this young man conducted his life so that he was able to have God's spirit with him; and second, that he lived in such a way that his very life, and the work which he was able to accomplish proclaimed that the spirit of his Father was with him.

When this statement was made to Jesus, his work was already being done; the man who had so spoken had witnessed the fruits, in part at least, of the work Jesus was doing. It was of such a character of greatness, it was so outstanding, it was so marked with divine strength that the wise man who came to Jesus on this occasion could not help saying, "No man can do the work thou doest except God be with him." Even as all productive things are measured by their products, so was this man considering the product of the Master and finding it of such great merit that it could be explained in no other way save by the spirit of God.

We as Latter Day Saints must all agree that were we, even in the slightest extent, accomplishing the mission God wants us to accomplish, the eyes of the whole thinking world would be upon us, and the lips of the wise would bear the age-old tribute, "No man can do the work God doest except God be with him." But already we have waited too long; already we have condemned ourselves too much; already we have talked too much about what we ought to have done, and thought too little about what we *must do now*. Our task is no longer to be looked upon as a task, but rather as an opportunity to rise to the same level with Jesus and his virile disciples in bringing to pass in a different generation of men the identical purposes and ideals for which those men labored, and lived, and in many cases died. The assignment given to this tiny band of men and women is of such magnitude, and so startling that even those of us who are most familiar with that undertaking must solemnly aver in our hearts that truly no man or group of men can do the work we would seek to do, except God be with us.

The repeating of that statement and the applying of it to our present day church brings before us two more facts: first, it is *possible* for us, even as Jesus, to have God's Spirit with us; and secondly,

our task is so great that we can not even dream of succeeding in it, unless we *do* have his Spirit with us. The promises given to us are the same as those given to Jesus and his coworkers of the days when he lived on the earth in flesh—namely, that if we keep his commandments, and live his teachings he will pour out upon us blessings that we shall be scarcely able to bear. Our challenge, then, is to live, to talk, to work, and to think in such a way that in spite of all the opposing forces of a sin-ridden world, God will be with us.

Autobiography

XIII.—A YEAR OF DEBATES

By James Franklin Mintun

On January 4, I was in attendance at the business meeting of the Lake Shore Branch, now disorganized. The next day I occupied in the Presbyterian Church on the Omaha agency by invitation of Reverend W. A. Galt, who had charge. I preached in the afternoon and evening, both sermons being on the *Book of Mormon*, showing it to be a history of the Indians. To these sermons the minister urged no objections, although I lodged with him that night. About forty Indians, and a few white people attended. The young Indians, and most of those who attended were young men, showed an excellent example of church decorum.

I then spent two nights in a schoolhouse near Craig, where there were a very few who desired to hear, the majority were more interested in driving nails in the lock so that we could not get in the second night, and in throwing stones at me while I was preaching. Their aim was not accurate, so none struck me. I enjoyed the hospitality of Mr. Blackstone and family. This family thought some of the people there might do us personal injury if we remained longer, and thought it wise that we should not stay.

On the fourteenth of January I began meetings in the Presbyterian Church in Decatur, having large and interested audiences from the first, through the respect the people had for the Saints living there.

A Healing Performed

On the twenty-first I began meetings at the church in Fremont, but was called to Decatur to preach the funeral sermon on the twenty-second of Brother James Walter Williams, a young man held in high repute, so much so that at the Methodist Episcopal Church where the sermon was preached about four hundred people were assembled. I then returned and continued preaching in the church at

Fremont till the thirty-first when I attended and presided over the Sunday school convention that was held at the Platte Valley Branch. Assisted at the conference that followed on June 1 and 2.

At the close of the evening services on Saturday an urgent request came from a family living not far from the schoolhouse where the conference was held that the elders be sent at once as one man was possessed with an evil spirit. Brother Alexander Smith, the missionary in charge of Nebraska this year was present, and he said to me, "You go." I hesitated for the reason that I was very wearied with the duties of the two days preceding, and also because of the report that one was possessed. Brother Smith answered when I hesitated, "You go; and take what elders you wish with you." I said, "If that is your decision, I will." I selected of the elders present three or four, and we went and found a house filled with excited people. This young man and the family were not members of the church, although his young wife was. I found the young man on the floor his hands tied, and feet also, and three men on either side of him trying to keep him from butting his head against the wall, which he was apparently trying to do when I entered. When he could not do this he was raising his body up and throwing it down on the floor with considerable force, and the men could not prevent it. I learned there was no oil present so I sent for some, and while the oil was being secured I sought the young man's father, who was weeping and quite concerned, and asked him if he desired us to seek the Lord for the deliverance of his son. He said, "If you do not he will kill himself." I then sought his wife who was hysterical at the condition of her husband, and brought quietness to her, and the realization to her that she should exercise her faith, since she was in the church, and she became quiet and went with me in the room where her husband was still on the floor. As soon as the oil came, I requested that his hands be untied, when he raised up on his knees. I then took a teaspoonful of oil and got between him and the wall, and gave it to him. I then stepped to one side, when he began to spit the oil out all over the people on both sides of him, turning his head to first one side then the other. I then requested that his legs be untied, and a chair be secured for him to sit on, and his wife to sit on his lap and hold his head. for he became very weak at the time all this was done; then the oil was placed as an anointing on his head, and I rebuked the evil spirit, and prayed that he might be perfectly restored, and he was, and then went to bed. The doctor had been sent for, arriving after he was in bed. He examined him, and said, "What did you send for me for? There is

nothing the matter with this young man." The next day being Sunday, he, with his wife, came to the services in the afternoon. Meetings were held during the week, and the next Monday week he was baptized, with one other, by G. M. L. Whitman. He told me that the first thing that he knew was when he was trying to spit the oil out of his mouth. But few of the family came into the church, and I do not think that the Saints profited to any great extent by this manifestation of God's power. Christ's answer to those who were accusing him of casting out devils by the prince of devils, said, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."

On the eleventh of February I returned and continued meetings at Fremont. One was baptized on the seventeenth by William T. Owens. I note that previous to going to Fremont that I held services in Waterloo, near the Platte Valley Branch, and there I was "heavy-hearted and gloomy," extremely so, but I continued to preach each night, when on the ninth "God gave me relief from my burdened feelings and answered my secret prayers openly."

I closed the meetings in Fremont on the twentieth and came to Omaha on my way home, and baptized one on the twenty-first. It became necessary that some improvements be made on my home property, and I had to do it on the account of not having means to hire it done. I had no musical instrument in the home, and my daughter who was now past nine years of age had a great desire to learn music, and we felt it wise that an effort be made to secure an organ, which I did through Brother Ray Potter, who was representing a music firm in Omaha, and secured it on such terms as enabled us to pay for it in a short time. This may not be an important item to many, but it was to us just at this time, and we saw the wisdom of it in more ways than one.

I returned to Decatur and began meetings in the Presbyterian Church by previous arrangements. There I baptized five, closing on the twenty-first. On the twenty-third I began preaching in the log church in the Lake Shore Branch. While preaching there I had another experience with one possessed with evil spirits. A boy about twelve years of age, not large for his age, or robust, was possessed, and when he was in this condition it took three strong persons to hold him. When the spirit was commanded to come out of him he was free. At the time I was with Brother M. V. Owens, who with his wife and daughter accompanied me to the house, but did not go in. They had no oil, and when I came out of the house the girl began screaming, and I went to see what was the matter, and she said she had evidence that if the devil was cast out of the boy it would enter

into her, so that I took her to another house where there were Saints, where I secured oil, and returned to administer to the boy. This occurred on March 24, and again on the twenty-sixth the boy was possessed again, and again I was called. I found Brother George Walters there when I arrived. When I opened the door to go in, there came from the boy one of the most unearthly yells, such as I never heard before. It was frightening. I at once proceeded towards the bed where the boy lay, taking off my overcoat as I went, and said, "Thou son of demons, you will have to come out of the boy." He made lunges for me, but was held by the three men who had hold of him. The face of the boy was more in appearance like that of a bulldog than a human. Many of those present at this time were not of the church, and I called attention to the antagonism between the spirit which was with me, and the one possessing the boy. When I requested that the boy be administered to it was impossible to put the oil on his head till I had raised my right hand and rebuked the evil spirit, then the boy was quiet, and he was anointed and the prayer of faith rendered, and the evil spirit bid to depart to its own kind, and the boy was free. He broke out in a heavy sweat. I asked him how he felt, and he said, "I feel like I have been at hard work." But he could not remember anything else. He was possessed at other times following this. But on May 18 I returned to this home and took with me Brother Alma M. Fyrando to assist me in administering to him, and from that time he was troubled no more to my knowledge. I returned home via River Sioux where I conducted a funeral service and baptized one on March 28.

On the thirtieth I started for general convention and conference, held at Kirtland, Ohio, this year.

We arrived at Kirtland on April 3, to view the Temple of the Lord for the first time, and to take part in services therein. Was entertained by Mr. M. S. McFarland and family in one of the old houses built at the time the Temple was built. Here we learned much of the past history of Kirtland from one who had personal knowledge of it, not of the faith. I heard nothing but what was commendatory of the Saints. At this conference section 113 of the *Doctrine and Covenants* was considered with a view of eliminating it, or associating with it an explanation of what it purported to be. An explanation was finally decided upon, which now appears.

Death of W. W. Blair

On the way home Brother W. W. Blair took sick, and on the train before reaching Lamoni he died. I had returned home by way of Lamoni, and remained until after his funeral which occurred the

following week. I arrived at home April 27, where I remained preaching Sundays while I repaired and cleaned the house preparatory to entering upon another year of missionary work.

On July 25, I began work in the Central Nebraska District at Meadow Grove, at the district conference. I organized a Sunday school in Meadow Grove Branch, then went to Inman for a season stopping one night with Sister J. H. Logeman, and her husband, and preached for them one night. At Inman we held meetings in the schoolhouse. Good audiences. The Reverend J. Grant Shick, of the Methodist Episcopal Church lectured against the *Book of Mormon*, to which I replied, and he apologized for calling the Saints fools. Propositions were presented to him for public debate, but he refused to debate and permit us to defend what he had voluntarily made an effort to destroy.

The district tent was taken to Valley, Nebraska, and Brethren J. S. Strain, James Huff, and J. M. Stubbart were occupying, while I was meeting opposition at Inman. I returned to the tent at Valley August 8, Sister Cora Huff coming with me to assist with the music. We continued there till August 18, when the tent was taken to Fremont. I baptized two at Valley.

Defending the Work

The tent work began in Fremont August 21, assisted by J. M. Stubbart. On the twenty-third I baptized two. At the time of these tent services Elder J. A. L. Romig, of the Christian Church, was holding evangelistic services in a large tabernacle erected for his services. He made some reflections on the work of the Saints, and an item in the paper informed him that we were willing to defend the principle he had attacked. He accepted church propositions with the understanding that he was to furnish a substitute in the debate. Elder J. A. Seaton was selected by him to meet me in the debate which was to begin on October 12, in the Christian Tabernacle, to continue twelve nights.

During these tent meetings a Mr. Samuel F. Cushman attended nearly every night, and remained after the services to ask questions. He was a deep investigator. He had been a Methodist Episcopal minister for about forty years, and was anxious to be sure that his investigations would lead him to something better, if it led him at all.

In September I returned home to get material for the coming debate and to do some study and investigation in preparation for it, so that our defense would be all that God would wish it to be. While at home I was requested to act on two cases in Elders' Courts, in this work I tried to bring about

a reconciliation of the transgressors with the church and her requirements, but was not able to. While away from my field of labor I, with my family, attended the reunion at Woodbine, Iowa, which began September 19. I was chosen assistant superintendent of the Sunday school work at the reunion. Was associated with Brethren T. A. Hougas, W. N. Robinson, and others. The two brethren and I did much to revise the constitution and by-laws of the Sunday school association. Left for missionary work in Nebraska September 30, attending a camp meeting in the grove near Clearwater associated with Brother F. A. Smith. At the close of this meeting I continued at Clearwater, having for a few nights as an associate President Joseph Smith. I returned to Fremont October 9, stopping on the way at Norfolk, where I preached at the residence of J. H. Logeman, who was investigating. Convention and conference were held at Fremont from the ninth to the eleventh. There were present and ministered President Joseph Smith and Bishop E. L. Kelley.

The debate with Elder J. A. Seaton began in the Christian Tabernacle the twelfth on church propositions, with Brother F. A. Smith as my moderator, and Samuel F. Cushman as chairman most of the time. On the 16th Elder Seaton requested that the debate be shortened to five nights on each proposition, then requested one of the night sessions be held in the afternoon, so that he could get away sooner. This afternoon session was a failure. Only a minority of the people who had been attending could come in the afternoon. During the closing time of one of the sessions Mr. Seaton was conversing socially with some of the Saints and friends, when he told some of them his name and requested them to not spell it by leaving out the letter "e," for that would be pronounced more like the evil one. The chairman, S. F. Cushman, said, "It looks to me more like it should be pronounced "sat on." This caused a laugh, and it had its effect on Elder Seaton. At one of the sessions Elder Seaton made an appeal to the audience by telling them that he was a member of several fraternal societies, and seemed to be bidding for sympathy. At the close, when bidding him "good night," I made him acquainted with the fact that I was a Mason. No one knew of this only as I told Brother F. A. Smith on our way home. I said you notice that he will not try to ridicule me as he has done, tomorrow. Brother Smith asked me what I had done to him, and said, "Did you let him know that you were a Mason?" I told him to take notice of the change in his demeanor towards me. "Well," said Brother Smith, "if that will make a change in his demeanor, then I will conclude that there is some little good in masonry." The next night on going home he remarked at the great

change in Elder Seaton. Elder Seaton had been during the debate making boasts of what he was going to do. One thing he was going to do: to play the prelude in the beginning, then the grand march, and close with the funeral dirge for us. I thought there was but little for me to do but to write the epitaph. I prepared a chart about ten feet by twelve feet, on it was the representation of what he claimed for his church, and what I claimed for the one I represented, in separate columns, in large letters to be seen by the audience, to be used in my closing speech. The epitaph I prepared and had on the chart under his representation was, "Should the Apostles and early Christians be here they would weep at beholding it." A. Campbell. And under my representation I had this, "On earth peace, good will toward men." With a hand with the index finger pointing up to each representation. This had an effect. It had more effect on Elder Seaton than on the audience, so far as I could see. He was mad, and he showed it. When he made his closing speech he could hardly stand still, but would dance around, so that every one could see that he was mad, as well as in what he said did he show it in his deportment.

On October 27 I arranged for a debate between Elder A. Adams of the Church of God, and Brother C. Scott, to begin January 11, at Blair, to continue twelve nights. This was held in the Christian Church. The Methodist Episcopal minister refused to let us debate in his church giving as a reason, "I am afraid that the debate might effect some of the members of the church."

At this time an Elder Hull was making an attack on the faith, and requested propositions for debate, but after sending them to him he concluded otherwise, and nothing more was said by him about debate. On November 6 I returned to Fremont, and baptized Brother Samuel F. Cushman, and his son, Gilbert H. Brother S. F. Cushman said that the tent meetings about convinced him we were right, but the debate brought him to a conclusion. On the next day I went to Norfolk by request and baptized Brother J. H. Logeman, a noble-spirited man, and the gospel has been represented in his life. From there I came to Meadow Grove by request and preached a memorial sermon of the wife of C. N. Hutchins, Sister Mary E. Hutchins, who had died some time previously. I continued to hold meetings there till November 17, when I came to Clearwater, being associated part of the time with Elder David M. Rudd, continuing till December 17. I made a visit during the time I was at Inman, December 14, at O'Neill, to visit the mother of Brother Heman C. Smith, who was visiting with one of her daughters living there. I closed my year's labor in this part

at Clearwater in a hall part of the time, then at the church near the town, then to Meadow Grove. Arrangements had been made for a Sunday school institute at Council Bluffs, Iowa, of which I was one of the instructors. On my way home I stopped to attend this on December 26 to last three days. While there I lodged with Brother T. Riley at the courthouse, associated with W. N. Robinson. Here were assembled workers from Lamoni, and from many parts of Western Iowa, and Nebraska. I was chosen assistant superintendent of the institute, to associate with Brethren Joseph Roberts, T. A. Hougas, W. N. Robinson, T. W. Williams, and others in the teaching. From here I came home arriving December 30.

From the time of closing the debate at Fremont, Elder Seaton was writing me with an apparent desire to renew the debate in his home town of Marion, Iowa, and I was in correspondence with Brother L. E. Hills, and his wife's sister who lived there relative to holding a debate there. Elder Seaton requested us to use their church, but they would want five dollars a night from us for its use. Brother Hills went among the business and professional men of Marion and they agreed to pledge the amount necessary to renew the debate and pay the amount required by Elder Seaton. Then he proposed another condition that I must comply with in order to hold the debate, all the time indicating that he would like to find some legitimate excuse to not hold the debate after he had requested it. The condition was that I must come to Marion and raise up a local congregation of Saints as many as he had of Christians. But previous to this he had said that we did not make any converts only such as were soured on other churches and people whose minds were slightly affected. Then I asked him what kind of people Marion was composed of for me to make about five hundred converts of this kind there. I concluded that he did not wish to debate, and so we had to let the matter rest.

"I'm going to drive an Austin around these ramps some Conference—five cents a ride."

It was a woman on crutches who made the remark.

Perhaps some of us acquired the depression we hear so much about; others, beyond doubt, had it thrust upon them; but it is a safe bet that to this woman there is no such animal.

A depression could not travel fast enough to catch up with the individual who sees a joke (and a neat profit) in situations which, to others, are only trying conditions to be borne with Christian fortitude and patience.

Weekly Health Letter

Number 39

Pneumonia

By A. W. Teel, M. D., Church Physician

Pneumonia is an inflammation of the lungs and is one of the most prevalent and fatal of all acute diseases, and is due to a lance-shaped germ, enclosed in a capsule, called the pneumococcus. This germ is not only found in the respiratory tract, but is frequently found in the blood. As a cause of death, it rivals and almost exceeds that of tuberculosis. When one is attacked with pneumonia, the air cells and passages become filled with blood corpuscles and fibrin, thus preventing the access of air to the parts. It frequently follows chilling of the body, especially in those having low natural resistance, therefore, most cases of "lung fever" occur during the changeable weather of spring and fall. In old people, it is frequent during February and March. Those who are weakened by any chronic disorders are much more susceptible.

There are two types of pneumonia: the lobar or croupous type, and the other type known as broncho-pneumonia. All cases of pneumonia, like influenza, are aggravated by other pathogenic organisms as well. Like influenza or grippe, pneumonia is no respecter of persons; occurs in all climates; but shows some geographic differences, for it is more virulent in the United States than in England. This is probably due to our overheated offices, homes and workshops. Anything that will lower the resistance, such as cold weather chilling of the body, fatigue, indulgences in alcohol and tobacco, breathing in irritating dusts and gases, and improper diet, will aid these germs. The Negro races are more susceptible and it is much more fatal among them than among the white people, being more prevalent among the males. Children under six years of age seem peculiarly susceptible.

Undoubtedly, pneumonia belongs to the great group of contact diseases. A pneumococcus germ is not strong, robust or healthy, but is weak and does not multiply outside of the body. Laboratory technicians have trouble in keeping it alive, and for experimental purposes may pass it through animals, such as the rabbit or mouse, in order to keep up its virulence. Heat at 50° C., for ten minutes, is sufficient to kill it. It lives much better in low temperatures. The mouth and nose are its best incubators, and the usual methods of transmission. It is one of the first causes of death, after an attack of in-

fluenza. It is a germ that is frequently found in healthy mouths and noses, and there are no known measures, whereby, pneumococcus carriers may be prevented.

From Catholicism Into the Reorganized Church of Jesus Christ of Latter Day Saints

By Mrs. W. T. Hayworth

In a little village in the hill country of Alsace, lived a very pious Roman Catholic couple, Mr. and Mrs. Amen, into whose home a baby girl was born. It is the duty of a Roman Catholic Father and mother to have their children taken to the church and baptized, (sprinkled) as soon after their birth as possible, and as these were very devout people the baby was taken to the church on the second day after birth, by its father, godparent, and friends, and baptized and given the name of Louise, the subject of this autobiography.

The French and Prussian War had been over but a few years, in which the Germans had taken Alsace away from the French and as father and mother were French and father had been an officer in the French Army, it was hard for them to live in their dear homeland under German government. Consequently before I was one year old father had made arrangements to take his family and cross the great Atlantic to seek a home in America, landing in Toledo, Ohio, in 1873. After remaining there one year they decided to go to the southland settling at Fernandina, Florida.

Father had hired to a Mr. Kydd, owner of an orange and fruit farm two and one-half miles south of the city. Mr. Kydd was a merchant at Fernandina. He and his wife became very dear friends to us through the fourteen years that father was under his employ.

There were several French and German families in this city who became acquainted with us and through them my parents learned the English language. Time was drawing near when I must be sent to school. My parents were very anxious that I should be well educated both in the Catholic religion as well as the English language, therefore I was taken to the Saint Josephs Academy to be educated. I was only seven years of age and the only girl that stayed at the convent all the time, going home only on the first Friday of each month to remain until the next Monday.

There were a few French sisters to whom I could go and make my desires known as I could not speak a word of English. I would get very homesick, but the sisters were all very good and petted me a great

deal until I loved them very dearly. With them I spent nine months of the year for eight years.

The Mother Superior—Mother Antonia—was a mother to me in the absence of my mother and I was her companion in her business life as well as religious. The sisters never go on the street alone. Therefore when she had business trips uptown she always took me with her. She always took care of the sanctuary and altars at the church and after I had grown up large enough, she always had me to help her with this very sacred work, for sacred work it was to both of us. How we worked together reverently and silently cleaning and dusting the altars, arranging bouquets and candles. How I enjoyed to work in the church scrubbing and cleaning "God's house," as I was taught.

I attended mass every day, went to confession and communion once each month. How I loved the communion because I was taught that I received Jesus into my heart through the communion. One day my young heart wondered how long Jesus remained with me. I asked Mother Antonia the question to which she replied, "As long as the wafer remained in the body." Knowing that it would not remain longer than any other food, I was disappointed and wished from the bottom of my heart I could go to communion every day, that I may have Jesus with me all the time.

From my earliest recollection I loved God, the Catholic Church, and religion. I wanted to become a sister, too. I admired their devotion to God and the church. One day the sisters dressed me up in their "Habit" or robes and I felt so happy, which more than ever increased my desire to become a nun.

At fifteen I told Mother Antonia I'd like to become a sister, to which she replied, "Very well, dear child, finish this school year and in the summer you may take "Novice" veil, (which is white veil, with black dress) which will give you two years in which to decide if you wish to spend your life in the convent. Then at the end of that time if you still wish to remain you can make your profession." (Take the black veil. They were sisters of Saint Joseph) to which I agreed, but before the end of school I met with a young man to whom I became attached which turned my thoughts away from becoming a nun.

Then, too, my father had left the farm and gone to Pennsylvania to see a former employer expecting to receive employment from him. On his return home he got as far as Virginia from where he wrote a letter home. He then mysteriously disappeared and never was heard of again, so grieving my mother that her life closed two years later broken hearted, leaving a brother and me alone without a relative.

He was only past twelve and I not quite sixteen, so I needed to remain with him because he was so young.

Our parents had a great many friends, so we were taken care of. One of their personal friends was appointed guardian, he and his wife had care of us until nine months later when I was married, but not to the man that saved me from the convent, for he had died in less than a month after my mother. I felt so bereft of father, mother, and home that I decided I needed a home of my own which would also make a home for my brother.

I married a Mr. Crosby, whose parents lived in Indiana. Through their influence we left Florida and moved with them to a farm close to Richmond. In January of the next year the Campbellites held a protracted meeting at a small country town, near their farm. Husband's folks holding to the Campbellite faith, we all went to revival meeting, I with the rest. Of course my Catholic faith was being ridiculed, how wrong it was, etc. My husband didn't belong to any church but wanted to join this one, and I must join also. After much persuasion, and to please them and him, I was immersed to become a member of the Campbellite faith, February 15, 1890. But immersion in the creek didn't take Catholicism out of me. I was still one at heart, and when we later moved to Indianapolis I attended the Catholic Church when it was possible for me to go. A little daughter, Ida, had come into our home. We lived across the city from a Catholic Church, consequently didn't get to attend very often.

In the year 1892 we moved to Dunkirk, Indiana. There was no Catholic Church there at that time, but I had been raised to go to church every Sunday—that still remained with me. I longed to go to church somewhere. Finally I went to the Methodist Church one Sunday morning in order to become acquainted with good people, as I was a stranger there. Some of the good people learning I was a Catholic became interested in me and persuaded me to join them, which I did. I had been raised to go to church every time the bell rang so I took my early training into the Methodist Church, attending Sunday school first.

They were studying the new birth, and I became deeply interested, asking a great many questions. I had never read the *Bible*—never had heard of such teachings, and all seemed so new and strange, so interesting. An elderly lady of my class, a very spiritual woman, became very much interested in me, making herself a special friend, trying to guide me to a knowledge of God, but it was not very long until my husband was compelled to move us to another town so he could get employment, this time to

Albany, Indiana, where a great natural gas boom was on, when I went to bid my spiritual friend good-bye, she made me promise that I would be faithful to attend the services of the church and always take part in the testimony meeting.

My first service in the new home was a testimony meeting. The members began to tell of their experience when they were converted; some were in the cornfield, some in the homes, others in the church, etc., which all became very interesting to me. When finally it was becoming my turn to testify, as I had promised, I didn't have any experience to tell. I didn't know my sins were forgiven, I didn't have the Holy Spirit as they had, and the only thing I could say was, "I was not converted, but I would like to be," which of course in the Methodist Church was occasion for an Altar Service which was called. The minister in charge praying for me. I went home from the meeting not feeling any different, but the next day as I was contemplating the services of the day before, the spirit of prayer and hunger to realize God's Spirit with me came upon me and for the first time in my life I prayed the prayer of my heart instead of the prayer book, pleading for a knowledge of sins forgiven and to have his Spirit. As time went on I began to feel God's Spirit causing me to love God and to love his people. Day by day I learned more of the *Bible* and my life was a changed life. Catholicism was gone, root and branch, and to this day I have never desired to go back. I could now worship God in spirit and in truth instead of worshipping him out of a prayer book or a rosary. Each day I would study the *Bible* and pray. I was taught to pray when a child—the Lord's prayer and the "Hail Mary," which are so familiar to every Catholic. If we desired any favor of God we were taught to pray to the Virgin Mary, and to repeat "Hail Mary" as follows: "Hail Mary, full of Grace! The Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God! Pray for us sinners, now and at the hour of our death. Amen." I haven't used the prayers for forty years, but so indelibly were they stamped upon the young mind that they are still there. But now this was all gone and I went to God instead of Mary with the desires of my heart.

I became a very active member of the Methodist Church at one time holding office of "class leader," conducting meetings of several kinds. I enjoyed missionary work in the homes and loved to work around the altar in revival work, felt the Lord's call to that work and was trying to serve God as faithfully as I did when I was a Catholic going to mass, confessing to the priest, and partaking of the com-

munion. I committed a great many passages of Scripture to memory by using one verse each day, writing it on paper and having it about my work until each day I had a new verse stored away that often comes into my mind at a time when so much needed. When Paul wrote to the Ephesian Saints admonishing them to be strong in the Lord and the power of his might. (Ephesians 6: 10-17.) He told them to put on the whole armor of God and went on telling them what this armor consisted of. The seventeenth verse says, "And take the helmet of salvation and the sword of the Spirit, which is the word of God." How can we use this sword unless we have the word of God treasured up in our minds? I enjoyed a great deal of God's Spirit and was blessed in sunshine as well as shadows. (For as the years passed by I experienced both in my life.) My wish in childhood, that "I may have Jesus with me all the time," was in part being realized, but I still wanted to enjoy more of his Spirit and presence.

While living at Albany two more little girls came into our home, Lillian and Grace, and finally a little boy, Lawrence, who only remained with us twenty-two months, when he was taken to the heavenly home. In about four years his father passed on, leaving me and the three girls alone. The two older girls had joined the Methodist Church and have been active members since.

At this point it will be necessary to go back into my life several years, bringing into the story my husband's youngest sister, Marie, of whom I thought a great deal, as she did of me. I had tried to get her into church and live a Christian life, but she didn't seem to take any interest. She married a Mr. W. T. Hayworth, later moving to Nowata, Oklahoma, where her husband was engaged in the oil fields. After being there about four years one of her letters informed me of the fact that she had joined a church; had been baptized into the Latter Day Saint Church, but not to get her mixed up with the Utah Mormons, also inclosing a tract. In reply I told her I was glad she had joined a church; it didn't matter which one, so they believed the *Bible*, (Methodist doctrine.)

She was baptized in February, 1911. In May the same year her father died at Marion, Indiana. She and her husband returned for the funeral, and while at her mother's they came over to my place to visit me before returning to Oklahoma, Marie began to tell me about Brother Lee Quick and the meetings that he had been holding and tried to tell me something of her faith, but I had never heard of this church; only heard of the Utah Mormons and their doctrine of polygamy with which I didn't care to come in contact; but I listened and thought if that

was her choice all well and good, I was satisfied with my church.

In six weeks from the time her father was buried, her body was brought back from Oklahoma to be buried in the family lot. Marie and I had been more like sisters than sisters-in-law, so I felt very sad over her departure. Her husband, Mr. Hayworth remained in Indiana, making his home with my mother-in-law, which was also his, and visiting among her relatives. We felt very sorry for him and tried as best we could to cheer him in his loneliness. Part of his time he divided with us as well as the other sister-in-law. His visits began to be very enjoyable, while he was not baptized when his wife was, yet he believed this Latter Day work and would often tell me about it. As the months passed on we began to think more of each other than just brother and sister-in-law, and before we realized it we were planning on getting married. At the first of the following year he decided to go back to Nowata, and again go to work in the oil field

He had told me enough about this restored gospel that I was beginning to get interested and the thought came to me, "can it be possible that I am in the wrong church?" I realized that my present religion was far superior to that of my youth, and was satisfied with it, but if it was not the right church I wanted to get to the right one, for I was worshiping God, not the church nor the preacher, and if God had his own church on earth I wanted to worship there. Therefore when Mr. Hayworth left for Oklahoma I began to pray as never before. I said to my heavenly Father, "Thou knowest I love thee, dear Lord. If thou hast thy true church in Oklahoma, cause my friend to find work and cause us to be joined together that I, too, may be able to hear this new doctrine and join the church."

About middle of February a letter came from my friend telling me that he had accepted a position in the oil field and to come to Nowata by the first of March, and we would be married there. Ida, my oldest daughter, had married a minister of the Friends Church. Consequently I had to leave her in Indiana. Lillian, Grace and I arrived at Nowata Saturday evening, March 2, 1912. Mr. Hayworth and some friends of his met us at the depot, from whence he took us to the Methodist parsonage where he and I were joined together as husband and wife.

The house on the oil lease was still occupied, so it was necessary that he and I stay with his sister and family, Brother and Sister Wiley Coldren. They had both been baptized by Brother Quick while Mr. Hayworth was in Indiana. We stayed with them five days. During those days, my new sister-in-law, though young in the work, preached the restored

gospel to me, related how the gospel was restored through Joseph Smith who was killed by a mob. I thought to myself, "Well if a mob killed him he sure enough was a bad man and I didn't believe I'd be interested in his church." At once something said to me, "Wasn't Jesus crucified? Wasn't Paul beheaded, Peter crucified on a cross with his head down and the rest of the apostles, and the prophets in the Old Testament put to death?" I said, "Yes, that's all true." So then and there that obstacle was broken down. Then another thing she said that staggered me was that this church believed that it was the only true church. Well! I was taught when a child that the Catholic Church was the only true church, that Jesus ordained Peter the first pope, and the church had continued down through the ages to the present time. I was also taught of purgatory where souls may become cleansed and eventually enter heaven; but the Methodist Church had taken both of these teachings out of me; and now here was this Latter Day Saint Church claiming it was the only true church. It seemed to me very hard to accept; but I didn't say what I thought, and kept that to myself.

We finally moved by ourselves and we were very happy together. I had prayed that if this gospel was true that I be placed right there where I could hear it. How good of my heavenly Father to answer my prayer and bring me within a quarter of a mile of where Brother Quick held his meetings, and right in the midst of the group of Latter Day Saints. The *Saints' Herald* came into our home, my sister-in-law's subscription before her death that had not yet expired. I read in it; and when weather was fit we attended the Sunday school of the Saints in this way getting acquainted with them.

About May the first Brother Quick wrote a letter stating he would be there about the middle of May to hold a series of meetings. I had been in the habit of taking all of my troubles to God in prayer, so to prayer I went. I said, "Lord you know I'm trying to serve you as best I know how and I'm thankful thou has guided and directed me in times past, now I need thee as never before. Here is this Brother Quick coming, if this is thy church I want to know it, and if it is not I want to know it, too, so that I won't make any mistake for I want to do thy will." Brother Quick came, started his meetings and we went to every meeting. I went praying for light. I was satisfied with the light I had, but if there was more light I wanted it. Brother Quick used several of the old texts that I had heard preached before, but now in a different light. Every night I was asked, "How do you like that sermon?" I would have to say, "All right. It's in the *Bible*." When

he came to his sermon on "Authority of the Priesthood," showing from whence these other churches received their authority, followed by the sermon on the Angel Message, how the angel appeared to Joseph Smith and restored the gospel. I began to feel that this must be the true church. The words of John came to me time and again, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his son cleanseth us from all sin." I had been walking in the light, all the light I had. Thoughts would come to me—"I will live a good Christian life in the Methodist Church," but the new light stood before me as a high wall, in my Christian path, and unless I embraced this new light I would not be walking in the light, but would be in darkness and would go backwards in my Christian experience. I rather expected God to give me a dream or vision to get me to come into the church, but not so. "These signs follow those who believe." But all this time I was still praying for God to cause me to love this doctrine if it was the truth, and if not true, to make me so disgusted with it that I would not have anything to do with it.

As the last Sunday service came with its last baptismal service, such a strong desire came over me to be baptized that I wept like a child. I wanted Mr. Hayworth to be baptized with me, but he said he wasn't ready. So neither one of us went prepared for baptism, but when he saw how I wept, his heart was touched and he said, "I came very near going in anyway. Had I known you wanted to be baptized that bad we would have been baptized." Consequently Brother Quick prolonged his meeting another night and we were baptized together May 28, 1912, and were confirmed that night. I didn't have any change in my feelings. I had been blessed with God's presence and Spirit times without numbers, but not as on this occasion. I had obeyed the gospel and felt like a newborn babe in Christ with much to learn.

Brother Quick left, not having time to preach anything but doctrine, there was no one to instruct me in spiritual things. The Saints were all new in the work, left without a shepherd. Here I was in a strange land among strange people in a strange church. I felt lonely, but I had obeyed what I concluded was right.

The next week a Methodist minister came to call on me from Nowata. I told him of the meetings and that I had joined the Latter Day Saint Church. He said they were Utah Mormons. I said, "Brother Quick said they were not." He said, "I know Quick, and he knows they are Mormons and he knows he lied." Well, this was as far as I could go in argu-

ment for I didn't know, I just took Brother Quick's word and he was gone. As I look back I can see how weak I was, but God had brought me into this marvelous work and he could take care of me.

The next summer Brother Silvers came and preached some sermons that helped me a great deal and he also helped me a great deal in our home, making plain the spiritual life of the church. Brother Budd was among us a great deal, finally having charge of the work here when we were organized into a branch; by his life of prayer and consecration I was built up in the faith and God had often times blessed me with an outpouring of his Spirit so that I was caused to rejoice in this Latter Day work.

I was privileged to attend a district conference at Joplin. At the Sunday afternoon prayer service the gift of prophecy was given through Sister Graves. I had gone there praying that God would speak to us. As our Lord was speaking through his servant, his presence came upon us as a mantle, and as he pleaded for his children to come closer to him, every heart was melted and everyone was in tears. How wonderful is this beautiful gospel with its gifts and blessings. How I love this gospel and this church. I have helped to sing the old Methodist song which I loved so much.

I love thy church, O Lord,
Her walls before thee stand
Dear as the apple of thine eye
And graven on thy hand,
For her my tears shall fall,
For her my prayers ascend.
To her my cares and toils be given
Till cares and toils shall end.
Beyond my highest joy
I prize her heavenly ways,
Her sweet communion solemn vows
Her hymns of love and praise.

How much more this song means to me now than it did then, and how my heart swells in thanksgiving and praise that he has led me into his true church, where we can enjoy the inspiration of his spirit to guide and direct us through life for in these perilous days we need God's directing hand as never before.

In my patriarchal blessing is the following paragraph which has been a great comfort to me:

The Lord hath known the peculiar situation that thou hast been in and the longings of thy soul to know more and more of God. He hath heard thy prayers and hath led thee to the true church where the inspiration of God can direct thee and open up thy understandings, and if thou art faithful and true thou shall be blessed with evidence upon evidence of this work with manifestations of the power of God in thy behalf, and to thy loved ones that shall make thy soul glad, and thou shall have comfort and cheer in the gospel of Jesus Christ. Thou shall learn of the Lord if thou will study his word and pray often in private as well as in public, and

there shall come to thee those visions of God that shall help thee and strengthen thee, and the experiences of thy life shall be a strong factor in establishing thy virtue and fortitude in thy faith if thou art faithful and true to thy covenant.

Since Brother Hayworth and I have accepted the gospel we have been greatly blessed in many ways. A daughter, Eleanor, has been given us, who is now nineteen years of age, and a son, George, thirteen, past, who are a great comfort to us. They both enjoy working in the church. George was baptized when nine years of age, and is now in high school. My older girls are still affiliated with the Methodist Church, but I am praying that in time their eyes and hearts will be opened to the truth and that all will embrace the gospel that has become so dear to me. The Lord has also blessed us with health and strength for people our age, and blessed us with a comfortable home and often a voice has spoken to our minds directing in temporal affairs and also warned us of approaching dangers. How wonderfully the Lord deals with his children. He does for us abundantly more than we can ask or think if we will only live a life of consecration and prayer. I have found so many plain and precious truths in the *Book of Mormon* that have been left out of the *Bible* through its many translations. I have received great joy and comfort through its study.

As I look back over my religious life I feel that I have learned many valuable lessons in the Catholic Church. My parents and the sisters taught me virtue, honor, and righteousness. I loved their reverence in their church. I'm so glad that we as Latter Day Saints are beginning to be more reverent and quiet in our churches. If we would do as they, bow in secret prayer when we enter God's house, we would enjoy more of God's Spirit as well as the gifts and blessings of the gospel in our services. I enjoyed my experiences in the Methodist Church. It was better than Catholicism, but that was like being in shallow water when compared to the gospel in its fullness. Therefore I am thankful for the privilege of hearing and accepting the Angel's Message. May I ever be kept humble and faithful to the end.

Canadian Visitor Feels Encouraged

A. C. Martin reports a long, cold winter in Spokane, Washington. Snow fell the last week in October and remained until March. In his trips over the Cascade Mountains, Brother Martin found snow seven feet deep on the level.

The lumber business has been closed down for more than a year and a half. Last winter fourteen

thousand to sixteen thousand unemployed were taken care of by the city charities. But in spite of the general depression, Brother Martin is not "depressed." He feels cheerful over the interest, good attendance, and excellent spirit shown by the Spokane Branch which numbers more than two hundred and fifty active members. Up to date, only two men were reported to be out of work.

Maintaining the Dignity of Home

By Ernest Crutcher, M. D.

A flippant flapper, by chance, was calling at a southern gentleman's home. She soon began to be nervous, fidgety, crossing and recrossing her naked legs, and finally asked: "May I smoke?"

"Not in my home," replied the gentleman.

"Why, why?" demanded the flippant flapper, with opening eyes. The serene man looked into the pallid face, already showing the ravages of tobacco upon feminine features, and answered quietly:

"There is a standard of dignity and respect that I must preserve in my home. A smoking woman reduces that standard of reverence a home should have. Since smoking is a silly habit, adopted by some women because of being extensively and pertinaciously advertised as 'stylish'—a habit not conducive to her health or essential to her comfort—it is not only no breach of hospitality to forbid it, but it is an impertinence for a woman to suggest it."

The visitor crossed and recrossed her naked legs in embarrassed apology, and blurted out:

"Well, may I smoke in the yard?"

"By no means," he answered. "There are children next door. It would be a bad influence upon them, and sinister, to see a woman smoking. There are passers-by who would wonder, and perhaps suspect us of entertaining questionable characters. No, you must not smoke on my premises. I owe that much protection to my home. I can not consent to cheapen its standard and dignity."

This is a true story, told me by a friend. It inspires me to reiterate my warning to women who may be foolish enough to be tempted to yield to the tremendous propaganda that purposes to graft smoking upon our nation, to the incurable hurt of future generations. Tobacco has a peculiarly hurtful power on the ductless glands of the female. It not only provokes premature fading of charms, but impairs her fertility. A smoking woman can not bear as fine a child as a nonsmoker. If you wish thyroid trouble, learn to smoke.

Los Angeles, California.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Independence

The Independence Sanitarium added impressiveness to the Seventy-fifth General Conference of the church by graduating the largest class in its history, from the Nurses' Training School. A large crowd witnessed the commencement program of a class of fifteen young women on Thursday night, April 14. These young women came from widely scattered sections of the United States and Canada. Miss Lillie Andrew, the class president from Canada, won the honor of having the highest academic standing.

In the commencement address Doctor G. Leonard Harrington stressed the need of a "head and heart" combination in the work of a nurse—the tools and technique for effective and efficient work as well as a heart interest in the welfare of people. He related incidents and cases to prove his belief that when we do God's will he is bound and when we make the right adaptations with ourselves, we are free. Briefly he pictured man and the tremendous powers and laws which surround him and by which, if he has the tools and technique, he can lift himself to higher intellectual and emotional realms.

In the choir loft and forming a background for the graduating class sat a great number of the alumnae of the institution, members of the Sanitarium Board of Trustees and medical staff in the persons of President Frederick M. Smith, Judge E. B. Purcell, Bishop G. Leslie DeLapp, Doctor G. Leonard Harrington, Doctor Charles F. Grabske, Doctor Calvin Atkins, Pastor J. F. Sheehy, Superintendent Gertrude Copeland and her "official family," and the undergraduate classes of the institution.

The 1932 Sanitarium class is composed of Editha Eaton, Elizabeth E. Grant, Lillie Andrew, Estella A. Melvin, Eileen C. Johnson, Estella I. Hansen, Agnes M. Tienken, Irwne E. Andes, Velma A. Spangler, Mabel M. Faulkner, Darl A. Dutton, M. Mildred Weddle, Eula Mayse, Majorie E. Grover, and T. Gladys Fitzwater.

Orrin Fry played two violin program selections, accompanied by Robert Miller at the piano, and Arthur Oakman, baritone, sang two solos, Miss Lorena Kueffer accompanying. The organ processional and recessional were by Robert Miller. President Smith awarded the diplomas, and Miss Copeland pinned the long-coveted "R. N." pin on each graduate.

The church has just concluded a wonderful General Conference. Surely its unity of purpose, harmony of action, constructiveness of undertaking, and highly spiritual and devotional quality were the answer to unnumbered prayers offered for the conference by Saints all over the world. The official close came Friday night, but members of the priesthood, visitors, and Independence Saints were blessed with an additional assurance of the success of the work before the church in Sunday's services.

Following the various church school sessions Sunday morning, and at the eleven o'clock hour, a large crowd of Saints gathered at the Auditorium to witness the sacred ordinance of ordination. Bishop L. F. P. Curry, of Dallas, Texas, was ordained the Presiding Bishop of the church, an action authorized by the General Conference, under the hands of the three members of the First Presidency, President Elbert A. Smith offering the prayer of consecration. Then Bishop G. Leslie DeLapp was set apart by the same officers as counselor to the Presiding Bishop, and Elder J. Stanley Kelley was consecrated to the office of bishop.

This impressive ceremony was followed by a sermon by Bishop L. F. P. Curry whose humility and sincerity carried his message into the heart of every hearer. Choosing for

a scripture lesson John 21:1-6, he presented the spiritual background of the church and its work up to the present time in the form of a divine prelude to which the 1932 General Conference has added a few beautiful notes, and then he delineated on some or the immediate tasks of the church. He paid high tribute to the workers who have preceded him in the Bishopric, and expressed the belief that the church will go forward in its spiritual and temporal undertaking.

The same spirit of peace and harmony which reigned during the conference was present at the general meeting of the priesthood Sunday afternoon in the Stone Church. Several hundreds of the ministry were present to hear the following speakers present their thoughts: President Frederick M. Smith, "*Ministerial Standards and Conduct*"; Bishop G. Leslie DeLapp, "*Priesthood Responsibility in Meeting the Financial Problems*"; President Elbert A. Smith, "*Faith in the Church and Its Message*"; Presiding Bishop L. F. P. Curry, "*The Spiritual Program of the Church*," and Apostle J. A. Gillen, "*A Confession and a Pledge*."

In the lower auditorium of the church at the same hour a prayer meeting was in session, a large number of the laity attending.

"If we get the surging tide of the love of God and the passion of Jesus Christ and tie them to our problems, we can do all things through Jesus Christ," asserted Apostle John W. Rushton to the Sunday evening crowd in the Auditorium. "The surging tide of God's providence will lift us above the difficulties and trivialities which surround us."

Declaring that Jesus Christ gives men a standard of spiritual values and that it is not his traditions but his principles which carry on, the speaker proved that without Him, men can do nothing, but with Him they can do all things. He described Paul as a man of culture, training, and experience who became a new man in Jesus Christ, a champion of the Savior who planted the transforming grace of the Master among the peoples of the world.

Apostle E. J. Gleazer was in charge of the service, assisted by Bishop B. M. McGuire. The Auditorium Orchestra accompanied John F. Sheehy in leading congregational singing, and played several special hymns.

For a period of almost two weeks the people of Independence acted as hosts to more than a thousand delegates, *ex officios*, and visitors to the conference. Musicians, clubs, leaders, and many others gladly contributed to the comfort and convenience of the sessions.

The Saints were thrilled by the Spirit manifested in the early morning devotional services at the Stone Church. They profited by the earnest sermons delivered by men of the priesthood, and responded to the invitation to take part in all special conference gatherings. On Sunday, April 10, they crowded the Auditorium to hear *The Messiah*, sung by the conference choir of four hundred and fifty voices and accompanied by a fifty-piece orchestra. Paul Craig directed the performance.

The editors regret that copy briefly telling the story of the conference from the opening until April 13, to be printed in the weekly *Herald*, was misplaced in the shop until too late for use last week. But the entire story of the 1932 conference is presented in the *Daily Herald*.

Those who were able to remain for the closing day of the conference (Friday), were wonderfully blessed. Their hearts were touched by the ceremonies of acceptance of a new revelation to the church by the conference, and of ordination of men to higher offices in the priesthood and greater fields of service in the church. At the evening service a memorial ceremony was dedicated to those workers of the church who

have passed away in the last two years. There also occurred the superannuation ceremony of four faithful veterans of the church, and the ordination of eight men as members of the Standing High Council of the Church, an action authorized by the conference. Following the reading of the list of appointments, the men appointed and their wives were summoned to the platform where they sang "I'll Go Where You Want Me to Go," and coming from these workers, the hymn took on deeper meaning and color in the hearts of all who heard it.

New Philadelphia, Ohio

Commercial Avenue, South East

Easter Sunday was ushered in with a sunrise prayer service at six-thirty. This was well attended by people of all ages. At 9.45 the members of the Sunday school assembled in the church auditorium for an appropriate program. Included in this were two selections from the cantata, "Bright Easter Morn," by the choir; a saxophone duet, "Angels Roll the Rock Away," from the *Saints' Hymnal*, by Jane Robson and Wayne Thomas; readings by Sister John Cramer, "Easter Morn," and "The Watchman," by Sister Nettie Bigler. A mixed quartet sang "The Theme That Keeps Me Singing," Sister Anna Watkins being the soloist. A quartet, composed of Mr. and Mrs. Charles Cramer, Mrs. Bruce Angus, sang "Yes, the Redeemer Arose," during which Mary Cramer, Madge Thomas and Fay Warner, attired in angel costumes, interpreted the hymn in pantomime. Mrs. Quay Briggs and Miss Grace Robson sang "Jesus Lives" as a closing number. Nettie Bigler and Anna Cramer and Brother Samuel Mansel composed the committee in charge.

District President and Sister James Bishop and Brother Reginald Collins, of Steubenville, Ohio, were visitors in New Philadelphia, March 20. Brother Bishop preached at the morning hour and gave a brief report of the district conference at Barberton. Elder Louis Serig, of Wheeling, West Virginia, was also a visitor that day and occupied the pulpit at the evening service. Pastor Carlisle conducted a preaching service at the G. A. R. Hall in Uhrichsville Sunday afternoon.

The religious drama, "The Most Precious Gift," was presented Sunday morning, February 28. Elder William L. Goudy read an original prologue which introduced the theme of the story. During the presentation a mixed quartet sang "Will There Be Any Stars in My Crown?" The play was excellently cast, and Sisters Cramer and Bigler directed.

South Bend and Mishawaka Branch

902 Raddick Street, Mishawaka, Indiana

Saints of this branch are taking advantage of every opportunity to advance the work in this locality. The field is large, but the members are assured that the Lord is blessing the efforts which are being made.

Since the last news from this branch, three candidates have been led into the waters of baptism, Brothers Clement, Wayne Ellis, and Samuel Bartlett, all worthy young men. They are assets to this group. This brings the number of local baptisms since the first of the year to five, and the workers are just getting started. The branch slogan is "Our branch a missionary branch and every member a missionary."

Sunday, March 20, the group was happy to have here again Elder O. J. Hawn, who preached with old-time vigor. He also officiated in the ordination of Forest E. Myers to the eldership, and William F. Hardy, jr., to the office of priest. Elder Hawn was assisted in the ordinations by Elder Hoxie.

South Bend and Mishawaka Branch now has a well bal-

anced priesthood corps, all the members actively at work.

The church school presented an appropriate program Easter morning. The efforts exerted by the classes of Sisters Tappan, Myers, and Taylor were worthy commendation.

During the last three months sickness and bad weather have been obstacles hard to overcome, but the faithful members feel that help has been given them and that they have gained ground.

Sister Orpha Coonfare is still at Healthwin Sanitarium, but is improving every day. Surely her improvement is due to the prayers of the Saints.

The address of the branch pastor is 1001 Burdette Street, Mishawaka.

Holden Stake

Blue Springs

March 6, brought to the Saints of this congregation a spiritual prayer service and splendid sermon by a former pastor, Elder Amos E. Allen.

A son arrived in the home of Brother and Sister John Stowell, March 11.

Blue Springs Saints Joined Buckner and Bates City Branches in an all-day meeting at Atherton March 20. Apostle J. F. Garver was the speaker at both services. The afternoon prayer meeting was one to encourage the members. Atherton women provided an abundance of sandwiches for the noon meal.

On this day Pastor O. W. Sarratt and Apostle J. F. Garver blessed Marian Ruth Stark.

Brother Snively, of Atherton, was the speaker here March 27, using an appropriate Easter theme, "The Resurrection." Special music was by a double quartet. The children of the primary department gave a program under the supervision of Sister O. W. Sarratt who is substituting for Sister Roy Martin. Sister Ed Ogelvie directed the musical numbers. In the evening Pastor O. W. Sarratt discoursed on "Zion, the Pure in Heart."

Blue Springs Saints are united and happy in their work.

Portsmouth, Ohio

West Side Mission

The Saints have been enjoying the Spirit of the Master. At the annual business meeting Elder O. A. Rexroad was chosen president; Elder Walter Culp, first counselor; and Teacher Martin L. Crabtree, second counselor.

The group is organized under the plan of the church school. On Sunday morning the order of the services is prayer meeting at nine thirty, and Sunday school at ten thirty. This arrangement has proved a help, giving peace and quiet to the service of prayer.

Elder F. May, of Dayton, Ohio, has been here for some time. He preaches on Sunday evening, this service being attended by a few nonmembers. On Tuesday, Thursday, and Saturday evenings he conducts a helpful *Bible* study. This study consists of drills on *Bible* information and a dramatization of the story which appeal to students of all ages. Brother May gave these dramatizations at McDermott and Pleasant Valley Branches during the winter.

A birthday supper was given in honor of Brother May who is a capable helper and leader. The party was held at the home of Brother and Sister Harvey Culp, a number of guests being present. After the supper, Brother May presented one of his *Bible* plays.

Sister Hazel Fox was united in marriage to Samuel Wheeler not long ago. They have the good wishes of this group.

Clitherall, Minnesota

April 4.—Union Branch has had another example of the power accompanying the *Book of Mormon* when read by an unprejudiced mind.

Sometime in 1930, the pastor of the branch, Lester Whiting, received a call from a man who was selling farm lighting plants. During his visit the conversation turned to religious subjects and the man asked several questions concerning the church. On his second visit, when he came to get his answer (which, by the way, was "No"), he still showed an interest in the church and continued asking questions which Brother Whiting gladly answered. After a rather lengthy call, the man departed and the affair was apparently forgotten.

But a short time ago Brother Whiting received a letter from the man in which he referred to their conversation regarding the church, and said that he had read the *Book of Mormon*, and that it had impressed him as being divine. He also asked for other literature and for information regarding the location of churches near him.

May we help to hasten the time when these cases will be multiplied manifold.

Clitherall Branch is still in winter quarters, blocked by a six-inch snowfall today.

Cheboygan, Michigan

Spring days bring renewed zest in the gospel work to the Saints in this part of northern Michigan.

The annual branch business meeting was held in January and the following officers were chosen: Pastor, Elder Irving Sheffer; secretary, Dorothy Taylor; solicitor and publicity agent, Alfred Keehler; director of juniors, Walter Keehler; director of seniors, Opal Martin; director of church school and music, Harvey Sheffer. All are striving to teach the gospel to the children of men. The Sunday school has a membership of forty-five.

On a recent Sunday, the district president was in Cheboygan for the entire day. He delivered an excellent sermon on "*The True Law of Liberty*."

Among the number to hear this speaker were Brother and Sister Walter Emerson and their son from Ann Arbor. Brother Walter was the deacon of this branch before going to Ann Arbor.

Haverhill, Massachusetts

April 2.—Easter has come and gone, but with its departure the Saints of this region are made conscious of the debt we owe the risen Lord. The economic struggle in which we are caught is like the influence of Satan surrounding us with discouragement, endeavoring to inflate the value of material things to the disparagement of spiritual values. Easter with its message of hope wipes the film from our eyes, unstops our ears, and attunes our hearts to the Infinite. Once more we are able to see beyond the present wall of darkness and to feel that possibly our spirits have been passing through a period of inertia. We, like the disciples of old, have seen some of our hopes meet an ignominious end, placed, as it were, in the tomb, but thanks be to God, the germ of faith is ours, and with it nothing is impossible. Faith can remove mountains of discouragement. It can point to the bright spots in our lives. It can make us living examples of joy and happiness.

The desire for service is strong among some of this branch, even though their activities are restricted by lack of numbers. The activities of other branches are eagerly followed, and the longing for participation in similar association is keenly felt here.

Those privileged to enjoy the recent district conference brought back words of encouragement. The assurance that God would care for his people, if they were faithful, even

though they were being sorely tried by economic conditions, was comforting.

Attendance at regular services often leaves much to be desired, although the faithful few can always be depended on.

Harvlin Jordan, of this branch, is a Graceland student this year. He with his roommate, Hale Vicory, spent Christmas holidays with his parents. One more enthusiast has been added to Graceland's student body. No other college can now answer the needs of the remainder of the branch's young people.

One young sister, Minerva Hatch, is training for nurse work in a local hospital. It is heartening to see the young making preparation for future service.

The Sunday school is ably handled by Parker Hatch, assisted by Margaret Randall.

Several successful socials have been held in past weeks both in the homes and at the hall.

A recent visitor in the branch and a former member was Sister Alice Steele, of Portland, Maine. We often miss the fellowship of our former members.

West Virginia Saints Are Blessed With Healing

It has been a few years since a letter from Wellsburg Branch, West Virginia, located at Twenty-sixth Street, has been sent to the *Herald*. As in many other branches when the depression hit this region, it found the spiritual light burning low, but for the past ten months or more the Saints have been coming out of spiritual darkness. Workers who have helped in this revival are Brothers William Richards, district president; O. J. Tary, J. F. Martin, J. E. Bishop, who gave a lecture on the coming forth of the *Book of Mormon*, and G. T. Griffiths who preached here twice in March.

In the latter part of February the Saints of Wellsburg had a great testimony of healing. About ten years ago Brother J. F. Martin baptized Brother William Stock and his wife. Some ten months after this brother came into the church, his health began to fall. He developed lung trouble and the doctors ordered him to the mountains for his health. Before going he sent for Brother Willard Allen and requested administration. This Brother Allen did two or three times. Brother Stock requested Brother Allen to ask the Saints to remember him in their prayers, which was done. After being away about eight months through his faith in the Father and God's goodness, he was able to come home, and three or four months later he went back to his work in the factory. His work was not light for in the factory where he is employed, they specialize in bake ovens and milk cans, but to the surprise of the doctors, he gained in health and weight. After being at work for some months this brother was given a dream in which the Lord pointed out to him that if he ever went back into the world, his old trouble would return. Time rolled on until about a year ago, this brother, like many other Saints in times of darkness, drifted away to some extent. Last February, 1932, he took sick with the flu one Saturday and began to have hemorrhages. On Monday after he had suffered with hemorrhages for thirty-six hours, his wife asked that a special prayer service be held in his behalf. Brother Ingram J. McVay was directed by the Lord to go to Wellsburg and see the sick brother. No visitors were being allowed in the sickroom, but Brother McVay explained to the sick man's wife that he must see Brother Stock in order to tell the Saints of his condition. The sufferer was at death's door. When Brother McVay entered the room, Brother Stock opened his eyes, but seemed not to recognize him. While standing there Brother McVay experienced the feeling that if the Lord did not hear and answer the prayers of the Saints for this brother, he would soon pass away. Brother McVay then left the home and notified the Saints of the special prayer meeting to be held.

About twenty members gathered that evening to pray. Brother McVay did not stay as he wanted to get some rest before going to work at midnight. Family worship was held

in the McVay home about six o'clock. Between the hours of seven and eight, while the Saints were holding prayer service in Wellsburg, the suffering brother's hemorrhages stopped. On the next day the doctor was puzzled. A day or two afterward the doctor reported that he could find nothing wrong with Brother Stock's lungs. He said, "If I, with the other doctors, had not seen you with the hemorrhages, I would say that you had never had one." He kept coming every day to see how Brother Stock was getting along. In a week he said that he would take him to Wheeling to a hospital to have him examined by experts. He did so but they could find nothing wrong with him. They took an X-ray picture of him and all that showed was the scar from his old trouble ten years before. Just the other day Brother McVay was talking with Brother Stock, and was assured that he would go to work in about two weeks.

Some two weeks after this brother received the blessing related above, the Saints of Wellsburg experienced another case of healing. Brother L. B. Anderson fell ill with the flu which settled in his head, developing sinus trouble. The doctor ordered him to Steubenville, Ohio, to be operated on. The night preceding the operation, Brother McVay called on him. Arriving at the home, he found Brother Willard Allen, who had been called to administer. The brothers had prayer, and Brother Allen administered and said, "Now, brother, if you put your faith in the Lord tonight and tomorrow there may be such a thing that you won't have to be operated on." When Brother Anderson went to the doctor's office the next day, the doctor could find nothing wrong with him. His sinus trouble had left him. All the doctor said was that he was still weak from the flu. On the following Sunday when Brother McVay testified of this healing, Brother Allen said that he felt the Spirit of the Lord when he spoke to the brother of his faith.

Other experiences of healing have been had by the Saints of this region. Last fall Brother McVay went to Wheeling to visit Brother J. F. Martin, his purpose being to get him to hold a series of meetings. Brother Martin was unable at the time to hold services, but promised to preach for the Wellsburg Saints the Sunday night before Christmas. At the spring conference at Bellaire Branch, Brother Martin was spoken to in prophecy and told that in the near future the Lord was going to bless him with better health. The following week Brother McVay wrote to him, inviting him to hold two weeks of meetings in Wellsburg beginning Sunday, March 13, and telling him that there were six candidates to be baptized that Sunday. Brother Martin answered, "Yes." On that day Brother Clyde Zonker conducted the candidates into the kingdom by baptism, and they were confirmed by Brothers J. F. Martin, O. J. Tary, and William Richards. That evening the meetings began, being held every evening with the exception of Monday and Saturday. Over one hundred were present every night. Two weeks afterwards five more candidates were baptized by Brother Martin and confirmed by Brothers Martin, O. J. Tary, and Willard Allen.

At this meeting something took place which we have never before witnessed. Two nonmembers who have been at outs for some time went to each other, under the Spirit of the Lord, asked forgiveness, and besought one of the elders to pray for them.

On the morning of March 27 the gift of prophecy was given to the branch. First the whole body was spoken to, then five members of the priesthood, then the women.

On April 10, two more persons were baptized into the kingdom by Brother Zonker and confirmed by Brother O. J. Tary.

The Saints met and discussed some kind of a study and program on Monday evening, April 11, this to be held one evening a week. A Bible society for the study of the Bible and other church books was organized. First they plan to study church history. They will meet on Thursday evening at seven forty-five. Forty-five were present at the opening meeting, Brother Zonker in charge. A fine program was enjoyed.

The women's department is doing a wonderful work. They

presented the play, "No Account David," at a theater here not long ago. These workers are to be commended for their zeal.

Birmingham, England

Springtime is here, a time for awakening, sowing and making preparation. Spring is the season of hope. As I write a thrush is warbling and thrilling with joy. This is a time to look around us for the beautiful and to increase the God-given beauty of the universe by living beautiful lives.

Pastor Peter S. Whalley preached a splendid Easter sermon to this congregation, telling how Jesus triumphed over sin, death, and hell. And as a result of this powerful sermon, the Saints of this branch are praying for light and wisdom and truth to be revealed to the entire church and to all people who are seeking Jesus.

The young people have been organized and are known as the Laurel Club. This group has given a concert which was very successful and another is in state of preparation. They are working loyally, and their aim is to free the branch of debt. The older members are proud of them and their choice to serve God.

In late months there has been much sickness in this community. The group experienced a sad loss in the sudden death of one of its brightest and sweetest girls, Dorothy Swan, seventeen years old. She was a loyal Girl Guide and a friend to all, especially to little children. She is very much missed, but her friends are endeavoring to live the ideals to which Dorothy aspired.

Sister Whalley, wife of the pastor, has been suffering for a period of two months. She spent some time in the hospital, but is now at home again and progressing fairly well.

Sister Edwards, mother of Apostle F. Henry Edwards, too, has been very ill. She is recovering from double pneumonia.

The Saints have received many blessings and are a thankful people.

Sunday, April 3, was set apart for fasting and prayer in behalf of the church and conference.

Lansdowne Branch

East Saint Louis, Illinois

On the evening of Easter Sunday the young people of this branch presented "Love Triumphant," an Easter story. The libretto was read by Sister D. E. Grim. Trio numbers were sung by Brother and Sister Prosper Carl and Sister Wilbur Smith. Sister Harry Deopke sang "The Sparrow Falseth" as a solo.

The church was beautifully decorated in white. Ferns and large baskets of flowers made an effective background for the large white cross that stood in the center of the stage. As the last chorus was sung, all lights were extinguished except the lights of the cross. This beautiful lighting effect left a deep impression on everyone.

The intermediate class of the branch at Archbald, Pennsylvania, held an impressive party at the home of Miss Mildred Treat in honor of the church's one hundred and second birthday. The teacher, Mrs. Fred Augustine, formerly Miss Elizabeth Dippel, selected and read important parts of church history from the first volume. Miss Irene Dippel opened the meeting with prayer, and the class sang "Stand Up, Stand Up for Jesus." After playing a few games, the guests enjoyed conversation and refreshments of homemade ice cream and cake.

O. J. Tary Retires From Postal Service

Among the most enthusiastic of conference attendants this year was Brother O. J. Tary, of Wheeling, West Virginia. His love for the church has a standing of many long years for he was baptized a member February 25, 1881, at Sugar Creek, West Virginia, and has functioned in a succession of priesthood offices, being now a high priest.

Shortly before conference time, Brother Tary completed his thirty-fourth year of continuous service as a government employee in the Wheeling post office. He retired from active duty and was pensioned by the government under the veterans' retirement act. This event furnished the material for a news story in the *Wheeling Register* of March 31, with which appears a photograph of Brother Tary. Brother Tary first entered the postal service in June of 1898, and for nine and one half years served as a carrier in the city. In 1908, he was transferred to inside work. At the time of his retirement Brother Tary was the recipient of a gift from the Wheeling office employees as a token of their esteem. He was praised by the postmaster for his devotion to duty, and his departure from the office was regretted by all.

Brother Tary was born March 20, 1863, in Tyler County, West Virginia.

Byrneville, Indiana

Although the financial status of the branch members here is not all that could be desired, because many members are unemployed, the Saints are not discouraged.

Byrneville has a splendid Sunday school, many children coming from the homes of nonmembers.

March 6, at two o'clock in the afternoon, although the weather was cold and disagreeable and snow covered the ground, a crowd gathered at the creek to witness the baptism of Roland Glen Prather by Brother John R. Byrn. He was confirmed by Elder C. N. Maymon, of Henryville, Indiana. The disagreeable day held no terror for the young man as he with his wife and baby drove about three miles in an open car to the morning services, then he returned home and came back for the baptism. Branch members were glad to see him make this covenant for they feel that he will be a useful member. Brother Prather and his wife have been attending services conducted at different times by Elder J. O. Dutton.

The services conducted by Elder Dutton in February were well attended and were rewarded by good interest.

Brother and Sister Keithley, of Crandall, have enjoyed fairly good health during the winter. Although they are not often able to attend services, their faith and confidence in the latter-day work are an inspiration to others.

Sacrament service, April 3, was well attended and a good spirit was present. Every member partook of the emblems. Several from a distance were present. The prayer service on the following Sunday was also well attended and an enjoyable meeting was had.

Twins, a boy and a girl, arrived at the home of Brother and Sister Virgil Maymon, April 6. Their names are Irvin Louis and Irma Louise.

Mr. and Mrs. R. R. Armour and son, Clarence, presented the Rock Island Branch a fine, upright piano for the junior church and recreation room. The Saints are grateful for this much needed instrument.

MISCELLANEOUS

District Priesthood Meeting

Southern Ohio priesthood are requested to meet at Dayton, Ohio, May 14 and 15. The plan and purpose of this gathering are to increase the devotional attitude of the priesthood. We want each man to come fasting at least one meal and at 6.30 p. m., May 14, the priesthood will dine together at the expense of the district. At this gathering we shall sing the songs of Zion and listen to some of the brothers make short talks or lectures on spiritual things. There is no excuse for God's servants staying away from this gathering. We shall also break bread in sacrament on Sunday, May 15. We must know how many plan to attend, and want a report not later than Monday, May 9.—A. E. Anderton, district president, 2423 Medary Avenue, Columbus, Ohio.

Our Departed Ones

YOUNG.—George H. Young passed from this life February 25, 1932, at Saint John's Hospital, Fargo, North Dakota, after undergoing two serious operations on the stomach. During his sickness he had much pain and suffering to endure, but through administrations by two faithful servants, Elder Harry Ratcliff and Elder Thomas Leitch, he was blessed by God's Spirit and his pain was relieved for a time. He was born at Berlin, North Dakota, May 28, 1894. On June 3, 1908, he was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints, by Elder J. E. Wildermuth. He attended Graceland College and completed the commercial course. He was married to Myra B. Washburn and to this union one son was born. He leaves to mourn, his wife and son; his mother and father, Mr. and Mrs. John Young, and three brothers, Charles, Milton, and Raymond, besides a host of friends. Being of a cheerful disposition and having a kind word for all, he was loved by everyone and the entire community feels keenly its loss by his death. A large funeral was held for him at the Presbyterian Church, by Elder Blair Jensen, of Lamoni, Iowa, assisted by Elder Ray Whiting, of Council Bluffs, Iowa.

TAYLOR.—David Taylor was born in East Garafraxa, Ontario, Canada, January 10, 1855, and passed away at Grand Valley, March 29, 1932. He was baptized by John Shields in 1888, and from that time until his death he remained a faithful, unwavering Saint. He loved the church and rejoiced in the singing of the familiar hymns. Though not feeling well on Easter Sunday, he attended church as usual, remarking to his brother, John H. Taylor, that this would probably be his last time at church. He died suddenly on Tuesday of a heart attack. He farmed in Garafraxa most of his life, but a few years ago retired in Grand Valley. He was a familiar figure in the community and made many friends by his hearty handshake and warm welcome. Among his friends were the ministers of the town. Three were present at his funeral, two of them assisting in the service. The sermon was by A. F. McLean, of Toronto. He is survived by his wife, five sons, and six daughters. Interment was in Grand Valley Cemetery.

EDWARDS.—Evan Edwards was born in Wales, March 6, 1867. He departed this life March 19, 1932. Came to America when nineteen years of age, and was married to Miss Alice Poore in 1890. To them five children were born, one dying in infancy. He had been a member of the Reorganized Church of Jesus Christ of Latter Day Saints for twenty-five years, and at the time of his death held the office of elder. Surviving are his wife and Carl Edwards and Leota Edwards, of the home address; a son, Gilbert Edwards, of Weir, Kansas, and a daughter, Mrs. John Ballanger, of Henrietta, Oklahoma; seven grandchildren; two brothers and three sisters living in Wales. The funeral was in charge of Elder James Watson, of Independence, Missouri, assisted by the Reverend C. E. Ryder of the Nazarene Church. Interment was in West Lawn Cemetery.

BOOTMAN.—James Bootman was born November 19, 1869, at Marcellus, Michigan, and died March 11, 1932. He was married to Olive M. Kellar, and to them three sons and one daughter were given. The mother died July 1, 1915, and the daughter about six years ago. Mr. Bootman married Miss Tillie C. Cortez, October 3, 1917. To this union were given two sons who with their mother are left to mourn. He was baptized in November, 1899, and ordained an elder July 5, 1903, at Pomona, Missouri. Brother Bootman lived an exemplary life and was loved by many who knew him. He received scores of letters from friends while he was ill in the hospital at Topeka, Kansas. His comrades from the railroad yards sent him flowers and a letter of appreciation, and the Saints were grief-stricken because they were bereft of the faith and prayers of a noble man. His quorum of the ministry will also miss him. Elder Ammon White preached the funeral sermon to a large crowd; also a short ritual service was read by the R. & R. T. Trainmen at the grave.

WELLS.—Bertha Ann Babcock was born November 27, 1893, at North Platte, Nebraska, and was baptized into the church by Elder Charles Prettyman in 1905. She departed this life February 22, 1932, at Lyman, Nebraska. Married John Fay in 1909, who died in 1910. She married Alva Wells, October 19, 1911, and to them five children were born. Two of these passed away in infancy. Those remaining are Mrs. Fay Evans, of Scottsbluff, Nebraska; Charles Wells, sixteen years old, of Lyman, and Melva Wells, eight years. She also leaves her father and mother, Mr. and Mrs. Frank Babcock, of Torrington, Wyoming; three brothers: Lee, James, and

John Babcock, Torrington; three sisters: Mrs. Ada Fairchild, of Blackfoot, Idaho; Mrs. Dollie Springsteel, Craige, Colorado, and Mrs. Frances Balkey, of Torrington. The funeral was held from the undertaking parlors at Morrill, Nebraska, by Elder M. M. Bilyue, of Torrington, Wyoming. Interment was in Lyman, Nebraska, Cemetery.

PARSONS.—Viola L. McVay, daughter of James and Sarah McVay, was born July 14, 1878, at Spickard, Missouri. She was baptized and confirmed a member of the Reorganized Church of Jesus Christ of Latter Day Saints by Elder I. N. White January 8, 1893. Became the wife of James B. Parsons January 11, 1899. Lived in Independence, Missouri, twenty-four years where she died March 19, 1932. She is survived by her husband, one adopted son, Leon McVay Parsons, an adopted daughter, Mrs. Juanetta Parsons Crosswell, of Fayetteville, Arkansas; four sisters: Mrs. Ellen Vanderpool, Mrs. Rosie Sweetman, Los Angeles, California; Mrs. Hattie Proffitt, Trenton, Missouri, and Mrs. Ida Wilson, Winfield, Iowa; one brother, C. W. McVay, Independence. The funeral was held from the Stone Church by Elders U. W. Greene and Ammon White. Interment was in Mound Grove Cemetery.

ANTHONY.—Mary Pethoud Anthony was born in Lawrence County, Ohio, in 1854. Moved to Nebraska in 1858, down the Ohio to Saint Louis, up the Missouri to Brownville. Her parents homesteaded a few miles north of Beatrice, making the trip from Brownville by ox team. She grew to womanhood in the Beatrice vicinity, and was one of the earliest school-teachers of the State. She was married to Isaac Anthony, at Beatrice, December 24, 1877. They went to Wilber, where they made their home for many years. In 1914 they moved to Nemaha County, where they have since resided. She leaves her husband, nine children, sixteen grandchildren, two brothers, and one sister. She has lived a faithful, Christian life, uniting with the Christian Church in the early seventies. It was necessary at the time to cut the ice to perform the baptismal service. Later, with her husband, she united with the Reorganized Church of Jesus Christ of Latter Day Saints. Last rites were held at the Armstrong Funeral home Saturday afternoon, March 5. The services were conducted by Elder O. L. D'Arcy. Interment was in Sheridan Cemetery.

FRENCH.—Enos John French passed from this life February 20, 1932, at San Bernardino, California. He was born in Michigan, March 29, 1845. Was baptized in 1880, at Laguna Beach, California, by Joseph Burton. Labored as a missionary in southern California many years with many of the old-time elders; among them were D. S. Mills, Glaud Rodger, Brother Burton, and Brother Badham. Was married to Larina Wooster, September 17, 1872, and to them were born thirteen children, nine of whom survive: Mrs. Dell Kraschel, Mrs. Lois Boren, Mrs. Villa Sparks, Mrs. Rose Nelson, Mrs. Inez Emerick, Mrs. Eunice Wilson, Mrs. Hope Dillard, Idra E. and Cyrus B. French, thirty-two grandchildren, and twenty-two great-grandchildren. He lived a life devoted to the church and its ideals.

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THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.
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THE SAINTS' JOURNAL

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 79

Independence, Missouri, April 27, 1932

Number 17

The Conference Unified Our Forces

Harmony and Strength the Great Gains of the Recent Gathering

Those who were not able to attend the recent General Conference, many of them the mainstays of their branches, will want to know, "What happened at conference?" And they will not have reference to the record contained in the official minutes. They will have reference to that unwritten record which delegates and visitors carry away in their minds and hearts—a record written in terms of hope, faith, courage, and confidence. Such records, transcending the importance of the resolutions passed, were written in the devotional services in the Stone Church, where daily great numbers were blessed by the Spirit of God, in the confidential exchanges of old friends, in personal testimony, and in kindly helpful advice.

Every general conference has its two aspects: the business and the spiritual. It is not our purpose here to minimize the important business transactions of the conference. We expect to be giving space in the *Herald* columns for some weeks to come to the more important enactments. But it is the spiritual aspect of conference in which people are most interested.

A SPIRITUAL CONFERENCE

Growing experience in the work of the church teaches us that little good comes from any piece of work unless the good Spirit is there to bless; for without its attendance the imaginations of the people are not lifted, there is no vision, no concerted effort at fulfillment.

Above everything else, the General Conference of 1932 was a spiritual feast. This quality was manifest in the sermons, in the devotional services, in the business sessions, and in the quorum meetings.

DOUBT AND DISCORD CAST OUT

Prior to April 6 there were many fears and apprehensions. It was feared that, due to the depression, few delegates would arrive; that some of them would be disgruntled; and that the church might

not rouse itself to the moral pitch necessary to rid itself of its debt and go forward with its tasks.

The opening day of the conference dispelled the first of these fears. It soon appears that all were willing to sacrifice, all were ready to make concessions; all were anxious to drop their "pet" projects and ambitions to unite in the great cause of the church. Somehow, under the blessing of the Spirit of God, the twin devils of doubt and discord were cast out, and the dark clouds of sadness were rolled away.

FAITH AND POWER MANIFEST IN THE VOTING

Never was a body seen better unified as to what it wanted than the voting members at conference. There was little wasted time, and even less futile oratory; remarks were condensed—they meant much and sank deep. On only one question—and that a minor one—did the floods of eloquence break loose; and that was checked by a unanimous call for the previous question. The conference was not inclined to dally, to tinker with legislative thunderbolts, or to play politics. At most times the voting was quick and decisive, and the chairman seldom had to call for a counting of votes.

THE HIGH POINT

The high point of the conference came with the reading of the revelation by President Frederick M. Smith. This brought joy to the people. The Quorum of Twelve was filled by a new appointment (the happy return of J. W. Rushton to the Quorum had already been effected), changes were made in the Presiding Bishopric, and provision made for a complete Quorum; and the people were admonished to unite and go forward. From the time the revelation was given to the people the conference took on a tone of assurance, strength, and happiness.

FORWARD A UNITED CHURCH

In a sense and degree that has not been realized in years, the church is ready from this time to go forward to the completion of its tasks. President Smith's call "To Work!" appears in this issue. Rebuilt in faith, buoyed up by hope, united in a splendid spirit of fraternity, the church goes forward from the great conference of 1932.

L. L.

www.LatterDayTruth.org

To Work! To Work!

The last General Conference closed with the feeling quite prevalent among officers, delegates, and visitors that greater unity in work and understanding will be a distinct result. A factor in developing such feeling is probably the determination of certain objectives or goals towards which our present efforts shall be directed. These objectives will quite certainly challenge greater efforts in behalf of ministry and members alike.

It has been good to mark these goals, and the zeal developed in pointing them out has been great; but to fix these goals is but the first step. The next is to get to work. "*To work! To work!*" must now be our slogan.

June 12 has been designated Children's Day. This means that we shall work towards having in branches throughout the church activities set under way to gather in the children eligible for baptism, and have ceremonies and functions calculated to make special appeal to the loyalty and religious fervor of adults as well as children, and to surround the ceremonies of the day with such beauty and harmony as will grip the children and observers in an enduring interest in the church and its purposes. In and through the ceremonies should shine a vision of the ultimate goals of the church.

Beyond the above-mentioned day, chronologically considered, lies only a short distance ahead another objective, Sacrifice Week. That is set for June 19 to 26 and for this, preparations must begin now.

In recent times our people have been learning more about what sacrifice means. We have perhaps the past year or so sacrificed to some degree at least. With what result? Who can deny that the splendid feeling developed at and in the conference was not rooted in the sacrifices of the period? And who will say that the still better, deep-seated emotions needed for our future tasks can be engendered other than through the sufferings by which obedience to divine law and mandates shall still be learned to a greater degree? We not only learn obedience by the things we suffer, but through those experiences which search the soul is our love for the cause enriched and expanded.

Children's Day, Sacrifice Week, and then reunion activities. To work! To work! Let us be about the Master's business!

F. M. S.

Man's first task was to work in a garden, and it is his best occupation now. Flowers and vegetables do not complain and make trouble. In tending them one is rewarded by both beauty and usefulness, and rids his heart of fear, worry, and all bitter thoughts.

Doctor Charles Keown Claimed by Death

PROMINENT PHYSICIAN SUCCUMBS TO BLOOD POISON

The city of Independence and the church suffer an irreparable loss in the death of Doctor Charles Keown. At the height of his ability, and widely recognized for his extraordinary skill in his special line, his passing is a tragedy to his family and to the community as well.

The name of Doctor Keown has become a legend of mercy in the field of obstetrics, and many a mother and many children owe their lives as well as their release from agony to his skilled care. His ability also extended to other special fields.

The cause of the death was accidental. Doctor Keown had just reached the convalescent stage after an attack of influenza. It is supposed that this had lowered his resistance. While he was lancing the inflamed hand of a patient to drain the pus, his knife slipped, making an incision in his own hand and infecting it. It was not long before he was suffering intense pain. Five blood transfusions were made in an effort to save him. A strong heart carried him through for several days, and on Tuesday it was reported that he was better. Wednesday brought a decline, and he passed away at two o'clock Thursday morning.

Doctor Keown was an elder in the church, and on occasion he was heard in the pulpit, although of recent times his practice has been so heavy as to prevent his occupying the pulpit very often.

The funeral service was held in the Stone Church Sunday at two thirty. Hundreds of people were turned away for lack of room. The sermon was by Apostle E. J. Gleazer, who paid tribute to the deceased as "the poor man's doctor." Burial was in Mound Grove Cemetery.

Independence Votes "Dry" in "Literary Digest" Poll

The world is well acquainted with the stir created by the great poll that has been taken by the *Literary Digest* on the popular question, "Should the Eighteenth Amendment be repealed?"

Among other smaller cities selected for mention Independence, Missouri, is one. There were four hundred twenty-six votes cast for the continuance of prohibition against three hundred fifty-eight against.

The *Literary Digest* claims that the persons to whom an opportunity to vote has been given, have been chosen impartially with a view to obtaining representative responses. Varied groups of "Drys"

have attacked the poll, charging unfairness. These charges are indignantly denied by the editors of the magazine.

L. L.

U. S. S. "Constitution" in 1875

We have heard and read much in recent months about the United States Battleship *Constitution* which was repaired and reconditioned, and has been making a tour in the interests of American history and patriotism, under the care and direction of the United States Navy. It can not but be of interest to our readers to read what Joseph Smith, who for over fifty years was editor of the *Saints' Herald*, said of this historic ship when he visited it in 1875. He, in his memoirs, which we hope will be published soon, says:

"We went to the Navy Yard to see the interesting old battleship, *Constitution*, which in the War of 1812 won such a significant victory for the United States. She was lying in the Charles River and was used as a training ship.

"What feelings were mine as I recalled our leading battles on the sea and the exploits of John Paul Jones and other renowned naval heroes! It is needless to recount them here. But it seemed very wonderful to me that a vessel like that should have lasted so long, and was still present in tangible form among men, to visualize, as it were, the history of its period and to keep fresh in our memories the stirring episodes through which some of our forebears have passed."

F. M. S.

Graphic Arts Bureau Carries On

ITS SERVICE HELPS SUPPLEMENT REDUCED
MISSIONARY FORCES

The report of the Graphic Arts Bureau, contained in the *Conference Daily*, brings out some interesting facts with reference to the present circumstances of the church.

Pictorial and slide material covering the history and doctrine of the church, have always had a strong appeal and draw large audiences. Exhibitions of stereopticon views are very effective in drawing nonmembers to hear of the gospel work. The Bureau rents the slides, "at a loss," as they say, but they continue it because of the good it does.

The Bureau had its maintenance fund discontinued in the retrenchment program, but is now supporting itself with commercial photography and portrait work.

The Bureau has now collected, classified, and filed most of the available pictures of historical interest. Much effort has been made to take pictures of re-

mains of historic spots, sometimes at considerable expense.

Brother C. Ed. Miller, in charge of the Bureau, informs us that efforts are now under way to develop new series of slides of an educational character. These should prove to be of much assistance to missionary endeavors.

L. L.

Listening to the Voice of Jesus

Perhaps there was never greater need for men to give heed to the teachings of Christ than there is today, for them to know of and obey the divinely given injunction of latter-day revelation, "Listen to the voice of Jesus Christ, your Redeemer, the great I AM."

The recent conference of the church has confirmed in us the belief that God is directing his people. He has spoken to us in our services of prayer and business. He has blessed us with countless blessings, healing the sick, comforting the sorrowing, answering prayers, and calling men and women to labor in his work. And we? We have an important part to do, the part of listening to, learning of, and following our Master and Savior. If Jesus goes with us, we can go anywhere, we can do any task required.

Jesus wants us to be his friends and followers. He has told us to love God and one another, to be at peace, to have courage, to be busy doing worthwhile things. He has asked us to show our faith and gratitude by serving and sacrificing. His words are helpful, beautiful. They counsel, commend, and command. They help us to grow to be like him. Shall we listen to some of his words spoken to men of old and preserved for us of the present?

To the leper he said, "Be thou clean."

How sweet must have been his words to the centurion concerning his sick servant: "I will come and heal him."

"Son, be of good cheer; thy sins be forgiven thee," he spoke to the one sick of the palsy.

And how Matthew's heart must have leaped with joy when the Savior passing him at the receipt of custom said, "Follow me."

"Come unto me," said Jesus to the people, and he told them stories to teach them the lessons of life. He taught them to be diligent in listening and learning and serving. And this is one of his parables: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

L. B. M.

OFFICIAL

Notice of Change in Presiding Bishopric

STATE OF MISSOURI }
COUNTY OF JACKSON } ss.

On the 19th day of April, A. D., 1932, before the undersigned, a Notary Public in and for the County of Jackson, State of Missouri, personally appeared Israel A. Smith, of lawful age, who, being first duly sworn, says that he is General Secretary of the Reorganized Church of Jesus Christ of Latter Day Saints, and as such has the custody of the official records and minutes of said Church;

That on February 11, 1931, Mark H. Siegfried resigned as a Counselor and member of the Presiding Bishopric of the Church, which was duly accepted for the Church by the First Presidency, Quorum of Twelve, and Presiding Bishopric in joint session;

That on February 11, 1931, John A. Becker resigned as Counselor and member of the Presiding Bishopric of the Church, which was duly accepted for the church by the First Presidency, Quorum of Twelve and Presiding Bishopric in joint session;

That a General Conference of said church was held beginning April 6, 1932, and ending April 15, 1932, and that on Thursday, April 14, 1932, the following proceedings are recorded:

"The following message was presented by President F. M. Smith:

"To the Church:

"Under conditions existing it is well that Bishop Albert Carmichael should be released from further responsibility as Presiding Bishop, he being commended for his faithful devotion to the onerous tasks which have been his to perform. In his stead let Bishop L. F. P. Curry be chosen to give such time and energy to this office as opportunity and the conditions surrounding him will permit, working towards the time when he can give his full time and attention to the work of the office to which he is thus called. In the work of the office Bishop G. Leslie DeLapp should be associated as counselor, and one other be named by Bishop Curry, as wisdom and the voice of inspiration may indicate, the selection to be ratified by the Conference."

On Friday, April 15, 1932, the following action was officially taken:

"Apostle Paul M. Hanson moved that we receive the document addressed to the Church dated April 14, 1932, . . . and that provision be made for the ordination of the men named therein. The motion was seconded by Elder James E. Bishop. . . .

"The motion to adopt prevailed by unanimous standing vote of members of the Conference";

That on Sunday, April 17, 1932, at eleven o'clock a. m., Bishop L. F. P. Curry was ordained Presiding Bishop by President Elbert A. Smith, assisted by Presidents Frederick M. Smith and Floyd M. McDowell; and that G. Leslie DeLapp was ordained counselor and member of the Presiding Bishopric by President Floyd M. McDowell, assisted by Presidents Frederick M. Smith and Elbert A. Smith.

(Signed) ISRAEL A. SMITH,
General Secretary.

Subscribed and sworn to before me the day and date first above written. My commission expires July 7, 1932.

GEORGE W. EASTWOOD,
Notary Public.

To be real, prayer must be natural and spontaneous. The prayer of the Pharisee: "God, I thank thee that I am not as other men are," had no value because it was artificial and self-conscious. It sounded like a cracked bell. The prayer of the Publican carries its own credential of genuineness because it was a spontaneous outburst. "God, be merciful to me, a sinner." In *his* approach to God there was nothing conventional or formal. Perhaps prayer means nothing to us because we try too hard to make it mean something. We identify it with set times and places. We are too self-conscious in our approach to it. There is too much strain in our prayer life, and strain is always a nonconductor. None of us can do justice to ourselves if we work or speak or sing under a strain. Approach prayer in a relaxed and natural mood. Let it be preceded by a period of perfect quiet in both body and mind. "Be still and know that I am God." "Wait on the Lord." Eliminate every element of strain. This is the value of devotional reading before prayer. It relaxes the mind and produces a responsive and receptive attitude. Self-consciousness is always weakness. God-consciousness is power.—*Lucius H. Bugbee.*

Though we study love, we forget it in practice. Indeed, we are too cowardly to practice it. Let us have a revival of love. A revival of faith is not enough. Let us take the cross, which is the symbol of love, on our backs; for the cross has two meanings: it is both individual and social, a deliverance from sin and a willingness on our part to give our lives for others as Christ did.—*Toyohiko Kagawa, in Federal Council Bulletin.*

THE CIRCLE OF PRAYER

Under this heading will be printed short articles on prayer, with occasional examples. Requests for prayer will also be gladly received and printed.

Instructions on Prayer

GIVEN BY JESUS TO HIS DISCIPLES

The instructions that Jesus gave to his disciples concerning the technique of prayer were meant for plain people, not for the proud, the vain, or the ambitious. They may be understood and applied by all men. In recommending simplicity, it is to be noted that Jesus did not compromise dignity and reverence.

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou has shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.—*Matthew 6: 5-8.*

The most sincere and heartfelt personal prayers should be made in private. Beautiful words and resounding phrases, vainly spoken in public to arouse the admiration of men, do not give men contact with the infinite nor truly represent the individual. The greatest value of prayer is found in the experience of being in the presence of God, not in the words spoken.

After his instructions, Jesus gave an example of what a prayer should be. He did not command them always to pray that prayer. "After this manner therefore pray ye." It was to be an object lesson, not necessarily an established and inflexible ritual. And yet when children are too young to think of words to say, they can learn to repeat it, and when older hearts are too full of grief and pain, they can follow its simple and beautiful phrases and find comfort in them.

THE MOST FAMOUS CHRISTIAN PRAYER

It may not occur to many of the millions who have repeated this prayer to take note of its structure. Though it is short, it is, in its way, complete. We give the well-known King James' version. (*Matthew 6: 9-13.*)

Salutation:

Our Father which art in heaven,

Reverence:

Hallowed be thy name.

Submission:

Thy kingdom come, Thy will be done in earth, as it is done in heaven.

Petition:

Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil:

Tribute:

For thine is the kingdom, and the power, and the glory, for ever.

Close:

Amen.

THE INSPIRED VERSION

The Inspired Version gives a somewhat different shading and, we believe, a superior statement of what should be the Christian attitude toward God in its words:

"And suffer us not to be led into temptation." Other differences occur, as the reader will observe. We can not accept the idea that a benevolent God would purposely cause the downfall of his creatures.

THE STRUCTURE OF THE PRAYER

All the necessary structure of a prayer is there. Other elements are called for and used in different kinds of prayer, but this gives us an authentic example. Jesus said, "After this *Manner . . .*"

The prayer closely links both temporal and spiritual affairs. It is at once sanely practical and highly idealistic. It touches the full range of the life of man: his welfare, his work, and his finest dreams of salvation.

L. L.

Sister Hannah Barnard, of route 2, Box 44, Kingsley, Michigan, asks the prayers of the Saints that she may recover from lingering pains and a cough that has caused much discomfort.

Sister Ruby C. Faunce, of Nebraska City, who suffered severe injury in falling and breaking her ankle, requests prayers.

Those who habitually speak on every question frequently begin their remarks with something like this: "I had not intended to be heard before this Conference again." And thus is ruined many an excellent intention.

Our "Social Ideals"

By H. W. Savage

The author, a released missionary, turns a yearning gaze toward a practical Zion, but finds the realization of our "social ideals" impeded by great obstacles. Two of the greatest obstacles he sees are greed and selfishness.

We have talked for a hundred years of our "social ideals." We have read the *Doctrine and Covenants*, all of us. We have read and heard what each other of us has written and said about it. We have *generalized* grandly. We have said nothing in particular. We have thought it best to convert the whole world to the general idea of our "social ideals," but they have been so *general* that there was nothing much in particular for the world to take hold of, so the world did not bother with it. We must be more definite, and we must do something about it to prove to the world that we believe it.

Brother Porter is to be congratulated for his bold suggestion to buy wheat and use it to relieve the sufferings of those in dire need at this present time. (Thank you, brother, for the suggestion.) We bought a hundred pounds of wheat at one dollar and seventy-five cents. This is a great saving in the cost of cereals. If there were a hundred of us cooperating in this matter we could buy a small mill and all have cracked wheat at about two cents per pound, or possibly at one and one half cents per pound. Cooperation seems to be properly based upon the actual needs of the group being supplied cooperatively, rather than that one individual should undertake to supply the needs at a profit to himself over and above his needs. That is to produce for use and not for profit.

Henry Ford is alleged to have said that we can not expect a lasting prosperity until we abolish the profit-taking system. He ought to know, since he is said to have cleared over sixty millions of dollars in the profit-taking system last year, while the whole world was gasping for breath in the strangle hold of the captains of industry. (There are four members in my family. Did he take fifty cents of our share of life's goods from each of us? He certainly did; I drove an old Ford last year.)

Long ago the Lord told us that the spirit of speculation and greed for gain was unseemly among Saints, but few people paid any attention to it. Perhaps they thought the prophet introduced his own ideas there. Or perhaps they thought that the Lord had so much wealth in the golden streets of heaven that he did not see the needs of his people on this

earth; too far away. Certainly they did not believe the doctrine.

The "sacred rights" of private property have been more sacred than faith in God. So when any one suggested cooperation in any effort, fear blinded many people. The Cooperative Creamery at Lamoni found many very fearful that the co-op would entangle them in some kind of a tricky contract to take their cows away from them or possibly send out phantom calves in the shades of night to suck dry every cow in the country. It took time to prove that it was a good thing to do to bind themselves together in a cooperative effort. It took a hundred years to get that started.

It seems to be a frightful thing for any one to offer a suggestion for cooperative effort. People hold up their hands in holy horror and cry out, "You can't establish Zion that way." Well, can you establish Zion in any way without cooperation? That is, acting in concerted unison to supply the needs of the people in a way that the people shall get the benefits instead of building up huge profits for one or two individuals to the detriment of the whole group?

What do we value most, things, material things to satisfy our greed for gain, or is there anything more sacred than material profits? That is the great question we must all answer before we can be of any assistance in this great proposed work. Too often we have sung a new song of our own in our hearts which goes something like the following:

We thank thee, O God! for the profits
That we've made in these latter days.
We thank thee for sending the Dollar
To lend at an interest that pays.
We thank thee for rents we have gathered
From all of our houses and lands,
We feel it a pleasure to have them
And hold our bank books in our hands.

When dark clouds of trouble hang o'er us
And threaten our peace to destroy,
There's hope in our great stock investments,
For we hope they will soon go up high.
We doubt not the Lord nor his goodness,
But self must be served first and last,
We trust in the profits that rusteth,
And weep when the market is smashed.

We are too ready to regard with suspicion any cooperative effort outside the confines of our own church organization. If they have any religious scruples at all we brand them as hopelessly outside until they come in with us. If they have not any religious dogmas or rituals which are specifically set

forth as a part of their system we think they are leaving religion out and are without God; anarchists, or something of the sort. While, as a matter of fact, they may be doing in a very practical way, many of the very things the Lord advised us to do. Are we jealous? Surely we can find no more practical way to get people to listen to our spiritual message than to cooperate with them in every good work.

The spread of cooperation in the British Isles, Denmark, Switzerland, and other places in Europe, has been marvelous. And I wonder if it can be said that cooperation has helped to stabilize credit there. Not one bank in England has closed its doors during this great world depression. Last year over two thousand, three hundred banks closed in the United States.

Cooperation has not met with a welcome call from the capitalist. But it has won its way in Europe. In the United States of America cooperation has had a harder time. Two things have hindered it: first, big capitalists know that cooperation does not bring them huge profits; second, we are all of us Americans too ambitious for self. We each feel that he is too good a man to be tied down to any group who can not run as fast as he could run alone. Each one feels that he is smart enough to gain enough headway in the business world to eventually have his neighbors working for him. We believe in profits for self. But the fact still remains immovable, under the present system that about ninety-six per cent of the wealth of the country is in the hands of four per cent of the people. Facts are stubborn things. Only four per cent of us can hope to be wealthy.

What shall we do? Keep on plunging, each trying to drag his neighbor down and walk on him so as to be able to have what he and twenty-four others produced for our own use while they go without? Remember, these facts are as sure as fate, only one out of twenty-five can be well-to-do. In order to do that he must have a portion of what twenty-four others need in order to get that advantage. He must produce for profit and not for use. Twenty-four others must go short. Is it worth it? It matters not how you get it, just so you do it lawfully. The result remains the same—twenty-four will be short when you have plenty.

Several attempts have been made to escape this terrible situation in America. Groups have tried and failed. Why? Because self was too strong. Men love profits; for they are more attractive than ideals. Self is nearer to me than my neighbor. "Am I my brother's keeper?"

There is a small group at Atherton now trying out this ideal. I wish we could hear more about them

in the church papers. We do not hear enough from them. There were six families. Later we heard there were eleven families. Where are the eleven families? How are they getting along? We search the papers in vain to learn about them. All we can get is hearsay. Are they in prosperity or in poverty? Are they winning or losing? Is there any room for and need of the one hundred missionaries released last year, if we should want to come and work with you brethren?

In New Llano, Louisiana, there is a colony who have been there fifteen years. They have done many of the things the Lord told us to do. Yet they are not a religious sect. Neither are they antireligious. People there may believe what they please. They produce for use and not for profit. There are about six hundred of them. Last fall they were worth about a million dollars and had only about twelve thousand dollars debts. They have farms, factories, schools, hospital, etc. They have not come up to our high ideals of Zion the beautiful. Neither have we.

Their organization is not perfect. Neither is ours, for we have none worthy of mention as a result of a hundred of years. What shall we do? Follow the profits of the gods of greed for personal advantage or cooperate? One in twenty-five shall win. Who shall it be? Here is the situation. Take one hundred dollars worth of food, clothing, and shelter and divide it. Four men take ninety-six dollars worth of it under the present system, and ninety-six men take four per cent of it and divide it among themselves. Are we satisfied? One may say "That depends on which group I am in." If you are an idealist you will not be satisfied with that division even if you're among the "lucky" four.

But that depends upon what are your "social ideals." Some men think that the present is the ideal system. Henry Ford says not. Henry Ford and I are in the same boat sometimes. I do not like the present system. But what shall we do about it? I shall not be able to do much about it. But Mr. Ford might do a great deal about it. He might make his whole system of profit taking over into a great cooperative concern. They could begin with a survey of the needs and just wants of their members and set out to provide them. They have many industries. They could branch out in many more. Cars would be produced for us. A thousand other things would be produced for use. The market would not be flooded with a million of undeeded cars or other commodities. The things his men do need would be provided at just enough above cost to cover moderate investment in needy men who would like to come into the company and the company would grow till, like the cooperative societies

of Great Britain, they would do one third of all the merchandising in the country. Wall Street could not break them, for their hearts would not be set upon the gods of greed and speculation for profits.

Heed the Voice

(Given through Patriarch John F. Martin, at Independence, Missouri, April 11, 1932.)

Oh, my people, here assembled
In fair Zion's land today,
While the Spirit gently whispers
Heed its voice—turn not away.
I have heard your testimonies,
Witnessed each petition, too,
And the messengers of heaven
Bring a blessing now to you.

These momentous days are filled with great
disaster;
There's a cup of woe poured out upon the
world;
Satan rules with mighty hand
On the sea and on the land,
And his flag of evil conquest is unfurled.

Oh, my people, heed the warning
I am giving you today;
Buckle on the gospel armor,
You will need it for the fray.
Take my truth as your protection,
Consecrate your hearts with prayer
And I'll give divine direction,
I'll be with you everywhere.

See, the world is filled with greed and idle
pleasure.
Love of wickedness abounds on every hand.
Oh, withdraw yourselves therefrom
And be ready when I come
To establish righteousness upon the land.

Oh, my people, saith the Spirit,
Heed the warning voice today;
Young and old and middle-aged,
From the call turn not away.
Can you still withhold your offerings,
And your tithing fail to pay,
And expect a Father's blessing
While you walk your selfish way?

Why the methods of the world to build my
kingdom?
They who trust in such must surely trust
in vain.
Build with wisdom from above,
Faith and sacrifice and love,
If your heavenly Father's favor you would
gain.

Oh, my people, heed the message
I am sending you today.
Every worldly thought and action—
Every evil cast away;
Build anew your family altars,
Read my word from day to day,
Come to me and I will guide you
In the new and living way.

There are many souls who long to hear my
gospel

In this land of Zion and beyond the sea.
Will you dedicate your all,
Will you answer to the call,
That my sheep may hear my voice and
come to me?

Oh, my people, come up higher,
Heed the Spirit's voice today;
Love the Lord and one another
And I'll answer when you pray.
Consecrate each passing hour
Sacred duties to attend,
And I'll come to you in power
And be with you to the end.

Letters to the Editor

Faith Increased by the Conference

It was my pleasure to attend the late General Conference, and to my mind it was one of the best, if not the best conference it has been my privilege to attend.

The Spirit of God was present in all of the sessions, and unity prevailed in all the quorums, as well as the general assembly.

The president's opening message pointed the way toward a more definite drive in the direction of Zion conditions. The church then has a definite task, which means we each have an individual task.

While the financial depression has decreased the number of our conference appointees, we hope it has not decreased our missionary force, but will give an added impetus to our local ministry, which in the last several years we have seemed to lose sight of.

In visiting the different branches and groups in Far West Stake I have seen a goodly number of the local ministry active in carrying on the work of the church as pastors, and leaders of groups, administering to the sick both day and night, and teaching and exhorting the Saints, as well as bearing the financial burden of their local churches and setting an example of tithing and giving of offerings for the support of the general church. In addition many of these men travel extensively through the stake practically at their own expense. These are some of the sacrifices made by our local missionary force.

Opportunity is knocking at the door of all the local ministry to magnify their calling by active service; likewise the lay member can be a great help to the local ministry by showing appreciation and giving encouragement in every way they can.

Hurrah for the Seventy-fifth General Conference!
All together, let's go!

J. L. BEAR.

Autobiography

XIV.—SPIRITUAL EXPERIENCES. NEBRASKA, 1897.

By James Franklin Mintun

I, in association with Brother J. M. Stubbart, held meetings at Desota, where at one time in the history of the Reorganization was located one of the most spiritual branches in the state of Nebraska. Differences occurred and these differences grew into contentions, and this contention resulted in the Saints scattering, so that at the time we went there only one family remained, but their faith was unshaken in the gospel, and their love for the work of God was worthy of note.

On February 6 I went to Clearwater to assist at the district conference of the Central Nebraska District, and at that conference organized a Sunday school association in the district, with Sister Hattie Crosser as secretary, and Sister Belle Wisdom, superintendent. I preached at 11 a. m. and 7.30 p. m., and at the social meeting at 3 p. m. Brother Charles Smith was called of God to the priesthood. This was the younger brother of Brother Hyrum O. Smith. Continued preaching services at Clearwater in a hall and at the Methodist Episcopal Church till the twenty-second. On the twenty-first, I baptized seven adults, some of whom had been led out of the church by false spiritual manifestation, but now were repentant of their mistake. . . .

Reforming a Saloon

I came to Laurel on March 16. Brother D. W. Albertson lived about six miles from Laurel, who was interested in his neighbors hearing the gospel. With his assistance we secured a building that had formerly been used as a saloon, and seated it with lumber, and here I preached till March 28, lodging most of the time at Doctor E. M. Williams, a friend to the Saints. The first two services were attended by about thirty-five men. At the close of the second service, I asked what kind of women was in the town; were they such as would be easily led astray by the preaching that they had heard during the nights I had preached? One man, a Catholic, said in a rough way, "I am going to see that the women of the town of Laurel hear such preaching as I have been hearing, and am going to bring my women folks from now on." From that time there were in attendance more than one hundred, and most of them were women, all of whom gave respectful attention. During the time I was there it was rainy and the streets were muddy. I left Laurel with all her citizens as friends to the church and to me as a representative of the gospel.

On March 30 I came to Omaha, where was being held a public exchange of views between Elder F. A. Smith and an Elder Young of the Utah Mormons. An agreement had previously been entered into by which the Utah Mormons might be permitted to use the church in which to represent their faith, which agreement was that they were to occupy about forty-five minutes and Brother Smith was to follow in reply to the same audience the same night. But this night Elder Young wished the order reversed, and that Brother Smith would occupy first, and he follow. After some conversation it was so agreed, with the understanding that if Elder Young should present anything needing an answer that Brother Smith was to follow him and give answer the same night. This agreement was entered into and the service began, but when Elder Young advocated the claims of Brigham Young as a prophet, and said that Salt Lake City was located like Jerusalem in Palestine, and was the New Jerusalem, representing the lakes in that land of Utah, as well as the river, as they were located in Palestine, a reply was needed, for Brother Smith had spent several years in Utah near these places referred to and knew that a misrepresentation had been made. But when he arose to make the reply Elder Young and other elders of the Utah Church objected saying that he had had his speech. I was in charge. I then explained the agreement entered into previous to the service, and asked the audience to decide whether Brother Smith should speak, and it was almost unanimous that he should speak, even the members of the Utah Church after they had understood the agreement did not vote against Brother Smith occupying. After Brother Smith was through, I asked if they wished to continue as at first agreed to any further, but they did not wish to. . . .

This year I was chosen assistant secretary for the First Seventy. At this conference a revelation was given April 7, which was approved as of the Lord. In it Brother I. N. White was chosen an Apostle from the Council of Presidents of the Seventy, and a rule given how the vacancy should be filled, and how to fill all other vacancies that should occur in the council. . . .

I arrived at home April 20, where I remained till May 15 repairing home property and assisting locally as there was opportunity, and making garden. When I started this year, my record says, "I felt sad to leave loved ones, yet the Spirit gave me witness that my going would be fraught with much good." The conditions were: my wife was in poor health, and the funds for the family were low. It was by the grace of God, and the encouragement of

the Spirit that I went when I did, and felt free to go.

Some requests coming from Smithland and Kingsley were first considered. I confirmed two at Smithland, and baptized my only sister now living and another at or near Kingsley. . . .

At Meadow Grove I attended the Sunday school convention August 6 and 7. I was called from here to Inman, where Reverend J. Grant Shick had announced he would make an attack on the church, on August 16. I was present at this lecture, which was a scurrilous attack on some of the members and the ministry that had baptized some there who had formerly been members of the Methodist Episcopal Church. He said that the ministry had stolen some of his flock, and that they did not have virtuous purposes in so doing, or in seeking female converts. He said the ministry were the worst kind of thieves, and secured the lambs which they had stolen for illegitimate purposes. At the close I requested ten minutes to make a statement, but he refused. Then I requested the privilege of asking a question, and he replied emphatically, No. And then instructed the choir to sing. This caused some very hard feelings towards the minister. I replied the following night at the schoolhouse. The members that had been baptized into the church from the Methodist Episcopal Church were among the purest of their membership, and the most active workers, and that was what hurt him. We were, and are proud of such members to come into the body of Christ.

I held meetings in the tent at Neligh from August 17 till the 22, when the tent was taken to Meadow Grove, and I came to Omaha on my way home. While at home I baptized my second daughter and two others. When my oldest daughter was baptized the second was only seven, and said at that time that she would not be baptized for she was afraid of the water. At this time she requested baptism, and I asked her what had caused her to change her mind, and why she now wanted to be baptized. She replied, "My Sunday school teacher has showed me that God wants me to be baptized, and I want to be baptized because he wants me to."

On September 3 I was at the reunion at Woodbine with my family. I was chosen secretary, and in charge of all administrations. I had for my associate in charge, Brother Frank Criley, and among those chosen to assist me were Brethren F. M. Smith and F. B. Blair. On September 8 I baptized eight. At this reunion the following is reported: There were one hundred forty-six administrations to the sick. Fifty-one were baptized, and eleven children blessed. I was also assistant superintendent of the Sunday school work at this reunion. . . .

On October 8 I presided over the Sunday school

convention at Fremont, and attended the conference that followed. From there I came to Shelton, where I met the Lippencotts, the Lacys, the Echternachts, the Lights, and others. While holding meetings, some prejudiced people expressed their opposition to the services by taking the wicks out of some of the lamps, filling some with water, and another night after school tobacco had been put on the stove, and cayenne pepper scattered on the floor, and the organ injured so it could not be used, but we continued our services. From there I came to a neighborhood near Cairo, where I met the Boodrys, the Pottorffs, the Ornsdorfs, the Rushens, and sought to give them encouragement. I went to a place near Aurora, where I met a brother in the flesh that I had not seen since he was about twenty years of age, formerly a member of the church. But he had been away from the church privileges for so many years that he knew but little of what the church believed. I held a few meetings here and gave him private instructions.

A Reconciliation

On November 10 I returned to the neighborhood near Cairo, and ministered the word of reconciliation privately and publicly. There was a serious unrecognition between two of the brethren. At a social service the last night I was in the neighborhood held at Brother Ornsdorf's these parties were all present and during the meeting the spirit of reconciliation rested upon the audience, and upon these two brethren especially, and there publicly they asked and received each other's forgiveness. I had, while lodging with one of the brethren, presented to me the outline of what Scriptures I should use the next morning in my attempt to bring about a reconciliation. After I had presented this instruction I had no better evidence of its effects than before, but I knew that I had done what the Lord bid me to do. This reconciliation that I had labored for was fully accomplished, and it brought a very happy feeling to all present. My soul was filled with gratitude, for God's leading power, and I saw how easy it is for the Lord to make hearts as one when the servants of God seek unselfishly a means of reconciliation and peace. This is the way that Zion will be brought about, when we shall all be of one heart and one mind, all being in agreement with the laws of God. The next day I went via Cairo and Grand Island to Shelton on my way to where the business meeting of the Shelton Branch was to be held at Brother Morris Stearling's. At Shelton, when I arrived by train there, I met Brother Leslie Boodry, who brought me to the place of the meeting. In Shelton and vicinity I preached till December 12. There I met Brother Jacob Hershey then of Shelton.

I then came to Central City, near where lived the Pemberton's. In the city lived a very dear friend of mine who had formerly lived in Magnolia, from the time of my childhood. He had been quite an attendant at the services held at Magnolia, but at once he quit coming. One of the brethren spoke to him inquiring what had happened that he was not at our services any more. He said, "I had to quit or become a member of the church. If at that time I should have become a member of the church it would have been hell for me, and I was much impressed with the fact that if I did not become a member of the church it would be hell for me later, but I thought I would cut off my suffering." His family had become much changed and were very friendly to the members and the church at the time I speak of, and made a home for me while I was there, and through their influence I preached in the Baptist Church for two nights, and was listened to with much interest.

A Demonstration of Spiritual Power

From there I stopped at Columbus, at Fremont, Lake Shore Branch, Tekamah, Desota, and Oklahoma, on my way to the Institute of the Sunday School Association, and Zion's Religio-Literary Society, to be held at Saint Joseph, Missouri, this year, from the twenty-sixth to the twenty-ninth. Here I had charge of "improvements to Religio," on the twenty-seventh, and on the twenty-eighth, I had charge of two sessions of class work. My record says on the twenty-seventh, "God's Spirit was present to assist," and on the twenty-eighth it says, "The Spirit of God blessed." On the twenty-ninth, "Very spiritual sessions." After the benediction had been pronounced, the Spirit of God rested upon Sister J. M. Terry, and observing this I requested the audience to be quiet and listen. She said, "God is well pleased with the Sunday school and the Religio work and what they are doing, and the work that has been done here at this time." This was said in her own plain simple language, but there was a power attending that is rarely experienced. After this I met Brother Robert Winning, who, with tearful eyes and a trembling body under the power of the Spirit, said to me, "Brother Mintun, I have not been in accord with the work represented here at this institute till now. Now I am ready, being really converted to their worth, to work in harmony with these departments." This will give information to many why I, with many others, have been so thoroughly in accord with the Sunday school and Religio work as it then existed, and the results we have seen. On the thirty-first I was at home, and my record says, "God wrought this year mercifully and lovingly, with me and family."

Weekly Health Letter

Number 40

Pneumonia.—2

By A. W. Teel, M. D., Church Physician

When an individual takes cold, the mucous membrane of the nose and throat is more or less irritated, furnishing the proper soil for the *pneumococcus* to grow. From there it gets into the tissues and then into the blood, and from the blood is carried into the lungs. Cultures of the *pneumococcus* are much easier isolated from the blood, than from the sputum. When it finds lodgment in the lungs, we call it pneumonia, but its deleterious influence is not always confined to the lungs, as it may find lodgment in some other part of the body and cause disease. When it attacks other parts of the body, the lungs are not affected at all. It is a frequent cause of heart disease, and where there is pus, it causes at least fifty-five per cent of the pleurisy. Many of the acute and chronic inflammations of the joints, called rheumatism are *pneumococcus* infections. Some very severe and fatal cases of meningitis are caused by this germ. Its virulency varies in different parts of the body.

Effects of Tobacco and Alcohol

Tobacco and alcohol lower the fighting resistance of the human body against all forms of disease, especially pneumonia. Every practicing physician and laboratory man is fully aware of this danger. A man who is free from these habits has a three-to-one chance of getting well, while the alcoholics do not have a three-to-one chance for life. Those who are intemperate in eating, fat people, and heavy drinkers are particularly susceptible to colds and pneumonia. Anything of this nature that throws the system out of nutritional balance, makes the body unduly subject to the invading *pneumococcus*. A fat person has stored away, under the skin and around the heart, an excess of food and when alcohol and food are taken together, the alcohol is burned and the food clogs the tissues. Thus, when taken with pneumonia, he is poisoned by toxins of the *pneumococcus*, with a surplus of food and drink, which is partly changed into compounds ready to make tissues.

Pneumonia is a dangerous disease to fight and when the fighting forces of the sick man are hindered in any way, it hardly gives him a fair chance to carry additional burdens. Many persons with pneumonia die from failure of the heart, especially when it is surrounded in such a manner that the muscular fibers of the heart are obstructed by fat.

Hence, in the fight to sustain life, the heart is unable to carry on the burden and unfortunate is the man who has to lean upon narcotics of any kind, especially tobacco and alcohol, for when attacked by pneumonia, he does not have the same chance of recovery as others. Ossler truly said: "Drunkards have a very slim chance of recovery, when attacked by pneumonia." It is a well-known fact that anything that weakens the resistance of the patient, when attacked by pneumonia, diminishes the opportunity for recovery. Among other things, besides alcohol, that lessen resistance, are measles, typhoid fever, influenza and other infections. Pneumonia often serves as a terminating influence in the consumptive, or in anyone with chronic heart disease, diabetes or other debilitating affections. It is extremely fatal in the aged. The inhalation of germ-laden dust, which may contain the *pneumococcus* or produce an irritation of the lining membrane of the nose and throat, or sudden changes in temperature, the inhalation of irritating vapors, unbalanced diet, especially those that induce scurvy and rickets, predispose to pneumonia.

It must not be forgotten, however, that pneumonia, like all other communicable diseases, frequently attacks the strong and robust. Fatigue and overexertion, interfering with the inspiratory act, may be the means of introducing the *pneumococcus* into the trachea or windpipe. Experimenters have produced pneumonia by injecting the pneumonia germ into the trachea, or by the intratracheal introduction of large amounts into dogs. People living in the United States and other countries of similar climate have acquired a certain amount of immunity to the pneumonia germ, for it is a notable fact, that the laborers on the Panama Canal and the miners on the Rhine, were peculiarly susceptible to this disease. Vaccines have been tried as a preventive measure against pneumonia, and since the disease itself leaves little, or no, natural immunity, very little beneficial results have been attained along this line. Much more work will have to be done before a statement can be made concerning the prophylactic value of these measures. Since pneumonia immunity is strictly specific, vaccines can only protect against the pneumonia caused by these groups represented in the vaccines. The Metropolitan Life Insurance Company has made studies upon many thousands of inmates of the insane asylums of Massachusetts and New York, according to their reports; and they believe there is very little protective value in vaccines. It is interesting to know that the newcomers in these institutions are especially susceptible to pneumonia. There is a serum known as the *antipneumococcus* serum, which is a specially concentrated antibody solution, and which has been

found useful in the treatment, if given early, but of no use as a preventative. Preventive measures for pneumonia are still baffling. Success was attained by General Gorgas, among the workmen of the African mines, also upon the Isthmus of Panama, where, owing to the overcrowded condition which favored contact infection, considerable prevention was obtained by giving the workmen separate houses instead of permitting them to stay in the barracks.

Preventive Precautions

Avoiding overheated rooms, with its resultant dry, warm air, loss of sleep, overwork, worry, poor or insufficient food, lack of exercise, colds, and excesses of all kinds, break down the resistance of the individual and make him peculiarly susceptible to this disease. Oral hygiene, regulations of temperature and ventilation, sleeping with open windows or out of doors, and cold baths are useful prophylactic measures for pneumonia, tuberculosis, colds, and nearly all infectious diseases.

For the Sacrament

POEMS THAT MAY BE READ AS A PART OF THE SERVICE

Pastors frequently desire new ideas and material to incorporate into their introductory remarks before the ceremony of administering the sacrament. The two poems following will add to the dignity and solemnity of the occasion. Apostle F. Henry Edwards commends them to our readers for that purpose.

The Sacrament

"This is my body, which is given for you;
Do this," he said, "and break, rememb'ring me."
O Lamb of God, our Pascal off'ring true,
To us the Bread of Life each moment be.

"This is my blood, for sins' remission shed";
He spake, and passed the cup of blessing round;
So let us drink, and, on life's fullness fed,
With heavenly joy each quickening pulse shall bound.

Some will betray thee—"Master is it I?"
Leaning upon thy love, we ask in fear—
Ourselves mistrusting, earnestly we cry
To Thee, the Strong, for strength, when sin is near.

But round us fall the evening shadows dim;
A saddened awe pervades our darkening sense;
In solemn choir we sing the parting hymn,
And hear the voice, "Arise, let us go hence."

—Charles L. Ford.

This Is My Body

He was the Word that spake it,
He took the bread and brake it;
And what that Word did make it,
I do believe and take it.

—John Donne.

Cotton Stockings and Gold Lace

By C. L. Attebery

All this talk about the depression and what to do after it is over reminds me of a little incident in my past. I was then a clerk in a stationery store, drawing eighteen dollars a week, and paying out nine dollars for board and room and transportation. In those days that was not much money, but in these days I just wish I had that much. I dressed in silk then from the skin out, and thought it was no more than my due. As a rule, I made my own dresses, and on this occasion I had made a little lavender silk dress, and trimmed it with gold lace. One of the other clerks in the store rather disapproved of my extravagance in buying the gold lace, and said so. I was highly indignant over her attitude, feeling that I had as much right to a bit of gold lace—which to me represented the wealth, luxury and beauty I longed for. To be sure, I still think so, but my ideas as to what constitutes wealth, luxury and beauty have somewhat changed.

In those days my main desire was for money. Lots of money, in order that I might adorn myself with fine clothes, and live in ease. I lived, not on what I had made the week before, but on what I expected to make in the future. In these days I still desire money. But I desire it to buy food and clothing and shelter. I desire it to secure myself against the bug-a-boo of homeless poverty. I desire it that I might be on the giving, rather than the receiving end of things. I have learned that it is truly more blessed to give than to receive.

We have been suffering from what I would call a gold lace complex. We desired the world with a fence around it, so we set out to buy it—on the installment plan. A dollar down and a dollar a week for ever. We mortgaged the future, and the future went suddenly bankrupt. So now we are in a period which might well be called a cotton stocking, beans and potatoes period. We are wearing cotton stockings where for years we wore silk, and some of us are wearing none at all. Fortunately, it is still stylish to go stockingless! Also, where our tables were once set with fancy dib-dabs of expensive vitamins and calories, they are now set with very plain, one dish meals of beans and potatoes and the like. Nor do I think that the stomachs of most of us are suffering from the change. On the contrary, my own is improved.

But surely, surely, we will get some benefit out of all this. Believing, as we do, that famine and pestilence, depressions and calamities are brought upon the human family by their own iniquity, we ought to take warning from these times. If the house we built on the sands has been washed away, let us be

thankful that we were not altogether destroyed, and build again upon a better foundation. The heart of the world is the home, and we must begin at the heart to heal the body. In a nation of about 125,000,000 souls, there must be about 30,000,000 homes. And if all of those homes were established upon the foundation of frugality, common sense, and self-sacrifice there would be no depression.

Saint Paul admonishes the women that they should adorn themselves with good works, rather than jewels and fine raiment. The symbolical garment of the redeemed is a pure white linen robe. I believe that these passages of scripture should be taken to heart as much as any other. In Isaiah there is a prophetic description of latter-day Israel. In it the daughters of Zion are described as walking and mincing as they go, making a tinkling with their feet. And because of their vanity, their adulterous hearts and rebellious spirits, the Lord, among other things, declared that he would smite with a scab the crown of the head of the daughters of Zion. It isn't a nice picture. But it's there, and I think that we should consider it seriously.

Do we desire wealth? Many of us have reached the point where the assurance of food and shelter is wealth in abundance. Do we desire luxury? What greater luxury could there be than to replace with a new garment one that has been worn much longer than it should be? Do we desire beauty? If so, then we should heed the admonition of Saint Paul, and adorn ourselves with good works, for the beauty of a kindly spirit far exceeds that of silk and satin.

After the depression—for of course it can not last for ever—we ought to remember and apply what we have learned. As for curing the depression now—I don't think that it can be cured with any sudden remedy. We will just have to dig ourselves out. Slowly, slowly, little by little, steady does it. When people try to begin at the top there is only one way to go, and that is down. But if we will be content to begin at the bottom there is always the hope of reaching the top. Be content with the simple things of life. Get out and keep out of debt. Strive to obtain those things which are really worth while, rather than those which flatter our vanity and exalt our pride.

And what are those things? Oh, foot-loose wanderer, oh, anxious tenant, buy a home. Better a bit of earth and a tumble-down shack that is all your own than the finest apartment that money can rent. Better to wear cotton stockings for ten years and buy a home than to wear gold lace for ten years—and at the end of that time have nothing. You may say that taxes are too high, but remember, the renter pays the taxes of the landlord. Depressions

come and go; we have had others, and there is no assurance that this is the last one. We ought to prepare ourselves against them. And I, for one, believe that the best possible defense against the panic and despair which comes with hard times is a home of one's own. A home free from debt, situated on a piece of earth large enough to provide at least part of one's food.

And for the women especially I would say this, that a return to the virtues of our grandmothers might be beneficial. I think that most farm women, even in these days, still practice those virtues, but the city women do not. I know from experience that good homemade bread is twice as cheap as baker's bread, and ten times healthier. Homemade clothing may not look quite so ultra stylish as ready-made garments, but they are just as good for the purpose of covering the body as any other, and usually cost less. Home grown, home-canned fruits and vegetables are a great saving in money and are tastier, too. Simple, nourishing meals of one or two dishes are healthier and less expensive than elaborate menus. Careful cooking prevents waste, but if there should be any good food left over don't be ashamed to serve it again at the next meal. I've heard of women who were.

Nor is it necessary that such a program should take all the joy out of life. Simple pleasures, like simple food, are healthier and less expensive; camping, fishing, hiking, swimming, picnicking, all these, and others like them. I know that all of us can not do all of these things any time we want to, but for every season, place and people there is some kind of healthy recreation. Little parties among our friends—minus the unnecessary and often indigestible "refreshments." People, young and old, must have their moments of pleasure. "There is a time to laugh, and a time to refrain from laughter; there is a time to rejoice, and a time not to rejoice." That may not be an accurate quotation, but it's in the *Doctrine and Covenants* somewhere. It is a good thing to laugh, it keeps one's courage up. Laughter is a divine heritage. It is better to laugh in the face of poverty and rejoice that God has blessed us with even as much as we have, than to weep and moan and lose our faith because we have not everything. A practical faith expresses itself in deeds rather than words, and the faith that will come smiling through this depression and all that are to come, is the faith that can wear cotton stockings with as much grace as ever it wore silk and gold lace.

One thing is clear: if we want peace, we shall *not* seek it by *making war on the war makers*. Back in 1917 we tried that. It didn't work.—*Hornell Hart, professor in Bryn Mawr College, in the Federal Council Bulletin.*

For Such a Time as This

By M. W. Gibson

Among world leaders, there have been two outstanding types of men, those who were ambitious to become masters of destiny and those who were content to be instruments in the hand of God. To the first class belong the Cæsars, the Napoleons, and the Hohenzollerns, who have brought upon the earth, war, desolation and suffering indescribable. To the second class belong Franklin, Edison, Lincoln, and Washington, whose lives have blessed mankind. The great military system which Cæsar instituted eventually destroyed the very empire it was designed to protect, but the ideals for which Washington and Lincoln endured ridicule and contempt have built a nation of free souls and have given them the blessing of free education.

America has never produced a truly great man who stood in his own strength alone. She never will. They have *all* come from righteous homes, of godly parents, and they have been disciplined with the utmost severity by life itself. From early childhood, they have been fed the bread of life.

It took generations to produce Washington. Four centuries before his birth, his ancestor, John Ball, was scathingly denounced as "the Mad Preacher of Kent," because he dared to publicly advance the theory that "all men are free and equal." Perhaps one of the most beautifully significant influences in Washington's life was the ideal expressed in the motto on his mother's coat of arms, "*Caelumque tueri*"—read the Latin inscription "And look to Heaven." It breathed through the young descendant of the "Mad Preacher of Kent."

Benjamin Franklin tells us that a passage from the Book of Proverbs made such an impression upon him as a child that he molded his whole life upon it. Said Solomon, "Seest thou a man diligent in his business? He shall stand before kings. He shall not stand before mean men." Who would have believed that the fifteenth child in a poverty stricken soap-chandler's family would become such an outstanding writer, scientist, and statesman that the kings of the earth would in very truth be proud to do him honor.

As a child, Washington was trained by his mother to commit to memory certain beautiful passages of prose and Scripture. The following verse of Scripture, which he learned early in life, seems to have been a call to his soul.

They are the words of Mordecai to Esther, "Who knoweth but that God hath given thee this reputation and esteem for such a time as this." Destiny, and truly the fact that Washington had *earned* that

reputation, was the reason he was *the* man for such a time as that.

Our great men have never sought office. They have been men of simple tastes, book loving, home loving, nature loving. Yet never have they shirked responsibility. Washington who called war, "The shame of the nations," took up his cross to lead the army, a peace lover, and therefore safe to trust with a war.

Writing of it to his wife, he said, "But as it seems a sort of destiny that has thrown me upon this service, I shall hope that my efforts are destined to serve some great purpose."

We are in serious straits in this year of the two hundredth anniversary of Washington's birth. Even the most blithe optimists are noticeably silent. It has been borne upon us steadily and surely that we have an appalling condition to face. And it must be faced. It is to be ignored only at our deadly peril.

We are facing a presidential election. Whether a new president, or indeed any one man can turn the tide is very doubtful, but in no degree does this lessen our responsibility toward the ballot. If there is such a man, we much choose him!

Most of us, I believe, have turned our hearts back longingly to the fathers of this land. As never since Lincoln, if not indeed since Washington, do we need them now, men who were prayerful, farseeing and who were not to be *purchased*. They, too, were instruments in the hand of God.

Who our leader will be, in these dark days ahead, we do not know. But crises seem to call forth great men, and then rest upon their shoulders. The crisis is here. We are awaiting the man. His marks are certain. He will be a man of peace, a man of simple tastes. Powerful men will fear him. Little children will love him. He will accept his responsibility, carry it the last step. He will believe that "all men are free and equal," and he will "look to heaven."

"Who knoweth," Mordecai says to him through the ages, "who knoweth, but that God hath given this reputation and esteem for such a time as this?"

I Wonder

By Melvin Knussmann

I wonder if I could ever be
Like Him who was from Galilee,
Like Him who so gentle and kind
Raised the sick and healed the blind,
Like Him who gave His life for me
Upon the cross at Calvary?

THE GOSPEL FORUM

Under this heading we shall be glad to receive and publish articles and letters of interest to our readers on the doctrine and work of the church. Writers are responsible for their own views. Other views on subjects discussed here will be received if of sufficient interest.

Other Reflections on Railroad Rights

By D. H. Schmidt

Of course the railroads did much toward the world's economic progress. When they came no wise person wanted them restricted to prevent their encroachment on stage lines, horse or ox drawn transportation or investments. Cities gave them large bonuses, the government gave them millions in land grants, and other encouragements. Now that we have invented the internal combustion engine, motor vehicles, air craft, and electrical transportation, are coming on to supplant the railways, as railways supplanted stage lines, horse and ox-drawn vehicles. It certainly would be absurd to restrict the new ways to prevent their encroachment on the old. If costs and safety are in favor of railways they will hold their own where necessary. There is yet some movement by horse and oxen where required by necessity. So the railroads for some time will hold much of the long hauling and certain other type of transportation where required, but unless we are nonprogressive they must in time give way to motor vehicle, aircraft and other means of moving men and things. The revenue from motor vehicle licenses, gasoline, and the assessed valuation of them does and can build motor vehicle highways as we may need them. Much better and stronger concrete construction with separate tracks for heavy freighting should be our aim. The railways have been rebuilt and improved a thousand times as necessity required. The first object of highways should be to facilitate freighting; the moving of produce and things. Our economic welfare depends on this more than the moving of people or touring on the highways. Years ago foolish people driving in buggies or other vehicles when they found the roads obstructed by heavy-loaded ox or horse-drawn wagons, swore about it. Wiser people had patience and blessed the transporter of things that in most instances were of more importance to public welfare than was their hurry to get somewhere. It seems that some people interested in railway investments are much distressed about the heavy trucks battering the roads and endangering lives. They ought to be glad for that will keep the people using railways.

The motor vehicle is heavily taxed by licenses, the fuel used in them is heavily taxed, too, and to add to that the assessor taxes them again on their

value. The most heavily taxed useful article in America. Taxes derived from railroads are insignificant in comparison. On this basis they should have the preference and advantage over all other means of transportation. By unrestricted use of motor vehicles a million people will find occupation to every thousand employed by the railways. By unrestricted trucking a hundred million people will reap the benefits of cheaper freighting and service. Regulations for safety are in order, but restrictions to prevent encroachment on existing business is something like knocking babies in the head to prevent their sharing the benefits enjoyed by their elders. Why murder infant industries to preserve the old established ones? They may grow up to be of more value than the old ones. We are asked to give the railroads a fair deal; however, some of us are glad that competition and government regulation has in some instances forced them to give us a half-fair deal. The most direct way now from producer to consumer is by motor truck, and a god-send it is. It would be absurd to go back to the slow ox or horse haul of a few miles and sell to some shipper at a railway point, load on the rails, then reload from the rails on a horse wagon, and move to the jobbing house, and from there back on the rails, etc., to get to the consumer. The economic welfare of this country depends on the railways about as much as the future economic welfare of the Africans or Arabs depends on the camel caravans.

Stewardships

By Anna Burhart

The Lord has challenged the world through his church to accept or reject the law of stewardships, the law that can make all men equal, that can relieve the poor man of his poverty; the rich man the burden of his wealth. "Sell that thou hast and give to the poor—come, follow me," has seemed too large an order to many, and has caused them to grip more tightly the wealth they have accrued.

The depression is upon us. What kind of outlook does it bring? To one man it means disaster, to another hope. For God has stretched out his arm against the nations and decreed in stentorian tones that the law of stewardships shall abide.

It is a day when the haughty are brought low; when he that abaseth himself shall become exalted; and all because the decrees of God are eternal.

Measuring the church in material values, it looms a failure; weighed on the spiritual scale, it is a tremendous success. For it has challenged the world to accept or reject the plan of Almighty God,

and paved the way for him to bring his judgments to pass.

To those in harmony with divine power, it is a day of hope. To those outside this pale, the long arm of God's forgiving power projects. The challenge to all is to become one in Jesus Christ and accept his salvation.

STUDY OUTLINES

For Class and Home Work

OUR "SOCIAL IDEALS"

By H. W. Savage

1. What obstacles does the author see in the way of the development of Zion. Are they conditions in the world or conditions in the hearts of men? These are distinguished as "mental hazards" and "physical hazards."

2. What physical hazards must be overcome in the establishment of Zion?

3. What does the author propose as the first step toward the realization of our Zion social ideals?

4. Do you consider that the proposal offers sufficient machinery for the building of Zion?

5. What present troubles spur us on in our efforts towards the establishment of Zion?

OFFICERS IN THE CHURCH (See "Official" Column.)

1. Try the following to see how well informed you are about the officers of the church. Name the three members of the First Presidency.

2. Name the members of the Quorum of Twelve. How long has the Quorum been incomplete? What men were added to it at the recent General Conference?

3. Name the members of the Presiding Bishopric. Is the Quorum complete at the present time? See your copy of the *Conference Daily* if you do not remember.

4. It would be a good thing to have the names of the above officers written on a blackboard, and ask the class to learn them.

COTTON STOCKINGS AND GOLD LACE

By C. L. Attebery

1. The author uses the two items as symbols, "cotton stockings" to represent the necessities of life, and "gold lace" to represent the luxuries.

2. The author tells how many of the things we had regarded as necessities are only luxuries. It is the purchase of the luxuries that keeps people "poor." American families are having to change their standard of living from a "gold lace" basis to a "cotton stockings" basis, to use two representa-

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Independence

Stone Church

The church school worship service theme, "*The Church and I*," seemed to catch and hold the interest of the members, young and old. It gave the keynote to all the services of the day. As it was worded by the intermediate pastor, Priest W. Earl Page, it sounded the call of ministerial and missionary responsibility to every Saint, and presented a word picture of the closing meeting of the General Conference. Missionary responsibility at home and abroad was made paramount, and it was with new understanding that the school sang "*I'll Go Where You Want Me to Go*."

"The gospel of Jesus Christ is the gospel of love, joy, happiness, and abundant life," was the opening sentence of Apostle F. Henry Edward's morning sermon, the baccalaureate address for the graduating class of the Independence Sanitarium. Jesus set the example for us in deeds of physical and spiritual healing.

Because we are taught that the spirit and the body compose the soul of man, and that physical fitness must accompany spiritual fitness to produce soul fitness, the speaker chose to emphasize the relationships involved in the ministry of physical and spiritual healing. As forces for the nurses to keep in mind as they practice their calling he suggested: (1) That religion is at its best when it is a spontaneous thing in the soul of man, but that often men are most susceptible to spiritual forces when at the end of their understanding; (2) That prayer is the medium through which real fellowship with God is obtainable; (3) That in their ministry of healing, they must have a cheerful sense of their spiritual responsibility, and (4) That through their experiences must come a richer and higher spiritual courage.

The musical service added much to the morning program. Directed by Paul N. Craig, the Stone Church Choir sang "*Gloria in Excelsis*," by Farmer, and "*Beneath the Shadow of the Great Protection*," by Dickinson, Mrs. Alice May Burgess taking the solo of the latter anthem. Robert Miller was at the organ. Favorite hymns were also sung by choir and congregation. Elder John F. Sheehy was in charge of the service, assisted by Bishop J. Stanley Kelley.

In the afternoon occurred the funeral services of one whose death the entire community mourns, Doctor Charles Keown, who passed away early Thursday morning at the Sanitarium. During the hour the body lay in state at the church, hundreds of people passed by the casket, and the church was too small to contain all who wished to attend the funeral. For a number of years Doctor Keown practised his profession in Independence, and all the physicians and dentists of the city were honorary pallbearers. He gave himself in service to this community and was loved by many people. Apostle E. J. Gleazer preached the sermon, assisted by Pastor J. F. Sheehy. The active pallbearers were Doctor J. L. Benson, Doctor Charles Ruff, Doctor Stew-

art Gillmor, Doctor Charles Grabske, Doctor Roy Hockett, and Doctor Thomas Twyman. Interment was in Mound Grove Cemetery. Doctor Keown was born February 21, 1880, and became a member of the church December 18, 1892. He was ordained an elder June 29, 1930, in Independence. Of his immediate family there are left his wife, Mrs. Sybil Keown, and two sons, Richard Keown and Kenneth Keown.

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As the basis for the evening sermon Apostle E. J. Gleazer chose the words of Jesus to Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

The congregational singing at this service was led by Pastor John F. Sheehy, who was assisted in the stand by Elder Calvin H. Rich,

The Auditorium Orchestra, under the direction of Orlando Nace, furnished the music for the regular radio program over KMBC Sunday night. In addition to several numbers played by the orchestra, Irvin Moorman sang "*Take Time to Be Holy*," and there was a cornet quartet by members of the orchestra. There was a violin duet, "*Symphony Concert*" No. 4, by Gomer Watson and Marvin Turnbull. The sermon was by Bishop A. B. Phillips.

Walnut Park Church

On April 24 the Saints gathered back to Walnut Park for their regular services, still rejoicing over the General Conference which had brought to them much unity and peace. The prayer service at eight o'clock was well attended as was the church school which followed. This was in charge of Albert Chapman who is back after a few months' absence.

The Walnut Park Orchestra, under the direction of Orlando Nace, furnished the music for the eleven o'clock hour. With Mrs. Thelma Countryman at the piano and Drexel Mollison at the organ, they played "*The Lost Chord*," by Sullivan. Brother Irvin Moorman, accompanied by the orchestra, sang "*Take Time to Be Holy*." Apostle C. F. Ellis was the speaker and chose for a Scripture reading Exodus 14: 10-18.

At the evening hour the Saints were again privileged to hear one of the Quorum of Twelve, F. Henry Edwards, who spoke on "*Forgiveness of Sin*." This was preceded by an anthem by the choir, "*My Faith Looks Up to Thee*," directed by Minnie Scott Dobson.

April 5, a little son, Edward LaVern, was born to Mr. and Mrs. Vern E. Thorpe. Mrs. Thorpe is the daughter of Elder George S. Bullard.

Sister Altheta Fordyce Richards died April 2, at her home on East Alton Avenue. She was seventy-eight years old. Sister Richards will be sadly missed by the Saints of Walnut Park. She is survived by her husband, Edmund R. Richards; three daughters, Mrs. Emma Castines, Mrs. Lou Barksdale, and Mrs. Mary Goerke, and two sons, Edward and Fred Scott. She was laid to rest in Mound Grove Cemetery.

James P. Sappenfield died at his home on South Noland, April 18. He was eighty-six years old. Came to Independence twenty-five years ago from Byrnsville, Indiana. Surviving are a daughter, Mrs. Nettie Martin, of Independence, and two sons, Edward C. Sappenfield, of Byrnsville, and Byrd Sappenfield, of Independence. Interment was in Mound Grove.

The marriage of Miss Ruth E. Bean, daughter of Mr. and Mrs. Benjamin Bean, of Blue Springs Road, and Milton B. Gold, son of Mr. and Mrs. S. B. Gold, of West Waldo Avenue, which took place at eight o'clock, April 16, at the Walnut Park Church, was followed immediately by the marriage of Miss Lois B. Herdst, daughter of Mr. and Mrs. Herdst,

3. This change affects many people as a tragedy. Yet it has also resulted in increased happiness where people have learned to quit pretending and trying to "keep up appearances."

4. What ways can you think of making the suggested change among the people of your branch?

and Ernest D. Coddington, son of Mrs. Stella Layland, who were attendants at the first wedding. The wedding of the latter couple came as a surprise. The church was decorated with ferns and the altar was lined with white candles. Preceding the ceremonies the musical program included a vocal solo, "Together," by Miss Delta Nace, Mrs. Thelma Countryman at the piano; a violin solo, "Love's Old Sweet Song," by Marvin Turnbull; a solo, "The Rosary," by Miss Mary Jane Bean; a cello solo, "I Love You Truly," by Milford Nace, and two songs by D. S. McNamara, "When Your Hair Has Turned to Silver," and "O Promise Me." The ceremonies were said by Elder Benjamin Bean, father of Mrs. Gold. The first bride was given in marriage by her brother, Benjamin Bean, jr. Her maid of honor was Miss Lena Mortimer, and bridesmaids were Lois B. Herdst and Fern Price. Mr. Gold was attended by Floyd Hulse, and the groomsmen were Ernest D. Coddington and Vernon Sackman. The best wishes of Walnut Park Saints go to the happy couples.

Los Angeles, California

Central Branch

Another conference year has passed, and many things we have been expecting from conference to conference have failed to materialize. This must be because we have not lived up to our opportunities and privileges. But our faith in the promises of the Lord is still steadfast, and if we are able to bring our lives in harmony with the gospel, then our faith will realize the fruitage for which we have so long waited.

We carried on while Pastor Eli Bronson was at General Conference, the pulpit being filled by the local priesthood. Doctor A. W. Teel spoke the evening of the first Sunday. W. A. Teagarden preached in the morning, and L. L. Sutherland in the evening, of the second Sunday; R. C. Chambers in the morning, and Lawrence Brockway in the evening of the third Sunday. There were enough local men to have covered several more Sundays, but we expect Brother Bronson back for next Sunday. We anxiously await him. We want to hear all about the conference happenings, business and personal.

The Mizpah Girls have mapped out a pleasing and educational program. A speaker has been arranged for, to address them at their Friday evening sessions for several weeks to come. On these nights all are welcome.

Last Friday, April 15, Brother W. E. Badham, State legislator, spoke on "Sample Ballots" and the "Chain Store Menace." Other speakers will be as follows: April 22, Sister Viola Bogue will speak on, "Book Reviews and Writers." May 6, Judge Charles L. Bogue will use for his subject, "Judge, Jury, and Jury System." The same evening Sister Hazel Klein is reading a book, entitled, "Mother Mexico." On May 13, Sister Stella Brockway will talk on "Journalism and Newspapers."

Then on May 27, Brother Wilbur D. Gillen will give a talk on "Investments or High Finance." We have already heard Brother Badham.

On April 29, the young people are sponsoring a program, or social entertainment, a "Tour Around the World." Twenty-five cents will buy a passport to any of the different countries.

The Mizpahs are an energetic and enthusiastic group of women and we wish them successful accomplishment in their endeavors. Their chief objective now, is to furnish their unit of the Sanitarium, and fill their church pledge, which is sixty dollars.

Finances are still at a low ebb. Many people out of work, and the future does not look any too rosy as yet. Prosperity stays behind his corner, and persistently refuses to come out. Maybe Brother Gillen will tell the Mizpahs how to route him out.

Sister McConley is reported somewhat better. Elaine Bronson is also gaining in health. We hope she may be permitted to return home again soon.

Attendance has been about the average. Not as good as it should be considering our enrolled membership, but enough to keep activities going.

Parsons, Kansas

Easter Banquet Is Sponsored by Young People's Class

The intermediate class of Parsons, Kansas, Branch, taught by Mrs. Fern Miller, gave a successful Easter banquet the evening of March 26, in the basement of the Municipal Building. Most of the foodstuff was donated by different families, and the people were big-hearted in assisting in every way.

A short program was rendered consisting of two piano solos by Elizabeth Anne Wright and Ilene Bruch; a reading by Russel Chase; a short play voluntarily given by the Independence, Kansas, young people, and a talk by Brother Lee Quick. The banquet was dismissed by the singing of "Consecration" and prayer.

About one hundred tickets were sold, and the class cleared a sum of twenty dollars to be used in the purchase of new songbooks for the church and Sunday school.

Bradford, England

The Gospel Hall, James Street.—In his sermon the morning of March 13, Elder F. Tapping linked a retrospective view of the work of the church with the achievements of the future, making special mention of the call to the young to carry on the work of Christ. The Sunday morning service in the Gospel Hall begins at 10.45. Organ music, congregational singing, special music, prayer, and Scripture readings enhance the sermon of the hour.

On March 8 this branch laid to rest at Phillips Park Cemetery a beloved sister, Mary Schofield. She lived a long life, dying in her eighty-first year, a good woman who cheered many along the way. Pastor G. W. Leggott officiated at the funeral.

The memorial service for Sister Schofield Sunday evening, March 13, was conducted by Elder F. Tapping, and the text of Pastor G. W. Leggott's sermon was "Well done thou good and faithful servant." Beautiful organ, choir, and congregational music, and the reading of the ninetyeth Psalm and a synopsis of the life of this sister who was known to the branch as "Aunt Mary," made an effective service. She was a Saint for many years, a woman who overcame great difficulties and was known for her faith and perseverance.

Iowa City, Iowa

Students Hold Services

The Iowa City Latter Day Saint group held its second April meeting at the Oathout Chapel Sunday, the seventeenth. Pastor Walter L. Daykin spoke on "How We May Picture Jesus." Jesus is pictured in literature, in art, and in ritual, he said, but when people are earnestly seeking to "see Jesus" there is no other way so effective as portraying him to them in our lives. The pastor was assisted by Elder L. E. Flowers. Sidney Barrows, chorister, was in charge of the music, and Max White was pianist. About twenty were present.

Sacrament service was held the first Sunday of the month, with the pastor presiding. Elders Norman E. Hield, L. E. Flowers, and Sidney Barrows assisted.

Hammond, Indiana

Members Have Confirming Gospel Experiences

Since the first of the year the Saints of Hammond Branch have had some beautiful experiences. Together with the uplifting services held by the local priesthood, during January, they enjoyed a day of special services when Elders Harry Passman and Philemon Pement were here. Their instruction was timely and inspiring and a particularly interesting feature of the day was a stereopticon lecture on Palestine, given by Brother Passman in the evening. Elder Passman visited this branch again in February delivering helpful messages at the morning service and a second series of slides in the evening.

The last three of a series of outstanding sermons on the principles of the gospel were delivered by Apostle D. T. Williams in January, February and March. They were so full of interest and valuable instruction that the Saints much regret the termination of the series.

The hand of the Lord is not shortened; neither has he forgotten his people. This was evidenced by an unusual incident when the ordinance of baptism was performed on March 20, by the branch pastor, Elder R. W. Smith. A young lady who had been attending our services requested that she be baptized in open water, although some of the severest cold weather of the season was being experienced. On Friday evening, two days prior to the baptism, Brother and Sister Smith drove to the shores of Lake Michigan in search of a suitable place for the baptism. They found thick cakes of ice piled up on the shore and the lake frozen over as far as the eye could see, except for a small open space too far out for the baptism. Upon returning home, Brother Smith prayed about the matter, feeling that if the Lord did not intervene, it would be impossible to perform the baptism in the lake, and the young lady to be baptized was to leave the city in a few days and would not be near a branch. The Lord did intervene, for when Brother and Sister Smith returned to the lake the next evening, to their great joy, they found that the ice pack had been broken and there was a large open space where the water was clear and calm. This could be reached after wading through some small loose ice, and there the ordinance was performed.

Is Encouraged by Conference Experiences

Correspondent Takes Message of Cheer to Home Branch

Savanna, Illinois, April 23.—The writer was a visitor at the recent wonderful General Conference and witnessed many of the manifestations of the Spirit which were experienced in every prayer service—and I attended them all. I had the privilege of hearing prophecy, the speaking in unknown tongues with interpretation given, beautiful poems given through the Spirit, uplifting prayers and testimonies of God's goodness in marvelous healings and of angelic ministrations, visions, and dreams.

I was able to bring back a message of hope and cheer to the members of our branch, many of whom have been discouraged on account of conditions both in the church and the world. I told them that God is the same today as he always has been, for he is doing the same things when the Saints live in harmony with his revealed word, but we can not expect these blessings unless we pay the price, obedience to his commandments.

The promise of Zion's redemption was given through the Spirit. We were told that there would be unity of all churches having the knowledge of the fullness of the gospel, so that Nephi's vision will be fulfilled in which he saw but two churches—the church of the Lamb of God, and the church of the Devil. Many of these thoughts thrill us as we ponder over the marvelous works of God and his great love manifested toward his children.

God did wonderfully bless us. But he also rebuked us for walking after the ways of the world, not rearing our children properly, neglecting the prayer service where his Spirit is most to be felt, indulging in speculation, and being contentious.

The Saints of God need his Spirit continuously. He promises protection to the faithful in the terrible times ahead, worse than the world has ever known. I pray that we shall be humble, obedient, diligent in study and good works, lining ourselves up in order to be partakers of the wonderful blessings in store for those who hear and do the will of God.

Savanna Saints are desirous of reconsecrating themselves to the task before us. The wonderful sermons given at the preaching hour made me feel that the endowment is not far off.

The testimonies of the veteran missionaries were inspiring. All admitted having passed through many trials and sorrows which were far outweighed by the blessings received in service to the cause they professed to love. Their wish is to carry on till the end; many expressed regret that they are not younger in order that they might serve longer.

The youth of the church give promise of becoming powerful factors in carrying on this latter-day work. How glad we all ought to be to think that our loving Father has called each one of us to be His Saints, that we may become joint heirs with his Son. Let us be up and doing, not frittering away our time in worldly pursuits, but unitedly moving forward wearing the whole armor of God.

"Onward and forward" shall be our motto, remembering that "the battle is not won by might or by power, but by my Spirit, saith the Lord."

MRS. A. R. BATCHELLER.

Grateful Mother Tells of Babe's Healing

Toll Gate, West Virginia.—On Tuesday, March 8, of this year, our baby, two and one half years of age and already a victim of whooping cough, became critically ill of pneumonia in its worst form, to which convulsions became an added danger.

Our family physician informed us of the seriousness of the situation (a complication from which very few children recover), and on the following morning, March 9, called a trained nurse to our assistance. Naturally our hearts were breaking, for we felt unless God intervened the case was hopeless.

Having been for some years a student of the Bible, I had often read James 5: 14, 15, and knowing God is the same yesterday, today, and for ever, and that what he has promised he is able to fulfill, I had long purposed in my heart that if any of my family became seriously ill, that promise I would prove.

While we are not members of the Saints' Church, I was reared near a community of Saints and frequently attended their services. Likewise it has been our good fortune to have as some of our dearest neighbors members of that church.

Knowing that healing was one of the doctrinal principles embraced by that church, I informed my husband of my desire to have our baby administered to by the elders. Through Mrs. Florence Williams, a member of the Saints' church, and a very dear neighbor, we called to Clarksburg, the nearest branch, and found immediate response in the persons of Elders Harry Johnson of that place and Charles F. Baker, of Monongah, who arrived at our home about noon Wednesday. Following a time of prayer, at my request, the elders administered twice to the baby.

In less than an hour her temperature dropped a degree, and indications of general improvement became apparent. The doctor returned in the evening and informed us if she continued to improve at that rate we should have no cause for worry. Next morning he came again and was dumbfounded to find the pneumonia practically gone, and informed

us we could safely dispense with the services of the nurse.

By noon Thursday the baby sat up in her father's arms and turned the pages of a catalog, laughing, and making grimaces at the other children when they came near.

A couple of days later a bowel obstruction sent her temperature to a hundred and five and three fifths and again she became gravely ill; all attempts to remove the obstruction were fruitless. Sensing the danger we sent a car in great haste for the elders. When the boy we sent arrived in Clarksburg, Elder Johnson was in the midst of the Sunday night service, which he cut short and after taking time to have special prayer by the congregation for our little one, came at once to our home.

Again he administered to the baby, and in less than two hours the bowel obstruction was removed and her temperature dropped to normal.

From that time her recovery was so rapid as to be almost incredible, and today the rosy-cheeked babe playing about my knee could scarcely be taken for the one who such a short time ago seemed about to enter the valley of the shadow.

Fearful of a complication with the other three children who had whooping cough (two of them at the worst stage), I asked Elder Johnson upon the occasion of his last visit to administer to them. He did so and from that time on they scarcely knew they had whooping cough.

First we owe to God a debt of gratitude, that we feel only a lifetime of service can repay, and we are not unmindful of our debt to His servants whose obedience to God's will made possible this healing. May we take this means of thanking these brothers (for such they became to us), also Herbert Alexander and wife who conveyed the elders to our home when they first were called.

May God prosper the work of a people so devoted to his cause.

MRS. E. LEE WALDO.

Colorado Springs, Colorado

Spring has at last ventured into the Rockies. With it comes the awakening of plant life, and also of spiritual life in Colorado Springs Branch. The Saints have enjoyed numerous spiritual blessings in the last few weeks for which they are grateful to God.

On March 20, Glaude Smith, of Denver, preached an inspiring sermon at the morning service. The members were disappointed to learn that he could not remain for the evening service.

Easter morning dawned bright and clear. The children gave their program near the close of church school. This program was in charge of Sister E. E. Conway and Sister Neva DeCoster. The Easter morning sermon was preached by J. D. Curtis. In the evening the young people presented, "The Gate Ajar," directed by Brother and Sister Floyd Engstrom.

Sunday, April 10, E. P. Darnell, of Denver, preached at the morning services. On the way down from Denver Saturday night, he and his wife met with a serious accident when their car overturned fourteen miles from Colorado Springs. Brother Darnell was not hurt, but Sister Darnell received a broken shoulder and minor injuries. Brother Ebling was called as soon as she was brought into town, and administered to her. She received a wonderful blessing, and is now doing nicely.

Sister Liggett and Sister Lickney who have been ill for several weeks are very much improved.

On a recent Friday night both the young and old of the branch enjoyed a party at the home of Brother and Sister Engstrom. Enough money was raised to landscape the church grounds. Most of the work is being done by the young people. Several members of the women's department have donated lilacs and other shrubs.

The credit classes continue. Easter Sunday the church

school director, Sister Conway, presented Brother J. E. Ebling and Sister R. C. Harrison each with a gold seal certificate, which they had earned in the classes.

Attendance is improving especially in the adult and children divisions of the church. This is encouraging.

Clinton, Iowa

Missionaries' Visits Are Welcome

April 17.—The members of this branch were happy to have Bishop C. J. Hunt here on March 11. It was our regular *Book of Mormon* Class night, so Brother Hunt spoke on the book. Good interest is shown in this class.

District President E. R. Davis was here one week and his series of sermons was enjoyed by all.

A baptismal service was held the evening of March 2, at the church, two more candidates uniting with the faith, Sister Mary Kroigard and Stanley Gendvillas. The confirmation was had during the sacrament service the following Sunday.

On December 20, a Christmas program was given, in charge of Sister Anna Robinson, Doris Wulf, and Elizabeth Beil.

The women of the branch served an oyster supper at the New Year's Eve watch party. A good number watched the new year in. Russel Voelpel brought his moving picture machine and showed a good picture of his pet lion.

Lansdown Branch

East Saint Louis, Illinois

On Sunday evening, April 3, a musicale was given at Lansdown Church, almost all taking part being radio entertainers. Sisters Dorothy and Mildred Gode, who sing and play regularly over the radio, sang two numbers with guitar accompaniment. Brother Prosper Carl played a group of three numbers on his musical saw. The feature number of the group was "Cavalleria Rusticana," which Brother Carl played with skill.

The outstanding entertainer of the evening was the blind accordian player, Leland Ballard, who broadcasts from WIL. He played two groups, the first Sousa's marches, the second sacred songs.

This concert was so thoroughly enjoyed that the branch expects to give them often.

Hazel Dell Branch

Near Weston, Iowa

Since Thanksgiving Day the roads in southwestern Iowa have been at the mercy of the weather and all except paved roads have been in terrible shape. The dirt roads would freeze up part of the time and then thaw, only to freeze again with deep ruts, making travel almost impossible.

With such roads it is little wonder that attendance at branch services has been small, only those who lived very close venturing out more than was strictly necessary. But it must be said to the credit of the Saints that whenever the roads were somewhat improved, they came out to the Lord's house.

The branch pastor, J. A. Hansen, is assisted by Brothers James C. Jensen and Percy Andersen. Brother Earl Jensen is leader of the Sunday school and as helpers he has several who have had experience as Sunday school teachers.

This year marks the fiftieth anniversary of the organization of the branch. It is the plan to have an all-day meeting the first day of May in memory of the group which half a century ago established the gospel here. The members will be glad to see all old-timers of this branch come out on that day, also anyone who has at any time worshiped in the branch.

Clay Cross, England

Attendance during the last few months has lessened considerably due to adverse conditions and general sickness. Brother Cousins, pastor of the branch, has been unable to carry out his duties for a number of weeks, and Brother S. Holmes, jr., has been doing this work.

The Saints have had several visits from District President J. Holmes and enjoyed his help.

January 10, Brothers W. E. Timms and E. H. Cousins were ordained to the Aaronic priesthood by High Priest J. Holmes and High Priest Charles Cousins.

The Sunday school children enjoyed their usual Christmas treat, and everyone voted this one of the most enjoyable occasions at Clay Cross.

Unlike the branch, the attendance of the church school shows no sign of lessening, and though the work is thrown on a few, they are thoroughly rewarded by the appreciation shown by the pupils. The branch has adopted the church school plan and is carrying it out as circumstances permit.

On February 20, Sister Ada Holmes passed away. She leaves to mourn her mother, Sister Emma Rawlings, three sisters, and a brother.

Last October the Saints enjoyed a series of meetings conducted by Missionary Fred Davies. His efforts encouraged everyone.

The members feel that they have been blessed in their efforts to sustain the local and general finances.

Fresno, California

2412 Clay

Easter Sunday services were well attended. Pastor Frank Enix preached the sermon. In the evening the church school, directed by Sister Roberts, gave a program. The choir presented an Easter cantata, "The Triumph Song," directed by Ethel Godfrey. Solos were sung by Sisters Altha Roberts and Letha Calton, and Brothers Laurence MacDonald and Ethan Godfrey. The auditorium was decorated with flowers, and a white cross occupied the center of the stage with gates standing ajar on either side.

District President G. P. Levitt and Sister Levitt visited with Fresno Saints Saturday and Sunday, April 9 and 10. Saturday evening a priesthood meeting was held. Sunday morning Brother Levitt used the subject, "The Gospel Today." A large crowd enjoyed the sermon. He baptized two children, Ollie May Cain and Velma Partin. The Saints gathered at Roeding Park for a picnic lunch.

The women's department elected officers in March. Sister Enix is president, Sister Nephew is assistant, and Maxine Godfrey is secretary-treasurer. The workers meet in Sister Nephew's home on Tuesday every two weeks. The purpose of this group is to raise money to help with the expenses of the branch. They have bought a gas stove for the church and are planning on a supper every month at the church. At their meetings they study the Old Testament, Sister Roberts acting as teacher.

The supreme need of the hour is a devout, worshipful ministry, aflame with the Spirit of Christ; a preaching that exalts and enforces a redemptive message; a gospel that burns its way into the hearts and consciences of tempted, sinning men; an evangel that brings men to God.—*Bishop Wilbur P. Thirkield, in The Federal Council Bulletin.*

MISCELLANEOUS

Conference Minutes

EASTERN OKLAHOMA.—District conference convened at Idabel, Oklahoma, at 10.30 a. m. Sunday, March 20, in response to the call of District President J. W. Peterson. Thirty-eight people were present. After the formal opening, motion prevailed that Elder Peterson preside over the conference and choose Elder T. B. Sharpe, of Winthrop, to assist. Brother Peterson announced that the district secretary had sent him the minutes of the previous conference with information that he could not be present. Action was taken choosing G. S. Trowbridge to act as secretary *pro tem*. Minutes of the previous conference were read and approved. The following reports were then read, approved, and ordered spread on the minutes: Report of Elder J. J. Jackson, solicitor of the Oklahoma group; report of Elder J. J. Jackson as treasurer of the district; ministerial report of Elder J. J. Jackson; report of Elder J. W. Peterson as bishop's agent; ministerial report of Elder J. W. Peterson, district president. Verbal report was made by Elder T. B. Sharpe as follows: Presided over Winthrop Branch, also Sunday school and taught class therein. Preached twice each month at Winthrop, once each month at Jones's Schoolhouse and at Hochatown, Oklahoma. Baptized two, confirmed four, and solemnized a few marriages. Elder G. S. Trowbridge, of Nashville, Arkansas, reported preaching twice a month at Grannis; baptized and confirmed one; administered three times. Elder J. W. Peterson reported verbally for the Sunday school department, that there are eight schools although only five branches in the district, the three extras being at Grannis, Jones's School, and Hochatown. The district president, Brother Peterson, at this time presented the financial condition of the district as being very poor, and urged that something be done about it if the Saints expect a missionary to be sent to them. After discussion, a motion prevailed that the chair appoint a committee of three to bring in a recommendation at the afternoon session. Committee: Curtis Morgan, George Schlup, G. S. Trowbridge. Motion was carried to sustain the present district officers. By subsequent motion the district president was given authority to appoint such assistants as he found necessary. By motion Sister Ora Dillins was appointed district superintendent of women. The following delegates were elected to represent the district at General Conference: J. W. Peterson, Mrs. Lillie Peterson, Mrs. Abbie Judkins, Mrs. Grace Johnson, H. E. Winegar, Edward Kelsey, Mrs. Ora Kelsey, and G. S. Trowbridge. It was decided by the conference to have preaching at 1 and 2 p. m. The conference reconvened at 1.30 p. m., thirty-nine being present. After the formal opening the committee on finances brought in the following recommendation: "Recommended that each branch in the district be assessed on the basis of five cents per resident member per month for district expense, remittances to be made on the first of each month to the district treasurer, the manner of raising such assessments to be left to each branch." The recommendation was adopted. Elder T. B. Sharpe preached for twenty minutes on the theme, "I Press Toward the Mark of the High Calling in Christ Jesus." Mr. Westbrooke, county superintendent of schools, addressed the conference for a few minutes on the necessity of having teachers with proper moral training. He said he considered the Bible a necessary adjunct to proper conduct of the schools. Elder J. W. Peterson followed with a sermon on the second coming of Christ. On motion the time and place for holding the next district conference were left to the district president. The conference adjourned at 3 p. m. "The Old, Old Path" was sung, and Elder T. B. Sharpe offered the benediction.

Our Departed Ones

WILLIAMSON.—Edward Jacob Williamson, former resident of Paris, Illinois, died March 24, 1932, at the Union Hospital at Terre Haute, Indiana, following an illness of double pneumonia. He was born March 3, 1891, in Crawford County, Indiana. Married Viola Mae Ross in July, 1915, and to them nine children were born. One boy died in infancy. His wife and eight children survive: Clara Belle, Grace, Bertha, Ethel, Mabel, Lillian, Fred, and Melvin. He also leaves five brothers: James, of Crookston, Minnesota; Jesse and Ben, of Independence, Missouri; Sam, residence unknown, and William Williamson, of Paris; one sister, Mrs. Rebecca Bunnell; a half-brother, Leonard, of Birdseye, Indiana; three half-sisters: Mrs. James Hart, Fort Wayne, Indiana; Mrs. Camden Langford, Christian, and Mrs. Henry Bunnell, Paris. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints, October 8, 1911, in Crawford County, Indiana, by E. O. Byrn. The funeral was held from the Gillis Funeral Home at Terre Haute. Interment was in Edgar Cemetery, Paris, Illinois.

DONAHUE.—David Ferdinand Donahue was born in Hillsboro, Ohio, February 22, 1869. Passed away at Marysville, Kansas, April 12, 1932. At the age of five years he moved with his parents to Weeping Water, Nebraska. When a young man he moved to Atchison, Kansas, where on September 2, 1896, he was united in marriage to Miss Ida Pendergast. To them one son was born who died in infancy. In 1906, moved to Marshall County, Kansas, where he lived until the time of his death. He was superintendent of the Marshall County Poor Farm. In early childhood he united with the Christian Church. November 16, 1925, he was baptized and confirmed a member of the Reorganized Church of Jesus Christ of Latter Day Saints. Was ordained a deacon February 6, 1927. He was true and steadfast in faith. Was a member of the Masonic Lodge and of the Shrine. His membership in these orders he held second only to that in the church he dearly loved. Left to mourn are his wife, Ida Donahue, three brothers, W. J. Donahue, Leavenworth, Kansas; M. H. Donahue, Kansas City, Missouri, and Jesse Donahue, of South Dakota; two sisters, Mrs. Kate Cork, of South Dakota, and Mrs. Lottie Grenstead, Poneva, Kansas, other relatives and a host of friends. One brother and one sister preceded him in death. The

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They did, and they found that they had missed by only a few hundred yards the best course for the pipe line. Like blind moles they had been wasting their energies cutting through the jungle. The airman acted as eyes for the engineers.

The church periodicals are the eyes of the church. Without them there is not much chance of helping the church forward. The people should be in constant communication with the church officers. This is only possible through the church papers.

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Independence, Missouri

Our Departed Ones

funeral was held at the county farm, the sermon being preached by Elder B. F. Jackson, of Blue Rapids, Kansas. Services at the grave were by the Masonic and Shrine orders.

OSBORN.—Angeline Goodwin, one of twin sisters, was born April 16, 1846. She was married to Lyman Osborn when she was twenty-two years of age, and was the mother of five children. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints in 1892, and remained true to her covenant to the end. Passed away at her home in Glenwood, Iowa, March 22, 1932, after a year of illness. Her husband died twenty-six years ago. She is survived by a son and a daughter who live near Glenwood, L. B. Osborn and Mrs. Etta Walker; fifteen grandchildren, twenty-five great-grandchildren, and two great-great-grandchildren. The large gathering at the funeral service gave evidence of the host of friends that will miss her. The funeral was in charge of Elder J. F. Mintun, of Council Bluffs, who preached the sermon. Interment was in Thurman Cemetery beside her husband.

THOMAS.—Mary Ann Wharton, daughter of George and Ann Wharton, was born May 28, 1855, at Morristown, Wales. Passed from earth's life at her home in Kirtland, Ohio, February 15, 1932. November 16, 1876, she was married to Thomas E. Thomas, at Lewiston, Illinois, by the Reverend Thomas Stafford. To them ten children were born, nine of whom survive the passing of their beloved mother. Edward died in infancy. September 20, 1924, her husband passed away. Nearly sixty-nine years ago, Sister Thomas was inducted into the kingdom of God through the ordinance of baptism, and to this covenant and holy pledge she gave her best. Her abiding faith in God and his precious promises was her supreme characteristic. Left to mourn besides her nine children are seventeen grandchildren, and many friends. The funeral sermon was by Elder David Proper, John L. Cooper in charge.

SAPPENFIELD.—James P. Sappenfield was born June 7, 1845, at Byrnsville, Indiana, and passed from this life at his home in Independence, April 18, 1932. On January 3, 1894, he was baptized by Elder George Jenkins at Byrnsville, Indiana, a member of the Reorganized Church of Jesus Christ of Latter Day Saints. He was ordained an elder in the church August 14, 1901, at Byrnsville. For the past twenty-one years he has resided in Independence. His wife preceded him in death. He is survived by one daughter, Mrs. Nettie Martin, of Independence; two sons, Edward C., of Byrnsville, and Byrd, of Independence. The funeral sermon was by George Jenkins. Interment was in Mound Grove Cemetery.

RICHARDS.—Altheda Scott Richards was born October 31, 1850, at New Providence, Clark County, Indiana, and was married to James Monroe Scott, July 30, 1871. To this union were born nine children, five daughters and four sons. Her husband, two daughters and two sons have passed on before. The children left to mourn her departure are: Mrs. Emma Castine, of Chicago, Illinois, Mrs. Lon Barksdale, of Independence, Missouri, Mrs. Mary Goerke, of Oak Grove, Missouri, and two sons, Edmund C. Scott, Hollydale, California, and Fred O. Scott, of Little Rock, Arkansas. She also leaves fourteen grandchildren, five great-grandchildren, one brother, Louis Fordyce, of Dove Creek, Colorado, and her husband, Edmund T. Richards, of the home, and a host of other relatives and friends. She united with the Reorganized Church of Jesus Christ of Latter Day Saints July 16, 1872, being baptized by Elder W. W. Blair, in Floyd County, Indiana. She remained a faithful member of the church until her departure Saturday morning, April 2, at her home in Independence, Missouri. The funeral sermon was by George Jenkins. Interment was in Mound Grove Cemetery.

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Number 18

NEWS BRIEFS

Carry Home Spirit of Conference

Everywhere ministry and laymembers have carried home the spirit of the General Conference, and rejoicing at the good news, the people have set to work with new zeal. Many write to headquarters that even though they were not permitted to attend the conference, they shared in its good feeling. More than ever the Saints are behind the program of the church, the officers, and the actions of conference. They are pushing "onward to Zion."

G. G. Lewis and Family on Farewell Visit to Ohio

Apostle G. G. Lewis, Sister Lewis, and their little daughter, Alice June, left last Tuesday afternoon by bus for Hillsboro, Ohio, where they will visit for a few days with Sister Lewis's parents, prior to leaving for Australia for a stay of several years. They plan to sail from San Francisco on June 8, which allows but brief time for them to pay farewell visits and make their preparations. The illness of Sister Lewis's father, Brother I. T. Woods, made this trip imperative.

Loyal Help Benefits Portland

Among the winter workers whose visits have put real hope and courage into the hearts of Portland Saints were President Frederick M. Smith, Apostle F. Henry Edwards, Patriarch and Sister Richard Baldwin, of the general church helpers, and Elder and Sister Dana S. McDole, of Seattle, Washington. Portland reports some splendid meetings. Elder Daniel B. Sorden is pastor there.

Pray for General Conference

When the Saints of Independence were uniting in their mammoth preconference sacrament service at the Auditorium, April 3, members of the three Honolulu Branches held a joint service in which they partook of the sacrament and prayed for a good conference and the growth of the church. More than a hundred Hawaiian, Japanese, and Chinese Saints met in the Main Honolulu Branch, many of them fasting. Their prayers were supplemented by countless others offered by the faithful all over the world.

Spiritual Uplift From Australasian Conference

A mission conference has launched Australian Saints into a new season of church endeavor, their spiritual vigor increased, their aims high. So immersed were church members in America in preparations for the General Conference, that they almost overlooked the fifteenth annual conference of the Australasian Mission which assembled in the church on Nelson Street, Rozelle, conducting its first business meeting on Good Friday, March 25. Under the leadership of Elder W. J. Haworth, the mission president, a missionary campaign, the effects of which were far-reaching, precluded the conference. Missionaries' efforts have included making significant the Australasian sacrifice months.

Large attendance from all parts of the mission was assured by the choice of time for the gathering, the date coinciding with that of the opening of the Sydney Harbor Bridge.

Webb City Studies "Choir Etiquette"

The Webb City, Missouri, Choir takes its musical mission seriously. In addition to making its weekly contributions to the branch services, it has organized into a class, and is studying "*The Beauty and Ministry of the Choir*" and "*Choir Etiquette*."

Rush of Business at Headquarters

The church offices in the Auditorium are the center of many busy scenes during the season of post-conference business. Arranging itineraries, dispatching letters and notices to places to be visited, scheduling special errands to be performed, suggesting helps, loaning books, and exchanging farewells are some of the things which make it impossible for the regular office force to settle down to routine work until the missionaries are on their way to their widely-scattered fields.

Nauvoo Temple Relic Presented to Church

Another stone relic of the Nauvoo Temple, a large base of a pilaster on which rested one of the moon faces of the temple, was recently presented to Nauvoo Saints by T. P. Baxter, of Nauvoo. It will be placed near the graves of the Martyrs.

The Disappearance of Patriarch J. T. Gresty

About the time of the recent General Conference, or just previous to its opening, the Saints of Independence and regions round about were shocked by the news that Brother John T. Gresty had disappeared. At the time of his disappearance he was sojourning in the home of Brother Victor V. Smith, who lives on Benton Boulevard, in Kansas City. He had but recently returned to his room from the Sanitarium, at Independence, where he had been in efforts to recover from a spell of illness and where he was under the care of Doctor Grabske, the Assistant Church Physician.

Evidences indicate that Brother Gresty was despondent and feared to face the future with his powers curtailed. As a musician and director of choruses he had always manifested a splendid zeal and even bodily vigor, and previous to his recent illness seems to have been buoyed up with a belief that his fine physical condition would permit him many years of service, both as patriarch and as musician.

For some time before his disappearance Sister Smith, who had manifested almost a motherly care for the aged brother, had noticed signs of disturbance which indicate that he was much troubled in mind and had a dread of becoming dependent upon others for care. This dread, we fear, was a factor in his disappearance.

The Music Department has in our last conference period suffered two outstanding losses, for the grim reaper took from our midst our general director of choirs, Sister Louise N. Robinson, and now just at the conference time our fine composer and director, Brother Gresty, has disappeared. At the conference time the chair appointed a committee to draft resolutions on the decease of Sister Robinson, which resolutions were presented to and approved by the conference. The President of the conference at the same time asked the same committee to prepare resolutions on the disappearance of Brother Gresty to be presented later. His whereabouts have now remained entirely unknown for more than a month, and this despite the almost ceaseless efforts which have been put forth to find some clue that would lead to his discovery. Under the direction of Brother Robert T. Cooper, what few clues have come to light have been followed up painstakingly, and, while all hope has not yet been given up, we fear that some serious evil has befallen Brother Gresty.

It is therefore fitting and we feel opportune that we shall below present to the readers of the *Herald* and the church the resolutions which have been formulated concerning the disappearance of our respected brother.

F. M. S.

In the disappearance of our greatly respected brother, Patriarch John T. Gresty, the church has suffered immeasurable sorrow and an irreparable loss.

He was greatly beloved. All who came in contact with him sensed the deep sincerity of his life, the fine appreciation of spiritual beauty which moved him, and the unreserved consecration with which he prosecuted his ministry in the church.

This ministry was of a dual nature, for it included the consecration to the church of a highly developed and professional musical career, and in the discharge of his duties and privileges as a member of the Order of Patriarchs an untiring service throughout the length and breadth of his native land.

Out of the mass of splendid men in the church John T. Gresty stepped alone, unique with his contribution to the cause of the Master whom he so devotedly loved. From his far-away home he came to Zion with his masterpiece—the great Oratorio which marked the achievement of a life's objective, one he was eminently qualified to attain. Simply, but with face alight with the assurance of genius, he presented his gift at a moment vital and propitious in the annals of the church—the Centennial Conference. With untiring energy, unwavering faith, and unquenchable enthusiasm he spent a year in final preparations, traveling throughout the middle and eastern States and portions of Canada to train and enthuse hundreds of musicians and singers in his efforts to bring their work approximately near the standards of proficiency his artistic soul demanded. The oratorio was successfully rendered, and enthusiastically and appreciatively received. This need of praise, together with nation-wide recognition of its merits from musical authorities, constituted his hour of triumph—the only reward he had desired or for which he had labored. For this success, with characteristic humility, he frankly gave God all the glory, declaring that it was only through divine inspiration and sustenance he had been enabled to conceive and create the magnificent offering.

The Course of Time has taken its place among the few truly great works of its kind extant in the world today. It furnishes us with a musical ideal for all time to come, an incentive that will enlist our best efforts as we strive to repeat and to keep this work alive and active as long as the church shall stand. It is so stupendous in scope and quality that doubtless nothing of its like near approaching it in excellence will ever again be attempted or needed.

So long as the charm of *The Course of Time* shall live in the memories of those who produced it in 1930 or of those thousands who then responded to its thrill and inspiration, and so long as its majestic beauty and crashing harmonies shall adown the years continue to challenge the talents and consecration of singers and orchestras throughout the church, so long shall the name of John T. Gresty be renowned and countless Saints be grateful for the gifts and consecration which found such rich expression in service to the church he loved.

PAUL N. CRAIG,
AUDENTIA ANDERSON,
LEONARD LEA.

Give people something worth while to think about, and present it in a way that they can understand, and they will rise to it like a plant that gets sunlight all day and electric light all night.—*George Henry Parrish.*

Lack of perseverance is the most common cause of failure to win out against difficulties. The start is important, and the goal may be a worthy one, but neither one will avail without the homely grace of holding on.—*Mattie M. Boteler.*

OFFICIAL

Appointments for Department of Religious Education

Through the appointment of F. M. McDowell as director and C. B. Woodstock as associate director, the recent General Conference sustained the Department of Religious Education for the next two years. The present financial situation made it impossible to appoint on full time additional members of the staff. We are happy to report, however, that the following named persons have consented to act as supervisors of the various divisions of the Church School, giving such attention to this work as time and circumstances will permit:

- Adult Division—Elder John Blackmore.
- Young People's Division—Elder E. E. Closson.
- Children's Division—Mrs. Nellie Blackmore.

This arrangement appears to us to be a most fortunate one. The training and experience of these well-known church workers will thus be made available to the church. Their presence as members of the staff assures the rapid progress of the work of Religious Education throughout the church. We request and urge that the Saints support these leaders in their respective positions. Communications sent to the Department of Religious Education, Auditorium, Independence, Missouri, will promptly be placed in the hands of the proper official.

THE FIRST PRESIDENCY.

April 27, 1932.

Financial News

The income for the first quarter of 1932 has not been sufficient to meet the operating expenses on the reduced budget. The operating expenses run approximately \$24,000.00 per month or a total for the three months of \$72,000.00. Our income during this period has amounted to \$68,934.88 or \$3,065.12 less than required.

The total monthly requirements to enable us to meet our budget appropriation including the amount appropriated for debt reduction is \$40,000.00 or a total of \$120,000.00 for the first quarter. Our income for the three months is therefore insufficient by the sum of \$51,065.12 of meeting our total needs.

A comparative statement of income for March covering the years 1931-32 is given below. Included in the March income is \$2,246.32 covering the amount reported from the British Isles for the last six months of 1931. For the purpose of comparison this would reduce the March income to \$18,382.55

from the \$20,628.87 shown below. It is to be noted that our income for March this year is unusually low. This may be partially accounted for by the fact that many of our people were making plans to attend conference while others were withholding contributions pending the outcome of conference. Another factor is that general business conditions show no improvement.

It is to be hoped, however, that the unification of our forces will result in an increased number of contributions during May and succeeding months.

A comparative statement of income for the first quarter of 1931-1932 is as follows:

	1931	1932
January	\$38,963.46	\$29,122.26
February	22,656.35	19,183.75
March	25,432.02	20,628.87
	<hr/>	<hr/>
	\$87,051.83	\$68,934.88

The comparative statement of income by districts for March is as follows:

District	March, 1932	March, 1931
Independence Stake	\$ 1,798.37 —	\$ 3,159.13
Far West Stake	364.30 —	779.94
Holden Stake	262.21 +	212.98
Kansas City Stake	638.79 —	1,195.61
Lamoni Stake	1,406.49 +	849.68
Alabama	91.68 +	74.30
Alberta	33.40 —	137.82
Arizona	21.57 —	42.20
Arkansas	9.34 —	19.45
California, Northern	385.80 —	470.94
California, Southern	528.17 —	846.28
Clinton	89.28 —	146.09
Colorado, Eastern	256.33 —	575.91
Colorado, Western	18.87 —	24.06
Des Moines	347.27 —	390.56
Detroit	787.46 —	1,223.50
Florida	58.16 —	58.96
Idaho	43.26 —	112.26
Illinois, Central	47.75 —	110.47
Illinois, Northeastern	399.23 +	358.04
Illinois, Southeastern	38.76 +	36.44
Indiana, Southern	83.59 —	319.70
Iowa, Northwestern	1,027.90 —	1,125.13
Iowa, Southwestern	183.01 —	429.24
Kansas, Northeastern	60.02 —	110.10
Kansas, Southwestern	340.39 +	182.57
Kentucky and Tennessee	37.15 +	15.62
Kirtland	472.08 —	613.00
London	237.29 —	409.81
Maine, Eastern	44.72 —	210.62
Maine, Western	230.52 +	125.37
Michigan, Central	220.24 —	243.17
Michigan, Eastern	295.07 —	498.45
Michigan, Northern	38.08 —	110.65
Michigan, S., and Indiana, N.	339.08 —	874.16
Michigan, Western	57.57 —	85.14
Minnesota	75.39 —	177.55
Missouri, Southern	65.78 —	68.37
Mobile	169.50 +	90.69
Montana, Eastern	36.54 —	50.75
Montana, Western	38.42 —	60.53
Nauvoo	154.72 —	188.96
Nebraska, Central	69.18 +	28.06
Nebraska, Northeastern	249.66 —	525.82
Nebraska, N. W., and Black Hills	75.33 +	73.71
Nebraska, Southern	110.12 —	316.43

THE CIRCLE OF PRAYER

Under this heading will be printed short articles on prayer, with occasional examples. Requests for prayer will also be gladly received and printed.

"The Family Altar"

We hear much exhortation, in times of religious revival, for people in their homes to "gather 'round the family altar" and offer prayers, as a means of obtaining Divine Grace.

What physical object this "altar" may be, we will probably never know. Certainly there is nothing like a real shrine in any Protestant home. Perhaps it used to be the large kerosene lamp, set in the center of the dining-room table around which we gathered as children to hear Father read from the *Bible* and offer prayer for all of us. But it was the purpose for which we gathered, and the attitude, that made the place and time sacred.

With the disappearance of all the so-called "holy" relics from modern homes, and the utter lack of any particular sacred place, worship, has tended to dis-

appear as a feature of home life. The last visible object that could be regarded as sacred was the great thick-lidded *Bible* that had its place on a separate table. And that is an institution that even the rage for "antique" furniture has not restored.

With the absence of the physical symbols, it is increasingly difficult to continue the spirit and practice of worship in the home. The difficulty is greatly increased by the growing number of attractions and recreations that take the members of the family out of the home at all hours of the day and evening. The modern home is thus robbed of its spiritual and cultural center. Is it any wonder that it becomes spiritually and culturally dead?

Building the Worship Service at Home

The first condition of family worship is that *all* members should be present and participate, if only by giving attention. The service provides the one situation in which the family circle should be unbroken.

The second condition is *quietness and reverence*. There is too much tumult in most of our efforts to worship.

The third requisite condition is *significance*. The passages read should have meaning. The prayers uttered should have purpose. Random readings and random prayers kill interest.

The fourth condition is *brevity*. Long readings, tedious talks, and interminable prayers can make the worship service a punishment, and the younger children will grow to hate it.

Program

In homes where there is a piano a service of church songs makes a really spiritual as well as enjoyable experience. Many homes must omit this feature on account of having no instrument.

In either case, a short talk should be delivered by the father, and it should be *short*—a five minute limit is a good one.

Then follow with a well-selected Scripture reading. It should be something that all members of the family can understand. Even young children can be benefited by the right passages.

All can participate in the last feature of the service. With all members of the family on their knees, each one takes his or her turn to offer a prayer, no matter how short. The parents must insist, however, that the prayers be sincere and reverent, and not rushed through hastily.

A PRAYER FOR THE HOME

Father in heaven: We thank thee for our home, for the happiness and love that we share in it, and for the blessing of thy Spirit which shelters it. Thou hast helped to make it a place of refuge from the

New England, Southern	491.55 —	675.03
New York	182.69 —	328.88
New York and Philadelphia	399.96 —	1,479.71
North Dakota	93.10 —	129.23
Ohio, Northwestern	77.45 —	91.69
Ohio, Southern	403.86 —	514.75
Oklahoma, Eastern	40.60 —	141.95
Oklahoma, Central	298.15 +	193.68
Owen Sound	124.58 +	118.83
Pittsburgh	107.69 —	144.15
Portland	245.62 +	150.78
Rock Island	138.80 —	490.62
Saint Louis	101.71 —	227.94
Saskatchewan, Northern	272.31 +	22.83
Saskatchewan, Southern	48.89 +	4.00
Seattle and British Columbia	208.18 —	284.84
Spokane	107.87 +	76.06
Spring River	1,422.58 +	322.99
Texas, Central	69.35 —	127.45
Texas, Southwestern	39.80 —	193.81
Toronto	262.06 —	306.17
Utah	35.38 —	50.60
West Virginia	65.09 —	121.05
Wheeling	35.97 —	96.56
Winnipeg	2.45 +	.40
Wisconsin, Northern	9.93 —	53.09
Wisconsin, Southern	80.25 —	129.84
Unorganized	363.20 +	157.35
British Isles, six months	2,246.32 +	No report
Hawaii	254.81 +	152.49
Norway and Sweden	34.83 +	14.76
	\$20,602.87 —	\$24,559.75
Complete reports not received for March:		
Chatham	—	415.68
Kansas, Northwestern	25.00 —	364.22
Oklahoma, Western	1.00 —	76.34
Society Islands	—	16.03
	\$20,628.87 —	\$25,432.02

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

world and its trials, a place of rest and peace, sacred because it is dedicated to Thee, and entrusted to thy care.

Help us to live so that thy Holy Spirit may find a continuous abiding place here. Let us do nothing to desecrate it, nor cause injury to any who claim its shelter. Let each give his strength to help make it what a home ought to be: a place of beauty wherein each can find strength for his tasks, inspiration for his highest goals, rest from his labors, companionship with his friends, and the blessing of the presence of thy Spirit.

Teach us to be unselfish with our home: to share its happiness and its benefits with others, to make it a source of strength and support to the church and the nation. Bless and preserve our home and those who are in it. In Jesus' name. Amen.

STUDY OUTLINES

For Class and Home Work

OUR GREATEST NEED

By S. S. Smith

This article, like many others now coming to the editorial offices, turns our attention toward the fundamentals of church beliefs. It is a stirring plea for an emphasis of the most significant factor of religious experience.

1. What, according to the author, is "Our greatest need"? Read carefully the first and second paragraphs.

2. The author strikes an important issue when he declares that the priesthood must be composed of "regenerated" men. What effect does laxity of conduct have on the priesthood?

3. The author suggests that there are some in the church today who are not interested in the missionary work. What is bound to happen to a church that ceases strong missionary efforts? Are we contented with that fate?

4. What is the "danger from within"? How is it to be overcome?

5. Sum up the author's statement of our spiritual needs, given near the end of his article.

DECISION DAY

By C. B. Woodstock

As we near Decision Day once more we are seriously concerned about the young members of Latter Day Saint homes who should be growing into preparation for participation in the church work.

1. Should the children be urged to be baptized as soon as possible after the eighth birthday? Read *Doctrine and Covenants* 68:4. What other duties

must accompany the duty of baptism? Will the duties be carried out in the homes of your branch?

2. Discuss plans for teaching the children about the church in the time remaining before Children's Day. One lesson appears in this week's *Herald*, and others will follow.

HEALTH

Two articles of importance on the problems of health and disease are presented this week. One is by the Church Physician, Doctor A. W. Teel, and touches on the handling of cases of pneumonia. The other is from the Tuberculosis Nurse of Jackson County, Missouri.

Pneumonia remains one of the most dangerous of diseases because it is so easily developed, and acts so quickly. Every family should be familiar with the advice given in this and the two preceding articles by Doctor Teel.

Tuberculosis is often fatal because it is so easily transmitted and contracted without either the victim or the source suspecting anything wrong. The only possible protection is frequent medical examination by everybody, and especially by those who appear to be under the normal standard of health.

Important New Publications

Church Objectives is the title of a pamphlet that will be ready for distribution by the time this notice reaches the reader. It includes the documents produced at the recent General Conference relating to the immediate steps and goals in the work of the church. Every branch officer, teacher, and all leading church members should have copies of these pamphlets in order to interpret the action of the conference to the people. It contains the most significant documents presented at the most important and constructive conference in our recent history.

A smaller tract will appear in print by the end of this present week entitled, *Priesthood Visiting*. It contains helps and suggestions for officers who are visiting the members of the church in the necessary work of raising funds for the general church.

Long planned and expected, the *Priesthood Manual* will also appear in a short while. This most important and useful work will be a boon and a help to the members of the priesthood in every phase of their work. The manuscript is now receiving its final preparations for the printer. It will be sold at a price that all can afford, and every member of the priesthood should have and will want to have a copy of it for frequent reference.

Our Greatest Need

By S. S. Smith

It may seem superfluous to some again to call attention to the importance of the Spirit of God and its need as the supreme and essential factor in our work; but it is the spiritual dynamic that must permeate all, and especially the missionary force, and touch with a new life all who come under the law of God, if we are to function in a larger and more extended capacity. When our Lord goes before us through the unction of the Holy Spirit, the missionary work, as well as the redemption of Zion, can not fail. Let it be said, we need a great movement toward repentance in our work, a prostration of our souls in humility, a revival of spiritual power which will be a real visitation of the Holy Ghost, and a visitation of angels, for the world is steeped in sin, and the Spirit grieved, that there is so much human and so little of the divine around us, *and in us*.

Many people are so easily satisfied. The world has a fearful lack of depth and reality, and too often even in the circles of the church, the human element takes the place of the real presence and power of the Holy Spirit. The Holy Spirit is needed to come in mighty power, and express itself through the heavenly gifts in no unmistakable way, attended by heavenly unction, that brings profound joy and testimony, that heals our sick, rebukes devils, and gives us cloven tongues of fire.

Regenerated and Inspired Men Needed

A conviction prevails with the most of us who have had years of experience in missionary enterprise, that the sacred offices of the holy priesthood are no place for unregenerate men. By unregenerate we mean those who do not know God, and who have never come under the gospel law in sincerity, to the pardoning of their sins, and those who do not understand the sacred mystery of a union with Jesus Christ and the power of the Holy Spirit.

The thought is predominant through all the sacred literature of the church that the Holy Spirit has always spoken through a ministry that have not only known the gospel but preached it as it is recorded in the Scriptures. In other words, those inspired in the past were advocates of the truth, and bore testimony of it; hence it is evident that the feet of those messengers were swift, their souls were aflame, and their tongues were inspired in declaring the truth to the world. It should be needless to say, our Lord requires his witnesses to preach the gospel under the power and unction of the Holy Spirit, which service well rendered is a

part of the full salvation offered, and by such evidence is the authority of that messenger made evident, and does become an example to all men of the possibilities of the endowments of grace. It is not merely a proclamation, but a demonstration of the truth propounded in holy life and service. It will be useless to send out missionaries who have but little piety, who divide their time between worldly pleasures and church work, who pray but seldom and never in sincerity, but with a formalism that is devoid of spiritual grace, and reflect a type of religious thinking that is alarmingly worldly. Rather should they be men who fully sense a divine call, who have a burning desire, a heart filled with love of God, and a passion for souls. If such qualities are not in evidence, that individual is lacking in those qualifications of a true missionary.

Hosts for the Missionary Tasks

If our Lord through channels of prophetic power really and truly calls men today, this same source of power will send the means for their maintenance also. Hence it would seem our policy should be to accept *any number* of young men who give evidence of a true missionary spirit and a *genuine prophetic call* from God to the work, that our depleted quorums of Seventy may be filled, that our fields of activities be widened, that the Restoration message be heralded to the ends of the earth, and souls saved to the glory of God. It would seem, any other course defeats the very purpose of God in calling men into the missionary ranks today.

Salvation, O Salvation,
The joyful sound proclaim
Till earth's remotest nation
Has heard Messiah's name.

Perhaps Heber's hymn is not sung so lustily as in the early years of the great Restoration movement, and perhaps some, when it is sung slip over with hesitation and with subdued accent the parts relating to a world-wide evangel. They seem to think the proposition of being "saved" is not a distinct work of missionary effort and preaching, but soon the poverty of such judgment will be made apparent.

Personal Qualifications

The call of the Highest, is the deepest and most profound impulse that can move a man, and in no small way will prove the formative principle and silent urge to his development. Such we must know involves and continually maintains the highest per-

sonal relationships with the Holy Spirit, which when enjoyed does not stop short of a fellowship with the Infinite himself.

Education plus the Holy Spirit is the proper thing; but education minus the Holy Spirit will prove a delusion and a snare, if that is all we are fortified with in missionary work. We truly need more praying for the Spirit of God, and consecration of life that we may get the heavenly fire in our souls, and the iron in our blood to go forth with the missionary spirit of Elias, or else we shall fail, and shall never accomplish our great soul-winning project. If we do not do it, God will raise up a people who will, for this work must move on to its consummation until "the gospel is preached in every land." "Woe unto them that are at ease in Zion." (Amos 6: 1.)

Danger From Within

Our greatest danger is not in the scoffing of unbelievers, or the persecution that may arise from without through the opposition of sinful men; but from the unregenerate and worldly condition, and the coddling and open sins, and the carnal mind of those within the fold. Let unbelievers scoff, and sinners oppose themselves in vile persecution if they will; but should the church be filled with devoted members, consecrated under the power of God, it will override all obstacles and all evil forces of earth, and all hell itself can not check its victorious advance. It is only when there is "sin" hidden in the camp, "an accursed thing in the midst of thee," does failure, defeat and even disaster come to the people of God. (Joshua 7.)

Our Spiritual Needs

We must engender a deeper spirit of mutual confidence, fellowship and cooperation. We must arouse ourselves to a common purpose to keep the unity of the spirit, in the bonds of love, and when enacted will linger long in memory's archives. God be praised when we see a renewal of a common purpose of consecration to the old and everlasting ideals of our faith, and to our Lord, whose we are, and whom we serve.

The church needs a wider range of vision, a more extended sphere of activity. The time demands a full consecration, a stimulation of our talent forces, an awakening of those whose names are on our roster, who have means, but are withholding the Lord's portion, who consider themselves disciples, but have not come to understand this mission work is the chief business of the church, and they, too, must sacrifice to bring forth our cherished purpose. This church has the *authority*, and the *word of life*, for which humanity awaits, but whether we shall give or withhold is one of the vexatious problems we

must decide in the near future. It is thus to be hoped—no, we must not think in terms of uncertainty but those of certainty, and say, the church *will* not halt on the threshold of that which has been given as a world-wide mission and ministry.

As missionaries we must look upon the whole world as our parish, and by such we mean, that in whatever quarter we may be sent, we judge it meet, and our bounden duty, to declare the word, and give forth the terms of salvation and persuade men to accept of Christ. We affirm, in the sublime loveliness of beauty Christ Jesus our Lord is the peer of the world. He still stands not only as the greatest ideal, but the sole hope of immortal life.

We would then say, the fundamental needs of the hour, reinforced by the power of God, a deeper consecration and a larger latitude of work, is the crying need of the church today; and in view of the tremendous issues involved, unceasing prayer should ascend, day and night, from every loyal and consecrated heart, at the family altar of every home, for an endowment of power; and then when it comes in this fuller measure, the problems of stewardship, of our industrial Zion, of our burdensome debts, and missionary work and missionary recruits will then have been promoted, and even solved, for the sanctified righteousness of God's people will yet release the omnipotence of heaven to that degree that every opposing force must give way, and every obstacle rendered impotent.

To Our Great Task

Never will these grand objectives come home to us, so long as we trifle away valuable time, contending over the mistakes of the past, the old question of who is greatest, who holds priority of rights, who is the Lord's chosen, and who shall build the temple of the Lord. The time is ripe, to set the house of God in order and make a forward advance, and the responsibility will be given to all those who will qualify, so let us look to the bigger things, the more weighty matters, which we deem are summed up in the one mighty *question of a world's redemption*. Such is our task! Are we big enough for it? We hope we are: The victory is sure to come, and Christ and his cause will yet conquer, because there is no other Savior, and no other church bears the stamp of his approval.

How Vast Is Heaven?

How vast is heaven? Lo, it will fit
In any space you give to it;
So broad, it takes in all things true;
So narrow, it can hold but you.

—John Richard Moreland.

Getting Ready for Decision Day, June 12, 1932

By C. B. Woodstock

Decisions are made at important crises in life. Such a crisis comes when one is confronted with the necessity of choosing to be baptized into the church, or of putting off the event indefinitely. Each year as we approach Children's Day we are desirous that all who have not been baptized should give the matter serious consideration. This desire has crystallized in official setting apart of a day known in all the church as Decision Day.

It is well that we make thoughtful and prayerful preparation for baptism. It is not enough that one be willing to join the church by submitting to the ordinances of baptism. Baptism, to be effective, must be the culmination of a process of education and change that has prepared the individual to enter into covenant relationship with God as a member of his family and kingdom. The church has been told specifically that children in Zion and her stakes shall be taught "to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old." "And they shall also teach their children to pray, and to walk uprightly before the Lord." (*Doctrine and Covenants* 68: 4.)

It is evidently intended that one being baptized shall have been thoroughly instructed, at least in the fundamental beliefs and doctrines of the church, that he may understand the meaning and purpose of the covenant he is taking, and enter with full purpose of heart in his part of the ceremony by which he is cleansed and made ready to receive the baptism of the Spirit and to go forth to walk in newness of life. Our ministry are directed to see that all converts, both old and young, are instructed in the principles of the gospel, in the belief of the Saints, in the purpose of baptisms, in the sacred obligations of membership in the church, and the responsibility of a godly walk, before administering the ordinance of baptism. It is becoming a custom for groups of converts who have not had the privilege of a long education in the schools and services of the church to meet in a series of classes or special services of instruction that they may be fully informed and prepared for the step they are to take.

Especially is it desirable that children who are to be baptized on Decision Day shall be prepared for the occasion. It is assumed that many if not all have grown up in homes of the Saints where the gospel is a household theme and where the work of the church is of general concern. But all are not so favored. Much has been done in classes of the church school to give general information, yet

either in these classes or in a special pastor's class children who are preparing for baptism should have the opportunity of hearing specifically the things that should be understood, and of making the personal preparation which will entitle them to enter intelligently into membership in the church.

Children's Day

The general church authorities have designated Sunday, June 12, as Children's Day. This is also Decision Day, an annual event when all who are ready, especially the children who have reached the age of eight years and have not previously been baptized, shall make their covenant with the Lord. In this and following issues of the *Saints' Herald* suggestive helps will be given to make the Children's Day observance one of blessed and fruitful experience. Further suggestions will be given also that the baptismal service may be most beautiful and impressive.

Preparation for Baptism

In previous years materials have been published which should prove helpful to pastors, teachers and leaders who are responsible for the program of evangelism in the local church. We list below materials printed in issues of the *Department Journal*. A number of copies are on hand in the Department of Religious Education which may be ordered, post-paid, at ten cents each.

The Department Journal—May, 1930, pages 130-136.

"*Evangelism Among the Young People*," by John Blackmore.

Evangelism of Youth. What Is It?

Evangelism and the Expanding Loyalties of the Baptized.

Evangelism as a Preparation for Baptism.

Evangelism and the New Scholar.

Our Faith.

Baptism Is Essential.

Materials Which May Be Studied.

What to Do (some effective methods to assist in evangelizing among the youth).

"*A Suggested Baptismal Service*," by John Blackmore, pages 136, 137.

"*Our Program of Evangelism*," by C. B. Woodstock, pages 143-145.

What Shall We Teach?

"*Church School Evangelism*," by Myrtle A. Weber, pages 136-143.

The latter reference is a series of studies to be used as lesson material for the primary and junior children. The first four lessons are to be found in the May issue. The remaining three lessons appeared in the June issue of the *Journal*, pages 181-185. The last lesson is devoted to a baptismal service.

Lesson Topics:

"*What It Means to Be a Latter Day Saint*."

"*The Story of Our Church*."

"*How Our Church Serves and How We Can Help*."

"How We Can Be Disciples of Jesus."

"The Church Services."

"The Principles of the Gospel."

"A Baptismal Service."

The following materials for use in adult evangelism will be found in May, 1930, issues of the *Saints' Herald*:

"Preparation for Church Membership," by C. E. Wight.

"Why Join the Church," May 14, page 531.

"Functions of the Church," May 14, page 532.

"Structure of the Church," May 21, pages 561, 562.

"Philosophy of the Church," May 28, pages 595, 596.

Church Membership Lesson Helps

The following helps may be used in four weekly sessions in which the pastor or some one whom he may appoint will very earnestly and sympathetically discuss with the candidates the purposes and meanings which center in membership in the church. So far as possible those to be baptized should be led to personally experience faith in God and Christ and to understand the nature of their act of obedience in baptism. The ordinance itself should follow a genuine desire unto repentance and a conscious choosing of the way of life and truth.

Lesson One: The Church

The church is made up of the covenant people who love God and desire to walk in his ways. It is organized on earth as God has commanded, and we join the church because we wish to obey the will of God, because we wish to have his spirit with us in our lives, because we wish to live and work with others who know and love his way, and because we wish eternal life.

Christ, the Son of God, was with the Father when the worlds were formed and when we were created and given place in this world. From the beginning it was planned that man should learn to love God and to do good. Christ gave himself that he might come to the world and live in the flesh to show us how God would have us to live. He suffered death and was resurrected that he might save all mankind from sin and that all might have eternal life.

The gospel plan is God's plan for us. This plan has been restored in latter days and the gospel is preached in its truth and beauty by a ministry who are divinely called and ordained to officiate in the name of the Christ. When we have faith in God and Christ and when we truly repent of all our wrong and seek forgiveness in baptism, God has promised to wash away our sin that we may be clean and holy in his sight. We covenant with God that we will always try to serve him and keep his commands. God in turn makes covenant with us that he will give us of his Spirit that we may know right from wrong and that we may have strength

to choose the right. This covenant is renewed each time we partake of the sacrament.

The church is God's appointed way through which the gospel shall be preached in all the world, and through which he delights to express his will and the power of his Spirit. It is only through faith in Christ as the Son of God and baptism in his name, followed by a life of Christlike service, that we may have eternal life. It is through membership in the church that we may join with others to work out the Lord's will in the world.

(NOTE: Further lessons will be contained in next week's *Herald*.)

General Church Officers and Ministers Under Appointment

(Official List, Revised and Corrected to Date of Printing.)

FIRST PRESIDENCY

Frederick M. Smith, President.

Elbert A. Smith, Associate President.

Floyd M. McDowell, Associate President.

QUORUM OF TWELVE—GENERAL MISSIONARY SUPERVISORS

J. F. Garver: To the Central Mission, comprising Iowa, Illinois, Missouri, Northeastern Nebraska, Wisconsin, and Spring River District.

Roy S. Budd: To South Central States Mission, comprising Colorado, Kansas, Oklahoma, Nebraska (except Northeastern Nebraska District), Arkansas, Louisiana, Texas.

J. Frank Curtis: To North Central States Mission, comprising Manitoba, Alberta, Saskatchewan, the Dakotas, Minnesota.

Daniel T. Williams: To Great Lakes Mission, comprising Michigan and Ontario.

James A. Gillen: To North Pacific Slope Mission, comprising Wyoming, Montana, Idaho, Oregon, Washington, and British Columbia.

Myron A. McConley: To South Pacific Slope Mission, comprising California, Nevada, Utah, Arizona, and New Mexico.

Clyde F. Ellis: To Southeastern Mission, comprising Ohio, Indiana, West Virginia, Kentucky, Tennessee, Mississippi, Alabama, Florida, Georgia, North and South Carolina.

Paul M. Hanson: To North Atlantic States Mission, comprising Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New Jersey, Delaware, Maryland, New York, Pennsylvania.

Edmund J. Gleazer, and

George G. Lewis: To Australasian Mission.

John W. Rushton: To British Isles and Europe.

F. Henry Edwards: Assistant to Presidency at Office.

PRESIDING BISHOPRIC

L. F. P. Curry, Presiding Bishop.

G. L. DeLapp, Associate Presiding Bishop.

Presiding Patriarch: Frederick A. Smith.

Director of Religious Education: F. M. McDowell.

Associate Director of Religious Education: C. B. Woodstock.

Church Historian: S. A. Burgess.

Assistant Church Historian: A. B. Phillips.

Assistant Church Historian: Mrs. Inez Davis.

Church Statistician: Carroll L. Olson.

Church Architect: Henry C. Smith.

General Church Auditor: Amos E. Allen.
 Director of Music: Mabel Carlile.
 Assistant Director of Music: Paul N. Craig.
 General Church Physician: Doctor A. W. Teel.
 Assistant General Church Physician: Doctor Charles F. Grabske.
 General Church Secretary: I. A. Smith.
 Graphic Arts Bureau: C. Edward Miller.

STANDING HIGH COUNCIL

R. T. Cooper	A. B. Phillips
I. A. Smith	Amos E. Allen
D. O. Cato	A. K. Dillee
C. Edward Miller	Harry G. Barto
Howard Andersen	Carroll L. Olson
Leonard Lea	J. S. Kelley

HIGH PRIESTS QUORUM

W. A. Hougas, President
 Blair Jensen, Associate President.
 John Sheehy, Associate President.

PRESIDENTS OF SEVENTY

J. W. Davis	Eli Bronson
R. E. Davey	R. L. Fulk
G. P. Levitt	E. Y. Hunker

THE STAKES

Center Place:

The First Presidency
 John F. Sheehy, Assistant
 The Presiding Bishopric
 J. S. Kelley, Assistant

Kansas City Stake

Cyril Wight, President (On leave of absence)
 George Mesley, Associate (In charge)
 C. A. Skinner, Bishop

Holden Stake:

W. S. Macrae, President
 J. A. Koehler, Bishop

Lamoni Stake:

Blair Jensen, President
 G. L. DeLapp, Bishop

Far West Stake:

Ward A. Hougas, President
 Milo Burnett, Bishop

GENERAL CONFERENCE APPOINTMENTS

P. T. Anderson, North Dakota.
 Aririma A. Natua, Society Islands Mission.
 J. W. A. Bailey, Central Texas.
 Richard Baldwin, Saint Louis District.
 S. W. Ballard, Society Islands Mission.
 A. M. Baker, Arkansas, Louisiana, Kentucky and Tennessee.
 A. C. Barmore, Southern Michigan and Northern Indiana District.
 Amos Berve, Referred to First Presidency.
 J. A. Becker, Referred to First Presidency and Presiding Bishopric.
 Albert Carmichael, The Stakes, under First Presidency.
 Hubert Case, Central Michigan District.
 A. M. Chase, Utah.
 Ward L. Christy, Northern Saskatchewan.
 Thomas L. Clark, Detroit District, Flint objective.
 A. J. Corbett, Southern New South Wales, Australia.
 R. E. Davey, Northeastern Illinois.
 C. A. Davies, South Australia.
 E. H. Davies, West Australia.
 Fred Davies, British Isles Mission.
 E. R. Davis, Rock Island District.
 J. O. Dutton, Southern Indiana District.
 W. I. Fligg, New York District.
 Charles Fry, Des Moines and Nauvoo Districts.
 R. L. Fulk, Central and Southeastern Illinois Districts.
 U. W. Greene, Independence, Missouri.

C. F. Greene, Eastern Germany.
 W. H. Greenwood, British Isles.
 G. T. Griffiths, Northwest and Southern Ohio District.
 John R. Grice, Southern Ohio District.
 J. A. Gunsolley, Southern New England District.
 W. E. Haden, Southern Missouri District.
 J. G. Halb, Northwestern Ohio District.
 C. E. Harpe, Western Michigan District.
 O. J. Hawn, Eastern Michigan District.
 W. J. Haworth, Australia.
 A. T. Higdon, Spring River District.
 Leonard Houghton, Northern Wisconsin District.
 L. G. Holloway, Des Moines and Rock Island Districts.
 E. B. Hull, Pittsburgh District.
 E. Y. Hunker, Western Iowa.
 George Jenkins, Clinton District.
 J. H. N. Jones, New South Wales and Victoria.
 J. E. Lancaster, Central Oklahoma.
 H. L. Livingston, New York and Philadelphia District, Philadelphia objective.
 A. C. Martin, Seattle and British Columbia District.
 J. F. Martin, Wheeling District.
 J. Charles May, Kansas City Stake.
 R. L. Macrae, Hawaiian Mission.
 George Mesley, Kansas City Stake.
 F. T. Mussell, Nauvoo District.
 George Njeim, Owen Sound District.
 O. W. Okerlind, Southern Saskatchewan.
 Arthur Oakman, Northern California, Bay Cities objective.
 William Patterson, Eastern Michigan District, Port Huron objective.
 E. A. H. Peisker, New Zealand.
 J. W. Peterson, Spokane District.
 Lee Quick, Spring River District.
 E. F. Robertson, Western Maine.
 A. V. Robinson, New Castle District, New South Wales, Australia.
 G. W. Robley, Kirtland District.
 V. D. Ruch, Scandinavia.
 J. L. Sandidge, Idaho District.
 John F. Sheehy, Independence, Missouri.
 A. C. Silvers, West Virginia and Wheeling Districts.
 G. A. Smith, Eastern Colorado, Denver objective.
 S. S. Smith, Holden Stake.
 W. A. Smith, Southern Nebraska.
 J. Smolney, Western Germany.
 J. Stebel, Poland.
 A. E. Stoff, Southwestern Kansas.
 S. G. St. John, Toronto District.
 Taruiarii (Horahitu) a Tauhiti, Society Islands Mission.
 G. W. Thorburn, Spokane District.
 Samuel Twombly, Northeastern Kansas District.
 J. E. Vanderwood, Southern Wisconsin.
 Frank Veenstra, Holland.
 W. J. Vaughn, Northern New South Wales.
 H. I. Velt, Portland District.
 G. R. Wells, Holden Stake.
 P. S. Whalley, Midland District, England, Birmingham objective.
 Birch Whiting, Clinton District.
 Ray Whiting, Omaha and Council Bluffs.
 L. O. Wildermuth, Montana.
 D. J. Williams, Chatham District.
 G. H. Wixom, Southwestern Texas.
 J. H. Yager, Society Islands Mission.

There is no substitute for Christian homes. Back of the home stands the church as the power house stands behind the illumination. Some way we must get religion into our homes, or we are lost.—*John R. Ewers.*

Weekly Health Letter

Number 41

Combating Pneumonia.—3

By A. W. Teel, M. D., Church Physician

Pneumonia seems to have a special liking for the wealthy, for among that class is found the idle, the obese, and the plethoric men and woman. The main thing in their favor: they have better hygienic homes than the less fortunate, who live in unsanitary and far from hygienic surroundings.

Pneumonia is a preventable and also contagious disease. Pneumonia is no respecter of age. It attacks the infant in its mother's arms as well as the octogenarian. In childhood, and old age the mortality of this disease is the highest. It is well, in the earliest spring and winter months, to avoid catching cold, as much as possible. It is exceptionally advisable during these seasons of the year, to avoid those who promiscuously cough and sneeze in the presence of others, for while they throw off the germ that causes the cold, they may also throw off the germs that cause pneumonia, and such danger as this should be strictly avoided. It is a disease that one may catch from himself, as these germs are nearly always present and are found lurking in the nose, mouth, throat and teeth, rendering it necessary to keep the mouth and throat clean by hygienic and sanitary methods. Anyone that is affected by frequent colds, indigestion, Bright's disease, is predisposed to pneumonia. Bodily resistance means everything as a preventative and for recovery, if one is attacked. For that reason, it is not wise to overeat and allow oneself to become obstinately constipated. Avoid the loss of sleep, worry, or anything that irritates the nervous system. Stimulants of any kind are not infrequently very serious, as the heart is already overworked in a case of pneumonia. This is especially true in the obese. In order to avoid a fatal termination, the physician is careful to watch the heart as this is where the greatest strain is placed, and must be looked after. One who is taking pneumonia usually has a chill, a sharp pain in the side followed by rapid and high temperature, difficult and rapid breathing, and expectorates a blood-stained sputum. When such symptoms are manifest, it is an unmistakable case of pneumonia.

Treatment of pneumonia is purely symptomatic. The patient should be in the open air or in a well-ventilated room. A cold room is not objectionable, even if the nurses and attendants have to wear wraps. Fresh air is one of the best-known specifics, the patient, under these conditions, has the best

chance in his fight. The open-air treatment for consumption is equally efficient in the treatment of pneumonia. While it is not all that should be done for the patient, it is a fundamental principle of the proper treatment.

The human body is surcharged with intense poisonings by bacteria. At the same time there is a violent fighting-back by the natural resisting forces of the body. The physician's work is to guide the patient through the battle and free him of any load which incumbers him in the fight. The old treatment of pneumonia, such as whiskey and bleeding, has been discarded long ago. The use of medicines have their place. This includes such medicines as Digitalis, to support the heart, and other medicines which have a sustaining influence, but which in no way are specifics. The success of the treatment depends upon the nursing and cooperation with the physician. It is important that the patient not be allowed to stir unnecessarily. Any sudden movement may cause dilation of the heart. It is the duty of the physician to instruct the patient's family about how to prevent the spread of the disease. All the sputum from the patient should be received in the sputum cup, containing some good antiseptic solution, such as a five per cent solution of crude carbolic acid. All material upon which the patient coughs or sneezes should be sterilized or burned. Dishes, towels, bed coverings, and clothes of attendants should be thoroughly sterilized, of which boiling is the most effectual means, but a formaldehyde vapor or a five per cent solution of carbolic acid is quite efficient. It is wise to keep the patient's dishes and trays separate from the rest of the family's until the disease is gone and there can be a general disinfection.

"Indeed there is ground for believing that the great ages have often been the unstable ages. Such was the age of Pericles; such was the twelfth century; such was the Renaissance. It is not security that chiefly develops the human spirit, but danger. Not in hours of placidity do men build a Chartres Cathedral, or paint the frescoes in the Sistine Chapel, or write a Constitution in Independence Hall. Unrest and instability can also make their contributions to the cultural life of men. Insecurity is not without value as an antidote to smugness and stagnation. It is the uncharted sea that challenges the adventurous spirit."—*Raymond T. Fossdick, New York Times Magazine.*

The brave souls are never those who are not afraid. They are those who go forward in spite of their fears.—*Mattie M. Boteler.*

Autobiography

XV.—LITTLE SIOUX DISTRICT, 1898

By James Franklin Mintun

I spent my New Year's Day writing on material relative to the mission or Sunday school work. The next day was busy locally; assisting with the sacrament, teaching a *Bible* class, reviewing the Sunday school, taking the sacrament to three aged and infirm, was exercised with the gift of prophecy, and preached at night from Luke 19: 10; and Matthew 1: 21, on the subject of Jesus Christ the Savior of all with special emphasis on the saving of the lost. This was a day of enjoyment because it was a day filled with active service in which I enjoyed the approval of my heavenly Father. This is my joy today, but do not have the opportunities now as then; yet the Spirit still admonishes me to "occupy till your work is finished, and I will give you to know when that is." . . .

On January 10 my second son was born. My joy was in the fact that both wife and babe were well as could be expected, and continued to be favored. . . .

The week of January 18 to 23 was occupied in preaching at nights, and caring for wife and the home for the children. I continued this work till the twenty-eighth when I attended the conventions and conference of the Northeastern Nebraska District held at Omaha. Here I was reelected Sunday School Superintendent, and a delegate to the general convention. I note by my record that the evening was occupied by a "program very inappropriate, bordering on to the ridiculous." This was speaking relative to where it was given. At the conference I was chosen the chairman of the delegates to the general conference. At the conference Brother James Caffall gave one of his strong logical sermons. I taught the *Bible* class and reviewed the Sunday school on Sunday, spoke to the priesthood at 4 p. m., and preached at 7.30 p. m. At this conference I ordained Brother Ira C. Lewis. William T. Owens was appointed a district missionary. I returned home the thirty-first to continue to care for the wife and the home, which it was necessary to do till February 14, when my record says, "Had a sad talk with my wife about the allowance for the coming year, and its expenditure, and her willingness to sacrifice for the work of God." We now had another in the family to care for, the wife's health was not good, and it meant a great sacrifice for her to attempt to meet the necessary expenditures with what had been allowed, but she was willing to try, and did it better than I could.

On February 8 I received a challenge from Mr.

H. A. Jenkins, on the Sabbath question and the "unconsciousness" of the dead. Was a member of "The Church of God," with headquarters, at that time, at Stanberry, Missouri. They were a branch-off from the Seventh-day Adventist Church, holding the same views on the Sabbath and the "unconsciousness" of the dead with the Adventists, but did not accept the testimonies of Mrs. Ellen G. White. I accepted the two propositions sent and sent him one in which I affirmed the truthfulness of the Reorganized Church of Jesus Christ of Latter Day Saints.

A Debate Trick Exposed

On March 30 I started to the general conference at Independence, Missouri, but previous to starting arranged for tents to be used at the Shelton Reunion. . . . During this conference my mission was changed to the Little Sioux District. I returned home on the nineteenth of April to find my wife in very poor health. While at home I baptized two and attended to other local labor till May 9 when I went to Mondamin to assist at a debate held there between Elder T. W. Williams and Davis H. Bays, who at this time professed to be a representative of the "Christian Church." At this debate I was associated with Apostle J. R. Lambert and Elder J. W. Wight, the latter acting as moderator for Brother Williams. During the debate one incident occurred worthy of mention, which I believe will be of interest to some. There had been an agreement entered into by correspondence between the disputants, in regard to some point at issue relating to the debate, but Mr. Bays did not see fit to heed the agreement when in the debate, so a point of order was called. The letter in which Bays had agreed to the question at issue was in Brother Williams' trunk, about two blocks away from the place of the debate, among many other letters that had been written previous to the debate between them. It was decided that I should go to the trunk and find and bring the letter in which Bays had signed the agreement referred to. While I was gone Brethren Williams and Wight argued the point of order to occupy the time till I could return, and the letter was produced. I found several letters written by Bays to Williams, and brought them to the place of the debate, and the brethren continued to argue the point of order till I could look through the letters and find the one necessary. I found it and the agreement was there. I gave it to Brother Williams who was at the time still arguing the point of order, and when he received the letter he read the agreement signed by Bays, and then said, "Mr. Chairman, see the duplicity of the man." The chairman ruled that Bays was out of order, and the debate went on, but Bays was a humiliated man.

I was at Moorhead and attended the business meeting there on June 1, then was at Magnolia and attended the business meeting there on June 4. I was trying to get in touch with the condition of the work in the branches and district since I labored in that mission before. The district convention and conference were at Magnolia, June 10 to 12. I assisted in presiding over the Sunday school convention, and was chosen district superintendent.

A Scoffer Put to Flight

I put up the tent at Logan, where I began preaching, soon after the conference. On June 18 Brother G. H. Hilliard was preaching at the tent in the evening and remained to preach on Sunday at 11 a. m. While he was preaching a man well known to me, but unknown to Brother Hilliard was passing the door of the tent, and stopped, and stood leaning on one of the poles by the side of the door. He was a man very prejudiced, and at the time had a sneering grin on his face. Brother Hilliard abruptly stopped, and looking at the man, rebuked him very sharply. The man left going west, and was not seen any more at any of the services. I was assisted here by Brother A. M. Fyrando of Magnolia, and Robert Chambers. I baptized one on July 3, when the tent was taken down. During the time of these tent meetings I went to Woodbine, on June 20, and assisted in arranging a program for institute work at the next district convention, and made partial arrangements for the reunion Sunday school work.

On July 8 the tent was put up at Sandy Point, away from any branch, where lived one family, who were anxious that their neighbors should hear the gospel. Here I was assisted by Elder Hubert Case and Robert Chambers. On July 17 I baptized one, and on the twenty-fourth I baptized another, when the tent was taken to Blencoe. Here lived one member who was the wife of E. L. Hogue who was afterwards elected to the State Legislature of Iowa. He was very kind and his house was a home for us. Here I was assisted by the same two as previously. Two were baptized on August 8, and the tent taken to River Sioux, where I was assisted by the same two brethren. Here we continued till August 18. One was baptized on August 14. I then came to Moorhead where I held a series of preaching services till August 22. Five were baptized on the twenty-first. . . .

An Unworthy Opponent

The arrangements for the debate with Mr. H. A. Jenkins had been completed, and on October 8 I came to Brother J. D. Proctor's, about nine miles from Elwood, Nebraska, where the debate was to be held. I went to Elwood on the tenth to make definite arrangements for the debate, and to begin,

but for reasons that a political rally was to be held that night we postponed the debate till the following day. Mr. Jenkins had agreed by correspondence to have recommendations and to have the place arranged for. But he had neither, and when I found him, he was at one of his friends a short distance from Elwood, and when he came from the house, he was in a very uncouth condition, not even looking much like a gentleman. But he promised to get the recommendations and consented that we should arrange for the place of the debate. The courthouse was secured and the sheriff of the county was chosen chairman. On Tuesday evening the eleventh, the debate began with about fifty present at the beginning, but when he began his last session only about twenty-five remained. He did not seem to have the respect or confidence of the people there. He had not received the recommendations promised but I agreed to remain another night, but that if he did not get them by that time I would not feel under further obligations to remain. The second night about the same conditions prevailed as on the previous night. When he got up for his last session only about twenty remained. The chairman and moderators concluded that to continue the debate was not profitable nor wise, from lack of interest, and because Mr. Jenkins did not secure a recommendation so that he only represented himself, and he was a poor representative even of himself. The next day I met him at a place where we had been invited, and he then confessed to me that he did not know whether he had been baptized by a Seventh-day Adventist or a representative of the "Church of God."

On the eleventh of November I was at Mondamin to assist with the funeral of Elder Henry Garner. The Garners had been members of the church in the days previous to the death of Joseph and Hyrum Smith in 1844. He was one that remained true to his covenant till death. While at Missouri Valley preaching, I was requested to assist in settling some difficulties there, which my record says were settled.

On November 20 the church building at Mondamin was dedicated, and I offered the dedicatory prayer. I began a series of preaching services at the church just dedicated, and continued till December 11. While I was there I was in correspondence with the missionary in charge, Apostle J. R. Lambert, concerning the organization of a branch at Mondamin, which was desired by the Saints there.

During this time I was assisting to administer the estate of Brother L. B. McKinney, who was before entering the church a Christian-Adventist, I believe, but a very consistent Latter Day Saint during the short time he was a member of the church, which was not long before he died.

During this holiday there was to be an Institute of the Sunday school and Zion's Religio-Literary Society workers of the church at Independence, Missouri, of which I was chosen as one of the instructors. I was preparing for this work from December 12, while I cared for my wife who was in very poor health, and labored locally. On December 24 I left home for the Institute, where I arrived on the twenty-fifth. That day I taught a Sunday school class and preached at 11 a. m., and the work of the institute proper began the next morning. I was chosen secretary and one of the instructors formally, and met with the committee that was appointed at the previous convention of the Zion's Religio-Literary Society to provide a working program for that society, as previously mentioned. On the thirtieth I was requested to assist with the local Zion's Religio-Literary Society work, and spoke upon the subject of the importance of the Religio work, and the benefit, if properly conducted, it would be to the church, and especially to the young of the church.

The Menace of Tuberculosis

By Virginia P. Westring, R. N., Tuberculosis Nurse

The fight begun by Robert Koch in his laboratory must be carried on today in every home for the safety of men, women, and children.

It is just fifty years ago since Robert Koch, a German country doctor announced to the world that he had found the cause of tuberculosis, which he named the tubercle bacillus.

Many men had seen myriads of tiny living forms (microbes) through microscopes long before Koch looked into one. The trouble was there were too many microbes everywhere. Some men, it was shown later, had even seen the same rod-like mite which Koch described, but he was the first to prove the point that it was the cause of tuberculosis. Nobody before him, had solved the problem of how to separate one germ from dozens of others. Without doing this, without transferring the suspected microbe to healthy animals and causing the disease, then scientific knowledge of the cause of tuberculosis remained largely conjecture. But as Koch himself said when he made public his discovery: "Henceforth in our warfare against this scourge of our race, we have to reckon not with a nameless something, but with a definite inmate of the body. Before all things, we must shut off the sources whence the infective material comes, so far as it lies in the power of man to do this."

Strange it is, but true, that today, fifty years after Koch made his astounding discovery, the most

effective work against tuberculosis is that designed to shut off the sources whence the infective material comes. It is not enough to build sanatoriums to care for those ill with the disease, for before people become ill enough to know it, they are spreading the bacillus which Koch was the first to find. It is not enough to build positive health for it has been found that repeated massive doses of the germs can overcome strong resistance especially when absorbed by children in close contact with an active case of tuberculosis. Tremendous results have followed Koch's discovery, yet the astounding fact is that tuberculosis still takes more lives between ages of fifteen and forty-five than any other ailment. Much remains to be done. Is it not "within the power of man" to banish this disease entirely? Typhoid fever and smallpox are under control—why not tuberculosis? The answer is that typhoid fever requires merely the application of certain sanitary practices to stop its ravages in a community; and smallpox succumbs to universal vaccination, which requires little effort on the part of the individual. But no easy quick, simple preventive of tuberculosis has yet been devised.

The campaign now being waged against tuberculosis requires the cooperation of many people; it requires assent to measures of prevention to be applied to healthy people as well as sick ones. We have known for fifty years that one case of tuberculosis comes from another case. For each known case there is or was another unknown case near-by.

Tuberculosis is a family taint only if we do nothing to stop it passing from one member of the family to another.

Knowledge must be imparted to the public by physicians, nurses and public health workers, tactfully and with discretion. This takes time and money, but it is worth it. In no other way can people be persuaded that if a case of tuberculosis is in the family, every member should have a thorough examination to determine whether there is another case in the same household. It is too bad that we have to get a man's consent before we can save him from tuberculosis. It is not generally known that typhoid has been eliminated from a community by act of City Council taken years before, when it took steps to safeguard the water supply for example. But people have to do something about tuberculosis to bring it under control—each one for himself—not a few people, but many. It is a community effort, in which everybody has a part. A victim of this disease may be making other victims in the same family. Inch by inch the unseen monster of destruction approaches and nothing but knowledge can point him out. Nothing but knowledge can disarm him. Nothing but knowledge can persuade

people to consent to the measures which "shut off the sources whence the infective material comes." Until people know this and heed it, not as a fact applicable to others, but as a fact applicable to themselves, can we hope to see the end of this preventable—but not yet prevented—disease.

(The Jackson County Tuberculosis Association is cooperating with all other tuberculosis associations in an intensive campaign now to trace out the "other case" from which a known case contracted tuberculosis, and this work must continue until our county is as free from this disease as human ingenuity can make it so.)

Hazel Dell Branch

FIFTY YEARS OF SERVICE—1882 TO APRIL 30, 1932

By Poul S. Nielsen

In the time of the ages fifty years are nothing, but in the time of a man it takes in the best part of his life. If we take it in the life of a rural church it ought to be an indication of filling a need that a church is still "going strong" after all those who helped start it have gone to their Maker, after many of the second generation have left, and the descendants of the founders are still coming if not to the same building, at least to the one that is taking its place, long after the first church building has served its time.

April 30, 1882, seventeen of the early settlers of Pottawattamie County met in the home of Christen Petersen in Weston, which at that time was a thriving little town about ten miles from Council Bluffs. All the persons present were Latter Day Saints and all had come from Denmark.

This meeting was presided over by Elder Hans Hansen, a district officer. It was the desire of those assembled to organize a branch at this place as they felt they could better serve the Lord if they were united in a Scandinavian branch surrounded as they were by other religious bodies like the Seventh-day Adventists and several bodies of the Lutheran faith.

It was decided to call this newborn branch the Weston Scandinavian Branch or as it appears on the old records in the Danish language: *Weston Skandinavisk Green*. It is not to be wondered at that they wanted it to be named in the Danish language as a good many of them had but recently come across the Atlantic and could not speak or read any other language but their native tongue, and some of them never learned to speak the language of their adopted country.

Most of this little band of seventeen had been baptized by Elder Peter N. Brix who was a mission-

ary to Denmark and baptized some of them there. This missionary of the early Reorganization died at his post in that country and is buried in Aalborg, Denmark.

Hans Petersen was unanimously chosen to be the first president of the new branch and was ordained a priest by Elders Hans Hansen and H. N. Hansen. The latter was living in the community but as he was the branch president of the Crescent City Branch he helped to get this branch started, little dreaming of the work he should later do there.

Brother Peter Andersen was ordained a teacher at this meeting. This brother died but last winter at Holden, Missouri, at the ripe old age of eighty-seven years. The first clerk, or as it is called in the old record, *Skriver*, was Jens J. Christensen. All the proceedings of the branch were written in the Danish language for several years.

About three months later John F. Drebes was ordained an elder, the first to be set apart for this office in this branch.

The early meetings were held in the home of the brother where the first meeting was held, but it does not appear that the first clerk served, for some time after his election the name of John F. Drebes is on the old record.

The first treasurer was Hemming Hansen, the father of H. N. Hansen, and his first report shows that he had \$5.40 on hand which, in consideration of those early times, was quite a sum. At one business meeting it was decided to keep Brother Drebes as president until he got tired of the job. These are the very words of the record. J. F. Drebes was later excommunicated, but he was the clerk until 1891.

Building the First Church

By and by the Saints got tired of meeting in private homes or schoolhouses and a committee was appointed to see about raising the money for building a church or as it is called in the Danish record, *Kapel*. Brother Hemming Hansen, who by the way was the first deacon, offered to give a half acre of ground to build on close to the old Tucker schoolhouse where many previous meetings had been held. But the first building was not built there on this plot after all, as the Saints preferred to have the church north of the road and there a plot was given by H. N. Hansen. This building cost close to seven hundred dollars and when it was finished the name of the branch was changed to Hazel Dell, and by this name it has been known in the community ever since it was dedicated. This was in the year 1884 and as the money did not come in so very abundantly it was found necessary to borrow about three hundred dollars which was lent by Hemming Hansen. The three first trustees were: H. N. Hansen,

Hans Petersen and Christian Larsen. For some reason or other about this time J. F. Drebes resigned as president and H. N. Hansen was elected in his stead. By this time he had his name transferred from Crescent to this branch.

Changing to the English Language

From that time most of the business meetings were held in the English language. At least the proceedings are written in it. All meetings had up until that time been conducted in the Danish language but it was decided to have two meetings a month in English, without a doubt because several had started to attend the meetings who did not understand Danish. The record says that Sunday school was held at ten thirty in the morning and preaching at two o'clock in the afternoon. Rather a peculiar arrangement, but perhaps the Sunday school was mostly for the children. It was also decided not to have any temporal business meetings on Sunday.

One duty that those early officers performed was the visiting of their fellow Saints. The records are full of such references, some of them rather outspoken, about conditions as they found them. But they surely tried to do what they thought was right in the sight of God.

In one place we read that they wanted to know if the Saints thought that young Joseph was the rightful leader and most of them thought so.

As told before, there were seventeen members when the branch was organized, but little by little the membership increased and we find thirty in 1886 and seventy on the record in 1894; but they had their ups and downs. It is related, for instance, that a certain brother was expelled because he would not give up playing the fiddle at dances although the teachers told him that it was against the rules of the church. Yes, they even promised to help him to get work if he would quit and move up nearer them. But he refused and was excommunicated.

Prayer meetings were held midweek but it was not altogether smooth sailing, for the language trouble was not settled for good, and we find some more reports in Danish in the early nineties, and it was also decided to have a sacrament meeting in English every second month. The young people also had their say in those early days, for they had their own prayer meeting on Friday evening.

At one time the Sunday school was held after the afternoon preaching service. In 1895 they finally changed to have both their meetings in the forenoon with Sunday school first.

About 1898 the deed to the church was sent to the Bishop, showing that they also believed in con-

forming with the business principles of the general church.

The term of office for those early officers of the branch was three months at first, but was later changed to five, and then it seems that no certain rule was obeyed in regard to the time of holding office.

The language trouble, if we may use this expression, was finally decided in favor of English in 1903, but it was hard to keep the Danish language down and again it was decided to give the presiding officer the right to rule what language should be used in any particular service. Without a doubt this was done in case there should be mostly old country Danes in a certain meeting so that they could have Danish service.

It is recorded that as late as 1905 Danish services were held in the afternoons, but from then on they were all in English. So we may well conclude that about this time, that trouble was settled for good.

In those good old days, as the saying is, everybody drove teams and it must have grieved many an old farmer to see his horses stand outside on a cold winter day and shiver in perhaps zero weather, as he sat inside warm and comfortable while meetings were going on and so without doubt some of them got to talking among themselves that it would be a good thing to have a barn or shelter for the poor beasts. If we can judge by the old business records this caused quite a stir, but after much wrangling it was decided to build a barn or shed for "old Dobbin."

Zion's Religio Society for young people that was started in 1900 was discontinued in 1924. Since 1922 all officers for both branch and Sunday school, as well as for the Women's Department, have been elected at one business meeting. And if we can take the old record as a criterion, number 158 was the favorite opening hymn of nearly all business meetings. It is known by all Latter Day Saints: "*Redeemer of Israel, Our Only Delight.*" Many a time it was the privilege of officers from Hazel Dell to help other branches for one reason or another and many from here have gone forth to other branches, there to fill responsible positions. Some have gone to foreign countries to proclaim the gospel message. When the condition in one of our neighbor branches, Boomer, for one reason or another (many members moving away amongst others), got so it was deemed unwise to continue it as a branch any longer, Hazel Dell voted to unite with it and in this way to help the work along in this place of the vineyard.

Boomer Branch

Here it might be well to say a few words about the old Boomer Branch that was located a few miles north of the Hazel Dell Branch in Boomer Town-

ship. It was organized as a branch by Brother Charles Derry in 1893 who was at that time the district president, and Brother D. Parish was the first president of the branch. A Sunday school was started the same year by A. E. Dempsey. Another Sunday school was begun by Sister Peter Rasmussen in a schoolhouse in the east part of same township. The name of this last named Sunday school was Grand View. Those two Sunday schools were united as one in the year 1898 and then known as Grand View Sunday School. Those early meetings were held in schoolhouses and some of the winters when roads got too bad the meetings were discontinued from December to May. It is mentioned that the Sunday school as a whole would visit Oakdale Sunday School, another early-day Sunday school of our community.

Their hour of meeting ran all the way from eleven o'clock in the morning to twelve, one, and three o'clock in the afternoon.

About the year 1902 a church was built and it was dedicated by Elder F. M. Cooper.

The first superintendent of the Sunday school was Elder D. Parish, and it was at first governed by three trustees.

This branch was finally absorbed into the Hazel Dell Branch and most of its members went to this branch, and not that alone, but it was also decided a little later on, to use the old Boomer building if we could get the permission of general officers, to do so as our building in Hazel Dell was getting rather old and small. The permission to use both buildings, as we saw fit, was cheerfully given and after some discussion it was decided to move the Boomer building to a better place on one of our main traveled highways and it must be said to the credit of the members of our day, that they went to work with a will and were liberal with their money and also labor; so by now we have a church building with a fine basement under it and on a good-sized plot donated by Brother J. A. Hansen. Now it is located on a hill and can be seen far and wide over the country, a monument not so much to those who put it there, but more as a monument to those early pioneer Saints that had the courage to start this work in our community fifty years ago. This last building was dedicated by Apostle J. F. Garver, November 3, 1929.

Surviving Pioneers

There are no charter members with us today, but Sister Ellen Christensen, the widow of the first branch teacher, and Sister Carrie Scott, both of Council Bluffs, together with Jens Hendricksen, of Independence, Missouri, are still living. Sister Agnes Hansen who, with her husband H. N. Hansen,

joined the branch a couple of years after its organization, is still with us as is also a daughter of the man in whose house the branch was started, Sister Peter Olson, a daughter of Christen Petersen. The brother who dedicated the first Hazel Dell Church is gone to his reward, but he will be remembered by many of the older Saints: Elder J. F. McDowell.

Workers Who Have Helped

Elders and general church officers who have been here and helped the work along number amongst other men like W. W. Blair, W. A. Smith, E. C. Brand, W. H. Kelley, M. M. Turpin, Joseph Arber, D. R. Chambers, E. Y. Hunker, and J. F. Garver.

Apostle Peter Andersen was baptized in this branch and came in contact with the work here as also did P. T. Andersen who has made six missionary trips to his native Denmark to spread the gospel story. Another old country Dane who went out from here as a missionary was Adolph E. Madsen.

A name that almost stands as a synonym for Hazel Dell is that of Hansen. Three generations have served or are still serving here in the Master's cause.

The grandfather, Hemming Hansen, was the one who loaned the money to build the first church, and he also served as deacon and janitor. Then the father, H. N. Hansen, who labored unceasingly in the Lord's work, both here in his home branch and as a missionary in Utah and the Southern States, and last but perhaps most important as a missionary to Denmark whence he went four times, accompanied by his wife two times. He was also on the committee to get a Danish periodical started for the benefit of the Saints in Denmark, Norway and Sweden. The result of this committee's work was *Sandhedens Banner*, or as it is now called, *Sandhetens Banner*. It was started in the year 1884 with the before-named Peter Anderson as editor. It is still published.

H. N. Hansen was the first missionary of the Reorganization who went to Denmark.

And now the son, J. A. Hansen, is at present our branch president. He has been in the work for years, first as a teacher, later as an elder, and now as a high priest. His mother, Agnes Hansen, who lives with him has always been a help and strength to both her husband and her son as well as others with whom she has come in contact.

Many a time in days gone by did God speak to his people here in tongues through some of the Saints. Sometimes He permitted those hidden mysteries to be revealed unto us. At other times He would permit prophecies to be given to us by good old Brother Hans Petersen and Sister Carrie Scott. And as far

NEWS OF CHURCH AND HOME

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Kansas City Stake

Central Church

May Day dawned, a beautiful Sabbath, and Mother Nature blossomed in all her beauty, in large bushes of spirea, varieties of the iris and tulips in gay hues, and grass and trees just breaking into leafage.

On entering the church Central people were greeted with the cheery smile of one who has been absent from their midst for the past five or six months, a man who has endeared himself to the hearts of the Saints, Pastor C. E. Wight. It was a happy reunion, and the members are thankful that he has returned.

The spiritual awakening that pervaded the General Conference was shared by the people of Central Church, and the sacrament service in charge of Elder C. E. Wight, assisted by Apostle F. Henry Edwards, contained a marked degree of the Spirit. After the serving of the emblems, a number of short and inspiring testimonies were given, the

as healing is concerned, many can testify to his wonderful power.

One old brother who has been with the branch for almost its entire existence is Brother Carl C. Larsen, affectionately known as Charley, who in his office as a teacher and later as a priest, has always been willing to give his testimony of the truth.

So far as support of general church is concerned it can not be denied that old Hazel Dell, as it is known in the community amongst the Saints, has been trying to do her share with men, service and financial support.

Several from here have gone to Graceland College and more will undoubtedly follow in years to come.

We have spoken mostly about the brethren of the branch, but we must not forget that the sisters have borne their part of the work. Many have served as teachers in Sunday school, and some of them have always been organists and then we must remember the Ladies' Department which has helped both the local branch, as well as other places, with their money raised by bazaars and otherwise.

When we of the branch as it stands today look back over the last fifty years we can not help but be conscious of the many disadvantages which our ancestry labored under in building so well and carefully, and we stand today amazed in the thought that from a little gathering fifty years ago has gone the influence that has helped to mold the lives of many men and women; and then we can not help but exclaim like the Psalmist of old: "Thy mercies endured for ever," and as He has in days gone by held his protecting and guiding hand over old Hazel Dell, He will in future days guide it onward and upward.

theme being the desire to consecrate anew and sacrifice more than ever to assist in the work of God.

Preceding the evening service, the choir rendered its monthly concert under the direction of George Anway. The program consisted of two anthems, "I Will Magnify Thee," and "Unfold Ye Portals," and a vocal duet by Luella Wight and George Anway.

Apostle E. J. Gleazer was the speaker of the hour using for his text, "Not by might nor by power, but my spirit saith the Lord." He warned the Saints that the time is here when they must be one hundred per cent Latter Day Saints and gave advice and counsel to move forward as never before. Within the heart of every one burned a determination to be of service and to assist in God's work here on earth. At the close of the service, the choir fittingly expressed the wishes of the people, that God be with him till we meet again. In three weeks Brother Gleazer and George Lewis will depart for their Australasian Mission.

Recent speakers have included Apostles John W. Rushton who spoke to a splendid audience, the main auditorium being filled to capacity, and Apostle J. A. Gillen. Conference visitors included Brother and Sister F. G. Pitt, Elder George H. Wixom, Sister Audentia Anderson, and others.

The mothers' and daughters' banquet will be held at the church on Monday, May 9. A lovely program is being prepared by the program committee of the Women's Club, and a good crowd is expected. Proceeds from this banquet will go towards the paying of a few more stones in Central Church.

The priesthood of the stake met at three o'clock Sunday afternoon, in charge of Associate Stake President C. George Mesley and Stake Bishop C. A. Skinner, to discuss standards for the ministry which are listed as follows: Filing of inventories and paying of tithing; reasonable attendance at all meetings; preparation to honor calling by study, and loyalty to the work of the church. The first mentioned standard occupied the time of session, and it was decided that while it is desirable that every member of the priesthood observe it to the letter, it can not at present be made a test of membership. All seemed in accord with the policy of the church. Another session will be held May 22 to consider the other standards.

Stake conference will be held on Sunday, May 15, with a business meeting on the sixteenth, at 7:45 p. m., at Central Church.

There seems to be a determined attitude on the part of the membership of the stake to help push the work of the church along, in a great measure, on account of the successful General Conference just closed. It is hoped this attitude will gain impetus as it goes.

Argentine Church

On Sunday, April 24, the speaker, morning and evening, was Elder John W. A. Bailey. At eleven o'clock the theme was woven around the familiar Scripture, "If ye continue in my word, then are ye my disciples," and the seven forty-five service was a stereopticon lecture on the symbols of Christ. The evening's service was most interesting and impressive. Brother Bailey is a scholar of no mean ability, and portrays his subject in a vivid fashion.

On May 1 the sacrament was seasoned with an impressive portion of the Spirit of the Master, and at night Elder L. W. Hays broke the bread of life to an attentive audience, his lesson being found in Philippians 3: 13, 14.

Sister Florence Foster has experienced a severe season at the Sanitarium, undergoing a difficult operation, but is thought to be on the road to recovery. The infant of Sister

Eva Bartel Suddeth is confined to the Bell Memorial Hospital, by a stubborn case of pneumonia, but is getting along nicely now.

Fourth Church

The Saints came together fasting and praying for the welfare of the church and the General Conference April 3. Sacrament was shared in the evening by a goodly number. There were no services in this branch April 10, because of the sessions of the conference in Independence.

Elder George W. Wixom strengthened the faith of local members by his many testimonies to the power of God in his administrations to the sick.

The local associate pastor, Julian Gough, occupied the pulpit the morning of April 24, and that evening Bishop C. A. Skinner talked on "*Stewardship*."

The Wednesday evening prayer services are well attended and a good spirit is present.

The Progressive Club, the women's organization, is meeting every Thursday for class work, and continues the study of the *Doctrine and Covenants*, under the instruction of Elder J. E. Vanderwood. Their plans, however, will be somewhat changed as Brother Vanderwood is leaving this week for his mission field in Wisconsin.

Sister Tyra Leuking is suffering from a dislocated shoulder which will confine her to her home for some time.

Excellent meetings were the experience of local Saints during the month of March, beginning with a helpful communion service. At the 6.30 hour of March 6, some young people from the Christian Church, at Thirty-sixth and Michigan Streets, gave the Saints a good program. Elder H. A. Koehler was the evening speaker. March 20, Elder J. E. Vanderwood continued his *Doctrine and Covenants* teaching at the young people's meeting, and Apostle J. F. Curtis spoke at the closing hour of the day.

The week of March 21 to 26 was observed with fasting and prayer in preparation for the approaching conference.

On Easter morning an appropriate program in commemoration of the risen Savior was given by the children, and Apostle J. A. Gillen followed with a sermon on the resurrection. That evening Brother W. Curtis read Psalm 19 and took for his text, "The law of the Lord is perfect, converting the soul."

Ravenna, Ontario, Canada

Ravenna is a small branch of the church in Owen Sound District. Though few in number its members are loyal to, and deeply interested in the church. They testify that they shared in the divine Spirit of the conference while it was in session at Independence. A feeling of real fellowship marks their undertakings. Priest A. Brown is their branch president.

Preceding the opening of the General Conference, some of the members were made to feel that happenings of unusual moment were to take place, that there would be a revelation from the Father in heaven, directing his church. Eager for conference news, at least one sister subscribed to the *Conference Daily Herald*. The depression is keenly felt in Owen Sound region and fifty cent pieces are not numerous, but the sister subscribed for the paper and received the news for which she longed.

And now reassured that God is still mindful of his people though they sometimes wander from his teachings, these Saints wish to reconsecrate their efforts to his work. They are heeding the counsel of Apostle E. J. Gleazer's conference sermon, to come out of the world. They think if the Saints as a whole respond to the needs of the church, it will soon arrive at a sound spiritual and financial footing. They are not discouraged, but each day find the gospel growing dearer to them as they tell its story to their neighbors.

Mallard, Iowa

Attendance at Services Increases

It was with great pleasure that the Saints of Mallard heard of the spirit of the General Conference. Not many local people could attend, but the prayers of the Saints were for the conference to the end that it would contribute largely to the progress of the church.

District President Gerald Gunsolley was here three evenings, giving the Saints a greater hope and determination to go forward. It is the desire of every member to do his share in establishing the latter-day gospel in the hearts of men.

Since weather and road conditions are improving with the spring, those who have been unable to attend services for a number of months, are coming out. There are more, however, for the priesthood to reach and see that they are started back to services. Some come a considerable distance to the meetings. Brother E. L. Edwards and family regularly attend now. It is a help to the branch to have its forces strengthened by the aid of a family like this.

Mallard Branch enjoyed a good Easter program given mostly by the young people.

The slogan here is: "Let us go forward to Zion."

Kirtland, Ohio

Active in Church and Community

This branch was fortunate in having the help of two patriarchs on Sunday, March 20. In the morning Presiding Patriarch F. A. Smith delivered a fine address. That evening Patriarch J. A. Gunsolley was the speaker.

An educational program was given by the Home Beautiful Circle and the Daughters of Zion at the church auditorium one Thursday afternoon in March. Attractive features were the reading of a story by Harmony Schupp, the health lesson conducted by Sister Luchretta Schneithorst, and a variety of musical numbers. The Daughters of Zion are studying the *Doctrine and Covenants* with Sister Alberta Biggs as teacher.

The cradle roll has grown by the addition of two names. Brother and Sister Howard Martin are the parents of a son born March 4, and his name is Dwane Davies Martin. A son also arrived in the home of Mr. and Sister William Bertleff.

Kirtland has an alert *Book of Mormon* Class which meets twice each week with Brother L. Davidson as teacher. Progress is being made in the study of this divine record, many who had casually read the book now being deeply interested in its teachings. The pupils find that the *Book of Mormon* teaches all truth, that it is written in simple language, that it is indeed a wonderful, historical record.

Flowers filled the Temple with their fragrance and beauty on Easter morning. Following the church school session Elder E. A. Webbe talked on the Resurrection, comparing it to the miracle of the butterfly. He had magnified replicas of the caterpillar, the cocoon, and the butterfly to illustrate his words. The Easter sermon was by Elder J. B. Biggs, and the adult choir rendered appropriate music. In the evening Elder Thomas Thomas delivered a dynamic sermon.

Local musicians have made a splendid contribution to the services at the Temple. Among those helping in choir and solo work and deserving special mention are Sisters Josephine Ebeling, Helen Williams, Katherine Moore, Mary Alice Hall, Pauline Jones, Anna Mae Davis, Marjorie Stiffler, Adeleine Clough, and Irene Flock, and Brother William Householder.

Sister Luella Thomas was married to Brother Frank L. Ray, of Cleveland, April 16. They will make their home on the west side of Cleveland. The bridegroom is an electrical engineer.

Many Kirtland friends were caused to sorrow by the death of little Dorothy Ann Neville, daughter of Elder and

Sister George Neville. The funeral service occurred April 19, Elders Albert Wouter and Eben Curry in charge. "Of Such Is the Kingdom of Heaven," was the theme of the sermon. Since the day she suffered a fall Dorothy's small life had been filled with doctors, nurses, and hospitals. She leaves her parents and three brothers as well as a community of friends.

Elder J. L. Cooper attended General Conference. He also visited relatives in Chicago and DeKalb, Illinois, and in Independence, Missouri.

Sister Ruth Davies is receiving the congratulations of her many friends in Kirtland. She received the second prize for her oration, "The Revolt of Youth," at the County Oratorical Contest, held a short time ago in Perry, and was awarded a bronze medal.

Independence

Stone Church

It was in reverential mood that a very large congregation of Saints filled the Stone Church Sunday morning, to participate in the first communion service following the General Conference. The gratitude in many hearts found expression in congregational songs during the hour.

In charge of President Frederick M. Smith the service opened with dignity and solemnity. Seated in the stand and assisting the President in the service were Elders F. M. McDowell, John F. Sheehy, and H. G. Barto, and Bishops G. Leslie DeLapp, J. Stanley Kelley, R. T. Cooper, and G. W. Eastwood. Behind them in the choir loft sat the ranks of the local priesthood.

In a stirring sacrament talk President F. M. McDowell reminded the people of "enduring" things—the love of God, his glorious gospel, and the life of his Son. "The work of the church goes on," he declared. "Its cause is eternal; its principles are eternal; its work is eternal." For a Scripture lesson he read Psalms 111 and 104: 27-31.

Preceding the sharing of the emblems more than twelve hundred Saints knelt in prayer. The oblation talk was by Bishop DeLapp. A period of meditation and special prayer by High Priest H. G. Barto brought the hour to a close.

Apostle J. F. Curtis preached a vigorous sermon to the Stone Church congregation in the evening, emphasizing the benefits of the way of life and our conformity to it, and speaking hope and determination to his hearers.

The Stone Church Choir made its regular evening appearance for the first Sunday of the month, singing two anthems under the direction of Paul N. Craig, Robert Miller at the organ. Mr. Gomer Cool, violinist, also assisted in the evening's music. From ten to eleven o'clock these musicians rendered the KMBC Sunday night studio program.

Elder D. O. Cato presided over the eight o'clock service, assisted by Elder T. J. Butler.

Walnut Park Church

Walnut Park was again fortunate in having for its speaker on the evening of May 1, Apostle J. A. Gillen. His text was read from Psalms 50 and 51. "New life has come to this church, and God is waiting to bless his people," said Brother Gillen to the large audience which had come to hear him. The anthem by the choir, "The Woods and Every Sweet Smelling Tree," soprano solo taken by Marian Campbell, was a fitting introduction for Brother Gillen's sermon.

The sacrament service at eleven o'clock was one of peace and unity. It was in charge of Elders C. V. Hopkins, Howard Andersen, and Carroll Olson.

The group prayer meetings of district three are well attended, especially since the wonderful prayer services enjoyed during conference. Many are coming back to these services, realizing that this is the place where spiritual strength is obtained.

The Saints are happy to have with them once more Elder

R. D. Weaver who has been in the hospital for several weeks, but is now much improved.

Enoch Hill Church

The church school program of April 24, was in charge of the Dorcas Class. This group of women has undertaken to bring cheer and encouragement to isolated members through correspondence, and in their program they read answers to some of their letters. Letters read were from Florida, Nebraska, and California. At the beginning of their program they sang "The Lord Can Depend on Me," and in closing, "Win Them One by One."

At the morning preaching hour Richard Bullard and Charles Warren sang "Give Me Thy Heart," after which Patriarch Ammon White talked to the Saints on making the best use of their time. "If we do not make use of the light we have, we shall lose it," he reminded them.

"Growing Toward God" was the theme of the church school May 1. This was effectively carried out by the young ladies' classes. The program was as follows: Hymn, "Look for the Beautiful"; Scripture readings by the girls; "In the Garden of Our God," sung by a girls' quartet; a story, "The Great Stone Face," by Dorothy Winegar, and a song by the girls in chorus, "Be Pure in Heart."

This Sunday marked the end of the contest which has been running since February 1. The winning classes were: first, the young people taught by Pastor Herbert Barto; second, the young married people taught by Mrs. Agnes Hartman, and third, the senior boys taught by Eugene McKean.

Every seat was filled at the sacrament service, and a profitable hour was spent.

At the evening service, May 1, Elder Hubert Case was the speaker, and his text was "Blessed are they that do his commandments." He admonished the Saints to live up to the law, advising them to be boosters rather than knockers.

The program committee is working assiduously on Mother's Day plans. Miss Elinor Smith will be present with her help to add to the attractiveness of the service.

Webb City, Missouri

Second and Oronogo Streets

Elder Amos T. Higdon, district president, made this branch a visit not long ago, preaching two excellent sermons on Sunday and ministering in other profitable ways.

Since the season of springtime has arrived, the Saints in this vicinity seem to have taken new courage. Each one is eager to do his bit to advance the Lord's work. Every department of the church is functioning to full capacity. Branch officials are alert to their duties and grasp every opportunity to advance the cause of Zion. The women are trying to raise funds to make some much-needed repairs on the church building.

Music in this branch during the winter months has been very helpful. The church choir took up the study of "The Beauty and Ministry of the Choir," or "Choir Etiquette." Through the topics discussed the singers have learned many things to help them more acceptably render their service. They know that it is the message from the heart of the singer which touches the heart of the hearer; thus is a song a prayer to God. These studies were discontinued until a later date in order that time and study might be given the Easter music which was as follows:

On Easter morning the pastor's theme was "The Power of the Cross." This was effectively carried out with the old rugged cross standing at the back of the stage before a background of ferns and flowers. The choir sang "The Old, Rugged Cross," and the anthem, "Cross, Crown and Throne." A duet, "Alone," a musical picture of the Savior alone in his sorrow and suffering, was sung by Ruth Hobart and

Hazel Spencer. The congregation sang "When I Survey the Wondrous Cross." After the invocation a solo, "O Silent Voice," was sung by Harold Holton. The sermon was preached by Branch President I. O. Waldron. And the service closed with the singing of "I Know That My Redeemer Lives."

On that day a vesper service by the choir appealed to the spirit of worship of the entire branch. Beautiful music, prayer, Scripture reading, and instrumental selections made the service appropriately commemorative of Easter, portraying the death and resurrection of the Savior. As a setting for the service a life-sized picture of Christ on the cross stood in the background surrounded with ferns and flowers, and as the program proceeded, the scene was changed to that of the resurrection, Christ walking in the garden. These pictures were drawn by Brother Daniel Holmes.

To produce a beautiful service requires work, but work brings its own merits, and truly, God's people are not left along in their efforts—many times they feel the touch of the divine.

Nauvoo, Illinois

Historic Center Alive in Gospel

Another stone relic of the temple has been presented to our people by T. P. Baxter and is to be placed in the cemetery lot near the graves of the Martyrs. The three Baxter brothers, who are descendants of the Icarians and large fruit growers of this community, each came into possession of one of the large stone bases of a pilaster on which rested one of the moon faces of the Nauvoo temple. E. J. Baxter presented his stone to our people a few years ago and it was placed in the cemetery where it has been viewed with interest by thousands of visitors. The third stone, owned by C. J. Baxter, reposes in the yard of the Oriental Hotel.

March 17 was the ninetieth anniversary of the National Woman's Relief Society, which was organized in Nauvoo by Joseph Smith, the prophet. Eighteen women were present and Emma Smith was chosen to be the first president. This society is said to have been America's first Woman's Relief Society, and has grown to a membership of sixty-three thousand. It is both national and international in its scope. Today it is a member of the National Conference of Special Work and the National Council of Women. The aims of the society were to manifest benevolence irrespective of creed or nationality, to care for the poor, the sick and unfortunate, to minister where death reigns, to assist in correcting the morals and strengthening the virtues of community life, to foster a love for religion, education, culture and refinement, and in the ninety years of its existence, the organization has manifested the spirit of its original purposes.

Apostle Hanson made a tour of this district a short time ago and spent a day in Nauvoo. Brother Page notified the principal of the high school, and an invitation was given Brother Hanson to talk to the students on the noted places he had visited. This was enjoyed so much that a number of them came to the church in the evening to hear Brother Hanson's talk on "Lessons From Palestine."

Patriarch Gomer T. Griffiths, James E. Bishop, and Reginald Collins spent a few days in Nauvoo en route to General Conference. Brother Griffiths was the speaker on Sunday morning and, under the influence of the Spirit, delivered a message to the Saints. Brother Bishop was the speaker in the evening.

Several carloads of Saints returning home from the conference, stopped overnight in Nauvoo. Among these were David Williams, former district president and his wife returning to their mission in Canada, and with them were two brothers from Ontario, Joel Shaw of Brigden, and William T. Ruddich, of Courtright. The others were Sister Isaac Andrew and Brother and Sister William Andrew, of

Essex; Mrs. Marie Connor, of Windsor; Bishop John C. Demt and wife of London; Brother Winegarden and wife, and Joseph Kochis and wife, of Lorain, Ohio; B. H. Doty, of Traverse City, and Brother and Sister Bennet, Mrs. Mary Tubbs, and Buel Shelley, of Free Soil, Michigan.

Brother and Sister Page are again busy with visitors to the historic buildings. They report thirty visitors last Sunday. The principal of the high school brought the students to the Mansion House one day recently, that they might hear from Brother Page the correct information concerning this noted place.

This branch has purchased fifty of the new songbooks, and an installation service was held one evening with special songs from this collection and a talk by Brother Page on the hymnbooks used by our church. He had copies of the first book used by the Reorganization, *Latter Day Saint Hymns*, published in 1864 in Cincinnati, Ohio; the *Saints' Harp*, published in Plano in 1870, and the *Winnowed Songs*, used by the Sunday school until the publication of *Zion's Praises*.

The Nauvoo Branch Choir united with that of the Methodist and Presbyterian Churches in giving an Easter Cantata, under the direction of Miss Mary Faith Karr, supervisor of music of the public school. This was presented in the Methodist Church to a large and appreciative audience.

Brother and Sister W. D. Marshall have gone to Muscatine, Iowa, for a couple of week's treatment at the Baker Institute.

Sister J. W. Layton was the only local member privileged to attend the General Conference. She gave a resumé of the conference last Sunday evening, but found words inadequate to convey to us the power that was present at all the services.

Thayer, Missouri

Carrying Forward Church Program

April 23.—Each member in Thayer is doing his part to carry forward the great latter-day work. It was cause for regret that most of this group were unable to attend General Conference, nevertheless all felt the spirit which ruled there, and with it they are sure they can carry their work towards the goal of the church.

One thing which makes the members happy is that before many days, every Saint in the branch will be a tithe payer. That is the present hope. As a result of a recent visit from Brother W. E. Haden, the local members are eager to do their very best to put everything to work and to let their light shine so that all shall be on the peak of happiness. Brother Haden is a welcome visitor; he seems to lift up the members. On his last visit he and Brother Davis talked to a young couple who, Thayer members think, will soon come into the church.

The general church program has gone forward here in a most satisfactory way. Sister Hancock who is superintendent of the women's club, has done much. For some time the members of the Sunday school classes were asked to work and save, each putting in a dollar for something the purpose of which he did not know. Each one sacrificed and lately learned what he was working for—a communion set. It is delightful to see how happy they are with this new piece of equipment. Sister Miller was in charge of the enterprise.

At a recent business meeting the branch voted to buy some new hymnbooks. Of these they are proud. A playground is being prepared for the children. In fact, the members are trying in every way to better the branch.

Something has been said about a conference in Thayer sometime in late June or July, and the members are happy for that privilege. They will do their part to make the gathering successful, and look forward to a large assembly of Saints.

Portland, Oregon

The Saints were blessed and strengthened in the early winter when Patriarch and Sister Richard Baldwin, and later, Apostle F. Henry Edwards held special meetings here and in Vancouver, Washington. In January the Saints here were encouraged by a visit from President F. M. Smith. The people were very happy to have their leader here, even though the time was short.

In February an institute was conducted which was considered by all who attended the best Portland has ever experienced. Brother and Sister Baldwin, Apostle Edwards, and Sister Dana McDole, of Seattle, taught classes.

At Christmas the members witnessed two of the loveliest and most inspiring pageants Portland Branch has ever had. The adult group gave "*The Star Came*," outlined in the December, 1931, *McCall's*. The settings, costumes, music, and the spirit in which it was acted and spoken, were an inspiration to all—it was more than entertainment. In the third procession, Brother Dan Sorden gave the reading, "*The Other Wise Man*," which fitted beautifully into the story. The whole pageant was a great splash of color and was wonderfully well done. Yet we are told by the directors that it was perhaps one of the simplest and most easily performed things the branch has had in some time. Workers recommend it to small and large branches alike.

The children pantomimed "*When the Chimes Rang*" for their Christmas program on Wednesday night. The rostrum was arranged to represent the front of an old vine-covered cathedral, with leaded windows through which filtered a dim light. Through the open door the altar on which burned two candles could be seen. Back of this was a lovely picture of the *Sistine Madonna*. The children in costume acted out the story as it was read by Sister Gladys Sorden. They did their parts splendidly and sincerely and after the pageant, all of them marched up past the altar to leave their sacrifice offerings, offerings which had meant doing without candy, gum, funny papers, and their annual church school Christmas treat of candy and nuts which they voted to forego. It was regretted that children's leaders from all over the city could not have seen this lovely pageant and its setting: Sister Gladys Sorden, Leslie Hunt, Willis Witherbee and Sister Rose Clark were responsible for the lovely setting.

The second Sunday in March, Portland was visited by Brother and Sister Dana McDole, of Seattle. Brother McDole spoke morning and evening, and his sermons were greatly enjoyed by the Saints here. Brother and Sister Sorden spent the preceding Sunday in Seattle, Brother Sorden speaking in the evening, and both attended a workers' conference held by Sister McDole for church school leaders. Brother Sorden spoke at the conference on "*Church Worship*."

Portland Branch was made to rejoice recently when Earl Bryson united with the church at a service on Wednesday evening. The font was beautifully decorated. The choir sang, "*The Gospel Is the Power of God*," and a wonderful spirit was prevalent throughout the service. Brother Bryson has been a faithful member of the choir for almost two years, and the Saints were happy to have him unite with the church through the ordinance of baptism. Mrs. Whiting of Longview, Washington, was baptized during the March institute.

Easter was observed with a spiritual sermon from Pastor Dan Sorden in the morning and a worship program made up mostly of music by the choir in the evening. Soloists were Fay Buchanan, Rosetta Simpson, and Freda Young, sopranos; Lloyd Appleman, baritone, and Ardath Young, contralto.

Elder and Sister Sorden and their daughter, Marilyn, and the religious education director, Albert Livingston, attended the General Conference.

Honolulu Saints Go Forward

United in Prayer Service April 6

The three branches of Honolulu held joint sacrament service at the main branch at 1680 Mott Smith Drive, April 3. Over one hundred were present and the good Spirit was there. Joint meetings of this kind are held the first Sunday of each quarter.

After serving the bread and wine, Brother Waller addressed the congregation in the opening of the service. The Saints felt inspired by those words, and the testimonies which followed caused them to feel that the work here is going forward.

On the following Wednesday, at 7.30 p. m., the Saints had midweek prayer meeting, and it being April 6, were reminded of the birth of this great latter-day work. This service ran over the usual time by thirty minutes, the prayers and testimonies being centered on the birth of the church and this conference—the General Conference of 1932.

On Easter Sunday each Sunday school put on an Easter program. At 7.30 p. m., the choir at the main branch rendered its cantata. The choir had not practiced very much and several expressed the idea, before they recited, that they felt as if they were going to make a failure, but this was another time when we felt the good spirit was present, and each singer did well.

At the main branch on Easter Sunday the church decorations were something to be proud of and for them credit goes to the women. Decorations are to be seen every Sunday in the year. The sisters in Honolulu show a splendid spirit in work of this kind. They bring to the church the most beautiful flowers and many other things to match. They also carry their end of the financial problem. At the last business meeting they reported a gain of sixty dollars from the sale of *Lalās* (Hawaiian food) for the past two months, and only a few of them were at work. This is just one instance—they are always donating.

The young people meet each Friday night on the playground lot and volley ball is the main event. When school vacation comes they hope to meet at the beach for a good swim.

Brother Waller visited the larger island, Hawaii, last week and tells the Saints here that he met with the members in Hilo and preached to them one evening. Also he reports good interest there and says Brother R. L. Macrae is improving from the flu attack which lately seized him.

Columbus, Ohio

Second Branch, Rinehard and Twenty-second Streets

A wonderful spirit reigned at the April 3, sacrament service, and every member was greatly encouraged. The heavenly Father spoke to his people through two of his faithful servants, and the Saints rejoiced in the gospel and thanked him for a Prophet to lead them.

Twenty-five were present at the meeting of the women's department April 14. A paper showing that the same gospel preached by Adam was preached in the time of Enoch, Noah, and Moses, was read by Vassie Sheets, and Elizabeth Wemlinger read a splendid paper on "*Sacrifice*."

The priesthood met on the first Tuesday of the month in their regular service, discussing branch and church subjects.

Sermons this month have been inspiring and helpful. As a result of them the Saints more fully understand the purpose of the church. Among the speakers of the month were A. E. Anderton, H. E. French, G. H. Kirkendall, J. E. Matthews, O. J. Tary, Chester Carey, and John R. Grice.

Visitors returning from General Conference were Brother and Sister T. G. Whipple, of Connecticut, and Brother O. J. Tary, of Wheeling, West Virginia.

MISSIONARIES

Will Find New Help in Meeting the
Troublesome Question of the
Sabbath

in

ZION'S ENSIGN

The "Ensign" for May 12 and succeeding numbers will contain a series of articles on "The Sabbaths of the Covenants" by Bishop A. B. Phillips. These articles deal with issues raised by our Adventist friends and will be particularly useful in places where Sabbatarians are aggressive. Those whose "Ensign" subscriptions have lapsed should not fail to renew in time to secure these articles.

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HERALD PUBLISHING HOUSE

Independence, Missouri

MISCELLANEOUS

District Priesthood Institute

Pittsburgh district priesthood will hold an institute at Donora, May 15. First meeting at 8.30 Eastern Standard Time. Meeting place, J. O. A. M. lodge hall, McKean and Seventh Streets. Members of the priesthood are urged to attend. All members are welcome.

The following district meetings are scheduled for the conference year: District conference, Fayette City, June 4, 5; priesthood institute, Punxsutawney, September 25; priesthood institute, New Castle, October 18; church school institute, North Charleroi, November 12, 13; district conference, Pittsburgh, March 20, 21, 1933.—*T. M. Carr.*

Reunion Notice

The Kirtland reunion will be held at Kirtland, Ohio, August 11 to 21. Begin to plan now to attend this reunion. The meetings will be conducted in the Temple. Details as to price of rental of tents and rooms and cost of meals will appear later.—*James E. Bishop, chairman for the committee, 226 Edgar Avenue, Steubenville, Ohio.*

Communication from Bishop's Agent

To Church Solicitors, Saints, and Friends, of the Central Nebraska District, Greeting:

The General Conference is over. In many respects it was one of the greatest conferences held by the Reorganization. Preceded by three days of fasting and prayer, its beginning was auspicious, and its ending glorious. It was history-making, and epochal in character. In a fine spirit of fraternal love and fellowship, adjustments were made, differences were eliminated, reconciliations were effected, which place the entire work of the church on a genuinely permanent basis. Reinstatements were made, the personnel of the Presiding Bishopric was changed, the Quorum of Twelve was filled, and men were called to various offices, and ordained, in accordance with the revelation coming to the church through President Frederick M. Smith. All of this brought great rejoicing. The earnest desire to cooperate in consecrated effort, and a firm determination to carry effectively forward the work of the church was evidenced in speech and action throughout the sessions. Spiritually and organically the church is in better position than ever before to carry forward the work successfully. The new financial program adopted contemplates the paying of the church debt, which will be accomplished in due time.

So far, no provision has been made by the general authorities for missionary work in our district. Some action may follow later on. In the meantime, it is expedient that the local ministry earnestly and prayerfully endeavor to uphold the gospel banner, teaching by precept and example the message of life as opportunity is offered, and wisdom directs.

So far this year, Central Nebraska District is behind on the average monthly quota, in making up its total quota of \$1,200 for the year 1932. It will require renewed and diligent effort throughout the remainder of this year to make our quota. The church solicitors are earnestly urged to visit each month every member, and friend—including scattered members, who are within their respective territories, cooperating with the branch, and group presidents, also church school directors, thus affording all the privilege of contributing to the needs of the church, and supporting its financial program, also performing our duty in helping to build up the Lord's work. Yes, the financial situation over the country is acute, but there are indications which indicate improvement, and we confidently look forward to better times. So with keen appreciation of its importance, and with faith unflinching, let us move forward in accomplishment of the work intrusted to all. United in a common cause, all working together in the spirit of unity, peace, and love, the necessary money will be forthcoming, the church debt will be paid, the Saints be prospered and blessed of the Lord in a marked degree. "Bring ye all the tithes into my storehouse,

THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.
Elbert A. Smith, Floyd M. McDowell, Associate Editors.
Leonard J. Lea, Managing Editor.
Leta B. Moriarty, Assistant Editor.

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INDEPENDENCE, MISSOURI

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950 Kilo. KMBC 315.6 Meters

Church Programs Over KMBC

Devotional service at 6.30 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.
Sunday, 7.30 a. m. Bible Study, by U. W. Greene.
Sunday, 11 a. m. Stone Church Choir.
Sunday, 4.30 p. m. Vester Service. U. W. Greene, speaker.
Sunday, 10 p. m. Doctrine Hour. A. B. Phillips, speaker.

Listen!

Forty-acre farm, equipped; 30-acre, cultivated, 14 acres bottom soil, 4-room house, 5 miles to Thayer, Mo., team, wagon, harness, 2 cows and calves, 5 sows, farm tools, quick possession, price, \$1,250. Terms.

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Lamoni, Iowa

that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."—*J. C. Vaughn, Bishop's Agent, Norfolk, Nebraska.*

THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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

Volume 79

Independence, Missouri, May 11, 1932

Number 19

NEWS BRIEFS

Apostle E. J. Gleazer to Australia

It takes faith to go on a mission more than ten thousand miles from home in these hard times, but Apostle E. J. Gleazer looks forward with pleasure to his work in the Australasian Mission. He will sail for Australia from San Francisco on the *S. S. Maunganui*, June 8, with Apostle G. G. Lewis.

Since this is not a pleasure trip, but one made on church business, the missionaries plan to make every minute count. They will stop one month in the Society Islands and three weeks in New Zealand, these places being a part of their mission. They have an extensive field, Australia alone being larger than the mainland of the United States.

Brother and Sister Gleazer have been helped by inspiration to make their adjustments to this new piece of work for the church. As he will be gone for a period of only two years, he is leaving his family in Independence.

Vinalhaven Women Help Church

The branch at Vinalhaven, Maine, is enjoying the benefits of divine help in temporal matters and the support of its loyal women. Its church building now boasts a piano and new seats. For some time the church had needed new pews, and its women had been saving towards the purchase of them, having estimated the cost to be about three hundred dollars. They had saved a sum of one hundred and eighty-nine dollars for this purpose when, a few months ago, the general church appealed for help in paying its debts and meeting its budget. Quickly, generously, the women answered that call—they sent one hundred dollars to headquarters. And when they turned to their treasury, their dream of new equipment for the local church seemed to be indefinitely postponed.

But a heavenly Helper opened up the way. A local denomination, because of the fewness of its members, closed its church doors and made a surprising sales offer to the Saints of not only seats but piano also, all as good as new. In this offer Vinalhaven women saw more than a bargain; it was almost a gift. They accepted, and made the entire purchase for seventy-five dollars.

Summer Program for Western Oklahoma

May Day opened the program of summer activities for Western Oklahoma District with rally services at Davidson. Elder Z. Z. Renfroe, district president, expects with the help of his counselors, Elders E. E. Crownover and B. A. Howard, to hold similar meetings during the summer months in various localities. All branches and groups desiring services are notifying him of their needs. In these rally day gatherings the help of all the district priesthood will be required. Brother Howard, who is also superintendent of Religious Education for the district, plans to conduct class work as opportunity affords.

Standing High Council Receives New Members

The Standing High Council met on Monday evening, May 2, at the Auditorium, for the first time since General Conference, which filled vacancies in the body with a number of new appointments. Because of the number of new men present it was thought well to give some instruction and information. With the meeting in charge of President Frederick M. Smith, and President F. M. McDowell present, R. T. Cooper was invited to read a paper on the history and functions of the body. The new members also received their initiation in the transaction of business during the first session.

Good Work of Evangelist J. H. N. Jones

Among the many church workers who have contributed to the good spiritual tone and actual achievements of the Australasian Mission is Evangelist J. H. N. Jones. In the past several months he has extended his patriarchal labors over three states, New South Wales, Victoria, and South Australia, being well received at all places. His report to the late mission conference lists a tremendous amount of activities, an important item being the delivery of one hundred and forty-two blessings. Though his work is strenuous, he finds it congenial and testifies that he has been sustained with strength for his tasks far exceeding his expectations. He wishes to continue his services so long as health shall permit.

Enter and Reap

"The field is ripe unto the harvest. Enter and reap."

This figure of speech is used much by our writers and speakers in telling of the prospects in certain fields, and in trying to stimulate an aroused activity in greater endeavor. Recently in reading the manuscript memoirs of Joseph Smith we came across the following beautiful language expressing this figure of speech in a new way. I commend it to the careful reading of our ministry, in the hope that it may encourage them to persist in the good work of sounding the gospel trumpet, and inviting all to come to Christ, and perhaps emboldening them to enter the new places where sheaves are still to be garnered. He writes:

"Old and beaten paths are easily trodden, but whoso would gather the loveliest flowers, the largest and sweetest fruits, will not find them in the dusty road or usual path; he must get out into the broad meadow and the deep forest. Before us, brethren, lies the plain with ripening grain ready for the sickle. A timid or fearful worker will stand aimlessly near the edge, content to bind a stray sheaf or two, rest in the shade, or wander futilely in the wake of some more active laborer. The bolder reaper, with heart alive to the necessity of working while yet the sun is in full noontide, ere the night shall approach, toils eagerly where the sheaves lie thickest, where the heat fiercely burns, and where other and often adverse workers strongly contend for the prizes of the harvest.

"Oblivious to the assaults of the enemy, though open to fatigue, hunger, and thirst, such a minister persists in reaping steadily, intent only upon his labors and to perform them acceptably to the God he serves. What a crown shall be his, and what a joy!"

F. M. S.

The 1932 Reunion Schedule

Elsewhere in this issue of the *Herald* the reader will find a tentative schedule of reunions for 1932. District officers and others interested in reunion activities should examine this list carefully reporting any errors or omissions to the office of the First Presidency.

The continuation of the depression throughout the United States and Canada undoubtedly accounts for the calling off of a number of the reunions. Others have been combined in harmony with the policy of recent years. Some of the committees are as yet uncertain as to the wisdom of attempting a reunion this year. All in all, the list contains only about half of the usual number. In this connection,

however, it should be said that in many places series of institutes, conventions, and two-day meetings have been arranged in lieu of the reunion. In such cases the general officers pledge their support and urge the cooperation of the Saints to the end that such gatherings as well as the reunions shall be made the occasion for a definite growth on the part of all participating.

The Divine benediction of the late General Conference, the unity of the ministry, our well-defined objectives, and the gigantic task confronting the church, all would seem to justify a plea that public gatherings involving the time and financial support of our people be made to count in every way possible towards the achievement of our goals. Considering the conditions prevailing both in the world and in the church, the present is hardly a time for carelessly planned and indifferently administered activities and programs. Is not the conservation of time and energy as vital to the success of our present church endeavor as the conservation of our finances?

F. M. McD.

Encouragement and Warning

The report of the Presiding Bishopric under the title, "Financial News," contains reason for hope, yet it warns us of the danger that confronts us.

At this time of the year, when the resources of the people are probably at their lowest ebb, and the power of giving is accordingly greatly curtailed, it is encouraging to note that we have come so near paying the operating expenses of the church. It is a warning to us that we must do more than we have done if we are to bring the church safely through to a solution of its problems.

We can rejoice that the recent conference has built the morale of the people to a condition of faith and unity not hitherto approached in a number of years. Those who have withheld their support for one reason and another now turn to the church whole-heartedly and lend their aid.

It will be noted by those who read the statement by the Bishopric that even if we had met expenses, there would have been nothing to apply for debt reduction. The expenses must be paid before any money can go to the debts. So long as we continue merely to pay expenses that long we will make no progress, and must continue to carry the heavy load of interest. Only by increasing the income of the church to a point where there is some surplus over the operating expenses can we ever hope to rid ourselves of the burden. There is no other means of escape.

Having proved that we can carry the load, there

is only one thing for us to do; and that is to go forward, gaining strength as we accustom ourselves to our task.

Let us pray for faith and strength that we may not falter in the performance of our duty. L. L.

Blue Pencil Notes

"It must be," remarked Deacon Goodentart, "that the man who said that blood is thicker than water, never saw the Missouri River in the Springtime."

Radio is a strange hodgpodge. We listen to a soul-stirring religious program, closing with the song, "*What a Friend We Have in Jesus.*" Immediately it is announced that "Beatrice Highflyer" will tell all beauty fans how to get rid of blackheads, enlarged pores, rough elbows, and how to make their eyes look larger, more luminous and enticing than they naturally are. A patriotic appeal from President Hoover is sandwiched in between two cigaret programs. And so on and on far into the night.

An Independence couple seem to have solved one problem. Each year on the wife's birthday the husband gives her a five dollar gold piece; then when his birthday comes round she gives him a five dollar gold piece. Their friends say that one gold piece has served them for years. The catch seems to be to get the gold piece to start the system with.

The recent general conference was one of the most important that we have ever held; and it was one of the best that we have had in many years. The prayers and preparation of the Saints contributed to the success of the conference; and one splendid contribution was the sustained effort of the men of the ministry to get together and work together as men of God ought to do. The reward came at the end of conference in the revelation of the Divine will and the happiness and good fellowship that descended upon the conference. Many of the ministry remained in Independence for the Sunday following the adjournment and enjoyed a "good old time" priesthood meeting in the Stone Church in the afternoon. At the close they gathered in groups in front of the church, conversing, shaking hands, expressing their happiness. "This is like old times," was the oft heard remark. All seemed happy and eager to get to work. Joy in service makes hard tasks pleasant.

In the days of my early ministry I had a most deep-seated faith in the power of brotherly kind-

ness, patience, charity, to enable men to work together in peace. My first official pastorate confirmed me in that belief. I was sent to a branch that had long been torn asunder by strife. When President F. M. Smith notified me of the appointment he said: "You will find a condition to test your long headedness—if you have any." He seemed none too sure that I had any—and I was even less certain in my own mind. So for four years it was my job to mix oil and water into a state of emulsion, as it were. I had constantly to preach from pulpit and in the home, and by example, the beauty and power of brotherly love and good fellowship in our work. In the end I saw the branch united. They became one in purpose and in work. So I was confirmed in my belief that "the gospel will work." It is practical. I can not see why there should be any two men in the church that can not work together, or any group of men and women that can not work together. When there is a failure to work together some one has failed to learn and apply the first principles of the religion of Jesus Christ, the simple A. B. C. lessons of brotherhood. Of more recent years, like many others, I became drawn into church controversies, the discussion of which estranged brethren. I have returned to the convictions of my early ministry. I was happy in the peace and good will that marked the closing sessions of the conference. Our only hope lies in maintaining that spirit. Under that spirit we can solve our problems and overcome our obstacles. Without it we are divided and hopeless. Let us remember the admonition of our Master, that if we would bring a gift to his altar, but recall that our brother has aught against us, we shall first go and make peace with our brother, and then come and offer our gift.

The years pile up relentlessly
And crush us down, unless, stair-wise,
We put them under foot and climb
With courage yearly toward the skies.

But the soft years in folly spent,
The wasted years that pass so fleet,
The idle years of luxury,
They have no substance to our feet.

The long hard years are granite rocks
Beneath our steps,—or oaken beams;
The years in love and service spent
Are golden stairs of prophets' dreams.

Thus one may climb, if he so wills,
And has the heart and soul to climb;
And higher stand as years shall lift
Their rugged road to the sublime.

ELBERT A. SMITH.

OFFICIAL

THE CIRCLE OF PRAYER

Under this heading will be printed short articles on prayer, with occasional examples. Requests for prayer will also be gladly received and printed.

Tentative Reunion Schedule for 1932

We are printing herewith a tentative schedule of reunions for the summer of 1932. The list is especially short this year on account of the somewhat disturbing financial conditions prevailing throughout the United States and Canada.

It will be noted that in some instances the place at which the proposed reunion is to be held is not stated. In other instances the date is not given. These omissions occur because our office has not yet been furnished the necessary information. District presidents and chairmen of reunion committees should see that these items are reported to the office of the first Presidency at once.

The reunion calendar, when perfected, will be reprinted from week to week for the convenience of our readers.

THE FIRST PRESIDENCY.

Tentative Reunion Schedule for 1932

DISTRICT	PLACE	TIME
North Dakota	— — —	June 17-26
Owen Sound	Port Elgin	June 26-July 3
Des Moines	Des Moines	June 12-19
Minnesota and Northern		
Wisconsin	Chetek	July 1-10
Southern		
Saskatchewan	Weyburn Plains	July 14-17
Northern		
Saskatchewan	Saskatoon	July 21-24
Northern		
California	Irvington	July 20-31
Southern New		
England	Onset	July 23-August 7
Toronto	Lowbanks	July 24-August 7
Lamoni	Lamoni	July 29-August 7
North Platte	North Platte	July 29-August 7
Alberta	Edmonton	August 5-7
Seattle	Silver Lake	August 5-14
Eastern and		
Western Maine	Brooksville	August 12-21
Kirtland	Kirtland	August 11-20
Western Iowa	— — —	August 12-21
Far West	Stewartsville	August 18-28
Eastern Colorado	Colorado Springs	August 19-28
Eastern Montana	— — —	— — —
Western Montana	Race Track	— — —
Northern Michigan	Park of the Pines	— — —

To do anything worth doing in this world one must have something in his head, and the more one has in his head the less likely he is to try to do something that requires only unusual powers of his heels, his arms, or his heart.—*George Henry Parrish.*

Our Defense of Prayer

It is one of the strong features of our faith that we believe in prayer. We believe in a God who hears and answers prayers, insofar as it is within his divine wisdom to do so.

We have no apologies to offer for our belief in prayer. Our respect for it and our belief in it have grown out of long experience. We have seen the sick healed, the discouraged rebuilt in hope, and the lives of men and women lifted to higher planes of righteousness and happiness by the power that it calls into activity. The testimonies that we have heard and the testimonies that we bear are stronger than all the arguments that may be made on the subject.

The principal defense of prayer is the great body of testimony that has grown out of the life experiences of so many people. Both sociology and psychology present their views of it, but neither of the standard views which these fields of learning present offers any adequate or satisfactory explanation of the phenomenon. There is something in prayer which goes beyond human power, and therefore eludes human explanation. If it were not so, prayer would be a useless occupation of time and a wasted consumption of energy.

Much of the religious life of this people has its basis in prayer. It is our conviction that the subject should be given fuller treatment than it has received heretofore, for the subject demands it.

With this object before us, we have carried out the plan of establishing this department under the title, "The Circle of Prayer." We look forward to the uniting of all of the people of the church in a closer circle of fellowship through the interest in prayer.

Eventually everything must be justified by its practical effect. This philosophy of pragmatism colors the whole attitude of the present generation. If the test of practical effect is to be accepted as a measure of value, there is no stronger nor more commendable feature of our faith than prayer. It is the simplest fundamental and the first step of conversion. It continues through one's religious life, and one never outgrows it without losing the strong and familiar sense of his spiritual values.

Sister Abner Tucker, of Deer Creek, Minnesota, desires the prayers of the Saints in her behalf. A sufferer from arthritis for more than twenty years, she is now completely helpless and her suffering and

STUDY OUTLINES

For Class and Home Work

THE SPIRITUAL MINISTRY OF HEALING

By F. H. Edwards

1. Where does the author say human suffering and misery are most abundant, in Christian or non-Christian lands? What significance does this have for Christianity? Should it make skeptical people who live in normally Christian lands grateful?

2. What does the author have to say about the relation of physical and spiritual healing? Does bodily pain tend to produce spiritual distress? Can mental trouble derange the bodily functions? What is the "soul of man"?

AUTOBIOGRAPHY

By J. F. Mintun

1. The author gives a striking account of how the presence of the Holy Spirit assuaged the grief of the parents' loss of their son. Since the Christian believes in immortality, what is his attitude toward death? Have any of your class witnessed such an experience?

INVENTORIES INCREASING IN KANSAS CITY STAKE

By C. A. Skinner

1. Bishop Skinner's letter shows a remarkable growth in the number of inventories filed with the church. Can you figure out the percentage of increase?

2. Do you think this increase could have been the result of accident or chance? It was the outcome of strong effort and persuasion with the people.

3. What percentage of the people in your branch have filed their inventories? How many are tithe payers?

sleeplessness are more than she can bear. She asks only to receive relief and comfort and more strength, if it is God's will.

Martha Turnbow, of Palmersville, Tennessee, writes that she has received help from the prayers of the Saints. However, she is still suffering severely from rheumatism and heart trouble, as well as some other afflictions, and asks that she be remembered in prayer again, that if she may not be healed she may obtain relief from her suffering.

H. F. Rutherford, of Carson, Iowa, desires the prayers of the Saints that he may be healed of a serious affliction, if it be the Lord's will.

Are We Known by Our "Little Acts"?

It is claimed by some that a man is best judged by his conduct in the smaller affairs of life rather than by what he does in the bigger or more important accomplishments, and there may be some truth in that; yet the real characteristics are quite likely to crop out in either case, though we may be more ready to read the signs of conduct in the more common things.

It is often said that a man at play reveals his true self more clearly than when behind the "reserves" and "fronts" of business life; yet a study of both will doubtless reveal the same roots of social reaction.

One may in business appear to be kind, for business reasons, where material returns are apt to follow the display of kindness, yet the truly kind man displays his wares of kindness where it brings no material rewards. If he is kind in small matters, he is quite certain to be kind when the test of weightier things is applied.

After all it is quite true that a man may be judged by his reactions to the smaller things in life. In his home and every day life, on the field of recreation a man reveals himself, and his friends learn to know him.

How are you known to your friends and intimate acquaintances?

F. M. S.

We have come to the end of a calamitous year. A paralysis which we do not seem to be able to diagnose has overtaken our machine civilization. In a world that is bursting with goods and that has limitless capacity to produce them, distress and want on a wide scale have appeared like ghosts at the feast. We are hungry in the midst of plenty. We are unemployed in the face of an unparalleled need of commodities. We starve for the very goods our factories are clamoring to produce.

The year 1931 has seen this creeping paralysis fasten itself with a surer hold on the industry of the world. Fifteen nations, involving more than a quarter of the population of the globe, have been forced off the gold standard. Ten countries have defaulted on their external obligations. Revolution and social disorder have affected nearly half the people in the world. The anxiety that marked the passing of 1930 has deepened. Today the future seems far more uncertain than it did twelve months ago.—Raymond T. Fosdick, in the *New York Times Magazine*.

Why call ye me, Lord, Lord, and do not the things which I say?—*Words of Jesus*.

The Spiritual Ministry of Healing

By F. H. Edwards

The gospel of Jesus Christ is a gospel of love and of joy and of radiant life. This is never more apparent than when we come into close contact with the appalling suffering and ignorance which prevails throughout the non-Christian world. Non-Christian lands are lands of pain. They know all the diseases common to our own land, plus a great number of others which have been banished from our midst; and these are intensified by the presence of ignorance and filth and superstition.

It is no accident that Christian lands are lands of comparative enlightenment and peace and power. Jesus himself set the example of ministering to the sick. He cited among the proofs of his Messiahship the fact that the blind received their sight, the lame walked, the lepers were cleansed and the deaf heard. Twenty-four of his thirty-six miracles were miracles of physical healing. We are not therefore doing violence to the spirit of the Master or of Christianity when we apply to the nurses who are now being graduated the words which were first applied to Peter and John: "They recognized them as companions of Jesus."

Physical and Spiritual Healing Are Allied

One of the marks of our slow but steady progress is that we are now getting beyond the point where there is latent antagonism between the minister of religion and the minister of health. We remember that Carlyle was a pessimist who suffered from ill health and that Browning was an optimist of noteworthy physical fitness. If these two stood by themselves it would be completely unscientific to deduce any conclusion from these isolated facts. But they are types. We know from experience that ill health tends to breed pessimism and despair and that vigorous health tends to give rise to joy and faith and hope. We know that many persons are unhappy, disorganized, out of harmony and losing their grip on themselves because of physical disease. The advice needed by some persons who wait on us ministers is advice to see a dentist, and while it might once have been sacrilege to say this yet we now realize that this is frequently true. Latter Day Saints, particularly, know that "the spirit and the body is the soul of man" and that a fit body is part of a fully living soul.

While the minister of religion is recognizing more and more fully that he needs as a partner the minister of physical health, the reverse is also true. Doctors are becoming more and more aware of the dire physical resultants of such spiritual disorders

as anger, fear, malice, jealousy, envy, etc. These spiritual sins and diseases can poison life as surely as spoiled foods can and do. Unworthy passions, lack of self-control, habitual suspicion, irritability, and tempestuous anger not only make persons unlovely and unpopular, but also create definite poisons in the physical system.

In view of these things it is evident that the ministry of health and the ministry of righteousness are not separate and distinct functions. On the contrary, they are so closely allied as to be essentially one. While some of us may emphasize one aspect of the service of God and others may emphasize another aspect of this same service, it should be that one and self-same Spirit which works through us all to the one great purpose of building up men and women who shall be fit citizens of the kingdom of God.

Morning Knowledge

The history of religion seems to indicate that men are most easily religious when they are at the limit of their reach. When the fates have seemed too strong, men have prayed. When joys and sorrows have seemed too much, they have worshiped. When intellectual problems have seemed overwhelming, and men have not been able to make sense of things without faith in God they have found refuge in the adventure of belief. Yet religion includes much more than doings and emotions and ideas to which we are compelled at the end of our reach. At its best it means a ready and affectionate opening of our whole nature to the friendly Divinity who is behind all things and in all things and through all things.

Medieval thinkers recognized the importance of this religious sensitiveness. They said that scientific knowledge is indispensable, but they called it "*cognitio vespertina*" which means "evening knowledge." Such scientific knowledge is cold and gray and shadowy. Between the points of light which show here and there are great gaps of darkness, where knowledge gives way to speculation and sometimes to despair. The same medieval thinkers called religious knowledge "*cognitio matutina*." This means "morning knowledge," the knowledge which grips us when we wake in the morning and see life in the growing light of a new day.

I wish for the nurses who are graduating at this time the kind of assurance of God and of goodness which envelops us when we wake in the morning fresh and strong and happy and grateful. I wish for them the Easter knowledge, the assurance of

God and of his divine purpose which seems natural and certain on a radiant Easter morning. I wish for them spring knowledge, the knowledge of God which is borne in on our souls when we see all nature bursting into life and all life full of promise and joy. I wish for them the knowledge that grows naturally with beauty and life and sweetness and freshness. I feel that this was what Browning had in his mind and heart when he wrote:

The year's at the spring;
The day's at the morn;
Morning's at seven;
The hillside's dew pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his Heaven—
All's right with the world.

I wish for our friends the knowledge of the whole day; evening knowledge which comes with training: deftness, surety, accuracy, patience, understanding. I wish also for cheer, kindness, courage, hope. And I wish behind all and shining through each and every day the clear "morning" assurance of God and of the immortality and eternal life which he is building in those who love him.

Inclusive Prayer Life

Such morning knowledge does not come unbidden. It is the fruitage of an exalted way of life. The wicked man never knows its meaning. Its most valued ally is a rich and inclusive prayer life.

In the second place, then, I wish for you an inclusive prayer life. The nurses who are now graduating will expect to be shut in with the shut-ins, and must not permit their lives to become narrow or circumscribed or petty.

Paul, the greatest statesman of Christian history, ministered in many small places and among many people of small caliber. Yet he never lost the universal touch. He dreamed of preaching in the Imperial City, and that vision of proclaiming the word of God in Rome itself kept his mind and heart open to the universal message of the gospel of Christ.

Jesus himself kept the world in his heart. His conversation with single individuals is hall-marked with the stamp of an universal interest which leaps over the barriers of time and space. Jesus loved men, all men, everywhere. He shared his Father's interest in them. Because of this his words come to every one of us, even at this distant date, with a wealth of meaning and power with which no other words have ever been enriched.

Doctor Jowett tells us that on one occasion he called on a cobbler who lived in an English seaside town. The man worked alone in a tiny room, and Doctor Jowett asked whether he was ever oppressed

by the seeming imprisonment of this small chamber. "No," answered the cobbler, "if I begin to feel that way, I just open this door which shows the boundless ocean." The biggest door out of imprisoned lives into the boundless glories of universal love is through an inclusive and generous prayer life.

One of our young ministers wrote recently: "Last summer I visited Old Orchard and fell in love with the sea. I have never crossed the Atlantic, nor taken a trip on the Pacific. I have never sailed in tropical waters. But I know the sea. I stood at Old Orchard and met it." So also can we know God. We can meet him at the point where his boundless purpose touches and enriches our small lives.

A Cheerful Sense of Spiritual Responsibility

These, our graduating friends, will be in close touch with people at a time when it is particularly easy to lose heart and hope. Only the exceptional person can be optimistic during ill health. Invalids are likely to take a gloomy view of themselves and of things in general. A major task of those who minister among these sick persons is to hold them up to a sense of their greatest possibilities. Ill health must not generate despair. Even pain and sorrow must bring men nearer to God.

The Cleveland clinical disaster was a great evil; but God was in it. Divinity was not in that disaster in the sense that God brought it to pass in order to punish men for their evil deeds. But God was in the hearts of the self-sacrificing doctors and nurses. One doctor worked all day and when he reached home at night he, too, felt the effects of the gas, and he, too, knew that he must die. His last hours were spent in giving directions regarding the care of the patients whom he had served during the day, and to the protests of his wife he answered, "My dear, these people must be cared for."

God is in war. Not that he brings this greatest international crime onto the earth, setting men at each other's throats until the prayers of the saints are drowned in the cries of men in agony; but in the courage and sacrifice and devotion of the heroes of all nations.

God was in the crucifixion. Not in the anger and hate and blindness which killed the Lord Jesus, but in the Divinity which made the cross a throne. He was present in the devotion and forgiveness of His Son.

So all of us, as workers together with God, are responsible for helping people to find good—and not evil—in their pain. And this is true, even though we are only able to do this effectively as we find God through our own sorrow. A minister and an unbeliever were close personal friends. The wife

of the unbeliever died, and the minister did his utmost to comfort him, but the unbeliever only said, "You do not understand. No such thing as faith can help me now. All I want is my wife. If I can not have her back, nothing can help." For a time the minister had a sense of frustration. Then, six months later, his brilliant and charming wife was killed instantaneously in an automobile accident. Standing by the side of her bier, the minister then said to his unbelieving friend, "My friend, six months ago you told me that I did not understand, and that I could not comfort you in your bereavement. It was true. I did not understand. But today understanding is borne out of my own agony. Yet I tell you, with my own heart torn and bleeding, that I am finding grace and healing in my knowledge that my Master understands and suffers with me."

I do not wish sorrow for these young people. It will come, without any plea of mine. Indeed, the best of them are likely to suffer most deeply, for love means infinite capacity for suffering as well as infinite capacity for rejoicing. But I do hope for them, and for all of us, an enhanced sense of spiritual responsibility, so that even our pain shall give us greater power to help our fellows live for the highest.

Spiritual Courage

Finally, these our young friends will need spiritual courage. They will need physical courage, too, but I am at this time more concerned with its spiritual parallel.

Despondency comes to all of us. It attacks every one who seeks to lose himself in a great Cause. So all persons who take life seriously, as a noble adventure, need a special endowment of the courage which can endure.

William Lloyd Garrison was a great opponent of slavery. He was once captured by a mob who dragged him through the streets of Boston with a rope around his neck as a lesson to him and to others that he must abandon his insistence on the abolition of slavery. The morning after that event was the morning of despair for Garrison. Yet that outrage won him his most remarkable convert, Wendell Phillips. His sacrifice was productive because he had the courage to keep on. When we, like Elijah, are inclined to cry out, "I, even I only, am left," we must remember that there are invisible forces fighting with us if we only have the faith and courage to join our strength with them.

I have myself received great help from an inscription found on the grave of a Greek sailor:

A ship-wrecked mariner bids you set sail,
For many a barque, when I was lost,
Weathered the gale.

Conclusion

I wish, then, for these young graduates, and for all of us: Morning knowledge—inclusive prayer—a cheerful acceptance of spiritual responsibility—courage that shall endure. As Harry Emerson Fosdick has pointed out, men are like flagstaffs. It does not matter how tall they are. It does not matter much where they are located. But it does matter infinitely what colors they fly. Our friends will not succeed if they minister merely to the physical well-being of their patients. They will succeed if this physical ministry becomes part of an even wider service. They will succeed if they fly the colors of King Emmanuel.

In Saint Paul's Cathedral in London is the empty tomb of General Charles Gordon, "Chinese Gordon." His body was never recovered, but this only gives added significance to the inscription which this tomb carries:

He gave his strength to the weak; he gave his sympathy to the suffering; he gave his substance to the poor; for he had given his heart to his God.

Wanted—Letters From "Brother Joseph"

PERSONAL LETTERS FROM LATE PRESIDENT JOSEPH SMITH REQUESTED BY HIS DAUGHTER, AUDENTIA SMITH ANDERSON

The recent request for Saints to send in their memories of and anecdotes about the late President Joseph Smith is meeting with such a gratifying response that I am embolden to ask another favor.

I believe that many hundreds of Saints have preserved personal letters from the late beloved leader. Will you not share these with us? Personal letters often reveal character more truly than do public utterances. Through a compilation of these letters and of his many editorials, the younger, and newer, members of the church may catch a glimpse of the character of the "man from Nauvoo" who stood in the breach at a critical time and led the church to the solidarity and integrity which it has enjoyed for seventy years.

The generation in which he moved is rapidly vanishing. Children and grandchildren are finding old letters in box, trunk, or attic. Will you not forward to me all you have from "Brother Joseph"? Should you still desire to keep them and so request, they will be returned to you. Or you may send a verbatim copy, being careful to preserve date, signature, place from whence written, and all individual characteristics of the letter.

Your cooperation in this project of compilation will be deeply appreciated.

Please send to: Audentia Smith Anderson, 837 South Fifteenth Street, Lincoln, Nebraska.

Questions and Answers

Serious questions of general interest will be answered by President Smith so far as his time and opportunities may permit.

By F. M. S.

Q. What do you think is the fundamental cause of our present world-wide distress?

A. The world, in my opinion, has gotten too far away from God and has worshiped too long at the shrine of selfishness. This is particularly true in the United States where law is too little revered and authority is too largely disrespected. Our safety now, as in the past, lies in obedience to law. This is true morally, socially, and politically. When people habituate themselves to obey only the laws which suit them politically and defy police regulations, municipal and state statutes and federal law when they happen to conflict with their personal convenience, then a logical reaction from that will be to sooner or later break even with moral restraints. This breaking of moral restraints can not but react in loss of confidence, one in the other. And confidence is the basis of industrial activity and interchange of commodities. So disregard of law, disrespect for authority, lack of confidence, all contribute to the developing of our present unfortunate world conditions.

Q. What do you think about the question of arms and armament?

A. Like all men of this church I am for peace, but until nations have progressed much farther than they are at present along the road to the realization of the principles of Christ's religion, armament and arms will probably be considered necessary. However, I am strongly in favor of any move looking toward the settlement of international differences by arbitration and courts rather than by appeal to arms.

Q. What is the fundamental cause of the increase in crime and juvenile delinquency?

A. Increase in crime is due, I firmly believe, to a growing disregard for authority and disobedience to law with a concomitant break in morals and revolt against religion. Any society which expects to be permanent must have a sense of morality which is developed on a basis of conscious attitude toward God, as a basis for social relationship. This of course means a religious foundation. And when this foundation is disturbed by the factors mentioned, delinquency is sure to result, for people will be inclined to follow their own desires and exercise "personal liberty" irrespective of any socially bad effects.

As to the juvenile delinquency, what can we expect of juveniles when examples in disobedience and disrespect are so continually set by their elders?

Q. Do you advocate the building of Zion and the gathering as a step in the solution of our problems, and why?

A. Yes, because Zion is built fundamentally on the Christian principle of love of God and love of neighbor. Our responsibilities to God are discharged only by recognition of fraternity, and when fraternity is placed to the fore in our national and international relations, then will our social and industrial problems be solved, because our business, too, will be on a fraternal basis rather than on a purely selfish one. The consecration of surplus for the good of others is a fundamental principle of Zion and this devoting of individual surplus toward the creation of group surplus becomes an economic balance wheel which will regulate the entire industrial machinery of the community.

Q. How many years have you been talking of Zion?

A. As many years as I have been preaching, and I was ordained in 1897.

Q. Have you and do you advocate stewardships as a stone in the building of Zion?

A. Yes. The doctrine of stewardships is foundational to our whole Zion development plan and the inculcation of this doctrine is of prime importance as a preparation for Zion.

Q. What are the requirements for stewardship?

A. The first requirement for stewardship is the right attitude. In order to become a steward one must be willing to say, with God as his witness, that he is willing to contribute his time, talents, and his property for the advancement of the work of God and his church, without reservation.

Of course, this connotes moral responsibility and integrity, probity of conduct and citizenship, a religious determination to do the will of God, and a spiritual refinement that is looking and tending constantly upward.

There are, of course, financial and temporal requirements; but the first is the prime requisite. The greater the extent to which one can furnish the means for his own establishment on the foundation of stewardships, the better; but for stewardships to be placed in effective operation, the qualifications and possible development of each individual must be considered.

Q. What is and has been your attitude toward education?

A. Education is the process of drawing out or developing our mental powers and exercising them. This should be carried to the fullest extent possible, and my ideal for education in the church has always been and is now the equivalent of a standard college education for each child capable of taking it; and our social order must be so arranged that education is carried in each case to the highest possible extent, and that for the benefit of the people and Zion as the prime purpose thereof; the benefit of the individual is closely correlated.

But in using this definition of education it must not become confounded with schooling alone.

Q. Did you warn the people in years past of an impending crisis in world affairs?

A. I have repeatedly called the attention of the people to the warnings which God himself has given in the past and have urged preparation against the coming of these crises; I still think that before us are greater difficulties and greater crises to be passed, therefore, the greater is the necessity for our social, religious and moral solidarity.

Q. In what way does education affect the solution of our social problems?

A. Education properly conducted will involve the determination of one's capabilities and the discovery of where he can best serve. When each individual is making his contribution to the social welfare along and in the line for which he is best qualified by nature and education, then we will not have so many misfits. Furthermore, where the motivation and dynamic of industrial endeavor is in response to the appeal to selfishness held out by the reward of profit, we are naturally bound to develop a form of society in which hardships will be endured and depression experienced when profits cease to flow. When industrial and social endeavor will be on the basis of the greatest contribution to social welfare, then these periods of depression consequent on failure of profits to accrue to business will disappear.

This answer of course is to be understood only in connection with the application of the doctrine of stewardships and consecration of surplus.

Q. Have you advocated or do you advocate a program of spiritual development for the youth of the church?

A. Yes. In all my talks on education I have held out the necessity for the triune development of each individual, mentally, spiritually, physically. The complete development of each individual to the topmost point possible in each individual case will de-

termine his cultural achievement, for this triune development of body, mind and spirit constitutes culture, and culture is the glory of God.

Q. Have you advocated and do you advocate the storehouse as per Doctrine and Covenants as a financial reserve and source of supplying the needs of the poor?

A. Yes, for the doctrine of stewardship requires or contemplates or connotes the consecration of surplus. This necessitates a storehouse, or, as it is put in the question, financial or economic reserve. And furthermore, it connotes an easy flowing of these reserves from one group to another as made necessary by contingencies.

If the storehouse had been equipped and were functioning now, much of our distress could locally be eased, for many people could now be paying tithes in kind who have not the cash for paying either tithing or surplus, and these payments in kind could in turn be passed on to those in need without the medium of cash which at present is so restricted.

This contains a suggestion for speeding up the Zionie plan against the coming of the next period of depression.

Q. What is your solution for the problem of unemployment?

A. Stewardships and the application of the Zionie law. This question and its answer revolves about the doctrine of stewardship as has been outlined in these columns many times. When jobs are found on the basis of contribution to welfare and in consonance with social needs, then employment need not necessarily cease when profits cease to flow as is the case with our present industrial order. The flow of surplus from one group to another will permit work to proceed, especially so long as the results of work are contributing to the social welfare. Perhaps the present method of the distribution of food products and the necessities of life, also on the basis of profit, is responsible for much of our suffering during this period of unemployment.

If a more facile and equitable distribution of the natural blessings were effective, then people could be found and would be found occupying in the things they loved and in the things where they could best serve.

In replying to this question it is well to emphasize that the problem of Zion is to eliminate poverty; and hence when the Zionie conditions prevail we will not be so much concerned about supplying the needs of the poor, for we will have given the poor a chance to supply their own needs, which, of course, is the very best way of meeting the problem of poverty and dependency.

Weekly Health Letter

Number 42

Pleurisy

By A. W. Teel, M. D., Church Physician

The pleura is a delicate, serous membrane which lines the chest wall and is reflected over the surface of the lung, forming a completely closed sac. It is closely adherent to the walls of the chest cavity and the lung, and is so delicate that the anatomist can not outline it well without the aid of the microscope. The space between the two walls (the cavity of the pleura) contains a small quantity of serous fluid, the purpose of which is to prevent friction. It has been sometimes, called the "ball bearing" of the lung. It not only acts in the capacity of a ball bearing in the lung, but serves as a protection against the invasion of disease germs. Within this delicate membrane are located a number of blood vessels and lymph vessels, and nerves. The nerves may well be compared to the cable, telegraph, and telephone lines. The insulated cables are ordinary nerves; while the sympathetic nerves are the un-insulated cables. These nerves are trained to perform certain functions. Those, perhaps, on the palms of the hands, and tips of the fingers differ from those on the back of the hand, for if two pin points are touched to the tips of the finger they register two points, but if two pin points are touched to the back of the hand, even though they are a half inch apart, they may register only one point.

It is a well-known fact that the nerves of the skin are the best trained nerves of the body. The nerves of the pleura are so poorly trained that it makes it very difficult, sometimes, to locate the trouble. When it affects that part of the pleura in contact with the diaphragm, the gall bladder, appendix, the stomach, or the kidney may be simulated. On this account, a pain in the region of the ribs is frequently attributed, by the patient, as pleurisy; whereas it may be no more than muscular rheumatism or neuralgia of the nerves, between the ribs. In mild cases of uncertain pains in the region of the chest, the ordinary person will apply a porous plaster, which probably has as good effect as any. Pains of pleurisy are hard to distinguish from neuralgic pains and muscular rheumatism, as in some cases of pleurisy there is no cough or fever. While the porous plaster is not likely to be of any special benefit, it may do some good in putting the mind at ease, and that helps the cure.

Getting Ready for Decision Day, June 12, 1932

By C. B. Woodstock

The introductory article and the first lesson of this series were presented in the Herald for last week, May 4, 1932. These lessons should be preserved and used to help prepare the young candidates for their step in becoming members of the church.

LESSON TWO

Becoming a Member of the Church

God calls us to be his children. He is the father, creator and friend of us all. He loves us with an infinite love, and desires above all else that we may love him and serve him, that in all our lives we may have his blessing.

God so loved us that he sent his Son, who was Jesus, the Christ, to live and die for us. Jesus is our elder brother, our savior and our dearest friend. Jesus gave his life for us, he taught us the beautiful gospel of love, and now he gives us of his Spirit, the Comforter, to abide with us always. It is by this Spirit that we are drawn to God, that in our hearts we wish to obey him. It is by its help that we are able to overcome temptation and have courage to do the right. It is because Jesus lived and died for us and now gives us his Spirit, that we may have remission of our sins in baptism and that we may enter into eternal life.

But we must learn to have faith in God and Christ as we see evidences of their love and power all about us. Even if we can not always explain all that comes in life, because we are human, we may be sure that in his infinite justice, wisdom and love God knows our need; he loves us and will care for us in ways that are best. Of course God doesn't do for us what we can and should do for ourselves.

Then we must seek to understand God's will. We must study his word and listen to the preaching of his gospel. We must learn his way if we would walk in it and have his Spirit to be with us. We must realize how little we can do of ourselves, and how much we are dependant upon God and his mercy and blessings for all we have in life. So we learn to appreciate God's blessings, and to look to him for help in time of our need.

God by his Spirit enables us to see all our mistakes and the wrongs we have done. He helps us to feel sorrow for every unkind word we have said, for our selfish ways, and for all that has been displeasing to him. This godly sorrow leads us to make the wrongs right so far as we can and to desire very earnestly to overcome the evil, especially the habits which would bind us to ways of evil and keep us from the liberty and joy we should find in

the Master's service. On condition that we do repent God promises to forgive our wrong when we are baptized and then to give us his Spirit when we are confirmed. The Holy Spirit, or Comforter, may come to us only in the measure we are ready to receive, but it is our privilege to have its guiding, helpful and comforting influence with us always, if we keep our lives clean, if we are prayerful and earnest in our work, and try to understand and do the Lord's will.

Even when we make mistakes or do wrong God is willing to forgive us if we truly repent and forsake the wrong and do our best to overcome. This is one of the purposes of the sacrament. When we take the bread and wine worthily, we may renew our covenant with God and he has promised to forgive our sins.

As members of the church we are expected at all times to remember the promises we have made to God. We must try earnestly to serve him and to keep his commandments. Then we may have his Spirit to be with us everyday and everywhere. It will help us to grow more and more like the Christ, and to render a service among our fellow men which will bring blessing to them and reflect honor upon God and his church.

LESSON THREE

The Covenant of Baptism

Washing is a process of cleansing. When our clothes are soiled and dirty mother washes them and they are fresh and clean for our use again. Often in our work and play our hands become dirty, but we wash them and they are clean once more. We could not remain well and strong if we did not keep our bodies and our clothing clean.

God wants us to be happy and well and strong in every way: in our bodies, in our minds, and in our hearts. We have to keep physically clean or we become sick; we contract infections or diseases which cause pain and distress. We must also think clean thoughts and keep the desires of our hearts pure if we would have our minds strong and our hearts responsive to the will of God.

In the world about us there are many sinful people as well as many who love the Lord. Those who love evil will try to persuade us to go with them and to share their sinful ways, but sin will always bring disappointment and sadness and may bring death. Sometimes the ways of evil may even seem pleasant to us and we may be tempted to do wrong. But God desires that we should be clean and strong in every way and he has not left us to wander blindly nor alone. He has given us his word in the Scriptures and he has sent his Spirit into the world to

touch our minds and our hearts that we may turn from evil and seek to do good. There are many good people in the world who will help us if we show that we want to do right. And God has especially called his ministry in this latter day, and given them authority to preach the gospel of Christ and to minister among the people for him. The people of the church are trying to do right and we may join with them in living and teaching the gospel and in helping to make our world better.

Jesus as a young man wished to do his Father's will. John was baptizing in the river Jordan, and Jesus came to him to be baptized. The *Bible* tells us that Jesus and John went down into the river and Jesus was baptized in the river by John, a servant of God. This was a beautiful example. Afterward Jesus told his disciples to go and preach the gospel to every creature, that he who believed and was baptized should be saved. Jesus and his disciples taught the people that they must be baptized to wash away their sins, and that they might have the gift of the Holy Ghost.

In Jesus' day and in our day the plan is the same. If we would do God's will we must be baptized by one having authority from God, and we must be ready for baptism and worthy to receive the special gift of God's spirit. Then we are ready to make a life-long covenant with our heavenly Father that we will love and serve him always, and try to do his will. Then God is ready to covenant with us that he will remember us in tenderness and love in all our walks of life, and give us of his Spirit as an abiding Comforter, and that when death shall come we may pass on to a reward with the righteous of all the earth.

This is the covenant of baptism and confirmation. By this covenant we become members of the church and members of the family and kingdom of God. We receive the gift of the Holy Spirit through the laying on of hands by the elders to whom God has given this power. The Comforter will remain with us as long as we do not grieve it away by our neglect or by our transgression.

The covenant is renewed each time we partake of the sacrament. In the prayer of blessing asked upon the bread and the wine, the minister asks God to bless and sanctify the bread and wine to the soul's good of all who partake, that they may witness unto God that they do always remember him, that they may keep the commandments which he has given them, that they may always have his Spirit to be with them.

God promises if we come to the sacrament worthily, and really repent of our wrong, and freely forgive any who may have done wrong to us, that he

will forgive us our transgressions and give us a further baptism of his Spirit. It is in this way that we renew our covenant and may draw very near to our heavenly Father at the sacrament service.

So we covenant with God and before men that all may know we have chosen to follow Christ in the ways of righteousness. In our baptism we have promised God that we will try in every way to assist in his work. He gives us of his Spirit that we may carry his message and his blessing to the world. In becoming members of the church we join with others in carrying forward the work which Christ is expecting the church to do in the world. We are called to a life of growth and service that God may give blessing to those about us through our efforts.

LESSON FOUR

Growing Like Christ

A member of the church must grow. Baptism is not only a washing away of our sins, but it is a planting of our lives that they may grow and bear fruit for the Master. When we are buried in the water we are planted in Christ. We wish to bury, to wash away, all that was wrong in our lives, all that was sinful in our natures, that we may rise to walk in newness of life. This means that we have truly repented of all our wrong deeds, that we have tried to make the wrongs right, that we have put away all our evil habits and have firmly resolved with God's help to overcome them. We wish to be washed clean of all that is impure and to bury all desire for evil, that we may come forth from baptism ready to live a new life of love and service in God's world.

In our confirmation we may receive the assurance that our coming to God in baptism has been accepted of him, that our sins have been forgiven. We are entitled to receive of the Holy Spirit to confirm our faith, to enlighten our mind, to strengthen our body, and to bring blessings of peace and comfort to our lives. This gift of the Holy Spirit may not come to us all at once, but it is given as we need and as we have made our lives worthy to receive.

Sometimes an individual is baptized into the church and fails to realize that membership in the church means responsibility. It is pretty easy to be baptized and confirmed, and then to sit down, or to go on one's way, and to let it make little or no difference in one's manner of living. But in such a case baptism has not been very effective. The individual has not opened his heart and invited the Spirit of God to dwell with him. He has not studied the word of God that he might know more and more of God's will, nor has he tried to grow in his ability to serve in God's kingdom. Such a one can not ex-

pect to receive in great measure of the light and joy and strength promised to those who obey.

Indeed, the promises of Jesus was to "those who continue" in his word; who should be his disciples and receive of his Spirit. It is not enough that we join the church and attend the services, we must share in the very nature and life of the church. We must grow into the likeness of Christ, our Master. The chief purposes of the church in our day are to preach the gospel in all the world and to build Zion. In doing these two things we shall accomplish our part of the Lord's plan in restoring the gospel in latter days. At the same time we shall be making our lives most acceptable to God, we shall be growing in our knowledge of the truth and in our ability to serve our fellow men.

In order that the gospel may be preached we each must be living its principles every day and we must be doing all we can to tell the story to our neighbors and friends. We also must be helping with our tithes and offerings according to the law that there may be means in the church to send out the missionaries and to care for their families while the gospel is being preached.

That Zion may be builded as a beautiful demonstration of the truth and love of God carried out by a people who are pure in heart, we all may labor earnestly and prayerfully that our lives and our homes and our business may perfectly reflect the will of our Master. We must learn to consecrate of our time, our effort and our means that the plan of God and his purposes may be reflected in our community life.

God has promised that he will give his spirit and his blessing to his children wherever they may be, if they are earnestly trying to live according to his commandments. But special blessing has been promised to those who make themselves ready to dwell together in righteousness in Zion. We must learn to be humble, faithful, obedient and true. We must love God and our fellow men. We must be unselfish and willing to consecrate of the best we have for the Lord's work. We must live near to our heavenly Father if we would be worthy to dwell together, and with the Spirit of God in Zion.

Through a righteous people God has planned to make known to the world the beauty of his truth and the power of his Spirit. Out of Zion the glory of God shall shine and all the world shall have the privilege of forsaking evil, of obeying the truth and of being saved in the kingdom of God.

We are called to be Latter Day Saints in word and in deed. Even boys and girls have their part in the great work of the church. To all God has given the power to become his sons and daughters,

to receive of his Spirit, to grow in the likeness of Christ, and finally, to inherit eternal life in the kingdom of Heaven.

Inventories Increasing in Kansas City Stake

The following letter from Bishop C. A. Skinner tells an interesting story of the results of an effort to increase the number of inventories and contributors to the support of the general church. It is a story of spiritual as well as financial progress.

President Frederick M. Smith,
Dear Brother:

On my desk is your letter written to me just three years ago today in which you outlined briefly the work you wished me to do in Kansas City Stake. The suggestion that impressed me most was that you "desired that this stake should have 100 per cent inventories; every person doing his duty financially, and willing to recognize financial obligations as a part of spiritual duty."

My especial attention has been given to carrying out this phase of my work. The following figures will give you an idea of the progress made during the past three years as compared with the three years previous to 1929.

Contributions to general fund for 1926, 1927, 1928	\$45,718.00
Average per year	15,239.00
Contributions to general fund for 1929, 1930, 1931	\$52,815.00
Average per year	17,605.00
Average yearly increase for three years	2,365.00
Number of inventories filed 1926 to 1928	291
Number of inventories filed 1929 to 1931	466
Number contributors to general fund, 1926, 1927, 1928	1406
Number contributors to general fund, 1929, 1930, 1931	2836

The local receipts for the same period show a decline of approximately \$7,840 per year. This, in my opinion, is not cause for alarm when we take into consideration the contributing factors, of which the following are some.

Beginning about 1920 and running over a period of five or six years there was maintained in the stake a very extensive building program and approximately \$102,400 was invested in church buildings. This naturally drew unusually heavy local contributions during this period which condition was also reflected in the years of 1927 and 1928.

Not only is it natural that the enthusiasm for raising money for building projects would subside after seven churches had been built or purchased, but it would be impossible for a group to

keep up such a pace over a long period of years.

The fact that the personnel in many of the congregations has changed as much as 50 per cent during the past ten years, and the new members in many instances do not sense the responsibility of the obligation has some effect on the income.

The economic depression during the past two and one half years has very materially affected in income of many or all of our wage earners. Many have had no employment for months while others have had their income reduced 50 per cent and 75 per cent. As a result some who have been loyal contributors in the past are now asking for aid.

We do not feel discouraged with the outlook for the future, but we will not be satisfied till we more nearly reach the goal as suggested in your letter.

Aside from my special work I have done what I could in conjunction with the Stake Presidency and missionaries to build up the spiritual tone of the Saints.

Ever working and praying for the progress of the Lord's work, I am,

Very sincerely,

C. A. SKINNER, *stake bishop.*

Autobiography

XVI.—UNUSUAL EXPERIENCES—LITTLE SIOUX DISTRICT IN 1899

By James Franklin Mintun

On January 1, 1899, I was in Persia, coming from the institute that was held in Independence the last days of 1898. I began preaching January 1, and continued till January 6, when information came that my sister, Maria, was dying at Magnolia. I started at once, but she had died before I arrived. I remained for the funeral, but returned to continue meetings that evening, arriving just in time for service, being delayed because the train I was on, coming from Council Bluffs to Persia, ran into a bunch of fat cattle and killed thirty-five of them. No one was injured that was on the train, but the engine was damaged so that we had to go the rest of the way very slowly. The audience was assembled and waiting when I arrived. I continued preaching each night and Sundays till January 20, when I was called home on the account of serious illness of my wife. The death of my sister left a family of six, the two youngest being four years, and six days. The four boys were older. To arrange a home for the girls took much thought and time. The babe was finally adopted by Brother George Ballantyne and wife, Nellie, of Moorhead,

and the older one was given a home with Sister Lou Mann, and husband, Perry. I remained till my wife had improved in health when I went to Missouri Valley where I began preaching on February 2, in Newton's Hall. I continued till the seventh, when, because of the extreme cold, the hall could not be kept comfortable. It was decided that meetings should close till it became warmer. The thermometer ranged from ten to twenty degrees below nearly all day. By the thirteenth it had turned warmer and I was sent for to come to Moorhead, where I preached at the church on the fifteenth and after the service I was requested to perform a marriage ceremony at the church by which Brother E. C. Out-house and Sister Mary Turman became husband and wife. I continued here preaching nights and Sundays, and assisting with the Sunday schools, social meetings and funeral services, till March 11, when I returned home because of my wife being in very poor health and the children having the whooping cough.

On the next Sunday, March 12, I assisted Elder A. M. Fyrando, the district president, to organize a branch at Mondamin with James Gunsolley its president, whom I ordained a priest at that time.

A Bereavement Tempered by a Spirit of Mercy

On March 13 I came to Woodbine, and continued here in services till the twenty-third, when I was called home on account of the serious illness of my youngest son, who was teething and having the whooping cough, which resulted in spasms. He was much better after administration. On the next day the convention of the Sunday school association was held in Mondamin, and I felt it necessary to be present, and being assistant missionary in charge of the district, I was under obligation to be present the next day at the conference, on the account of some business in which I was personally concerned for the work's sake, expecting to return home as soon as the business was taken care of. In the morning one of the brethren came through Magnolia on his way to conference and, knowing that I was called home on account of sickness, he stopped and was informed that the babe was so much better that I need not try to return home till on Sunday when some of the brethren would be returning. When I arrived home on Sunday afternoon the babe had taken worse, and when I had administered to him three times with some of the brethren he was relieved apparently every time. On Monday morning he was still sick, so I called for Brother Fyrando and Charles Derry, and we administered to him, and he apparently received full relief. He lay in his crib and would cough and rise as the result of the whooping cough. At one time he pointed to the

bottle of consecrated oil, and when I asked him if he wanted some, he nodded his head, and I gave him some in a spoon, which he swallowed without any inconvenience. In just a short time and without any suffering he had passed from mortality, all unexpected by all who were in the room, and there were several there. At his death there came into the room a halo of heavenly peace, which removed all grief for the moment, and gave great comfort. I could think of nothing to say except, "Lord, if this is death, it is sweet to endure with this spirit present." Wife and I could not, so long as that spirit continued present, think of grief as we had felt it at deaths before.

Consolation From a Friendly Doctor

Before I was sent for my wife had sent for our family physician, Doctor C. E. Cutler, for the child was having spasms, and she felt that was the proper thing to do, as it was. He had left medicine which she had been giving him before I arrived at home. After we had administered to him he was so much better apparently, almost immediately, that when the time came to give him the medicine, my wife asked me whether to give it or not. I told her that I did not believe I would, but that if she thought it best to give it. She did not feel that he needed it then and it was not given to him, but I did not know where the medicine was. Nothing more was thought about the medicine till after the child had died so suddenly. Then the report came to us that I had thrown the medicine out of the window, and this report came to the doctor, a long-time friend of mine. Immediately after the funeral I went to see the doctor, and gave explanation, for I knew he would believe what I would tell him. He said he had heard the report, but could hardly believe it. I said that he certainly could not think that I had so changed as to act so ungentlemanly. I then told him our belief, and that I honestly believed the *Bible* and its teachings, and had tried to represent it to an unbelieving world, that I could not teach what the *Bible* taught and not practice it, for that would be inconsistent. I then quoted to him what James has said in chapter 5, verses 14 and 15. He said he had heard that the elders when their families were sick would do that way, but when they were sick they would send for a doctor. I said that some of the elders might do that, but that I did not feel that such action on my part would be consistent, so I did not do it. But, he says, does not the Scriptures say somewhere that "if they have not faith they should be nourished with herbs and mild foods, etc."? I said that is not in the *Bible*. "Well," he said, "I thought it was." I said, "In your doctoring among the Latter Day Saints, you have heard them

quote that saying, but it is to be found in what they believe to be revelations from God, and is in the book of *Doctrine and Covenants*." "Well," he said, "I never administer medicine, except I have a prayer for it." He was a very devoted member of the Congregationalists, and a praying man. Then he said, "Well, Frank, I think more of your faith since our talk than I ever did before." We had been associated from our boyhood days, so we spoke to each other more familiarly than we might have otherwise. He had always been a friend.

Restoring Order Among Disturbed Members

I could not get the consent of my mind to leave my wife very soon after this death, for she was in very poor health nearly all the time. So I visited and preached in near-by schoolhouses and in Magnolia, with an occasional sermon at Bigler's Grove and Woodbine till June 16.

During this time, the month of April and the early part of May, reports came from Bigler's Grove that false spirits had affected some of the Saints there. This report came to the district president, and he arranged with the president of the Woodbine Branch and the president of the Logan Branch to meet to correct this disturbing spirit. The Saints at this time were either members of the Logan or the Woodbine Branches or had been, so that both branches were deeply concerned. Brother Charles Derry was ministering in the district so he was requested to meet with the other brethren at Brother Allen Hunt's home where he had notified the affected ones to meet. The district president insisted that I should go with him, and I did, and met with the brethren in an upper room. There were three or four of the brethren who had been disturbed by these false spirits, and they met with us. The meeting was opened by prayer, and a word of explanation. Soon one of those who had been affected rose and began to express himself in the way of prophecy, with a commendatory voice, and under a power that shook the room where we were seated. The spirit controlled him. While this brother was moved by a professedly prophetic spirit, I was directed to write our decision, and while he continued, I passed it from one to the other and they read and signed it, and by the time he became quiet the decision was ready to read. The decision was then read, and all the brethren who had been affected accepted the decision except the one who had occupied while the decision was being written. He did not for about a year or more accept the decision, but in time he, too, was subject to it. One brother present left the room while this brother of whom I have spoken, was talking. He

told me afterwards that if he had not he would have been compelled to speak in tongues, showing that the spirit was a compelling one, and not one that was subject to the prophets.

On September 24 my son Guy was baptized by Hubert Case, and I assisted to confirm him. On Tuesday, September 26, I baptized one at Magnolia. On the thirtieth I was at Decatur, and preached near there by special request, and on October 2, I came to Sloan and cheered the Saints, and then came to Sioux City and hunted up the Saints there to urge them to greater faithfulness. I returned to Sloan and began meetings there October 6 at the Christian Church. While here I baptized Sister Catherine Winegar, and Mary Driggs. The latter sister had been raised a Catholic, but her husband was a child of old-time Latter Day Saints. He had very earnestly represented the superiority of the faith of the Latter Day Saints to the faith of the Catholics, and she thought somewhat favorable to our faith when we went there, so much so as to be willing to investigate. She says that in answer to prayer she was shown Brother Hubert Case and me with the tent in a dream before we came to Sloan. She came to hear what we had to present, and by so doing was convinced that the Restoration was true, and so was baptized. A strange thing happened, however, in this, that as soon as she was satisfied and wished to be baptized, an opposite spirit ruled her husband. . . . He would not go to see her baptized. He was kind enough to hire a livery rig to take her to and from the baptismal service. Sister Mary Driggs was a noble sister, and endured much not known to but very few. . . .

On December 25 and 26 my record says I was at home and took an inventory of my property to ascertain whether I had any more tithing to pay.

Self-indulgence does not command respect, yet it possesses strong attractions and is undeniably the easiest path to pursue, whereas consistently to shape one's life in conformity with the requirements of moral idealism implies never-ceasing effort, strenuous endeavor and numerous sacrifices. Which of these courses man will decide upon, depends on the evaluation which he puts on life. Only a noble concept of life can give him the inspiration necessary to maintain himself on the elevated plane of genuine human morality. In order to lead a really human life, man must have a philosophy which invests life with supreme dignity and attaches to it a value that makes sacrifice and effort for its sake reasonable and worth while.—*Charles Bruehl*.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Far West Stake

Activities in Far West Stake seem to have taken on a new meaning following the recent General Conference. With objectives and ideals more definitely set out, many people have a greater desire to help even to the point of sacrifice.

In an attempt to bring a portion of the true spirit of the conference to the people of Far West Stake, a series of institutes is being conducted at key-points throughout the stake. Using as a study outline a pamphlet entitled "*Trail Blazers*" which contains the most important resolutions of the conference, Stake President Ward A. Hougas is conducting several class periods in the discussion and explanation of the action taken by the conference.

The institute was held at First Saint Joseph Church on Monday and Tuesday, May 2 and 3, a great deal of interest being shown. Stewartville and Maple Grove Branches joined in a union service on Sunday, May 8, at which time Brother Hougas conducted four class periods to capacity crowds. A similar service will be held at Guilford May 15, and at Kingston May 29. Nearby branches will gather at each of the places for this discussion of vital questions.

On account of road conditions many of the outlying branches have not been able to hold regular services. With spring in the air and the roads in better condition the prospects are for more traveling. Bishop Milo Burnett and Mrs. Burnett visited the Saints at Bedison Sunday April 24. Bishop Burnett delivered an outstanding sermon which was much appreciated by all. The Saints at Oakdale enjoyed a visit from Elder Ward A. Hougas the morning of the same Sunday.

Coming Events

Among the coming events of interest for the summer are the reunion and the young people's convention. Reunion dates have been tentatively set as August 18 to 28, and all should begin planning to attend. Indications are that this year will bring an even better Reunion than the successful one of last year.

The best news for the young people comes in the announcement of another Young People's Convention this year. The date has been set as Saturday night and Sunday, June 25 and 26. The place, Cameron, Missouri. President F. M. McDowell is expected to be present at the convention and a program similar to that of last year will be carried out. There will be much of vital interest to every young person of Far West Stake and they are already looking forward to an outstanding gathering. Various branches are planning to give every young person an opportunity to attend this meeting.

Cameron Branch

Cameron Branch welcomes Brother R. M. Russell and family from Omaha, into its midst. The Russell family expects to make Cameron their future home.

Apostle Paul M. Hanson was here Tuesday evening, April 19, and delivered a lecture from scenes on his trip through Palestine. A rainy evening prevented many from attending, but those who had the opportunity were more than pleased with the clear beauty of the pictures and the fine educational lecture.

The young people creditably presented the playlet, "*The Only Day I Have*," Sunday evening, April 24. This play was spoken of by many as ranking among the best that this young group has given. The sermon that followed by Stake President Ward A. Hougas, together with the play, pictured a splendid lesson.

Much interest was manifest at the regular monthly teach-

ers' and officers' meeting that was held Monday evening, April 25.

Fortescue Branch

The monthly social and supper was held Thursday evening at the church April 28. The crowd was small due to rain, but an enjoyable evening was enjoyed by those who were able to come.

Bishop Milo Burnett and wife, of Saint Joseph, were present Sunday, April 3, attending the sacrament services, and Brother Burnett gave a very instructive talk. Elder I. M. Ross, of Mound City, made two visits to this community to administer to the sick.

The women's department met at the church Wednesday, April 27, for an all-day quilting and social meeting. Lunch was served at noon for the members and their husbands, the collection being given to the branch.

The young people planned an all-day picnic and drive to the hills for Sunday, April 24, but the frequent rains and the condition of the roads made this inadvisable so they met on the shores of Big Lake.

Mrs. Albert McKown, president of the women's department and wife of the pastor, is still in poor health. She is confined to her bed. The prayers of the members are for her speedy and sure recovery.

First Saint Joseph Church

The weeks seem to be filled with many activities for the people of First Church. The adult division held its regular monthly meeting at the church Friday, April 29. The ladies served a supper and a short program was carried on during the meal, the theme being "*Home*." The women of the adult division are meeting on Thursday of each week for class work, sewing, and social activity. At present a course on "*Nursing*" is being conducted.

The O. T. Z.'s had a social evening at the church Tuesday, April 26. Plans for the summer's activities were discussed including trips, picnics, dramatic work and devotional services. Enthusiasm is growing and we look forward to an active and enjoyable summer.

A consecrated group of O. T. Z.'s gathered at the church at an early hour Sunday, May 1, for a devotional service. The meeting was filled with expressions of love and loyalty and a fine spirit encouraged all who attended and was carried over into a splendid sacrament service at a later hour.

A new feature of the summer's activities is the Sunday evening vesper service at six o'clock. The first of these services was held on May 1, the girls' chorus, under the direction of Mrs. Charles E. Haden, setting a high standard for the other groups to follow through the summer. The girls gave a very effective prelude of sacred music which was followed by a sermonet by Elder Ward A. Hougas.

The senior choir, under the direction of E. J. Ehlers, continued the good work of the previous Sunday and offered a beautiful prelude of music in honor of "*Mother*" on May 8, after which Pastor Ward A. Hougas gave a sermonet using as his subject, "*At the Foot of the Cross—A Mother*."

Each Sunday evening during the summer a musical or dramatic prelude will be given followed by a sermonet. The indications from the first two Sundays are that this earlier service will prove quite popular as well as beneficial.

Mother's Day was observed at the church school period by having the worship period carried on entirely by the mothers. They took charge in a very efficient manner. Bishop Milo Burnett delivered the Mother's Day sermon in the morning and special music was given throughout the day.

Iowa City, Iowa

"The Place of the Bible in My Philosophy of Life," was the subject of the talk by Elder Voas Meredith at the meeting of the Iowa City Latter Day Saint group Sunday, April 24. Pastor Walter L. Daykin was in charge. Sidney Barrows directed the music and played a violin solo. Vesta Stevenson played piano accompaniment.

Brother Meredith spoke especially of the part the Bible played in three phases of his personal philosophy: how to think about God, how to worship truly, and how to serve the church. From the experience of the men and women of the Bible each person may draw much to help him in working out his own philosophy and to guide him in his efforts to serve.

Lincoln, Nebraska

Twenty-sixth and H Streets

The Lincoln Saints observed the fasting and prayer called for the General Conference. A spirit of devotion and service prevailed at the April sacrament service. Sister Anderson and daughter, Rogene, left Lincoln Sunday afternoon, April 3 to be present at the opening of General Conference. They were accompanied to Independence by Sister Rutledge. Those attending conference over the week-end, April 9 and 10, were Brother B. M. Anderson, Brother and Sister E. J. Lennox, Brother and Sister George Weller, Brother and Sister Francis Schrunk, Sister Hunt and Dorothea.

A new daughter, Dorothy Dillon, arrived at the home of Duane Anderson on March 12.

The ladies held a Saint Patrick's social at the church the evening of March 17. Sister Esther Schrunk, Sister Hunt, and Sister Ethel Umphres were members of the committee in charge of this party. After a short play and program in the upper auditorium, games were played in the basement and light refreshments were served. Miss Rogene Anderson entertained the young people at the church with a Saint Patrick's social the evening of March 22. The card of admittance was a potato. These were baked and served with the supper at the close of the evening.

The children's department of the church school presented a program on Easter morning at the close of the study hour. At the eleven o'clock hour an Easter cantata, "Death Unto Life," was presented under the direction of Sister Audentia Anderson. Those taking the solo parts were Duane Anderson, bass, Brother Hufferd, tenor, Dorothy Jensen, soprano, and Margaret Jones, contralto. Carrie Hale was the accompanist. A large and appreciative audience enjoyed this musical hour. At the evening Easter services Sister Hufferd sang a beautiful solo and Brother Poague sang "The Old Rugged Cross" at the close of his Easter sermon.

Members of the women's department surprised Sister Anderson on Wednesday, March 30, with a birthday dinner at the church. Her birthday had been the week before, but it was thought best to have the dinner the next Wednesday after spring vacation so more might attend. Sister Poague baked the birthday cake, and the surprise was complete. Brother Anderson and Rogene were also guests at this dinner.

Sister Rutledge, of Neligh, Nebraska, visited her sister, Mrs. Randall, of Lincoln, and worshiped here on several occasions in March. Brother and Sister Pfanmiller made a trip to Independence in March. Brother Pfanmiller contracted a severe cold which has prevented his attending church services for several Sundays.

At the quarterly business meeting of the women's department, April 6, a name was chosen for the group. They will be known hereafter as the "Loyal Workers." Mrs. C. A. Hall was chosen leader of the younger women who are planning to give a bazaar next fall. The amount received from the "Thankful Boxes" was \$2.40. Only four boxes were

presented at this meeting, however, so the workers expect a larger amount at next meeting.

Because of General Conference the church services in early April were not so well attended, but look forward to a greater attendance in the near future.

Sister Clara Gabriel, of Omaha, is at Doctor Bailey's Sanitarium in Lincoln, where she underwent a very serious operation. She has received wonderful blessings through administration, and the Saints trust that she will soon be well on the road to recovery. She is a sister of Brother Henry Bailey, of Lincoln.

Free Soil, Michigan

General Conference of Historical Significance

The members of this branch think that in the passing of the 1932 General Conference, one of the most important events in church history has drawn to a close. It was a peaceful, educational, and inspirational conference, and people returned to their homes with a great desire to be faithful to the church. Those privileged to attend its sessions from Free Soil were Elder and Sister J. E. Bennett, Elder Buell Shelley, and Sister Mary Tubbs. These travelers went by auto and were accompanied by Elder Byron H. Doty, of Traverse City. While at conference they renewed acquaintance with friends and relatives at Grandview. On their return trip they stopped at Nauvoo and Carthage, Illinois, where they saw places and buildings connected with church history. They say that sight of these things caused their hearts to swell with gratitude to and reverence for our courageous pioneer forefathers.

Elder B. H. Doty preached a splendid sermon at Free Soil, April 3. In March Apostle D. T. Williams closed a series of lectures which he started last October. The last one, "Judgment Eternal," was given to a full house.

The funeral services of Brother J. W. Bennett were held February 2, Elder Allen Schreur, of Gaylord, Michigan, officiating. In the passing of this brother the Saints lost a valiant and faithful worker.

In January Brother and Sister Holmes were caused to mourn the death of their infant son. Services were held at the home, Elder J. E. Bennett officiating.

The fourteen-months-old daughter of Brother and Sister Cecil Miller is critically ill at present; there is much concern for her welfare.

Brother and Sister Everett Martin are rejoicing over the birth of a sturdy son.

An Easter program was given Sunday, March 27, under the direction of Sister Helen Bennett. And a "Better Homes" program was enjoyed April 24.

Free Soil Saints are looking ahead to the district conference to convene in June.

Fanning, Kansas

May 1 found an attendance of eighty-two at the Sunday school and about one hundred present at the following sacrament service which was in charge of Elders Samuel Twombly and William Twombly. The Saints feel encouraged to hope that with the coming of better weather, attendance will increase. Samuel Twombly was the speaker at the evening church hour. His sermon on the Golden Rule as taught by the Greeks, Buddhists, Mohammedans, Egyptians, Christians and others was based on the text, "Jesus Christ was the light that lighteneth every man that cometh into the world." Thus he vindicated the statement of the Savior by evidence of the Golden Rule as found in the various nations. In agreement with this thought Brother Twombly quoted from *Doctrine and Covenants* 85: 36, "Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith."

"The Jolly Gang," of the young people's class presented a two-act comedy, "Mr. Bob," in the Sparks High School audi-

torium on Friday night, April 15. Those taking part and their director, Sister Marie Sheppard had worked hard to make the play a success. The cast consisted of Robert Jackson, Daniel Hopkins, Lonnie Johns, Elsie Long, Gladys Mortimore, Katharine Abbott, and Georgia Jeschke. Marvin Jeschke sang between acts and Mildred Mortimore acted as prompter. On the following Thursday evening the young people's class, with their teacher, Brother Virgil Sheppard, enjoyed a wiener roast. About twenty-five young people were present at the regular class meeting, held at the George Hopkins home April 27.

Sister Mabel Mortimore is organizing a junior choir for the children up to the age of fourteen. Those interested are meeting at the church each Friday afternoon at two o'clock for practice.

Brother William Blunt, who, for years has been a sufferer with Bright's disease, passed away on Thursday, April 14. His funeral was from the Karr Funeral Home, Elder James A. Thomas preaching the sermon. Brother Blunt had lived in and around Fanning for more than forty years.

Lately there has been much sickness among the Saints. Brothers Samuel Twombly, James A. Thomas, and Sisters Margaret Marsh, and Sylvia Chesnut are among those who have recently been ill.

Shidler, Oklahoma

Four Were Baptized During Winter

Shidler Saints who were privileged to attend the conference at Independence, returned greatly encouraged as a result of what they had seen and heard.

The Sunday school is in need of more efficient teachers, and a class has begun the study of the *Handbook of Religious Education*.

During the fall and winter four persons were baptized in this branch by E. E. Workmon, branch president, Woodrow and Beulah Bump, children of Mr. and Sister Charles Bump, and Mary Maud Wells. At a later date a Mrs. Wyant was inducted into the church. She no doubt will bring her family in.

Early in March the Saints were made glad by a visit from Brothers J. E. Lancaster and A. A. Bailey. The former preached at a Sunday morning service, and the latter gave an encouraging talk following the sermon.

Just prior to conference Brother and Sister Orby Mundy and Sister Rhoda Stephens, of Pawhuska, met with the women's department. They were also present at some Sunday services. On the return trip they visited here again. Brother Mundy responded to the invitation to tell of the things at conference which brought him help and inspiration. Sister Mundy played the piano at all services they attended.

Brother Woslum's family has gone to live near Skiatook. They are charter members of this branch, and their departure depletes the Sunday school ranks.

The branch now functions with all officers active. Brother Frank Fender is deacon. The group has adopted the envelope system of collections, which seems a very satisfactory plan. Brother George Swain is teacher, and Robert Montague and Paul Storm are priests. E. E. Workmon is the church school leader.

Brother Paul Storm presides over the Wednesday evening prayer services since Brother S. W. Simmons is gone from Shidler. Brother Workmon lives so far away that he can not conveniently be here oftener than on Sundays. Brother Paul, a quiet and unassuming man, is to be commended for the performance of his duties. Even those not of the faith speak of his life as an example of Christian service.

Before many weeks Shidler Branch hopes to have more baptisms on record. The Saints are praying for the church, and especially for the men of the ministry and their families who, because of financial depression have been caused to give up the work they love so well, the preaching of the gospel.

Independence

Elder D. S. McNamara has been appointed to succeed Apostle George G. Lewis as director of Religious Education for the City of Zion. Last week he was released from his work as pastor of Englewood Church in order that he might assume his new responsibilities.

Mrs. C. C. Koehler has been appointed to succeed Mrs. George G. Lewis as leader of women for the City of Zion. Associated with her is a committee of five, consisting of Mrs. Mary Wilkinson, Mrs. D. S. McNamara, Mrs. T. A. Beck, Mrs. T. J. Watkins, and Mrs. F. R. Schafer.

Independence will give a farewell reception in honor of Apostle E. J. Gleazer, Apostle and Sister G. G. Lewis, and Elder and Sister Frank Veenstra the evening of May 24, at the Auditorium. The young people's council and the women's department are sponsoring the event.

The scout troops sponsored by the church in Independence, both boys and girls, are taking advantage of the fine spring weather to do real and definite scouting. The four boys troops took part in the annual Boy Scout round-up, held for the Covered Wagon Area and neighboring regions at Convention Hall, Kansas City, April 29 and 30. And last Saturday representatives from four troops of Girl Scouts received one hundred and twenty-one merit badges for scouting done during the winter months. Now that summer is almost here, the scouts are hunting up hike and camp equipment. They and their officers expect to become better acquainted with Mother Nature during the next three months.

The church now sponsors four troops of Boy Scouts: 223 and 226, Stone Church; 222, Spring Branch; 227, Walnut Park-Enoch Hill, and a fifth is in process of organization at Liberty Street. In the past year it has also fostered the organization of five troops of girls: 33, 37, and 46, Stone Church; 10, Walnut Park, and 14, Liberty Street. A corps of efficient and consecrated officers has been chosen from the church membership by the pastors, to lead these boys and girls.

"This is a time of emergency and the women must help the church supply the needs of its people during the coming year," stated Mrs. C. C. Koehler, the new leader of women, to a general meeting of the department, Monday afternoon at the Stone Church. Preparations for sacrifice week in June and meeting the demands of next winter through the commodity shop, summer work, and the Harvest Home Festival were big divisions of her talk. She promised work for every church woman in Independence against the emergencies of coming months.

Though there were not nearly as many women present at this meeting as there should have been, officers from various districts and groups were there ready to take information to their workers and recruit help as fast as possible. They nodded approval when their leader defined the work of the women's department as threefold—to study the laws of God, to work, helping others to help themselves, and to pray for guidance and strength.

At the close of her talk Mrs. Koehler invited questions and called to her aid in answering these several of her assistants: Mrs. Thomas Hartnell, Mrs. F. R. Schafer, Mrs. T. J. Watkins, Mrs. D. S. McNamara, and Mrs. Mary Wilkinson.

A definite organization of the women is now effected through the church district and group system, and the women are to have no vacation this summer, according to their leader. In the coming weeks every woman will be given opportunity to serve. Emphasis is being placed on the statement in latter-day revelation: "The idler shall not have place in the church, except he repents and mends his ways." The women are now giving special attention to the work of the commodity shop which they prefer to call the Storehouse.

Stone Church

The words of Jesus, "Behold, thy mother," composed the text of the church school worship service and effectively in-

roduced the theme of Mother's Day. The intermediate pastor, Priest W. Earl Page, read the Scripture story recorded in the gospel of Saint John, in which we are told that as Jesus hung on the cross, Mary, his mother, stood at the foot, and our Lord in his infinite thoughtfulness committed her to the care of his beloved disciple. To this disciple he addressed the significant words, "Behold, thy mother." A beautiful contralto solo by Mrs. Alice M. Burgess, Kipling's "Mother," and a plea by the pastor for the congregation to remember that now is the time to show appreciation to Mother made this opening service impressive.

The eleven o'clock service carried on the theme, the Mother's Day sermon being preached by Pastor John F. Sheehy. As a scriptural background for his sermon the speaker chose to read the words of Paul to the young man, Timothy, emphasizing the faith of his mother Eunice and his grandmother Lois. His description of the unknown mother who year after year faithfully helps, comforts, inspires, and trusts her sons and daughters, touched the hearts of the congregation and impressed them with the glory and responsibility of real motherhood.

"That Wonderful Mother of Mine" was sung by the Wahdemna Male Quartet composed of Roderick May, Duane Swalley, Robert Crawford, and Edward Cronenbold, and the Stone Church Choir, directed by Paul N. Craig, sang two anthems, "Peace I Leave With Thee," and "My Jesus I Love Thee." Elder W. Wallace Smith was in charge of the service assisted by Elder H. G. Barto.

"Our Mothers" was the subject of an interesting illustrated lecture given by C. Ed. Miller at the Stone Church Sunday evening.

New officers for the White Masque Players, elected at the regular meeting Monday night, are: President, Mrs. J. A. Gardner; vice president, Mr. Frank Jennings; treasurer, Mr. Ronald Carmichael; secretary, Mrs. J. Glenn Fairbanks; literary critic, Mrs. Leonard Lea, and membership chairman, Mrs. Jay Weeks. An attractive program of lectures and dramatic work continued the month to month study of the club. A biography of Ellen Terry was given by Mrs. Opal Goode Doty; a preview, "The plays of the Month," by Ronald Carmichael; a lecture, "Clyde Fitch, American Playwright," by Leonard Lea, and a short colonial play, "The Birthday Ball," by Marjorie Woods, was given by probationary members under the direction of Mrs. JoZelma Taylor. The meeting was held in the dining hall.

Walnut Park Church

The sacred name of Mother was revered throughout the services at Walnut Park on May 8. The church was decorated in simplicity with spirea and ferns and the word "Mother" was suspended across the platform.

Many wonderful testimonies concerning the mothers of the past as well as the present were borne at the early morning prayer meeting. It was presided over by Elder R. D. Weaver and Elder W. W. Scott. The opening prayer was by Elder S. W. Lanpher.

There were four hundred and seven in attendance at the church school. A lovely solo, "Dear Little Mother," by Ruth Dale, was sung by Delta Nace, accompanied by Orlando Nace on the violin and Milford Nace on the cello.

Preceding the sermon at eleven o'clock Helen Moorman, accompanied by her mother, Mrs. Erwin Moorman at the piano, sang "The Songs My Mother Used to Sing." An impressive ceremony then occurred when little red bows of ribbons, made by the Girl Scouts, were distributed to every mother present by the Boy Scouts under the supervision of their scoutmaster, Brother Ammon Badder. A quartet consisting of Erwin Moorman, Ralph Blackburn, Kenneth Morford, and Fred Horn, sang "Wonderful Mother of Mine," assisted by Drexel Mollison.

President F. M. McDowell delivered the morning address, describing the scene at Bethany when Jesus knew that his hour had come and he must part with his mother. Mary, displaying a true mother's love, went with him to Jerusalem,

and as our Savior hung on the cross, we are told, at the foot of the cross stood his mother. At the close of this service Brother McDowell requested the congregation to sing "I Would Be True."

At seven thirty Patriarch J. A. Gunsolley was the speaker and his words of counsel were deeply regarded by all. The anthem, "Savior, Now the Day Is Ending," directed by Erwin Moorman, was given by the choir.

A day filled with rich blessing from on high caused the Saints of Walnut Park to rejoice.

A little daughter, Janet Dolores, was born to Mr. and Mrs. F. E. Garcia May 3. Mrs. Garcia was formerly Sister Alice Garrett and her home now is at Santa Fe, New Mexico.

Enoch Hill Church

The church school class period was shortened Sunday morning to give time for the Mother's Day program which had been arranged by Mrs. Ruth Hayes. "What Mother Means to Me" was discussed by Lawrence Martin of the young people's department and Mrs. Robert Whitsett from the adult division. Mother's Day sentiments were also expressed by a member of the primary department, Clarice Stevens. "That Wonderful Mother of Mine" was sung by a girls' quartet. Mrs. Alfred Waters and Miss Marjory Thomas sang "Mother Machree," and the boys of Mr. E. H. McKean's class concluded the program with a Mother's Day yell.

The eleven o'clock hour was given over to a Mother's Day service by the choir, under the direction of Mrs. Charles S. Warren, and a beautiful program was presented in pantomime and song. Miss Elinor Smith with her harp added greatly to the effectiveness of the program.

Elder Swen Swenson was the evening speaker.

Yuma, Colorado

May 2.—The Yuma vicinity was blessed with rain the past week after a drouth which has held since last July. The crops are seriously damaged, but everyone is filled with new hope since the rain.

The Sunday school was saddened by the death of the secretary, Albert Heyer, April 24. The funeral was held at the J. L. Lutz home where he had lived for several years. Brother Ralph Vincent conducted the services, and the beautiful singing by Sister Willis and Brother Truman, of Wray, was especially appreciated.

Brother C. F. Klusman has been suffering with a severe attack of flu which has confined him to his bed the past three weeks.

Several of the members enjoyed a birthday surprise on Brother Fred Korf April 24.

Two young brothers, Ramon Lutz and Harold Klusman, were members of the Yuma High School Glee Club which took part in the State Music Contest at Denver last week.

An all-day meeting is planned for May 15. Brother Vincent, and others from Otis, are expected to be present. The local members hope also to welcome visitors from Wray Branch.

Under the leadership of Sister Walter Lutz the department of women meets regularly.

Choir Remembers Aged Saint's Birthday

Wednesday, April 27, Sister H. B. Jordan, of Des Moines, Iowa, was eighty-seven years old. While calling on her son, a member of the Des Moines Choir, four other choir members learned that she was eager for a visit from the Saints. And so on the evening of her birthday fifteen singers went to the home of this sweet old sister to give her a wish and a big birthday cake. Favorite hymns were sung including some chosen by Sister Jordan. One hymn chosen by the sister is her testimony, "How Gentle God's Command." The choir singers think they themselves derived more happiness from this visit than did Sister Jordan—because there were more of them. Sister Jordan lives at 1110½ East Ninth Street.

Waterloo, Iowa

Since the last report of this group to the *Herald* a young sister, Miss Georgia Wood, was married to Mr. Frank Gepfert.

Not long ago the infant son of Mr. and Mrs. F. M. Renslow was blessed. He was given the name Leonard Fay.

The Saints regretted to learn of the accidental death of Mrs. Masters, of Chicago. She was familiarly known here as "Grandma" Masters. For a number of years she was a resident of Waterloo.

Billie Michaelson, who was very sick with inflammatory rheumatism, has recovered his usual health.

The Edgar Guest program, sponsored by the women's department, which was to have been presented April 26, was indefinitely postponed awaiting the abatement of the prevailing "flu" epidemic.

Plano, Illinois

Ministers Take Home Spirit of Conference

April 24.—Pastor J. M. Blakely returned from General Conference with new courage and energy. He enjoyed the trip, and as a result of it, the Saints are about their tasks with greater hope and energy.

Lester O. Wildermuth is preparing to leave for his mission field in Montana to which he has been appointed. The fine spirit these brothers brought home with them is encouraging to the members.

Brother John Cooper and wife, of Willoughby, Ohio, and their daughter, Sister Irene Stebbins, of Chicago, stopped on their way home from conference to see Sister Cooper's mother, Sister F. M. Cooper.

The Sunday Pastor Blakely was gone, several of the local members met with Sandwich Saints in two services and a roundtable discussion led by Sister Clara Easterbrook. They enjoyed a picnic dinner.

The Easter program was beautiful and a full house enjoyed it. Saints were present from Aurora and Sandwich.

Each Sunday evening the *Book of Mormon* Class meets for study, using the quarterlies prepared by Brother Carpenter.

Among those who have been ill are Sister Clara Southwick who was sick for about a week, and Sister Creta Sanderson who was dangerously ill for several weeks. The former is again at church services, and the latter is slowly recovering.

Brother and Sister William Huen and son, Burdette, have located here and are going into business.

One Sunday evening Mrs. Emma Hines who has traveled in Europe, gave a lecture in the Saints' church on Oberammergau. Music and other talks were enjoyed. The fourth Sunday evening in each month, the service is prepared by the young people and the adult division.

Sister Clara Easterbrook, of DeKalb, the new supervisor of Religious Education, in company with Sister Grace Johnson, the district secretary, lately visited this church school.

A two-day meeting and basket dinner will be held here May 28 and 29. Since this district will have no reunion this summer, it is hoped the members can participate in the week-end meetings which will be held throughout the territory.

Kansas City Stake

Amourdale Church

The morning speaker on Mother's Day was Elder Arthur Oakman, former stake missionary, who preached an appropriate sermon to an attentive congregation.

In the evening Elder R. S. Salyards discoursed on three words selected from the sixteenth verse of the third chapter of Acts, "This perfect soundness," calling attention to the fact that the Edenic condition was one of perfect soundness, but when ungodly influences were introduced, unsoundness, sickness, dissoluteness, insanity, and other impotences entered. Faith such as that had by the lame man, said Brother Salyards, is necessary in us to effect "this perfect soundness."

Oshoto, Wyoming

Brother Horace Hartshorn has been keeping the Saints of this community spiritually alive this winter, riding horseback fourteen miles through snow too deep to be passable in any other way. But now that the roads are in condition for travel, this branch expects increased attendance at services.

Sunday, April 17, was young people's day. The Sunday school was in charge of Brother Veryl Stubbart. Rosa Redding played a selection on her Hawaiian guitar, Nadene Redding at the organ. The efforts of the young people were much appreciated. These services give them opportunity to make preparation for future service. A good crowd attended.

Brother Hartshorn gave a splendid sermon on "Prayer" following the Sunday school. He reminded the congregation that God is the Great Psychologist, and that his people keep in touch with him and his work and their share in it through prayer.

"The Effect of Our Everyday Life on Others" was the topic of Brother Fayette Cole's sermon April 10.

Davidson, Oklahoma

Effective Sacrament Service Adds to Rally Day

May 4.—Sunday, May 1, was rally day for this branch. The church was beautifully decorated for the sacrament service which convened at ten o'clock instead of the usual church school. The spring flowers seemed especially beautiful this morning, baskets and vases being placed against a background of pure white. At the back of the platform hung an enlarged picture of "The Last Supper." Following a period of meditation during which the piano played softly, the Saints sang the hymn, "With Thankful Hearts," and Elder Howard Harpham offered the invocation. Then the congregation sang "Blest Be the Tie That Binds," and Elder Renfroe read the Scripture story of the birth of Christ; hidden singers sang a duet, "Silent Night." A Scripture reading on the life of Christ was followed by an anthem by the choir, "Come Unto Me." Then the pastor gave a short talk on "Oblation and its Purpose," and the oblation was taken up by the deacons. A third Scripture reading on "The Last Supper" was completed with the hymn, "Here at Thy Table Lord," by the choir; Elder E. B. Stafford talked on "The Sacrament and its Significance." While nearly one hundred Saints partook of the emblems the choir sang "'Twas on That Dark and Solemn Night."

Following this uplifting service as the choir sang "This Child We Dedicate to Thee," Sister Ida Feely presented her infant son, Clarence Carrow, whose blessing was pronounced by Elder B. F. Renfroe. The scene was made complete and the hour of worship brought to a close with the inspiring, musical reading, "Home," by Sister L. A. Carrow.

Elder Howard Harpham, of Seiling, occupied the pulpit at the eleven o'clock hour, bringing an interesting message, "Beauty in the Gospel."

At noon all enjoyed a basket dinner served on the church grounds. And at two o'clock they assembled for prayer and testimony meeting. That evening Elder Harpham again held the interest of a fine crowd of Saints and nonmembers.

Local members were happy to have the association of many visiting Saints from over the district and other points. Saints were present from Canton, Healdton, and Seiling, Oklahoma, and Lubbock, Texas.

Many were disappointed that Apostle Roy S. Budd could not be present on that day as had been announced. It is hoped he will be able soon to make Davidson a visit.

Sister Bertha Renfroe entertained a number of the women members and personal friends with a backward party at her home March 15. The guests came dressed as little girls and spent the evening playing backward games and stunts.

Delicious refreshments in which Saint Patrick's Day color scheme was evident, were served "backwards."

Following prayer meeting the night of March 16, the pastor, Z. Z. Renfroe, received a birthday surprise in the form of a "pounding," given by the members at his home. Brother Ray Carrow presented the "pounds" in a clever manner, and Brother Renfroe responded with thanks.

Easter morning dawned bright and clear. The junior department, under the supervision of Sister Alice Skinner, gave its program near the close of the church school. Then came an inspiring sermon by Elder Z. Z. Renfroe, his theme being "Resurrection and Life." The words of Mary Magdalene, "I have seen the Lord," composed his text. Sister Opal Simmons sang "Resurrection." In the evening the young people presented the pageant, "Mother's Easter Faith," directed by Edythe Skinner.

Davidson Saints are working on plans for Mother's Day, Children's Day, and Sacrifice Week.

Vinalhaven, Maine

May 1.—Although the business depression is yet with the Saints of this region and there is not much work, they have every reason to be thankful for their blessings.

Not long ago an unusual opportunity was afforded them, providing much needed equipment for the local church. Due to fewness in numbers the Christian Science Church in the town closed its doors, and made its first offer for sale of seats and piano to the Saints. For some time the women's group had been saving toward the purchase of new seats for the local church building, the cost of which they had estimated would be about three hundred dollars. They had saved a sum of about one hundred and eighty-nine dollars. And right then came the appeal from the general church for money and sacrifice. The sisters answered that call, freely and willingly giving one hundred dollars. When negotiations were concluded with the Christian Science friends, the women had purchased seats almost as good as new, and a piano for the sum of seventy-five dollars.

Young people's meeting is held each Thursday evening and interest is excellent. Some weeks this service is attended by forty young boys and girls. Many of these young people, not members of the church, are learning to take part in the prayer and testimony meetings.

The department of recreation and expression each Friday night is doing well. Pastor Archie Beggs occupies the pulpit on Sunday evening at seven o'clock. Church school session each Sunday lasts from ten to twelve o'clock. And the regular Wednesday evening prayer meeting rounds out the week's services. The Saints are endeavoring to go forward in the gospel work, and pray the blessings of the heavenly Father on their brothers and sisters everywhere.

Columbus, Ohio

First Branch, Tompkins and Medary Avenues

In the month of February Elder John R. Grice baptized five people in this branch, Edna Ebersbach, Art King, Ruth Marks, Grace Parry, and Thelma Willis. They were gladly welcomed by the Saints. Brother Grice held a two-week series of services using outlines for his work which proved very beneficial and interesting. His subject was "Life, Its Meaning and Importance."

First Branch entertained the recent Southern Ohio district conference.

The Sunday school and department of recreation and expression are functioning well in this local.

Columbus Saints were happy when they read and heard the fine reports from General Conference. They hope to be able to do their part in supporting the general church program.

The Loyal Club of this branch was organized several years

ago with six or seven members. It originally was the women's department, but, under the new outline of work headquarters, is now a branch work unit. Its aim is to make money and boost the financial status of the church. The present membership is composed of thirty-five active members. Social features have been introduced into the club by means of a "mystery girl" project. Each member has a mystery girl who receives many gifts during the year and much inspiration and encouragement for good work. Under the capable leadership of the president, Sister Emma Hooey, the social side of the club has developed until there is splendid feeling existing among the members.

This organization seems to prosper in any undertaking. Its program for the entire year is outlined by various committees and given to each member in book form. It gives church dinners and bake sales about ten months in the year. Rummage sales are held twice a year. Spring and fall conferences are usually held here, and the Loyal Club serves meals to the visitors. The membership is tireless, every woman doing her share.

The women's department of the branch meets jointly with the Loyal Club the first Tuesday of each month. Sister John R. Grice is the superintendent. The work of this group is of an educational nature, each member being asked at intervals to contribute a paper or short talk which will suggest spiritual ideas to keep up the enthusiasm and unity of the members. A program planned for a year ahead saves much time at the meetings. The women are thoughtful of the sick and needy.

London, Ontario

Church School Membership Increases

Through the influence of church and school six new members have been added to the branch roll, Elders F. Gray, J. Winegarden, and Priest A. Hadgson officiating.

The sacrament service for the past month was well attended and the Spirit of the Master was enjoyed. The church school follows this service, and an increase in membership is noticeable, due to the activity of some of the organized classes.

The Young Men's Bible Class put on a minstrel program the other evening to a packed house, the members taking their parts with credit. Stanley Moore was show director; Fred Hedington, musical director, and Raymond Neal had charge of the orchestra. Brother D. Campbell, teacher of the class, is working hard to develop the membership for future service in the church. The evening's program was a side issue to promote sociability and good feeling among its members.

Bishop Dent, Sister Dent, Elder Winegarden and Sister Winegarden are home from attending General Conference. They report a wonderful gathering, and look for a higher plane of living among the church membership. This branch has been honored in the call of three of the elders to the office of high priest, Elder J. E. MacGregor, pastor, Elder J. E. Winegarden, district president, and Elder Frank Gray, church school director.

An epidemic of flu spread over the city the past few months and several of the branch members were ill. However no serious cases were reported. An aged member, Sister Roberts, suffered a stroke a week ago and is in a serious condition.

Sister Ethel Richardson is again in attendance at services after a serious illness during the past month. Several members of the family of Brother and Sister Banes, near Saint Marys, have been quite ill. The elders were called to administer. The sufferers still need the prayers of the Saints.

NEW PUBLICATIONS

for

Officers and Workers

of the Church

CHURCH OBJECTIVES

This pamphlet contains a selection of some of the most important legislative business of the recent General Conference. Objectives, Ideals, and Working Programs—the whole plan for our present tasks. It provides the keynote for what will probably be the guide of the work of the church for a number of years.

PRIESTHOOD MANUAL

A useful and convenient volume on the work of the ministry, with all sorts of aids for the busy man who needs help. It contains, among many things, two beautiful marriage ceremonies, instructions on baptism, the work of the church courts, and suggestions on all sorts of church services. This volume, contributed by various leading men of the church, will be indispensable to an effective ministry. It is expected soon from the *Herald* presses.

CLASS WORK FOR REUNIONS

The May and June issues of *Vision* will contain class study material for our coming reunions. The studies can also be adapted to the needs of all institutes and conventions for lectures and round tables. Extra copies of these two numbers of *Vision* will be printed, so that all workers may be supplied.

Further Announcements to be Made Soon

HERALD PUBLISHING HOUSE,
Independence, Missouri.

MISCELLANEOUS

Pastoral

To the priesthood of Western Oklahoma, Greetings: It is our privilege, as a group of chosen men, to interpret God to his people. It is a privilege which imposes great responsibility. Not only must our intellects be developed to such extent that we are able to teach of God by word, but our characters as well must be enriched to such a degree that we shall eventually be capable of preaching more effectively by example than by word. Remember, Zion will be builded not by preaching the word, but by *living and preaching* the word. We of the priesthood bear the triple responsibility of living according to the gospel, leading God's people into such life, and laboring to warn our neighbor. Notice, men of the priesthood, that your calling demands leadership, leadership which can and must be comparable to the leadership of Christ. I would ask this question of each member of the priesthood in our district, and desire him to answer it from his estimate of himself at the present moment: Do you think that your life is close enough to God that the most innocent child you know would do well to lead his life in your footsteps? Let it not surprise you to think that there are perhaps more than a few children who look upon you as one in whom are met all the rich graces of God, and who regard you as being well worth their efforts to emulate. Do you merit that high regard from the innocent? To consider another phase of the question, Does God approve you as a moulder of souls? And to go further: Do you now merit the trust he placed in you when he gave authority into your care? Remember, again, that there are innocent ones both in and out of the church, young and old. Consider the qualities you must possess in order to deserve the high regard of God and man in every action you undertake. I need not rehearse them for you. I doubt that any worthwhile cause will ever be successfully terminated which is supported by passive adherents. Then certainly nothing can be accomplished in a constructive cause under passive leadership. God demands that we keep his commandments and seek to bring forth and establish the cause of Zion. To the work then, men of God! Fulfill in every sense the measure of your responsibility. Prepare yourselves by prayer, meditation, and study of God's word, and consider carefully the new responsibilities which confront you from day to day. It is God whom you represent. Represent him in a Godlike manner.—*Ernest E. Crownover, in charge of priesthood, counselor to district president of Western Oklahoma, Hydro, Oklahoma.*

Conference Notices

Spring River District conference will meet at Webb City, Missouri, corner of Second and Oronogo Streets, May 20 to 22. There will be three one-act plays put on by the young people of the district Friday evening. Besides the regular routine of business there will be the election of officers, the approval of a new bishop's agent, and several names for ordination. We expect Apostle John F. Garver to meet with us.—*Amos T. Higdon, district president.*

The New York District will meet in conference with Buffalo Branch, June 4 and 5. The first session will be held at ten o'clock (Fast time), Saturday morning. The business session will convene at 3.00 p. m., Saturday, and the first session Sunday will be a sacrament service at 9.00 a. m. We anticipate having Apostle Paul M. Hanson and Elder William Fligg, district missionary, with us. Those required to make reports please be prompt in sending them in. Neighboring branches are invited to attend.—*Anna M. Lloyd, secretary; Elder P. L. Weegar, district president.*

Our Departed Ones

WILSON.—James O. Wilson was born September 23, 1851, in Ohio. He married Mary C. Broyles October 13, 1878, and to them thirteen children were born. Only two survive their father, Mrs. Michal

THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.
Elbert A. Smith, Floyd M. McDowell, Associate Editors.
Leonard J. Lea, Managing Editor.
Leta B. Moriarty, Assistant Editor.

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INDEPENDENCE, MISSOURI

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REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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Church Programs Over KMBC

Devotional service at 6.30 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.

Sunday, 8 a. m., Bible Study, by U. W. Greene.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

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Some one that wants a good improved, well equipped and well watered dairy farm of 120 acres, with lots of grass, fine location on county road, less than four miles from Graceland, good improvements, to take possession any time, crops now growing, also stock and tools if wanted. Price very low on good terms. Small Federal loan. We are old and must quit the farm.

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Lamoni, Iowa

Peters, of near Tacoma, Washington, and Charles S. Wilson, of the home. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints at Stewartville, Missouri, April 30, 1894. Departed this life at Cameron, Missouri, March 27, 1932. Surviving him is his aged wife. The funeral was conducted by Thomas Fiddick at the Poland Funeral Home.

THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Independence, Missouri, May 18, 1932

Number 20

OFFICIAL

"Under This Spirit"

AN OPEN LETTER TO THE PRIESTHOOD AND
THE CHURCH IN GENERAL

If we can go out under this Spirit, I feel to promise under the impulsion of the Spirit, that our work will go forward as it never has in the past, that much will be accomplished in healing up the wounds from which we have suffered in the past few years, and that the retarded progress of the work will gather new impetus, and there will come into our midst those who are converted so thoroughly that they, too, will be caught up by the vision of Zion and will recognize her beckoning to us.—From President F. M. Smith's "charge" to the conference appointees at the close of the conference of 1932.

Without doubt the recent General Conference was one of the most important and best that we have ever held. A very small attendance was anticipated, due to economic conditions. Some even thought that the Stone Church might accommodate the conference. To our surprise about three thousand souls were present at the opening business session; and that attendance held up at practically all of the subsequent business meetings—enough to comfortably fill the Stone Church three times. The Sunday services registered from five to seven thousand. This is important as revealing the deep and lively interest felt by the Saints.

The quorums in their preconference sessions spent little time arguing over points of major differences. They took up problems confronting the church, one by one, and endeavored to find points of general agreement. In most instances conclusions were unanimous, and later received the unanimous approval of the conference. The Lord also voiced his approval of that procedure. "Under this Spirit" the conference also approached its tasks.

True there were alarming "cross currents," as one said later; but "the Lord gathered them all up at the close and directed them into one channel." In the end the thing that the Saints had hoped, and fasted, and prayed for happened. The Lord spoke

to us, giving needed instructions, warming our hearts and cheering our souls with the assured evidences of his revelation. The confirming testimony of his Spirit was so convincing that the leading quorums all unanimously approved of the revelation; and the delegates and visitors arose *en masse* to register their acceptance. Unity and peace such as we have not known for many years came among the priesthood, first (as was fitting) and then to the conference as a whole.

It was under such spirit that President F. M. Smith gave his charge to the missionary force on the last evening of the conference: "If we can go out *under this Spirit*, I feel to promise under the impulsion of the Spirit, that our work will go forward." As the ministry gathered in groups afterwards, shaking hands, expressing their happiness, many of them declared: "Under *this spirit* we can go out and work harder than ever before." The tasks confronting them were not diminished; but with reinforced strength "under this spirit" they were prepared to attack those tasks with vigor, finding the old time "joy in service."

"Under this spirit" now we send forth this our appeal to the Saints in all the world to rally, even at the expense of great sacrifice, to the support of the ministry and the church in general. One year ago we were confronted by almost desperate conditions. Uncertainty and fear sought to invade our ranks. Divisions threatened. Some feared and perhaps some hoped that our cause was ruined. At that time we sent forth an appeal indicating the things that must be done to avert the immediate dangers and meet pressing obligations. Our appeal was headed, "It *can* be done." The church responded nobly. The situation was met. The response financially was generous, considering conditions; the preparation spiritually met the favor and blessing of heaven.

This year the tasks are not lessened, but under a much greater spirit of unity and trust, with faith, hope, and charity revived, we are in better condition to perform our tasks. Regardless of economic con-

(Continued on page 467.)

www.LatterDayTruth.org



JOSEPH SMITH

(The Founder)

December 23, 1805—June 27, 1844

“Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened.” “There is even now already in store a sufficient, yea, even abundance to redeem Zion,

and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice.” (*Doctrine and Covenants* 82: 4; 98: 10.)

A Month of Prayer

The recent General Conference affirmed by unanimous vote that one of the major tasks of the church is to promote individual and family devotion. To this every Latter Day Saint will agree. A life lacking the enrichment of prayer is a life barren of spiritual power; a people who are but rarely found on their knees can not accomplish the tasks of Zion.

The prayers of the Saints are similar in many respects. Such great endeavors as our missionary task and the building of Zion are very close to our hearts, and prayers for power in these great endeavors arise from our family altars in every land. Nevertheless there is strength in emphasizing our unity in prayer, and the Presidency therefore expects to call attention from time to time to the great needs of the church and the world, that we may unite in petitioning the throne of grace for light and power in meeting these problems.

At the present time, as every one knows, the church is greatly handicapped in its spiritual ministry for lack of financial means. We have reduced our budget to the minimum, and it is imperatively necessary that this budget shall be raised. To do this our people must find employment. If our heavenly Father does not again come to our aid, to help us over the hill which we are now so painfully climbing, we have bitter months ahead. He has helped already, and undoubtedly he will continue to help if we unite our spiritual forces to invoke his aid and so live as to deserve what he may give.

The First Presidency, therefore, hereby request the Saints throughout the church to set apart the month of June for special prayer that the church may speedily find herself liberated for the great task of building Zion. May the Saints everywhere move into the task of raising the church budget as a spiritual exercise, an immediate and important work of partnership with God. May the church and the world be blessed to learn the spiritual lessons of the depression. May it be the good pleasure of the Father to strengthen and sustain those men and institutions who are seeking to provide honorable employment for those in need. May our heavenly Father help his people to have the means of livelihood, as well as the means for budget raising required by this present time.

In essence our task is spiritual, and we have a right to invoke spiritual aid in its accomplishment.

We invite you to join us in prayer.

THE FIRST PRESIDENCY,

By FREDERICK M. SMITH.

"Under This Spirit"

(Continued from page 465.)

ditions in the world, despite threatening conditions at home and the menace of revolution and upheaval abroad, two of the apostles are sailing for Australia, and another is expected to proceed to Europe. The church can do no less than justify their faith in its ability and will to carry forward in sustained effort. The missionaries who labor in home fields in a certain security (though perhaps in some want) can do no less than these apostles. "Under this spirit" we appeal to them to labor zealously and unremittingly, according to the limits of their strength and the range of their opportunities. "Under this spirit" we expect the local priesthood and branches to prosecute missionary work in their respective localities, in a way to make up for our depleted missionary forces. "Under this spirit" we expect local pastors and visiting officers of every rank and grade, to move out and work among the Saints as shepherds of the flock. Let them go out as men of God in strength and faith, to revive the church, to bind up wounds, to strengthen faint hearts. Let them go, as we have before admonished them, "with cheer and hope into broken and darkened homes and lives." "Under this spirit" they shall find joy and blessing.

Let us sedulously guard against a return of division and disputation. There is no good reason why brethren should not work together in peace. Observation of the simplest A B C lessons in the religion of Christ will enable them so to do. "Under this spirit" let there be found no jealously, mean-spirited suspicions, or ill-tempered wranglings among us. Let these two years be spent in harmonious working together, even at the cost of self-discipline of the most rigorous sort, that we may meet again at the next conference "under this spirit" with our tasks well done.

The Presiding Bishopric will at once set forth the needs of the church financially and outline plans under which the Saints through sacrifice may come to the aid of the church at this time. The need is very great indeed. The present condition of depression and unemployment makes it difficult for some to respond as they would wish to do. But we pray that the still small voice that of old bore witness to the divinity of the "marvelous work and a wonder" and prompted the children of God to put that work first in their lives, may today speak to the hearts of all true Latter Day Saints. May each one respond according to his or her ability, and generously so "under this spirit."

THE FIRST PRESIDENCY,

By ELBERT A. SMITH.

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NEWS BRIEFS

Joseph Smith Centennial Celebration

November 6 of this year will mark the centennial anniversary of the birth of the late President Joseph Smith. A program celebrating the event has already been given tentative form by a committee appointed for the purpose. Definite plans will soon be announced and local churches can make preparations for what promises to be a most interesting series of services.

Extent of Our Church Organization in Australia

The work of the church in Australia is definitely organized in four districts with indications of its starting up in other places, according to the report of Mission President W. J. Haworth to the last mission conference. Victoria District has eight branches; Southern New South Wales District, seven branches and three groups; Northern New South Wales, seven branches; Southern Queensland, one branch fully functioning and two others operating through the church school.

Brother Haworth, during the last fifteen months, has not been able to visit every branch in the mission, but has labored in every organized district and in Tasmania in which State there is not yet a branch and in South Australia, where there is not yet a district. He reports progress in the mission due to the cooperation of local workers.

Australian Saints are rejoicing over news of the General Conference. They are preparing to welcome and work with Apostles E. J. Gleazer and G. G. Lewis.

The Baldwins Visit Eastern Home

Before going to their new mission field, Saint Louis District, Evangelist and Sister Richard Baldwin, lately of the Northwestern Mission, are spending a short time in their Pennsylvania home, visiting the Saints at Sharon. They report a joyful reception of their General Conference news, and are looking forward to work in their new field.

Brother and Sister Baldwin did much for the church in the Northwest, and it was with reluctance that they bade good-bye to the Saints there before coming to General Conference. Brother Baldwin closed his work at Seattle with a two-week series of meetings in which he baptized three young men and interested others. They chose to come the "long" way to Independence, stopping to preach to Saints in San Francisco, Salt Lake City, and Denver.

Society Islands Conference Is Gala Event

To the thirteen hundred Saints in the Society Islands and to all the Island of Tahiti, the mission conference is a gala event. Tarona (our mission headquarters), Papeete, Tahiti, is the place where the Saints meet in the specially erected conference building.

The conference which convened April 6, 1932, was no exception to the rule. Excitement was high. Large crowds of native Saints and foreigners attended, several thousand being present each night. The Saints excel in music; they love to sing and play their instruments. Preaching was by Elders R. J. Farthing, J. H. Yager, and native elders.

Graceland College Commencement, May 21-27

Friends and alumni of Graceland College will be "hitting the trail" for Lamoni for the commencement activities from May 21 to 27. These events are the most brilliant and memorable of the school year, and student life is at its happy best.

The program follows: Final Athenian—Saturday, May 21; baccalaureate address by Doctor Walter L. Daykin—Sunday, May 22; College Players and A Cappella Chorus—Tuesday, May 24; Campus Fete—Wednesday, May 25; Lamda Delta Sigma banquet, and "The Messiah"—Thursday, May 26; Honors chapel, class day exercises, and the commencement address by Doctor Floyd M. McDowell—Friday, May 27.

Birch Whiting Busy in Clinton District

Elder Birch Whiting, president of Clinton District, declares that he will not ask any member of his district to do a piece of work which he himself is not willing to do. Since General Conference he has helped the branch at Rich Hill, Missouri. "I have spent seven days behind a pair of mules," he writes, "working on the new church location, where the Saints hope to move their church building. And I am finding that those mules can stand almost as much as I can." There is no church labor problem at Rich Hill. Though poor in material things, the Saints are rich in the spirit of hard work, and during slack times, when several are out of work, many improvements are made on the church property.

Brother Whiting finds new life and courage among his people. He spends much time visiting the many little branches of the district as well as isolated members.

THE CIRCLE OF PRAYER

STUDY OUTLINES

Under this heading will be printed short articles on prayer, with occasional examples. Requests for prayer will also be gladly received and printed.

The Teaching of Prayer

"Lord, teach us to pray," was the appeal made by one of the disciples to Jesus. He expressed a common need. He must have felt keenly the lack of a means of devotion to bring him spiritual light and power. In a very large sense his need is our need. We need to be taught, not only *to* pray, but *how* to pray.

Prayer is a spiritual experience, or it is only an empty form. The form can be taught, but the form is useless without the presence of that Spirit which gives validity to prayer. Unfortunately, there are numbers of people who are not conscious of their need for prayer. They need to be made conscious of what is lacking in their lives.

Prayer can not be taught with words alone. It is something that must grow up in the human heart which seeks expression first in a thought and then in words. But there are many in the church who have felt the need of prayer, as the disciple did, and who grope for words and means of expression. Such people, who already have their hearts set on prayer, can be taught something about it. They grope for words, they approach the Invisible Altar hesitantly but sincerely, sometimes awkwardly. At times their weakness is such that they must ask others to pray for them.

There is always this danger in the teaching of prayer: that the attention will be turned from the substance of the prayer to the form of it. When that happens, all the real value of the prayer is sacrificed and lost. One may as well recite poetry as to repeat a formal prayer that does not arouse a person to the spontaneous expression of the feelings of his own heart.

Yet something about the proper content of prayer can be taught. Persons need to be instructed in all other phases of life, but they will rush into the presence of Divinity with no preparation at all. If one were going to see the Governor or the President of the country, he would weigh and consider his words. How does one dare to approach the Almighty with any less consideration? Surely he should learn to weigh and consider his thoughts.

We do not wish to memorize written prayers. No others can wholly release our minds from troubled thoughts nor voice our needs. These are things which we must do for ourselves. Yet we can learn how from what those others have to say.

In the following articles in this series we shall try to learn more about prayer, while seeking to pre-

For Class and Home Work

WORKING TOWARD OUR OBJECTIVES

By Leonard Lea

1. This article is the introductory number of an extensive series of articles by various authors who will attempt to interpret the significance of the main contributions of the recent General Conference to the work and program of the church.

2. What is the three-fold mission of the church?

3. What two main difficulties stand in the way of making the contributions of the recent conference effective?

4. Compare the value of the spiritual program of the church with that of the social program. Are these two aspects of the church work separable? Which should be given greater emphasis at the present time? Which comes first in our program of teaching?

5. We hope that the class will watch these articles as they appear from week to week. Perhaps some members can give the editors the benefit of the class reactions in some written reports about the work.

REFLECTIONS ON THE DEPRESSION

By James E. Bishop

1. What two "ultimate causes" does the author name as the origin of the depression? After reading the article, do you agree?

2. In his last two paragraphs the author sketches the ideal society. How does it check with your ideas of such a society?

"UNDER THIS SPIRIT"

The First Presidency, by Elbert A. Smith

1. In this article of admonition and appeal, President Elbert A. Smith, writing for the First Presidency, sums up the sum-total impression and effect of the recent General Conference.

The spirit of the conference is becoming the spirit of the church. Reports from branches and districts indicate that the unity and faith of the conference is spreading in increasing measure to the people everywhere.

serve the benefits of spontaneous petition. We shall be glad to hear from any who have something to say or a testimony to offer concerning prayer.

Our Task

I.—Working Toward the Objectives

By Leonard Lea

It will take some time for the people of the church to realize the extent and importance of the work accomplished by the recent General Conference. The thought and preparation of many months went into the few days of business. And it will take other months to put into effect the legislation that was enacted. This is because some time will be required to bring the plans to the people and to secure their cooperation in helping with the forward steps that the church is taking.

As the days passed and one important piece of business followed another, the editors realized that material for many issues of the *Herald* was contained in them, and that much space would have to be devoted to them. Admirable and complete as were the reports contained in the *Conference Daily*, those reports could not avoid throwing the most important measures into juxtaposition with quantities of routine matter. The editors were faced with a problem of selection.

As a first step, the most significant documents forthcoming from the conference were gathered into a pamphlet entitled *Church Objectives*, which has been given wide circulation, and which we urgently commend to the attention and study of every officer, teacher, and active member. It has been realized that additional efforts were necessary to assure that the great benefits of the conference should not be lost to the people.

The second step was to decide on a series of expository articles in the *Herald* which should endeavor to point out the important features of our objectives and of the program necessary for attaining them. A tentative list of writers was selected, and requests have been sent to them for contributions along the particular lines in which they were best qualified to write. We have had generous promises of help, and a few articles are in the hands of the editors. Others, we hope, will be on the way soon.

Working on the Plans

All are agreed that it would be a tragedy if this General Conference were allowed to pass as but one of the seventy-five that the church has had, the people going home remembering only the spiritual uplift and the good times they enjoyed, and the new legislation allowed to gather dust on the books.

No legislation can be of any use until it is put into effect. A resolution is finally validated only by ac-

tion. Principles taught but not practiced are of weak influence.

Somehow, our goals and objectives, our working methods and our practical plans, must be brought to the people. They must be made cognizant of the needs of the church, and of the ways that those needs are to be met. Somehow they must be won to an active support of the cause to which we have pledged our faith, if the church is to accomplish its mission, which is to teach the gospel, to convert and regenerate men, and to redeem Zion.

Only by reaching the people can these purposes be accomplished. In the articles which are to appear in the following issues of the *Herald* we hope to make clear the new objectives of the church, to outline the working methods of the program by which they are to be attained, and to persuade each individual member to give as he can of labor and of means toward the accomplishment of the great tasks and the meeting of the grave responsibilities ahead of us.

A Spiritual Program

It is true that ours is a spiritual program. We are not primarily a business concern. But an economic necessity stands in our way, and the spiritual program can not expand to its normal proportions again until this obstacle is removed.

It is for the sake of this spiritual program that our people in the past have been willing to make sacrifices. That program is the one thing of supreme importance to the church. It is of supreme importance to the people, if one may believe the thousands of earnest testimonies that are heard so frequently in the meetings of the church. Toward the accomplishment of that program we work, and we hope that the time may speedily come when we can devote our undivided energies to it.

Unity in Our Objectives

A plea for unity is bodiless unless we have something on which to unite. A static unity can be achieved on nothing at all, but that is not the kind of unity that is wanted. Some people can unite on what they do *not* believe and on what they do *not* want to do. But such unity offers no program and will never accomplish anything.

A dynamic unity must be conceived in objectives to be reached and working principles to follow. Now we have those objectives, approved by the officials

of the church and endorsed by the General Conference assembled.

These objectives have been reviewed and accepted, passed and endorsed by the church in every possible way. Nothing is lacking to recommend them to the earnest attention and the serious regard of every member of the church. They are so deeply grounded in the fundamental laws of the church that we feel that they are in accord, too, with the divine will.

A Need for Faith and Loyalty

In the troublous years that have passed, some have been discouraged, some have allowed themselves to cease making their contributions according to the provisions of the law for the support of the church, and many have made excuses of one kind and another for themselves to justify in their own minds a course of conduct not calculated to benefit nor support the work of the church.

Faith, loyalty, and work are needed by the church today. Criticism can do little to benefit us at the present time. There is something about a spirit of chronic criticism which is never satisfied. If one condition is met, it immediately creates another. Insatiable in its demands, it would stop short of nothing but destruction.

If the church is to be saved now for its work, if that work is to go forward to its accomplishment, something must be done, and all hands will be needed to do it.

Faith and loyalty on the part of all will be required if the church is to be carried successfully through this present crisis. Let no man have on his hands the responsibility of standing idly by at a time when the church is in so great need.

The Next Move Is Up to the People

The next move is up to the people of the church. The officers have done and are doing all that they can. Courageously, persistently, and sacrificially, the program of retrenchment has been carried out. Everything possible has been done to put us in a stronger position to fulfill our greatest obligations. It is now time for the people to give their help.

All possible adjustments of policy and practice have been made in the interest of economy and the welfare of the work. It seems that the reasonable demands of those who have felt disturbed have been met. Certainly a great effort has been made to effect the best possible changes, and the work of the church is ready to go forward on what we believe to be a better and more efficient basis than ever before.

Our pathway to a victorious future is at present blocked by a debt. There is no possibility of going around it—nothing can be done except to pay. It is the rock which must be moved by the legitimate means of debt reduction, or else we shall be wrecked upon it. Only the regular contributions of tithing and offerings can help us to move it.

The next move is up to the people—they must act.

"The Redemption of Zion"

The hopes and dreams of a hundred years of our church history are weighed in the balance at the present time. At the one end of the scale lie our present obligations and difficulties. At the other, our faith and loyalty, our desires for the building of the Kingdom of God and for the redemption of Zion. Which weighs the heaviest?

We have long sought for plans and specific directions as to our future course. Now, in the statement of objectives that we are about to consider, the church has furnished for us such material as we have long needed. The plan is here. What we need is to begin action.

In the articles which are to follow various aspects of the tasks and goals that are before us will be considered. One will appear in a prominent position in each issue of the *Herald* for some weeks to come. We hope that our readers will find them of interest and will seek to spread a knowledge of them among all the members of the church.

Because of the time of year, and the necessity of presenting our educational aims first, we are submitting two articles on education in the immediately succeeding issues. At another time of year the order would have been different.

We shall be glad to receive comments from our readers on these articles. It is possible, we hope, that some of these letters can be printed.

I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.—*Words of Jesus.*

Peace

At the head of the cyclone tearing the sky
And flinging the clouds and the towers by,
Is a place of central calm;
So here in the roar of mortal things,
I have a place where my spirit sings,
In the hollow of God's palm.

—*Edwin Markham.*

Report of the Department of Statistics

By Carroll L. Olson

During the month of April the following items were reported to this office, resulting in the indicated changes in the total enrollment of the church:

Total Enrollment of the church, April 1,	
1932	110,710
April baptisms	188
Gains from unknown	8
Gains by correction	9
Total gain	205
Deaths	113
Expulsions	13
Losses by Correction	7
Total loss	127
Net gain during the month	78
Total enrollment of the church,	
May 1, 1932	110,788

The following miscellaneous reports were also received:

Transfers	359
Blessings	171
Marriages	92
Ordinations	46
Divorces	8
Superannuated	4
Silenced	3
Reinstated	1

The branches which had three or more baptisms during the month were the following:

Wellsburg, West Virginia	15
Donora, Pennsylvania	9
Florida, nonresident	7
Flint, Michigan	7
Goodland, Kansas	5
London, Ontario	5
Battle Creek, Michigan	4
Central Los Angeles, California	4
Long Beach, California	3
Omaha, Nebraska	3
Saint Thomas, Ontario	3
Wellston, Ohio	3

The number of baptisms in each of the stakes were:

Zion	11
Kansas City	5

Far West	1
Holden	1
Lamoni	1
Total	20

The grand total of 188 baptisms were distributed as follows:

Zion and the Stakes	20
United States and Canada, outside the Stakes	108
Society Islands Mission	42
British Isles Mission	13
Hawaiian Mission	5
Total	188

Reflections on the Depression

By James E. Bishop

The antecedent and secondary causes of the depression are pretty well known and widely published, but the ultimate and final causes are not as well appreciated or nearly as fully advertised, except in an incidental and apologetic manner.

There are two ultimate and final causes of this depression:

1. The Decay of Primitive Christianity.
2. The flourishing of religions that are Christian in name and pagan in content.

Primitive Christianity asserted that complete love of God, and love of neighbor were basic and vital. Nothing short of that is Christian.

No one who loves God can be thrilled at the launching of a battleship, the spectacle of militarism, the sway of group prejudices, national imperialism or the flourishing of the capitalistic system. Such things are contradictory of the love of God, which means the love of the supreme good, righteousness and beauty.

No one who respects the brotherhood of man can be engaged in systems that endorse outward piety and connection with a financial system that robs widows and orphans. How could one believing in the brotherhood of man endorse a system that collects money of poor people to give them a respectable burial and then invest that money in concerns that "oppress the hireling in his wage"? The Brotherhood of man demands that in "all things whatsoever ye would that men should do unto you do ye also unto them." Primitive Christianity had "all things common." "They continued steadfast in the apostles' doctrine." They "sold their possessions and goods, and parted them to all men, as every man had need." "Distribution was made unto

every man according as he had need." That lesson of distribution present civilization needs to learn badly. If it isn't learned in peace it will be learned in calamity, and then, mayhap, it will be too late for this generation.

Present civilization has boasted about mass production. There are masses of automobiles, masses of cloth, masses of foodstuff, masses of graduates and strange but true there are masses of poor people in need of sufficient food and shelter.

This civilization has boasted of labor-saving devices. There never was a greater fallacy uttered or written. Labor is not saved. Men work just the same but there are fewer of them at a given job. The cost of merchandising is lowered but no labor is saved. Labor has been thrown out of employment. And the world does not know any plan to avert this awful un-Christian spectacle of men willing to work and unable to find it. Such a civilization is un-Christian and must be dominated by the universal sway of religions that are Christian nominally, but pagan in spirit and purpose.

The world must be called back to "primitive" Christianity. Men must be brought to believe that back of them there is a great revelation of God and that before them there is the judgment.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days." (According to Cornelius Vanderbilt, jr., many rich Americans have heavy investments in other countries and have their yachts ready in case of revolution. See "*How Society is Meeting the Depression*," *Liberty*, January 2, 1932) "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of the saboath." (James 5:1-4.) The Lord also condemns the poor that will not work, that are greedy and lustful.

That primitive Christianity would decay is a matter predicted by Christ and the apostles. All one needs to do is to read and study the form of organization of the early Christian church, its doctrine, the effects of the Spirit of God among those early Christians, their attempts at equality, etc., and then after 200 A. D. try to find in history an account of such an organization. It can not be found.

In its place has developed paganism. "What we are usually pleased to call religion nowadays is, for the most part, Hellenised Judaism, and, not unfre-

quently, the Hellenic element carries with it a mighty remnant of old world paganism and a great infusion of the worst and weakest products of Greek scientific speculation; while fragments of Persian and Babylonian or rather Accadian mythology burden the Judaistic contribution to the common stock." So wrote the clear-sighted Thomas Henry Huxley. Since his day there has been no improvement of a vital character. Leaders among the churches are as much at sea as ever and if the nations went to war tomorrow they would be as helpless as the ill-fated Ford peace ship.

The only way out is universal repentance. It is an acceptance of the gospel that was preached by Christ and the apostles.

That gospel has been restored. It swept over some of the nations prior to 1844. It will do so again. Those who accept it will help to establish Zion. In this social condition there will be no rich and no poor. Labor will be universal and men will work at that job for which they are fitted. There will be universal investment in a surplus. This surplus will care for such things that are partially and crudely cared for by charities today. There will be no need of insurance, as we know it today, for that will be involved in the surplus. There will be no unemployed for there will be a united order of Enoch which will have a long time plan for production and distribution. Industry will be universalized.

Industry will be administered by those who will see "eye to eye." Men do that very thing in science. Just as surely some men will learn to do it in religion. That will be done in Zion. "Out of Zion the perfection of beauty, God hath shined."

"Herald" Study Classes

By C. B. Woodstock

We welcome the introduction of "Study Outlines" for class and home work, which are appearing in each number of the *Saints' Herald*. There is no reason why these study helps may not find general use in adult classes in many branches and isolated groups of the church. Each week one or more constructive, informational and altogether helpful articles are analyzed and pertinent suggestions given for discussion and application. The outlines are especially helpful to teachers and will assist every serious-minded student.

Already many "Herald study classes" have been reported using the outlines, some on Sunday morning, others on Sunday evening, and still others during the week. *Herald* copies are passed about and

new subscriptions are taken that the study material may be available to all.

These outlines do not follow one continuous line of study such as is offered in a quarterly course, and so do not usually take the place of the regular quarterlies for Sunday morning use. But they do offer an exceptionally fine opportunity to keep in touch with the best that is written on current problems before the church. Their use extends the excellent service rendered by the *Saints' Herald* and makes a distinct addition to the study resources of the church.

Certificates in Religious Education

By C. B. W.

As a part of the training program of the church there are issued in January and July of each year to those who have attained certain totals of credits, three grades of certificates. Credits are won by active participation in personal study and class work. Many hundreds are engaged in correspondence courses sent out from the office of the department, scores of institutes and local accredited classes are held in all parts of the church, credits are earned by attendance at Interdenominational Training Schools, certain college credits are allowed in subjects helpful to teachers and leaders in the church school, and some credit is allowed to applicants past 40 years of age who do not submit college credits and who give evidence of having done exceptional work as teachers and leaders.

The equivalent of 150 class hours is required for the Second Grade Certificate, 300 class hours for the First Grade Certificate; and 500 class hours for the Gold Seal Certificate. Fully 2,000 individuals have credits accumulating in our files. To date 100 Second Grade, 59 First Grade and 89 Gold Seal certificates have been awarded.

This begins to mean something in the training effort which is going into the improvement of the teaching work of the church. If we may surely heed the admonition of the Lord and seek wisdom and training "by study and also by faith" we may expect the Lord's blessing upon the effort.

Those who received certificates in the past year are as follows:

John T. Curry, Ohio, Second Grade.
Mrs. J. A. Gunsolley, Ohio, Gold Seal.
Mrs. Fern Weedmark, Kansas, Gold Seal.
Mrs. Ella Manross, Ohio, Second Grade.
Harry A. Robinson, Oklahoma, First Grade.
H. W. Dawson, California, First Grade.
Mrs. F. L. Walters, Missouri, Gold Seal.
Mrs. Ruth Brain, Ohio, Second Grade.

Joseph E. Ebeling, Colorado, First Grade.
Mrs. R. C. Harrison, Colorado, First Grade.
Virginia A. Webbe, Ohio, First Grade.
B. S. Lambkin, Illinois, First Grade.

"Re-living" Priestly Blessings

By Dwight D. W. Davis

"Thou shalt lay aside the things of this world, and seek for the things of a better," were the words of the Lord to Emma Smith in 1830. How applicable they are to the priesthood of today, is to be found in the degree of lethargy from which many of us are just awakening.

The Apostle Paul said "That there should be no schism in the body," (1 Corinthians 12: 25) for "all are called according to the gifts of God unto them" (*Doctrine and Covenants* 119: 8); and "Let every man stand in his own office, and labor in his own calling." (*Doctrine and Covenants* 83: 21). "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand." (*Doctrine and Covenants* 104: 44.)

In these passages we find a call to priestly responsibility, and with the call, a charge for spiritual development and consecrated service to be rendered in the spirit of self-sacrificing love. Spiritual schism has existed in the body, and still exists, because of failure, on the part of many in the priesthood, to live in harmony with the will of God for them.

The warning is that "unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation." Those who hold the priesthood are there because of certain inherent characteristics which qualify them for the Master's work. Only the worthy, who are manifested by the voice of the Spirit, are to be chosen and sanctified. (*Doctrine and Covenants* 102: 10.) Those who are worthy must have "faith, hope, charity, and love, with an eye single to the glory of God." (4: 1.) He who is not humble and temperate in all things intrusted to his care, likewise never shall be acclaimed worthy. (12: 4.) To the priesthood, much has been given; much will be required.

At this time, to how many would the command, "lay aside the things of this world, and seek for the things of a better," apply? "Seek not for riches, but for wisdom, and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold, he that hath eternal life is rich."

Before God this day, how many of us can say: "I have lived for this spiritual wisdom"? Have you vitiated the priestly heritage, with all of its resultant blessings, that has been bestowed upon you?

But what are some of these blessings and promises that have been given those who hold priestly authority?

Those who are of the Melchisedec priesthood have "the power and authority . . . to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and church of the Firstborn; and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant." (*Doctrine and Covenants* 104: 9.)

"The power and authority of the . . . Aaronic priesthood is, to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments." (*Doctrine and Covenants* 104: 10.)

Great as these blessings are, others still have been promised. Whoever is faithful unto the obtaining of these two priesthoods, and the magnifying of their calling, become the sons of Moses and of Aaron. They are sanctified by the Spirit unto the renewing of their bodies and become the seed of Abraham, and the church and kingdom and the very elect of God. (*Doctrine and Covenants* 83: 6.)

Any one in the priesthood having authority to preach the gospel of the kingdom, and does so, not failing to continue faithful in all things, "shall not be weary in mind, neither darkened, neither in body, limb or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst." (*Doctrine and Covenants* 83: 13.)

It is a promise given the ordained of God that inasmuch as they strip themselves from jealousies and fears, and become humble, the veil of heaven shall be rent and they shall see the Lord and know that he is. (*Doctrine and Covenants* 67: 3.)

The call of God today is for a priesthood consecrated to the cause of Zion; a priesthood, the membership of which shall prosecute with fervor the gospel of Jesus Christ; a priesthood that shall teach with patience to the church membership the objectives set forth by the quorums at the late conference; a priesthood that shall with faith labor in the vineyard, feeding not alone the sheep but caring for the lambs of God.

To the task, oh Priesthood! Let us cease to "de-

live" the rich spiritual heritage that is ours. Let us live for the promise made those who are faithful and who continue in humility before God—even the endowment from on high.

Autobiography

XVII.—PREACHING AND MOVING IN THE YEAR 1900

By James Franklin Mintun

The first week of the year 1900 I preached seven times at Woodbine, conducted funeral service of Cora B. Deman, near Little Sioux and of Henry Anthony Myers, near Calhoun, the son of Sister Margaret Myers, of Missouri Valley, who was suddenly killed. I continued at Woodbine the following week, then came to Persia with Elder James Donaldson. Here I continued preaching till February 12. We also held afternoon prayer meetings at two o'clock most of the time while there.

On February 14 I came to Sloan and preached in the Opera House till February 25, leaving an interest. I came home February 26, where the convention and conference was held, beginning March 2. Presided over sessions of the convention and organized a district Zion's Religio Literary Society of the Little Sioux District. Brother Alexander H. Smith was present at this conference, and the day following the conference he gave my wife's patriarchal blessing, which was a great comfort to her. When she would become depressed in spirit because of physical illness and loneliness, she would turn to her patriarchal blessing and by reading it her spirit was cheered and comforted. Brother Smith's ministrations brought great edification to many at this conference. On March 10 my wife took sick with inflammatory rheumatism, so that I was compelled to withdraw my appointments for a time. . . . Finally it affected her in every joint, so that she had to be moved by sheets. Then she was anointed all over her body, and after she had offered a most beautiful prayer, such as I had seldom heard, and she was administered to, she began to gradually recover.

While I was caring for her day and night, an elder of the Utah Mormons by the name of Otter-son, requested the use of the church to hold some preaching services. The branch president agreed to let him occupy providing one of our elders had the privilege to reply to him on the same night. This was agreed to and I was requested to make the replies. So affected as I was with the loss of sleep, I felt my inability to give proper answer, but God gave me grace and strength. I know that he

does temper the wind to the shorn lamb in a literal way. I replied to Elder Otterson the fifteenth and nineteenth, and to Elder Hanson, who was in charge of that mission for the Utah church, on the seventeenth. The last night Elder Otterson advocated polygamy, blood atonement, Adam-God theory, tithing of one tenth of gross earnings, and said that he would not have done so except by my defense I compelled him to. I replied that I would dislike to be sent out to represent a church when I would not be moved to advocate some of the principal doctrines of that church without being compelled to, and sympathized with Elder Otterson for having to do so. I learned that he was the child of a polygamous marriage. After the third night he was asked if he desired to continue the use of the church under the same agreement, and he refused to continue, for he said that I had treated him too roughly, just because I had forced him to advocate what they believed. Many of the citizens of the town attended the meetings, and after he advocated their belief in the things mentioned, I made my reply. I appealed to some who had said that the Saints of the Reorganized Church believed in the same principles as did the Utah people, to take notice that we differed from them more than most any other church, and from that time on we did not hear so much of their kind of talk.

Time was nearing when I must make some preparation to attend the conference for I was at that time secretary of the First Seventy, and our quorum meetings began April 1. Here I must give credit to the help of two of the sisters who promised to look after my wife while I was absent, Sister J. F. McDowell, and Sister Sara Hite. My wife was improving but nearly helpless at the time of my going, but rapidly improved, considering that she had been sick so long with that disease. These sisters, with the assistance which they secured, rendered to the church a greater help than they then or may every know they did. When I think of it I can only think of it with a heart filled with gratitude to them. I arrived home the second of April, and found my wife much better, but not well. She was so that it was thought it safe for me to start on missionary work May 9, when I began preaching at Little Sioux, where I continued till May 15, when I baptized six. I again returned to Little Sioux the eighteenth, and on the twentieth I baptized six more, then preached in the country near Little Sioux and on the twenty-third I baptized four more near where Brother Don B. Coffman then lived. These all became members of the Little Sioux Branch. . . .

For some time I had been seeking under the guidance of the Lord a location where I could move to

give my children a further education, and I was in Woodbine the first part of November, and the Spirit directed me to buy a lot that had been in corn the previous year, as the place to locate, and to bring my family to Woodbine for a further education. In November I bought the lot and secured a contract with a carpenter to build, giving him a plan of the house. I had sold my property in Magnolia, for I was compelled to move to secure the education the children needed, as we had no means of sending them away from home to a higher school. The house was to be completed by the first of March, but instead of moving then we concluded to remain during the school year at Magnolia, and made arrangements with the purchaser to rent till in the fall and move just before the fall term of school began in Woodbine. I rented the house in Woodbine to one of the brethren till the time we should move.

Volunteers Built First L. D. S. Church in Independence

By Alice McBride

Perhaps few of the hundreds of persons who have attended General Conference in the capacious Auditorium have given a passing thought to the hard working little band who more than half a century ago erected the first L. D. S. church building in Independence, Missouri, and later battled the way to social recognition as a church. In that half century there have been many changes in the little city, but in none has there been so great a change as in the things pertaining to the church.

At that long-ago time there were not more than twelve families residing in or near Independence and their place of meeting for preaching and Sunday school was in the hall over the Chrisman-Sawyer bank building. Later the meetings were held in the circuit court room of the Jackson County courthouse.

Though few in number and decidedly poor in worldly possessions they were full of the pluck that is typical of the pioneer in any undertaking, and because of their pluck they decided to give up their rented or borrowed quarters and build themselves a church.

A small lot, one block east of the railroad track on East Lexington Street, was purchased. After paying for that they were practically without funds. However, among their members were two or three who understood the manufacturing of brick in a primitive form, so a brick church was decided upon.

Soon the actual work began, and by using the top

soil of the recently acquired lot they molded and burned a sufficient quantity of bricks to erect a building forty by sixty feet in size.

Every man in the little branch who was able to work gave all his spare time. Each worked willingly and gladly at anything that was required. The bricks were molded from wet mud and were laid out in orderly rows upon the ground to dry before being put into the kiln to be burned and hardened. Often when a sudden shower came on in the night, those living near the "brick yard," rolled out of their beds and only half dressed, rushed over and worked hurriedly to transport the precious bricks to sheltered safety. Many a hearty laugh pealed out when some brother or sister, rushing madly along in the dark with a long wooden, brick-filled tray, collided with another, similarly laden. The only thing to do was get down on the ground and pick up the scattered bricks.

All the long summer and fall the work continued, and finally the walls were up and a roof covered the structure, but long before the windows and doors were in place the faithful band had moved in and were holding services in their own building. The walls were innocent of plaster and the seats were crude and obviously homemade, but to the little handful of Saints who had worked so hard, everything was exactly as it should be and they were too happy in the knowledge of actual ownership to desire anything better.

Very little money had been spent; even the lime for the mortar in which the bricks were laid was made in a kiln quite near the church lot.

This dear old structure seemed a lodestone which drew other Saints to Independence for within five or six years the old brick church was crowded to capacity.

Then came the Stone Church. Later it overflowed and the South Side Church was built; a few years after that the Walnut Park and Enoch Hill Churches, and still later the Liberty Street Church was bought. Outside the city limits are several other churches. All these seem merely stepping stones to the big Auditorium.

There still are several persons living in Independence who, more than half a century ago, belonged to the loyal little band who built the old brick church.

Your Task.

You may travel, no matter how fast or how far;
You can not escape it, wherever you are.
Some duty awaits you, some good you should do—
There is something the world is expecting of you.

—Selected.

Calls for the Preaching of Our Gospel Principles

By Charles Hannah

At the last ministerial conference in Toronto, where representatives from most of the Protestant churches were assembled, one of the chief speakers stated: "Doctrine is the cause of our religious world being so widely divided," the thought conveyed being, "We want to get away from doctrine." Are we imitating the ways of a people who say: "Away with doctrine!"

Any Latter Day Saint, if he will but think a little, will realize that doctrine is one of the main principles upon which our church is founded. When our early missionaries went out to preach, their every sermon was doctrinal, which oftentimes caused some to leave the service angry. But it was the doctrine which started them to investigate and finally led them to obey. Today, the moderns would call them old-fashioned preachers and, alas, some of our own church people are not anxious to hear doctrine but would relegate it to the background and have our elders discourse on the interesting current events of the day.

At almost any time we can tune in on a scientific lecture or attend one of the popular churches where the minister is paid to speak to his congregation smooth things which will not ruffle their feelings, but, allow them to continue on their pleasure-seeking paths. But, is that the attitude which we, as Saints, know brought us to obey the gospel and taught us to pay our tithing?

How often in late years, has the writer been greatly disappointed to attend a meeting at which there was a goodly number of outsiders present, providing a splendid opportunity for the speaker to give a real old-time gospel sermon; but instead he has heard a discourse consisting of nice sayings to which no one could take exception or, at which no one could be offended. It would take a great amount of preaching to cause people to realize that we have the only way to eternal life. True, it does not require as much time nor effort to prepare a sermon composed of agreeable quotations as it does to consult the three standard books of the church and produce evidence that we possess the pearl of great price. Are our people anxious that our elders do not make too great a distinction between our church and others? Are we becoming like the people of long ago who said: "Prophesy unto us smooth things"? We, I fear, wish to be modern as are others.

Years ago, our elders delighted in putting on a course of lectures on such subjects as: "*Was Joseph Smith a Prophet of God?*" "*What Is the Book*

of Mormon?" etc. Are we trying to avoid criticism and be like other preachers lest we offend some one? Are we not following the way of least resistance? I well remember when the late R. C. Evans lectured in a Toronto theater on the *Book of Mormon* there was not seating capacity for the crowds. People were curious to hear and the Saints were upholding the preacher by their prayers and united efforts. I cite this to show what can be done if real exertion and prayer are put forth; for, if we can convince people of the authenticity of the *Book of Mormon* it is comparatively easy to convert them to the truthfulness of the gospel. We seem to be afraid to let them know just what we do believe. I think I heard some one say that outsiders will not attend our meetings if we make too pronounced a difference, but would it not be better to be like Noah and convert only a few, but have those few truly obedient.

Again, is the church deriving all the benefits it should from the efforts put forth? The missionary should be one of the busiest men in the world. At one time all that was necessary to draw a crowd was to announce that Elder — would preach on a certain subject, but those days are past. Are we in the days spoken of by the servant of old when it will be necessary to compel them to come in? Would not a house to house canvass, extending a personal invitation to attend the services at which certain subjects will be treated upon and the giving of selected tracts of good appearance, convey the interest of the missionary in the soul's salvation of those whom he visits. I am not in favor of the promiscuous distribution of literature, but, rather, in the personal visit of one who is capable of answering questions regarding our church work and the prayerful interest of one who is concerned about their future.

I fear, too often, the Saints assume a passive attitude regarding the missionary's efforts rather than everybody in the branch making them a concentrated campaign to win men to Christ. The elder, in his house to house visits, gets exercise, and fresh air and by his enthusiastic interest arouses the spirit of cooperation in the local offices and members of the branch. If a missionary were working for a business firm he would be always on the alert to sell his merchandise and is it not as essential to put across the gospel facts, thereby, winning success for the church and souls to Christ. The lowly Nazarene did not hesitate to do the most humble task, even to the washing of his disciples' feet, and are we not his followers to whom He said: "Follow me"?

If we are in love with the purpose of the gospel—to save our fellow man—will we follow the paths

of easy passivity and the way of least resistance? Or, by prayerful study and concentrated effort, at all times, seek to proclaim this glorious gospel and win for ourselves and others the blessings and sanction of God than which there are no greater to be obtained?

Where Hill Cumorah is Located

References from Book of Mormon by J. W. A. Bailey

1. In the land of Desolation—in a land of many waters. (693: 69; 701: 5; 488: 30, 34, 35; 548: 3, 4.)
 2. In the Valley of Mexico, Anahuac, "Country by the waters." (*Native Races*, volume 2, pages 87, 88.)
 3. Where the Jaredites lived. (729: 43; 757: 82, 83.)
 4. Where the Jaredites fought their last battle. (757: 83; 759: 103-108.)
 5. Where Mormon fought his last battle. (693: 69; 701: 3-8; 735: 4.)
 6. Where Mormon hid *all* the records except the few plates he gave Moroni. (701: 8.)
 7. Near where Ether hid the twenty-four gold plates. (751: 15; 759: 103-108.)
 8. In the land where Mulek *first* landed. (387: 74:)
 9. Where Limhi discovered Ether's record. (714: 2; 759: 108; 232: 61-66; 270: 166-169.)
 10. Where Coriantumr was discovered. (202: 37-39.)
 11. Was called Desolation because of the great destruction of the people. (549: 6; 202: 39; 232: 62; 270: 167-169; 387: 74-77.)
 12. It was located just north of the Narrow Pass. (488: 30, 34, 35; 540: 5, 6; 693: 69; 704: 2.)
 13. The land Desolation was on the *West Sea* by the Narrow Pass. (540: 6; 488: 35; 501: 61; 502: 78; 757: 80, Pacific Ocean.)
 14. The land south (Yucatan) was nearly surrounded by water. (388: 77; 549: 8.)
- All the great records: The brass plates, the twenty-four gold plates, and others, are still in Hill Cumorah in Mexico. (701: 8.)

Silver Linings

Night—and the stars above,
 Storm—and the rainbow's hue,
 Death—and the hope of eternal life,
 Sorrow—and the joy bursts through.

—Nathaniel Krum.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Conference of the Society Islands Mission

Papeete, Tahiti.—The annual April conference of the Society Islands Mission convened at Tarono (mission headquarters), Papeete, Tahiti, from April 6 to 10, inclusive. The twenty-two branches composing the mission were represented by delegates chosen by the first district conferences. The attendance of delegates from the outlying coral islands was not so large as in previous years but the order of those who attended was not in the least lessened.

While the delegates were gathered, preconference services were conducted in the Tarono church building under the direction of R. J. Farthing, branch president. On the evening of the fifth, however, all services were turned over to the mission presidency, and thereafter the Saints met in the spacious conference building erected for the purpose in 1929. The building consists of a wooden framework with a corrugated metal iron covering. It is a delightful place to sit during the cool of the evening, and when filled inside, it is yet possible for several thousand people to sit or stand outside and see and listen.

The morning of April 6 is always tense with excitement, for mission conference is to the natives what General Conference is to the general membership of the church. The early morning prayer service starts the day and then when the clock, correctly or incorrectly, strikes the hour, ten, the gavel falls, the hymn is announced, and conference is in progress.

The following is the order of services for the mission conference just past: 8.30 a. m., prayer and testimony meeting; 10 a. m., business session; 3 p. m. department and priesthood meetings; 7 p. m. preaching. This is followed by singing, playing of guitars, mandolins, and violins, lantern slide views, etc., until half past nine. On the last night of conference, the natives indulge in the great joy of singing and playing until midnight when, with reluctance, they adjourn the conference to meet again at the time and place arranged for by the mission presidency.

The conference business this year was mostly routine and if they majored in any one thing it was in the very encouraging reports given by the three native missionaries and by representatives of the various branches. The mission is afire with the missionary spirit and officers look for another big year in baptism gains.

Two special features of the mission conferences are the Sunday school and the Religio lessons review in which the branches or districts, according to the number of delegates in attendance, contest for the laurels in answering questions selected by the committee and in the giving of offering.

On Friday night, the eighth, the regular order of evening programs was changed and a fine program of solos, duets, trios, and choruses was given. A number of the smaller girls did a pretty flower drill taught them by Sister J. H. Yager. Sister Ballard's vocal numbers were much appreciated both by the natives in attendance and the foreigners who came to listen in the evening. About three thousand were in attendance on this particular evening and many favorable comments were heard.

The mission conference is an event in Tahiti now looked forward to by many people who take advantage of the opportunity to sit in the cool evening air and listen to the music and singing by the young and old of this church. One Australian visitor said that he was in the downtown section of the town, and seeing so many people traveling north along the street thought that he would find out where they were going. He was surprised to end his journey at the evening gathering of the Saints' conference. Comments are often heard that the Tuamotuans have in the past been con-

sidered as rather ignorant, but now they see that these people are leading the people of the main island, Tahiti, in music and song.

The very best of order is kept by the force of native deacons and no smoking is permitted; intoxicated men are quickly shown where the public road is and ordered to stay there.

No vote of confidence in the church and its officials and the church's program is necessary here for the natives are loyal and never think of being otherwise. The church and its program are all to them in belief, if not always in practice, and the leaders are big men to them and are their leaders in reality. The thirteen hundred members of this mission are behind the church and its program.

Moorhead, Iowa

Five Moorhead members were privileged to attend General Conference. Its sessions caused them to sense anew their responsibility, and they brought many interesting ideas home, each giving a talk on what most interested him while in Independence. Three took up the hour on Sunday morning and the other two occupied the evening hour. These reports were much appreciated. This quintet is composed of Brother T. O. Strand, Sister McElwain, Sister Jessie Boswell, Brother Chester Davis, and Sister Floris Davis.

Sister Jessie Boswell is to be complimented on the efforts she has given to the work of the choir. She does her best to help make the services all that good singing can do for them.

There have recently been two marriages in this branch. Brother Gordon Mann was married to Miss Bertha Masterson in the month of January. And Brother Dale Wilson and Sister Mildred Crews have established a home of their own. The Saints wish them a happy wedded life.

Midweek prayer services have been resumed, but at present attendance is small.

Speakers during the past month were T. O. Strand, Mark Jensen, Chester Davis, and J. J. Boswell.

Madison, Wisconsin

The work of the church is going forward here. Another has been added to the congregation through baptism, Winnifred Ray, a young woman who formerly was a member of the Church of God denomination. She was baptized April 3, by Brother Lee Root, and confirmed by Elders H. W. Woodstock and Leonard Houghton. Sister Ray became the bride of Brother Lee Root April 20, Brother Simpson, of Rockford, officiating.

April 28, the priesthood from Beloit, Janesville, and Madison met with the priesthood at Evansville, and Brother Houghton talked to them concerning the spiritual things of the conference. He strongly emphasized how the conference unified the forces of the church.

Sacrament services of this congregation are well attended, and are gaining spiritually. The theme for the branch is "Lord, Plant My Feet on Higher Ground." This song is sung at least once every week as a reminder and prayer.

April 25, Apostle D. T. Williams made his last visit to Madison and preached in the evening. Some came from Evansville to worship here. "A New Day Breaks for the Kingdom of God" was his subject.

The women of the branch are studying "Christ and His Message" by Christiana Salyards. The four volumes of

Church History, Book of Mormon, and Ancestry and Posterity of Joseph Smith and Emma Hale have been purchased by the women for the city library.

An apron and necktie supper was given in the lower auditorium of the church, proceeds being turned over to the deacon.

Those who went to General Conference, came back with the report that it had been a great educational help to them. They told of the wonderful Spirit manifested.

Elder J. E. Vanderwood, the new missionary, arrived here a few nights ago. The Saints gladly welcomed him, and he preached both morning and evening on Mother's Day. He is spending a few days in the branch getting acquainted before he goes to visit other points.

"*For He Had Great Possessions*," a play, was given by the young people April 3. The theme was woven around the rich young man who came to Jesus to ask what he should do to win eternal life.

Topics for prayer services for April were "*Our Commission from God*," "*Spiritual Building*," "*Need of Constant Contact with God*," "*What Am I Worth to God*."

Onaway, Michigan

Seventeen Were Lately Baptized

This branch expects to hold a two-day meeting in the near future, and many of the Saints are looking forward to the time when they shall enjoy the visit of a patriarch. Some wish to obtain their blessings.

A pleasing program on the evening of Mother's Day honored the mothers of all.

Onaway Branch has regular Sunday services, prayer meeting on Wednesday evening, and young people's meeting on Friday evening. The branch president, Ernest N. Burt has been teaching the congregation the books of the *Bible* at the young people's meetings. Following the *Bible* study, recitations, music and games are enjoyed.

The Saints are showing their faith by their works. They are doing all they can to assist in the wonderful latter-day movement.

In February, Elder and Sister J. J. Ledsworth, of Port Huron, held a series of meetings here, and in March Elder Ernest Burt conducted two weeks of meetings. As a result of these efforts seventeen were baptized, six children were blessed, and one adult restored to the gospel.

The Saints of this congregation greatly appreciated the winter work of Elder and Sister Ledsworth. They are devoting their time to the service of the Master, going without purse or scrip, to take the glad tidings of the gospel to the honest in heart.

Bemidji, Minnesota

May 5.—Saints of Bemidji are laboring in the Master's cause. Of late services have been quite spiritual and strengthening to the members.

Brother R. Galbraith, of Independence, Missouri, has been here most of the time since last fall, and has preached some very interesting sermons concerning Zion and the beauty of the place.

May 1 the branch had a fine time. Brother and Sister Bosshardt and family from Grand Rapids, Minnesota, and Elder Samuel Case and wife, of Warba, worshiped here, and the Good Spirit was present to bless the congregation.

A remarkable service was experienced April 17, a message coming through one of God's servants, indicating His acceptance of the local group as his people and helpers.

Pastor Day has been busy with branch work and visiting other places in the State as one of the counselors to the district president. He was called to Emo, Ontario, Canada, to administer to Sister Chris McBride, and she was soon benefited.

The Saints of this community desire to continue in the gospel work, for the harvest is very great and the laborers are few.

Detroit, Michigan

From Detroit's "Beacon Light"

The forty-first anniversary of the Detroit Branch, formerly the Evergreen Branch, which was celebrated April 1, 2 and 3 at First Church, Detroit, was a marked success. The activities began on Friday evening, when Lura Forbes Tompkins gave a program of dramatic impersonations and smiles. The receipts from this presentation went to the W. H. Forbes Memorial Fund.

On Saturday afternoon at half past one there was featured a mass meeting of the children from all the different congregations, in the lower auditorium of First Church. Mrs. Henrietta Forbes and Miss Lucy Volz were in charge. In the upper auditorium at two o'clock was held an adult meeting in which all participated in the singing of old-time songs and listening to stories and anecdotes. Elder David E. Dowker was in charge, assisted by V. D. Schaar.

The Saturday evening program was of a musical nature, consisting of organ, piano, vocal and saxophone numbers. Mrs. Nettie Gault gave the history of the branch musical advancement for the past forty-one years. A special feature of the evening was a committee meeting on a Wednesday evening at half past seven, in 1892, sponsored by the Young People's League. Those who took part were Phyllis Schaar, Edmere Mousseau, Thais Booth, and Virginia Thomas.

All the congregations of the branch held Sunday morning services in their respective places of worship.

At two in the afternoon Elder A. C. Barmore, of Port Huron, spoke on the theme, "*Christ Our Passover*." His discourse was very impressive. At this service Mrs. Nettie Gault gave a historical review of the past forty-one years in Detroit Branch.

The six o'clock service was in charge of the Young People's League, with Robert H. Coates as the speaker.

In the evening Thomas L. Clarke, of Flint, preached on "*Millions Now Dying Have Never Lived*."

First Church

Elder J. Charles Mottashed began a series of sermons at First Church May 8. The subjects on which he spoke were "*Gifts, Why Have Them?*" "*The Gift of Revelation and Prophecy*," "*The Gift of Tongues*," "*The Gift of Healing*," and "*The Gifts of Wisdom and Discernment*."

An unusually beautiful and inspirational devotional period marked the April communion service. Many fervent prayers were offered in behalf of the General Conference. The spirit of this hour continued throughout the month and was felt again in the May sacrament service.

The young people's league which meets at six o'clock on Sunday evening is taking up dramatic work, and plans soon to give a play.

A number of Saints have been ill. They have been remembered in the prayers of the congregation, and many are now well on the road to health and strength.

The church tennis court is being prepared for the opening of the summer season, and the young people have been invited to participate in this wholesome recreation.

East Side Church

April 15 was the last day on which the department of recreation and expression met as a body. The work of entertainment in the branch is being carried on by Anna May Pappas through the Sunday school classes, in accordance with the new church program.

Two prayer services are held weekly, the regular Wednesday evening prayer hour and the Sunday morning meeting at nine o'clock. The young people are especially invited to the latter meeting.

The Varsity Club has organized volley ball and baseball teams.

Lamoni Stake

Stake Quorums Now Full

Sunday afternoon, May 8, a special business session of the stake was held in the Coliseum at Lamoni. The business, as previously announced, had to do with the filling of the stake presidency and bishopric. The stake president, D. Blair Jensen, nominated Thomas S. Williams as a second counselor. It will be remembered that for several months Elder Williams served in the stake presidency, prior to his release from general church appointment early in 1931. Since that time he has located in business in Lamoni. His acquaintance with the stake and his former pastoral experience fit him for work in the stake presidency. Bishop G. L. DeLapp remains as bishop of the stake. His removal to Independence last year as member of the Presiding Bishopric has necessitated certain adjustments, but his many contacts with Lamoni and the deletion of corps of general workers seemed to make it advisable for him to continue. To carry on the work, he nominated as counselors N. Ray Carmichael, business manager of Graceland College, and George W. Blair, business manager of the Lamoni Development Association (the board of stewards managing most of the church property in the stake). After the formal discussion and voting, President F. M. Smith, Apostle J. F. Garver and Bishop G. L. DeLapp spoke concerning the outlook of the church as reflected from the General Conference.

The ceremony of ordination took place in the evening. The first part of the service was an investiture ceremony of the Lamoni Girl Scouts. While the congregation sang "Consecration," the men to be blessed took their places on the platform. First was the ordination of N. Ray Carmichael to the office of bishop. Action recommending this ordination had been taken by the Standing High Council since General Conference. President Frederick M. Smith and Apostle J. F. Garver officiated. The men approved to act as counselors were then blessed for the work. In a frank and fervent manner, President Smith then spoke to the congregation about ordination to the ministry. He remarked that in this case there was scarcely any need to give a charge to the men being ordained for they sensed their work, but that the membership needed a few reminders, one being that the minister was limited by the capacities and attitudes of his congregation. He pled for positive consecration and support in the year ahead. This makes the first time for several years that the stake quorums have been filled. This should be a hopeful indication for the future.

Hazel Dell Branch Observes Fiftieth Anniversary

Weston, Iowa.—On April 17 it was the good fortune of this congregation to have the pastor who had been to General Conference tell of some of the things he had experienced while with his fellow Saints from other parts of the world.

* On the following Sunday Brother Hans Anderson spoke on the theme of the Saints rededicating their lives to the service of the church.

The first of May was a beautiful day as Hazel Dell Branch had hoped it would be, for it marked the celebration of the fiftieth anniversary of the founding of this branch. The Sunday school class period was followed by the reading of a short historical sketch of the branch. Then came the communion service, the church being filled to capacity. Neighbor Saints of other branches came to worship with the local congregation, and the principal thought of those who took part in the services was the faith of our fathers. On the wall hung pictures of pioneer Saints.

At noon a basket dinner was served in the basement,

and many old acquaintances were renewed. Saints who had not met for years discussed "old times" with enthusiasm.

At two thirty the orchestra played several numbers, a male quartet gave several selections, and Pearl Darrington sang a solo. Apostle Paul M. Hanson delivered the sermon, illustrating his lesson with experiences and anecdotes drawn from his wide travels.

The evening service was in charge of James C. Jensen and the sermon was by P. T. Anderson who recently returned from his mission to Scandinavia. He told how he first learned of the gospel here in Hazel Dell Branch, and related experiences incident to his work as a missionary in foreign countries.

Dow City, Iowa

Active in Church and Community

The Easter service was a pleasing exhibition of branch talent and cooperation. There were instrumental numbers, readings, music by the choir, and the contributions of the beginners and juniors are not to be overlooked. The Easter sermon was by Elder E. Y. Hunker.

Since Easter the following themes have been used for morning worship: "The Resurrected Christ," "Service," "Devotion to a Cause," "Our Mission," "Love of Christ," and "Mother's Day." The congregation has listened to these speakers: M. O. Myers, Guy Johnson, and Warren Oliver, of Deloit; George Hansen, of Dunlap; E. A. Rosenberger and Frank Fry, of Woodbine.

No branch service was held the evening of April 3 in order that the Saints might attend a Silver Medal Contest sponsored by the W. C. T. U. in the Methodist Church. Junior Riggsby, of the Saints' church school, was one of the contestants, and two little girls of this branch sang a duet selection.

Elder E. Y. Hunker closed a ten-day series of meetings March 27. As a result many Saints were encouraged and given a new desire to help. His fireside talks were appreciated by a great number.

The young people have been faithful in their work of arranging the evening worship service.

The women of the branch will serve the alumni banquet May 20. They have been selling crepe paper owls and butterflies, the work of many hands.

Brother Ray Whiting, of Council Bluffs, will deliver the baccalaureate address here May 15 in the Methodist church.

Brother E. B. Justice attended General Conference and brought home an interesting account of it.

Elder Gerald Gunsolley, of Logan, district president, drops in occasionally for a friendly call, leaving words of encouragement.

Several new faces have been seen recently in the congregation, and with the help of the Father in heaven, the workers hope to make the services sufficiently interesting that this attendance will not only continue but increase.

Fanning, Kansas

Mother's Day was a beautiful day. Spring flowers and new grass and tree leaves springing into life, were enhanced by the sunshine from the almost cloudless sky. James A. Thomas delivered the Mother's Day address at the eleven o'clock hour. Using as his text Matthew 12:50 wherein Jesus said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother," Brother Thomas gave a broader interpretation to motherhood than is usually given. He extended its application to cover the field of woman's service to humanity, pointing out that some who are not physical mothers oftentimes contribute as great things in the way of service to humanity as some who are actual mothers. The music was in keeping with the day, a trio number sung by Mildred and

Gladys Mortimore and Mary Helen Thomas and a solo sung by Sister Edna Williams. The closing song in praise of mother was sung by the congregation.

The evening services were dispensed with in order that those who so wished might attend the baccalaureate services at Sparks High School.

Fanning Branch has ten young people who are graduating from high school this spring, Jack Long and Floyd Chesnut from Sparks; eight others, Owen Davies, Phillip Tilden, Emil Jeschke, Katharine Abbott, Vergie Marsh, Beulah Marsh, Nellie Wiley, and Laveta Thomas, are members of the senior class at Troy.

Volley ball has been resumed with the coming of the warm weather. Tuesday and Friday nights find many taking part in the game on the court in the churchyard.

Elder Samuel Twombly conducted the funeral services of Mrs. George Blanton of Sparks Friday afternoon, May 6.

Fargo, North Dakota

Bungalow Church, 1423 First Avenue, South

The General Conference filled with the peaceful Spirit of God, the assurance that this church is sounder than two years ago, the dawning of a new day for the church, a renewed faith in the leading quorums of the church, made happy the Saints of North Dakota. Those who were privileged to attend the conference returned home with a desire to encourage all who had not been present at the sessions.

District President Warren McElwaine, of Lansford, North Dakota; Elder Lester Anderson, of Dunn Center, and Deacon Courtney Rotzien and Mrs. J. F. Rotzien, of Fargo, attended the conference.

Elders McElwaine and Lester Anderson spent Sunday at Fargo *en route* home from the conference, and gave the Saints helpful messages concerning the revelation to the conference and other happenings.

The women of Fargo are busy making quilts and other articles for the Sanitarium. They are also studying the *Doctrine and Covenants* in class work.

The children's division of the church school gave a splendid Easter program in the junior room on Easter Sunday.

Pastor H. E. Ratcliffe and wife are spending several weeks with relatives in Kansas. During the pastor's absence the two young men of the priesthood, Jerome Stowell, and Courtney Rotzien, have charge of local work. Brother Jerome has been stricken with blindness the last two weeks, but through administration, the prayers of the Saints, and osteopathic treatments, his sight has been restored. The Saints are rejoicing in the goodness of God. Brother Courtney has given two interesting talks on the conference and what it meant to him. He also talked on Mother's Day.

"*The Love of Mother*" was the theme of the church school May 8. Mrs. J. E. Heneman sang as a solo, "*The Old-Fashioned Mother*."

Brother George Young, of La Moure, North Dakota, died recently at the Saint Luke's Hospital in Fargo. Funeral services were held at La Moure, Elder Blair Jensen, of Lamoni, Iowa, officiating. He was assisted by Elder Ray Whiting, of Council Bluffs.

With the assurance of President F. M. Smith that the "promises of Zion standeth sure," and with the glittering towers of Zion beckoning us on, the Saints are renewing their faith and working diligently for the cause of Christ.

The young people of Joplin, Missouri, Branch are happy over the success of their carnival held April 21, by means of which they raised sixty dollars to purchase songbooks for the branch. The young people are of the opinion that "queen" races made a group of persons save their pennies.

Independence

This week William Chrisman High School, of Independence, graduates two hundred and six boys and girls of its senior class. The commencement exercises will be held tomorrow night, May 19, at the Independence Memorial Hall, David M. Procter, of Kansas City, giving the address. The baccalaureate sermon was delivered to the graduates and their many friends last Sunday afternoon at three o'clock at Memorial Hall by Doctor George H. Mack, president of Missouri Valley College at Marshall, Missouri.

The class of 1932 boasts nineteen more graduates than the class of 1931. Of its number seventy-three are Latter Day Saint boys and girls. They are: Paul Allen, Frances Anderson, Roy Andes, Evelyn Bailey, Joe Beem, Margaret Ellen Bell, Emery Bowers, Charles Bridges, Fay Brown, Amelia Cairns, Gideon Caldwell, Fred Chapman, Norene Clutter, Frances Crabtree, Freida Crandell, Essie Belle Crick, Maxine Crick, Melva Criley, Catherine Crockett, Alice Currie, Flora Curtis, Juanita Curtis, Hazel Davis, Charles Edwards, Margaret Etzenhouser, Alegra Farrow, Irwin Fender, Howard Fumal, Gladys Givens, Marguerite Givens, Frank Good, Vernon Greene, Ruth Haberlein, Dorothy Hall, Walter Hodges, Rose Ina Horning, Agnes Jepson, Hiram Jones, Ethel Kelley, Verna Kelsey, Edna Ketchum, Eunice Kinsfather, Viola Leigh, Anna Lee Major, Lawrence Martin, L. M. McFadden, Bennie McGuire, Helen Moorman, Thelma Moorman, Paul Page, Cecil Parrish, Violet Peterson, Olena Plain, Eunice Porter, James Reese, Leora Sar-ratt, Frances Sheetz, Vaughn Short, Sam Siegfried, David Smith, Gladys Smith, Joseph Smith, Max Smith, Myrle Smith, Richard Smith, Robert Smith, Velma Smith, Howard Snead, Beatrice Stagner, Lucile Street, Enid Stubbart, Marvin Turnbull, and Harold Turner.

Friday, May 20, is the closing day of this year's school term.

Stone Church

A large congregation listened to the Sunday morning sermon by President F. M. McDowell in which he adjured the people with the words of the Lord as recorded in Haggai 1: 5: "Consider your ways." He chose to make the basis of his fine, earnest discourse the principles set forth in the pamphlet entitled "*Church Objectives*." These principles were adopted by the Church Conference of 1932 as the objectives of the church. The attention accorded the speaker indicated the deep interest of the Saints. Brother McDowell's sermon will be printed in the *Herald*.

The Stone Church Choir, directed by Paul N. Craig, sang two beautiful hymns from the new *Saints' Hymnal* and the anthem, "*Beneath the Shadow of the Great Protection*." Elder H. G. Barto was in charge of the service, assisted by Elder W. A. McDowell.

In the evening the music was furnished by the Æolean Chorus, led by Mrs. Jeanette Craig, Miss Mary Okerlind accompanist. They sang "*Softly Now the Light of Day*," "*The Voice in the Wilderness*," and "*What a Friend We Have in Jesus*."

Patriarch Albert Carmichael's sermon fitted well into the theme of the morning. This is the first time he has addressed this congregation since his ordination to the evangelical office, and his exhortation to faith, goodness, and integrity called an attentive response from the congregation.

The activities of organized classes of the school are many. This year the Y. K. T. Class has greatly increased the attendance at its Sunday morning lectures. The Y. P. R. Class has revived, and conducts its sessions on Sunday evening at a quarter past six, Elder Harvey Minton teaching the *Doctrine and Covenants*. Several classes of the young people's division are busy making summer plans.

Among those whom the Saints in Independence, especially those at the Stone Church, will miss are Brother Godfrey Murer who died May 9; Brother William Albert Stoll who passed away May 11, and Sister Sarah Goodwin Faler whose death occurred May 12.

Brother Murer was seventy-two years of age. He is survived by his wife, Mrs. Matilda Murer; four daughters, Mrs. J. R. Davenport and Miss Olivetta Murer, of Holly Hill, Florida; Mrs. Georgia Sevedge, Kansas City, and Mrs. Augusta Holloway, Independence, and three sons, O. J. Murer, Charleston, West Virginia, J. F. Murer, San Antonio, Texas, and G. C. Murer, Fulton, Missouri. Brother Murer had lived in Jackson County twenty-nine years. The funeral was conducted in Independence the afternoon of May 12.

Brother Stoll was born January 28, 1870, and united with the church in early manhood. He held the office of elder and was an active worker in Group 20 in Independence; was president of the Andover, Iowa, Branch prior to his coming to Independence in the spring of 1931. He leaves to mourn his wife, Mrs. Anna Stoll, of Independence; three sons and three daughters: Edward William Stoll, Lamoni, Iowa; Nettie May, of the home; Mrs. Estella Gertrude Ruegsegger, Wellman, Iowa; Mrs. Bertha Olive Bierlein, Elmer Emil Stoll, and Howard Dale Stoll, of Lamoni, besides three grandchildren, five step-children, six brothers and sisters, and many friends. Two funeral services were held, one in Independence on May 12, the other at Lamoni, May 13.

Sister Sarah Goodwin Faler's death was preceded by a long illness at the home of her daughter, Mrs. Alex McIntosh. She was eighty-six years of age. Besides Mrs. McIntosh three other daughters survive, Mrs. F. G. Stiles, Kansas City; Mrs. W. H. Sexton, Independence, and Mrs. R. W. Page, La Crosse, Wisconsin; five sons, George W. Newton, Pueblo, Colorado; O. C. Faler and W. D. Faler, Kansas City; P. F. Faler, Eddyville, Nebraska, and Ira N. Faler, Enid, Oklahoma, and three step-children. She was baptized a member of the church September 21, 1890. The funeral was held from the Carson Funeral Home, Sunday afternoon, May 15, and interment was in Mound Grove Cemetery.

Liberty Street Church

The young people have organized a study class which meets every Tuesday evening to study the *Doctrine and Covenants*. Sister Carr, who has lived in California and also in Jerusalem, is the teacher. From twelve to fifteen young people are taking advantage of this unusual opportunity. In addition to the regular class work, a worth-while project is being undertaken. Each member is assigned a letter of the alphabet, and the goal is to make a complete concordance of the *Doctrine and Covenants*.

Mother in her high and holy calling, was held in remembrance on Mother's Day at the church school hour and the eleven o'clock preaching service. Sister J. R. Lentell gave two short readings during the devotional period of the church school. Sister Joseph Elliott gave a reading at the eleven o'clock service, and a trio selection, "*Mother Ma-chree*," was played by Evalyn White, violinist, Fred Friend, cellist, and Harold Buseth, pianist. Joseph Frick sang a solo.

Brother and Sister Joseph Elliott who celebrated their golden wedding April 6, and who have attached themselves to the hearts of Liberty Street Saints during the last few years, find it necessary, on account of advanced age, to move back to Minnesota in order to be near their children. Local members are sorry to lose their presence and help but bid them Godspeed as they go north.

Attendance at the church school last Sunday was 234, four less than the week before. The school officers are arranging for the Children's Day celebration in June.

Apostle F. Henry Edwards in his Sunday morning sermon spoke of the unifying events and efforts of the recent conference, declaring that these things are preparing us for greater calling and service. "Each worker," he asserted, "must match his call with character and his character with preparation."

Bishop R. T. Cooper gave a splendid discourse on the or-

ganization of the Standing High Council, the Traveling High Council, the Presidency, the Quorum of Twelve, and the Quorum of Seventy, and their methods of procedure.

Liberty Street congregation keenly feels the loss of Sister Lyda Thomason who recently moved to Lamoni, to live with her father. Miss Lyda for the last several years has been the church pianist, has directed a girls' chorus and taught a class in Sunday school. She has given freely of her service and talent for the upbuilding of the work.

Walnut Park Church

Attendance at the church school, May 14, was encouraging to those who have it in charge. At the close Elder J. N. Mann gave a talk to the school which was very instructive.

The Galilean Class has chosen for its teacher for the year Brother Imal Burke.

At the eleven o'clock service the choir loft was occupied by the junior choir, directed by Delta Nace. They sang a selection from the cantata, "*The Song of Triumph*," by Norman, with Drexel Mollison at the piano. Elder Howard Andersen was the speaker and his subject was "*Church Objectives*." He brought out many wonderful thoughts, and stressed the fact that when the people learn obedience, Zion will be redeemed.

A large number gathered at the 5.45 study period. Elder C. Ed. Miller is lecturing to a class in the basement of the church on the *Book of Mormon*. This is very interesting, especially concerning the recent discoveries in South America and Mexico. The program was given by the Girl Scouts of Troop 10, under the direction of their captain, Mrs. Fritz Oeser, and lieutenant, Mrs. Carroll L. Olson. Some of their activities including songs and first aid treatments were demonstrated to the audience.

At the following service the Saints listened to a duet, "*Melody in D*" by Williams, played on the violin by Orlando Nace and the cello by Milford Nace, accompanied by Sister Thelma Countryman. Elder C. A. Kress delivered the evening sermon which was most encouraging.

Group 27 North has organized a *Doctrine and Covenants* class which meets each Tuesday evening at the home of Brother and Sister O. J. Campbell, and has as its teacher Elder R. D. Weaver. An hour is devoted to study of the book and one half hour to an experience meeting.

Buffalo, New York

This was one of the first branches to adopt the group system of teaching Religious Education, and the success of this system with its church school has been very pronounced. Especially has this been so with regard to the young people. Under the leadership of their group supervisor, Sister Florence Kennedy, their activities have been varied and very interesting.

On the tenth anniversary of the dedication of Buffalo Branch the young people produced a pageant and series of tableaux depicting "*Youth Through the Ages*." This received very favorable comment. So encouraged were the workers that they set to work on a dramatization which was presented on Mother's Day.

In addition to regular church activities this group meets every two weeks on Saturday evening for social purposes. On one occasion twenty-eight were present. For a branch the size of Buffalo such an attendance indicates good interest.

It is well to note that since the inception of the group method of education, results have far surpassed expectations. Now it is not unusual to see members of the young people's group active in the church school and willing to assist in every way possible.

Many nonmembers attend these meetings, and on several occasions social meetings have been held in the homes of these people.

The young people are consecrated to the task that lies before them, and under the capable leadership they are fortunate enough to have, there is no fear but that they will help the church triumph. As the time approaches when the older workers must lay down their armor, youth will step forward, prepared to help in the Master's cause.

The youth of Buffalo Branch are singing:

"Onward to Zion, faithful and strong,
Zion, the beautiful, beckons us on."

Kansas City Stake

Central Church

The semiannual conference of the stake held its devotional services Sunday. The weather was ideal until towards evening when there came a refreshing rain which probably kept some away from the evening services.

The church school session was well attended, the departments being presided over by an efficient corps of officers and teachers.

At eleven o'clock Stake President C. E. Wight used as the foundation of his sermon 1 Corinthians 2, his subject being "Divine Leadership." He explained how Christ lived the gospel he introduced in contrast to Socrates and others who were unable to live the moral code they taught. As followers he advised that we should look to the quality of our service rather than the quantity.

A stewardship oratorical contest for the young people of the stake was held at Central Church at two o'clock Sunday afternoon. This event, which was sponsored by the O. B. K. organization, attracted wide interest. C. G. Mesley, the associate stake president, was in charge. In the first division (open to contestants up to seventeen years of age) Hugh Bland whose subject was "Stewardship—A Necessity of Today," and Max Constance, "The Spirit of Stewardships," ranked first with equal honors. In the second division (for contestants above seventeen) Berwyn O. Lungwitz, "The Problem of the Ages," and Eddie Baker, "Stewardship—a Necessity Today," both of Quindaro Church, took first place, and Doris Oakman with the topic, "Zion Shall Be Built on Stewardship" took second place. The talks of these young people seemed to present the key to the solution of Zion's problems. The contestants are to be commended for their work.

In preparation for the contest a temporary library was opened to the young people at Central Church and this showed in the quality of the orations. There were also lectures and studies on orations to help the contestants. Preliminary tryouts were held in several of the local churches.

The afternoon prayer service was delayed in opening, but the time was well occupied in testimony, prayer, and song.

The evening preaching service was preceded by several vocal and instrumental numbers. The opening prayer was by the new stake missionary, Elder J. Charles May, and the sermon was by Apostle John Garver who recounted the experience of the deliverance of the children of Israel from Egyptian bondage. His text was, "Speak unto the children of Israel, that they go forth," and he declared that of all the forces which opposed this people the most formidable was their own inadequacy or fear of themselves. He compared their predicament to the one through which our church has been passing. We have been painfully close to the edge of the precipice, have been concerned over material possessions, but now our attitude has changed—we are thinking of human souls rather than property and possessions. By the power of God must Zion be redeemed.

The work of the choir, under the direction of Brother George Anway, in the rendition of several anthems and hymns, was very pleasing. Others assisting with vocal and instrumental numbers added to the day's devotions.

Stake President C. E. Wight, who for a time resided out

of the stake on account of business, is back again. His welcome home was most cordial.

The stake business meeting was held Monday night.

Gladstone Church

Sunday, May 1, Elder George Mesley, of the stake presidency, attended the sacrament service of this congregation. In the evening Elder Levi Gamet of Grandview Church, Kansas City, Kansas, was the speaker.

The name of mother was revered at the eleven o'clock hour May 8. The Mother's Day program included vocal solos by Dorothy Price; a talk, "The Origin and History of Mother's Day," by Elder L. C. Connelly, and an appropriate sermon by Elder E. F. Hoisington, of Independence.

Sister Hattie Crosby who has been ill for two months is again able to be present at services.

Pastor C. A. Selbe has gone to the Missouri Pacific Hospital at Saint Louis for treatment. He has always been a valiant and faithful worker, and the Saints everywhere are invited to remember him in prayer.

Holden Stake

Blue Springs

The Saints of this congregation enjoyed a most spiritual sacramental service the first Sunday of May.

Recent speakers have been very helpful. "Truth Exemplified" the theme of Brother R. J. Stark, held the attention of the entire congregation. A talk, "Early Missionary Experiences," by Elder E. F. Robertson, edified the Saints. Brother Gerald G. Phillips, a local young priesthood member, presented an instructive talk on charity and the Spirit of God as a sixth sense. A recent discourse by Pastor O. W. Sarratt on "The Perfect Law," was well received. And Elder J. T. Smith, pastor at Lees Summit, inspired the congregation one evening with a sermon.

The marriage of Miss Audrey Spease and Mr. Edgar Pierce occurred April 28, at Independence, Elder Harold W. Hattey officiating. The good wishes of the Saints go with this couple.

Spokane, Washington

Spirit of Late Conference Reigns

The activities of Spokane Branch have forged ahead. Everyone is working cooperatively. The young people are also willing workers. Two young men of the priesthood, Glenn Fordham and Clarence Porter, have taken charge of the young people's worship hour, held two Sundays a month under the leadership of their supervisor Sister Goldie Sage. This is well attended and spiritually beneficial. It is hoped that the interest now shown will continue.

The young men of this branch entered the Inter-church Baseball League with promising material; the manager Brother D. A. Coleman and moral officer, Brother Henry Kinney. The season opened with a Saint Patrick's dinner, proceeds to buy needed equipment for the baseball team.

Easter services were impressive. The church was beautifully decorated for the occasion. The children's division and junior choir occupied the morning hour under the leadership of Sisters Fay Wolters and Orpha Coleman. The senior choir gave a vesper service under the direction of Sister Muriel Whiting, accompanied at the organ by Gladys Ludwick, at the piano, Sister Grace Nichols.

Officers have been planning the activities of the church school according to the plans outlined in *Vision*. They have been much help. Attendance at the church school is proving that the new church school program is a step forward. Spokane has a corps of consecrated workers in this division.

The Saints were pleased that Brother Sandidge's transportation was so arranged that he could make Spokane an-

other visit before leaving for his new mission. He delivered an interesting talk on the General Conference.

Elder A. C. Martin paid his farewell visit to Spokane on his return from conference. The Saints of this city were sorry to learn that Brother Martin is not returning. They had learned to admire and respect him for his high ideals and integrity in the work. He brought with him on his last visit the spirit of the conference he had so recently attended.

Spokane Branch welcomes Brother George Thorburn and Apostle J. A. Gillen to this district.

Lakewood, Ohio

On May 8, an impressive Mother's Day program followed the church school hour. Brother J. E. Andes gave an appropriate talk.

Brother and Sister E. G. Hammond met with this congregation in the May 1, sacrament service. Local members are always happy to see this pair of workers. Brother Hammond's counsel and words of encouragement are very helpful.

The branch is holding regular services: Church school and preaching on Sunday, midweek prayer meeting, and class work each Friday evening. The Saints observed periods of prayer and fasting in behalf of the church and the General Conference on Sunday mornings prior to the conference. Several received the *Daily Conference Herald* which kept them very well informed of daily activities at Independence.

A number from Lakewood attended the Kirtland district conference at Barberton, Ohio, March 5 and 6.

Speakers who of late have occupied the Sunday morning hour, were Clifford Minkler, of Lorain, Ohio; Elder T. Thomas, of Kirtland; J. E. Andes, East Side Branch; Pastor F. T. Haynes, and the assistant pastor, Harvey Spiller.

Under the supervision of Sister F. T. Haynes an Easter program was given, taking the place of the church school hour. Readings, vocal duets, a pantomime, "*The Ten Virgins*," and songs by the school composed the program, then came an impressive sermon by the pastor.

The young people organized a *Book of Mormon* Class March 18, and an invitation was extended to the older people to attend these classes. The group is studying under Section Four as outlined in the correspondence courses. Some members are enrolling for credit work, aiming toward a certificate in Religious Education. Sister Blanche Johnson is secretary and treasurer, and Sister Ruth Brain, teacher. This class has agreed to furnish social activities for each month.

April 29, a box social and program were had in the basement of the church. Everyone had a good time and is looking forward to other activities of this nature.

Flowers are not trifles, as we might know from the care God has taken of them everywhere. Not one unfinished, not one bearing the marks of a brush or pencil. Fringing the eternal borders of mountain ranges, gracing the pulseless beat of the gray old granite, everywhere they are harmonizing. Murderers do not ordinarily wear roses in their button-holes. Villians seldom train vines over their cottage doors.
—*Presbyterian Banner*.

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.—
Words of Jesus.

Tentative Reunion Schedule for 1932

We are printing herewith a tentative schedule of reunions for the summer of 1932. The list is especially short this year on account of the somewhat disturbing financial conditions prevailing throughout the United States and Canada.

It will be noted that in some instances the place at which the proposed reunion is to be held is not stated. In other instances the date is not given. These omissions occur because our office has not yet been furnished the necessary information. District presidents and chairmen of reunion committees should see that these items are reported to the office of the first Presidency at once.

The reunion calendar, when perfected, will be reprinted from week to week for the convenience of our readers.
THE FIRST PRESIDENCY.

Tentative Reunion Schedule for 1932

DISTRICT	PLACE	TIME
North Dakota	— — —	June 17-26
Owen Sound	Port Elgin	June 26-July 3
Des Moines	Des Moines	June 12-19
Minnesota and Northern		
Wisconsin	Chetek	July 1-10
Central Texas	Hearne	July 8-23
Southern		
Saskatchewan	Weyburn Plains	July 14-17
Northern		
Saskatchewan	Saskatoon	July 21-24
Northern		
California	Irvington	July 20-31
Kentucky-Tennessee	Puryear, Tenn.	July 22-31
Southern New		
England	Onset	July 23-August 7
Toronto	Lowbanks	July 24-August 7
Lamoni	Lamoni	July 29-August 7
North Platte	North Platte	July 29-August 7
Alberta	Edmonton	August 5-7
Seattle	Silver Lake	August 5-14
Eastern and		
Western Maine	Brooksville	August 12-21
Kirtland	Kirtland	August 11-20
Western Iowa	— — —	August 12-21
Far West	Stewartsville	August 18-28
Eastern Colorado	Colorado Springs	August 19-28
Eastern Montana	— — —	— — —
Western Montana	Race Track	— — —
Northern Michigan	Park of the Pines	— — —

Always, the present hour of life is one that is of great importance. In it, only, does one truly live. It holds the key to very much of one's welfare—both present and future. Out of each golden minute as it passes one builds the structure of life and molds it into a thing of beauty or otherwise. To make the present hour surrender up every bit of happiness and profit that it may hold, is the one best way of making life yield its richest blessings.—*Detroit's Beacon Light*.

MISCELLANEOUS

Appointment of District President

Elder A. C. Martin having presented his resignation as president of the Spokane District, we have pleasure in appointing Elder Stanley E. Fout, of Coeur d' Alene, Idaho, Box 767, who will act as district president subject to the approval of the next district conference.—*The First Presidency, by Frederick M. Smith.*

Appointment of Bishop's Agent

Brother F. L. Freeman, having presented his resignation as bishop's agent for Spring River District, we hereby appoint as his successor, Brother Norman W. Gray, subject to the ratification of the next district conference.

Brother Freeman has given splendid cooperation in this connection, and we wish to take this opportunity of expressing appreciation for the service rendered.

Brother Gray comes to us well recommended, and we feel confident he will receive the earnest cooperation of the membership in giving their support to this phase of church work.

The solicitors are requested to send their May and subsequent reports to Brother Norman W. Gray, 2800 Main Street, Parsons, Kansas.

The Presiding Bishopric,
By G. L. DELAPP.

Approved by the First Presidency,
FREDERICK M. SMITH.

Pastoral

To the ministers and members of the church in Great Britain and Continental Europe, including Scandinavia, Germany, Holland and Poland: The General Conference of 1932, has seen fit to appoint me in charge of the church interests and activities for the present period. I look forward with great pleasure to renewing the friendships of past years and making the acquaintance of new friends in the places to which I am altogether a stranger. If all is well, I expect to have my plans arranged to be in England for the mission reunion which will be about August 4, I understand. It is my wish that the policy and program which have been inaugurated by my predecessors, especially Brother Paul M. Hanson, shall be continued and I hope that the brethren will work according to these plans at least until I am on the ground. Personally, I feel that it is always the wisest course to let our work be evolutionary, and consequently we shall try to build up the work upon the policies which already are established. To this end we invite the good will and cooperation of the brethren who are concerned. In Great Britain we welcome to our endeavors Elders W. H. Greenwood, of Manchester, England; Peter S. Whalley, of Birmingham and Fred Davies, of Wigan; in Scandinavia, Elder V. D. Ruch; in Germany, Elder C. F. Greene and Elder John Smolney; in Poland, Elder J. Stebel, and commend these brethren to the confidence and good will of the Saints. We are very happy that the late conference seemed to be characterized by a spirit of fellowship and unity, constituting a happy augury for the future. In these days of stress and strain, both in the world as well as the church, it behooves each one to lift up the standard and ideals of our Christian profession, cultivating compassion and truth; seeking to walk humbly with God. The tasks which confront us are great but with the improved morale they are by no means impossible. Let us bring to the work which is before us, namely the saving of souls, the realization of the kingdom of God, the development of spiritual values, fidelity and consecration. All correspondence may be addressed to the mission secretary, Nephi Dewsnup, 4 Howden Road, Blackley (near Manchester), England, or in America to me

in care of the Quorum of Twelve Office, Auditorium, Independence, Missouri.—*John W. Rushton.*

District Convention and Conference

The annual young people's convention and midsummer district conference of Rock Island District, will be held at Rock Island Church, corner Eighteenth Avenue, and Tenth Street, June 10 to 12. It is expected that Elder Gene Closson will be present at this convention, to look after the interests of the young people. We also expect Apostle J. F. Garver, and missionary L. G. Holloway to be in attendance. We would like to meet as many of the Saints as possible at this gathering. Especially do we urge the young people to attend. It is expected that the following program will be carried out as nearly as possible: Friday night, June 10, there will be a program sponsored by the Tri-City Saints, and in charge of the local officers. Saturday, June 11, 9.45 a. m., classwork in charge of Gene Closson; 11 a. m., classwork; 2.30 p. m. conference business session; 4 p. m., recreation supervised by Gene Closson; 7.45 p. m., preaching. Sunday, June 12, 8.30, young people's prayer meeting in charge of Gene Closson; 9.45 church school in charge of L. A. White, Edward Jones, and C. A. Beil. At the church school hour Gene Closson will address the young people, and Apostle J. F. Garver will address the priesthood; 11 a. m., preaching by Apostle Garver; 2.30 p. m., round-table discussion of young people's problems by Gene Closson; 4 p. m., round-table discussion of general church problems by Apostle Garver. 7.30 p. m., preaching by L. G. Holloway. The above program is subject to change if found advisable.—*E. R. Davis, district president.*

Young People's Convention

The young people of Toronto District will hold their annual convention on the week-end of June 10, 11, and 12. We are expecting Patriarch F. A. Smith and Elder Grant St. John.—*May Gilbert, secretary of young people's convention committee.*

Special Day for Kirtland Branch

Sunday, June 12, President F. M. Smith and Bishop G. Leslie DeLapp will be with the Kirtland branch. Kirtland District is invited to meet with the branch and enjoy this opportunity of meeting the President of the church and counselor to the Presiding Bishop. Come and bring your meals in your basket. The large dining hall will be available for the meals. The program will be about as follows: 8 a. m., general priesthood meeting; 9.30, Sunday school. During the Sunday school Bishop DeLapp will have charge of all the adults who will assemble in one class. Sermon at 10.45 by President F. M. Smith; 2 p. m., ordination and addresses in upper auditorium; 7.45 p. m., sermon by President F. M. Smith. Bishop DeLapp will preach Saturday evening at 7.45.—*John L. Cooper, pastor; James E. Bishop, district president.*

Conference Notices

The semiannual conference of Southern Wisconsin District will be held at Lancaster, June 18 and 19. Elder J. E. Vanderwood, the new missionary, will be present. Apostle J. F. Garver is also expected.—*Leda Colbert, secretary.*

One-day Meeting

A one-day meeting will be held at Scranton, Kansas, Sunday, May 29. Apostle R. S. Budd will be the speaker. Sunday school at 9.30 a. m. will be followed by preaching. Basket dinner on the church lawn. Everyone is invited to bring a basket.—*Dave Little, district president; Mrs. H. C. Pitsenberger, district secretary.*

Our Departed Ones

HEYER.—Albert Leo Heyer was born March 28, 1907, in Lavelle, Pennsylvania. When a small child he moved with his parents to a farm in Yuma County, Colorado. A few years later they went back to Pennsylvania. In 1926, Albert returned to Yuma, where he has since been employed, spending most of the last four years at the home of Mr. and Mrs. J. L. Lutz. In September of 1931, he was baptized and confirmed a member of the Reorganized Church of Jesus Christ of Latter Day Saints, and endeavored to live the faith. He was a faithful attendant at Sunday school and at the time of his death held the office of secretary. Passed away April 24, 1932. The funeral service was conducted from the J. L. Lutz home by Elder Ralph Vincent, of Otis, Colorado, April 26.

CHAMBERLAIN.—Ira Albert Chamberlain was born February 22, 1877, at Worthington, Indiana, and after a lingering illness passed away April 24, 1932, at Lamoni, Iowa. He married Miss Couerde Alene Armstrong at Cornettsville, Indiana, February 27, 1898. Surviving are his wife and four sons: George H., of Mason City, Iowa; Marshall, of Chicago; Francis, of Davenport, Iowa, and Myron, of Ann Arbor, Michigan; one sister, Mrs. D. W. Hinkle, of Davenport, Iowa, and one brother, George, of California. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints in 1898, and was ordained a priest October 28, 1907, and an elder November 28, 1909. He was faithful to the end. The funeral was in charge of Elder T. J. Bell who also preached the sermon.

LANSWAY.—Mary Ann Broughton was born April 13, 1866, at Melachon, Dufferin County, Ontario. Married John H. Lansway, October 30, 1882, and to them five children were born. Two preceded her in death. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints July 19, 1896, by Samuel Brown, and confirmed by James McLean, Fred Gregory, Samuel Brown. Died March 12, 1932, leaving three children, and many friends. The funeral occurred from the home of her daughter, Mrs. Hooper, in charge of Barkly Farr Woodbridge. Interment was in Alliston Cemetery. The sermon was by D. W. Cameron, of Toronto.

TRUE.—Susan M. True was born June 27, 1857, at Dover, Ohio. She was united in marriage to Isaac M. True, July 25, 1888. Joined the Reorganized Church of Jesus Christ of Latter Day Saints, February 6, 1890, and continued a devout and devoted member. She was also a charter member of the Daughters of America. Suffered ill health for a period of two years. She passed peacefully away April 19, 1932. Left to mourn are one daughter, Mrs. Lillian E. Lippert, and two sons, Charles Martindale True and Mahlon True; two sisters, Mrs. Mary Wilkey and Mrs. Hannah Kunzen, and one brother, George A. Frantz, of Cleveland, Ohio; six grandchildren, two great-grandchildren, and a host of neighbors and friends. The funeral sermon was by W. E. Lewis, assisted by Elder Robert Smith. Interment was at West Lawn Cemetery, Canton, Ohio.

STARK.—Silas W. Stark was born November 18, 1878, at Fayetteville, Arkansas, and died very suddenly from acute indigestion April 25, 1932, at Brandon, Missouri. He married Helen Ridge in October, 1913, and to them was born one daughter, Josephine. He is also survived by his wife, two brothers, Walter W. Stark, of Neosho, Missouri, and Douglas G. Stark, of Springfield, Missouri; one sister, Mrs. Lenora Wisenor, of Springfield, and many friends. He was a veteran of the Spanish American War and belonged to John J. Pershing Camp, No. 9. Spent two years in the Philippine Islands with Company G-33, Texas Infantry. He was a member of the Basin Springs Blue Lodge, of Masons at Eureka Springs, Arkansas, and of the Security Benefit Association. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints November 17, 1929, by Apostle John F. Garver, at Springfield. He was a traveling salesman for the Union Biscuit Company of Springfield. The funeral was held from Klingner Undertaking Company, Doctor Wiles of the Baptist Church in charge. The sermon was by Elder Henry Sparling.

JACKSON.—Lula Mae Jackson died early Monday morning, April 18, at her home, 1122 Lincoln Avenue, Boise, Idaho. She was born March 23, 1878, at Woodbine, Iowa, and has made Boise her home the last thirty-two years. Surviving are her husband, T. B. Jackson; two sons, George Ellison, of Boise, and Harry Ellison, of Liverpool, New York; two foster children, Rolland Jarrett and Mrs. Muriel Peters, and one sister Mrs. Bessie Hull, all of Boise. Funeral services were held Tuesday afternoon, April 19, at McBratney's Funeral Home, in charge of Elders John B. Cato and George E. Anderson. Mrs. Jackson joined the Reorganized Church of Jesus Christ of Latter Day Saints when a child and has been actively engaged in the various departments of the church up to the time of her recent illness. A little over three years ago she, with three other members of the church, organized a Word of Wisdom Club and shortly after edited the little mimeographed magazine *Words of Wisdom* which has been a great help and inspiration to those who have been interested. She was so wrapped in her efforts to help others that she overdid, failing to take care of her own health, and as a consequence suffered a complete breakdown from which she never recovered.

ARCHER.—Edward Walker Archer was born at Toronto, Ontario, January 15, 1874. When a young man he married Margaret Petrie, who, with a son and daughter, survives him. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints in 1906, since which he lived a consistent Christian life. He died from an operation for cancer March 31, 1932. The funeral was held from his son's home in Lansing, Ontario, the sermon by James Fycock. Interment was in Mount Pleasant Cemetery, Toronto.

LEYTHAM.—Hannah Leytham was born March 9, 1853, at Macedonia, Iowa. She was married to John Leytham April 24, 1873, and to them were born five sons and two daughters, all of whom survive: Joseph, Glen, and Ralph Leytham, of Theodore, Alabama; Tom Leytham, of Bayard, Nebraska; Jesse Leytham, of Council Bluffs, Iowa; Mrs. Alice Hanson, of Riverdale, Nebraska, and Mrs.

Phoebe Howard, of Neola, Iowa. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints June 18, 1873, at Shelby, Iowa, by Henry Halliday, and was a member of the Hazel Dell, Iowa, Branch and later of Mobile, Alabama, Branch. Her husband passed away December 13, 1925, at Long Lane, Missouri. She passed from mortal life at the home of her daughter, Mrs. Alice Hanson, at Riverdale, Nebraska, April 9, 1932. Surviving besides her children are twenty-five grandchildren, eight great-grandchildren, three sisters, two brothers, and many friends. Interment was in the Grange Cemetery, Boomer Township, Pottawattamie County, Iowa.

HARDER.—Hudson Race Harder was born at Butler, New York, November 7, 1847. He was educated for the ministry at the New-light Theological College, Merom, Indiana. There he met and married Mattie Bishop June 21, 1868. To this union ten children were born, seven of whom were sons. Of the three daughters one is dead. Those remaining are: Hiram A. Harder, Independence, Missouri; Herbert R., Sand Springs, Oklahoma, with whom the widow now lives; David O., Tulsa, Oklahoma; Asa A. Harder, Weed, California; William B. Harder, Ponca City, Oklahoma; Bertha A. Snow, Sand Springs, Oklahoma; Marce O. Harder, San Jose, California; Leland T. Harder, Watsonville, California, and Jessie Manon Cates, Fort Worth, Texas. Brother Harder was baptized at Columbus, Nebraska, August 16, 1871, by Mark H. Forscutt. Was ordained a teacher August 31, 1871; a priest, June 20, 1875, and an elder, September 14, 1885. He spent twenty-three years in the missionary field, laboring mostly in West Virginia and Oklahoma. During this time he and his family moved to Wilburton, Oklahoma, where several of the sons were successful in business and where Brother Harder lived until his death April 9, 1932. The funeral sermon was preached by Elder J. W. Peterson, who left the General Conference at Independence, on Sunday and returned on Tuesday. Brother J. E. Lancaster, of Tulsa, made the same trip and assisted at the funeral.

CONNOR.—Ernest Connor was born in Dorchester County, Ontario, March 16, 1872, son of Charles and Catherine Connor. He married Maria A. Hyatt February 14, 1899. Was baptized by Wesley Gragg, at Chatham, Ontario, January 15, 1909. He died September 28, 1931, at his late residence in Windsor, Ontario. Left to mourn are his widow, two sons, and two daughters. The funeral was in charge of Isaac Andrew the sermon being preached by D. J. Williams in the Saints' church, September 30, 1931. Interment was in Greenlawn Memorial Park, Windsor, Ontario.

ELVERT.—Leroy Milton Elvert was born April 13, 1912, at Cameron, Missouri. He passed from this life April 23, 1932. He with his parents moved to Kansas City ten years ago, and there he attended the Lathrop Trade School. He never had the best of health and three months ago suffered an attack of the heart from which he did not fully recover. He had been visiting in Cameron three weeks when he suffered his third attack and passed away Saturday evening at the home of his uncle and aunt, Mr. and Mrs. S. J. Sloan. He joined the Reorganized Church of Jesus Christ of Latter Day Saints at the age of nine years and was a loyal member. He had a lovable, helpful disposition, being always eager to do small helpful things about the house; he was barred from doing more strenuous things. Left to mourn his untimely death are his parents, Mr. and Mrs. E. C. Elvert, of Kansas City, Missouri; a sister, Mrs. Glenn Smith, of Sweet Springs, Missouri; a brother, J. C., of the home; three grandparents, Mr. and Mrs. T. J. Sloan, of Cameron, Missouri, and Mrs. J. C. Elvert, of Kansas City; many relatives, and a host of friends. The funeral was held from the Saints' church at Cameron, the sermon being preached by Apostle R. S. Budd, assisted by Thomas Fiddick. Interment was at Graceland Cemetery.

ALLBRIGHT.—Ettie Allbright was born March 10, 1873, at Center Point, Texas, a granddaughter of Lyman Wight. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints at Medina, Texas, December 25, 1885, by Heman C. Smith. At the time of her death, April 17, 1932, she was a member of First San Antonio Branch. She is survived by four daughters: Mrs. W. O. Kelsey, of Chicago, Illinois; Mrs. Irene Richardson, Mrs. B. P. Bonn, and Mrs. Lee Bernhard, of San Antonio; four grandchildren, and many friends. The funeral services were held at the chapel of the Riebe Undertaking Company, in San Antonio, by Brother Dave Palmer. Interment was in City Cemetery No. 3.

AMOS.—John E. Amos was born October 16, 1867, at Farmington, Iowa, where he grew to manhood; passed to the beyond April 30, 1932, at the State University of Iowa Hospital, where he was receiving treatment for asthma from which he had been a sufferer for more than seven years. He united with the Reorganized Church of Jesus Christ of Latter Day Saints April 19, 1908, at Centerville, Iowa, where he lived for twenty-six years. Was actively interested in the Religio many years ago and was quite familiar with *Book of Mormon* history. Married Mrs. Mary Smith at Ottumwa, Iowa, April 9, 1906. Left to mourn are his wife, mother, many other relatives, and a host of friends. The funeral was from the Saints' Church at Centerville, May 3, and was largely attended. Elder David Taylor officiated, assisted by the Reverend H. E. Trimble of the Church of Christ. Interment was in Oakland Cemetery.

OLSON.—Martin Frank Olson was born at Garfield, North Dakota, October 27, 1884. He died at the general hospital, Regina, Saskatchewan, April 25, 1932, of hemorrhage of the brain. Married Miss Clara Skyrud, of Edinburg, North Dakota, February 10, 1909, and to them seven children were born: Ivan Albert, Clifford Henry, Marie Olive, Ida Josephine, Evelyn Phyllis, Alice Hazel, and Martin Frederick. All these children are at home and with their mother mourn the passing of a loved one. Mr. Olson was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints October 17, 1917, at Duval, Saskatchewan, by Elmer D. Chase. The funeral was conducted from the home April 28 in charge of Elder J. R. Neill, assisted by Elder Elmer Powell, of Nokomis, Saskatchewan, and the Reverend J. Heaney, of Duval.

STOLL.—William Albert Stoll was born January 28, 1870, at Fulton, Iowa, where the most of his life was spent. In 1916, he moved with his family to a farm on the State line three miles south of Lamoni, Iowa. In early manhood he united with the church, being baptized by Elder J. S. Roth at Newcastle, Jackson County, Iowa, September 15, 1889. Was an active worker in the church, having been ordained a priest March 20, 1911, and an elder November 25, 1917. He was president of the Andover Branch most of the time until his removal to Independence, Missouri, in 1931. August 28, 1894, he married Miss Mary Frances Jackson, and to them were born three sons and three daughters: Edward William Stoll, Lamoni, Iowa; Nettie May of the home; Mrs. Estella Gertrude Rueggesser, Wellman, Iowa; Mrs. Bertha Olive Bierlein, Elmer Emil Stoll, and Howard Dale Stoll, of Lamoni. The wife and mother was called to her reward December 8, 1918. October 12, 1928, he married Mrs. Anna Welch, of Independence, Missouri, who with his children mourn his death at his Independence home May 11, 1932. Other bereaved ones are three grandchildren, six brothers and sisters: Mrs. John McCombs, Mrs. Howard Bodkin, Mrs. Frank Henry, Charles Stoll and Anthony Stoll, all of Maquoketa, Iowa, and John Stoll, of Preston, Iowa; five step-children, and a host of friends. Two funeral services were held, the first at Independence, May 12, in charge of Elder W. B. Paul, Elder J. F. Sheehy preaching the sermon; the second at Lamoni, May 13, Elder J. A. Lane in charge, assisted by Elder W. B. Paul, the sermon by Elder W. E. Prall.

SHANNON.—Louisa Grice Shannon passed from this life in her sleep May 6, 1932, at Harriston, Ontario. She was born November 16, 1856, at Rutlandshire, England. Moved with her parents when she was a little girl to Drew, Wellington County, Ontario, where she lived until seven years ago when she moved to Harriston. To her union with Hugh Shannon were born three sons and three daughters: Arthur, Chester (deceased), and Thomas; Laura (Mrs. W. T. Turner), Edna (Mrs. C. O. Lyons), and Mary (deceased). She is survived by her six sisters: Miss Annie Grice, Mrs. James Gerrie, Mrs. Orrin Shannon, Mrs. E. K. Evans, Mrs. Frederick Gregory, and Mrs. F. Oliver; one brother, Thomas Grice, and eighteen grandchildren. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints July 5, 1892, at Drew, by W. J. Smith. Though for many years she was denied church privileges, she lived the life of a Christian. The funeral sermon was by Elder John Shields, assisted by Elder F. C. McLean. Interment was in Harriston Cemetery.

OWEN.—James Owen was born in Ohio December 22, 1882. He died at Mount Carmel Hospital, Pittsburg, Kansas, May 5, 1932. Surviving are his wife, Mrs. Salena Owen; two daughters and one son: Mrs. Chester Farley, of Detroit, Miss Alice, and Lawrence Owen of the home. Another son, Warren, preceded the father in death two years. Others who survive his passing are his aged mother, Mrs. Sarah Ann Owen, of Weir, Kansas; four brothers: David Owen, of Henryetta, Oklahoma; Robert Owen, Verdun, Illinois; Albert and Isaiah Owen, Weir, Kansas; two sisters: Mrs. Thomas Laddell, Henryetta, Oklahoma, and Mrs. Mert Andrews, Weir, and one grandchild, Sammy Farley, of Detroit. He was baptized a member of the church two years ago, and lived a faithful, Christian life to the end. Was a firm believer in prayer and asked his friends to pray for him from time to time while he was in the hospital. Mr. Owen was a man of sterling character, devoted to his home and family. The funeral was held from the Latter Day Saint Church in Weir, May 7, Elder Lee Quick in charge assisted by Elder W. S. Stricklin. Interment was in Mount Olive Cemetery, Pittsburg.

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While we exercise care in the acceptance of advertisements appearing in these columns we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.
Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

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THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 79

Independence, Missouri, May 25, 1932

Number 21

OFFICIAL

The Business of "Going On"

At this moment the church occupies a position that it has not held for some years, in that it is presenting a united front to the world. The General Conference, just closed, brought us this blessing of unity in a manner to bring courage and joy to minister and member alike. To this President Elbert A. Smith referred in his message last week. From unity in the financial policy we have moved to unity in our spiritual program. And such unity, most of us fully believe, is the essential basis for church progress.

In the economic world there are some few slight signs of betterment which well may add to our encouragement. For example, bankers are now expressing a guarded willingness to make loans as they did before the depression became so acute. Some businesses show very moderate increases in the volume of their sales. Shelves of manufactured goods are at such a low ebb as to quantities that some activity in replenishment is possible. Revival, even if not yet fully at hand, will possibly be quite slow, but, not to dwell upon the discouraging features so long with us, any improvement however temporary and small finds us very grateful.

The unity in which we face the situation gives a new light to our task, for the needs of the church go on. Our boys and girls and men and women require the materials of spiritual life that each may grow, and those dependent upon the church for their livelihood require the materials for their physical well-being. At the same time, those obligations to which repeated reference has been made during the past year demand attention and payment. So then, for us, the task is to raise the funds required by our greatly reduced budget in order that the burden of the church in every direction shall be carried forward.

This business of "going on" is possible of accomplishment only as we continue in that spirit of unity in which the work of the conference biennium is begun, and as we keep our eyes on the goals which have been patiently worked out, and which in principle have long been before us. We need have no

false notions of security, however, as we go forward, for the enemies of light will seek, perhaps more sedulously than before, to thwart our progress. What shall our answer be?

As the ministry of the church are informing you in their pulpit utterances, there is grave need for the financial support of the people of the church. We ask your help in the firm faith that everyone who can will do his utmost as heretofore to help the church onward, and preserve our united front.

Next week Bishop DeLapp will submit some figures to show just what has been our record, and the needs to meet our financial goals by the end of June.

THE PRESIDING BISHOPRIC,

By L. F. P. CURRY.

Notice of Refunding \$25 and \$50 General Church Bonds, Due July 2, 1932.

The recent General Conference authorized the refunding of the so-called "baby" bonds, which were of \$25.00 and \$50.00 denominations, maturing July 2, 1932. These bonds were a part of the original issue of \$350,000.00 authorized by Conference April 12, 1926.

The refunding issue matures July 2, 1942, bears interest at the rate of five per cent per annum, payable annually, and is of \$25.00 and \$50.00 denominations as heretofore.

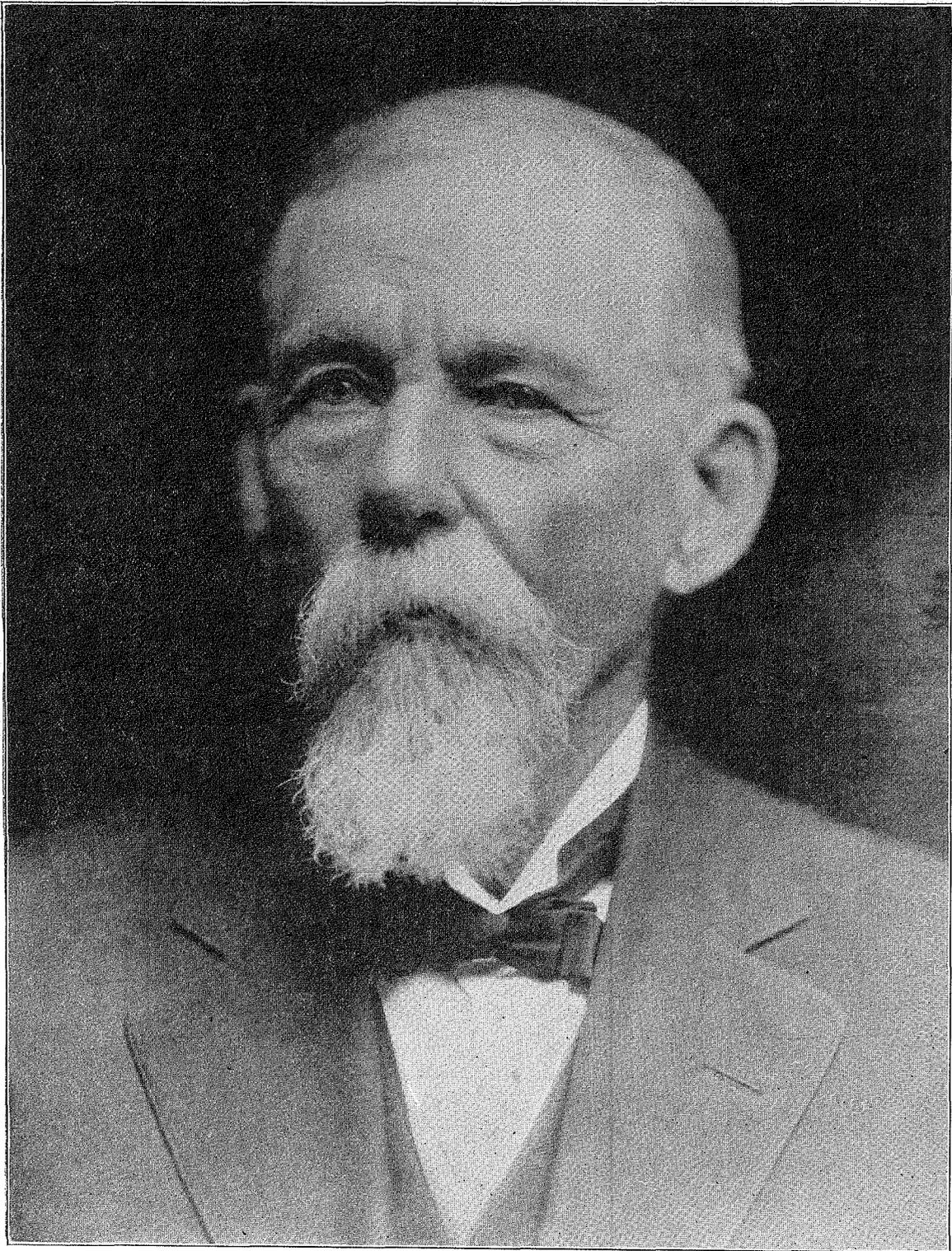
The severely reduced income of the church in this time of depression, the burden of debt of a pressing character which has continued to absorb our income, have prevented making arrangements last year or this to pay these "baby" bonds at their maturity. Therefore, all holders of the previous issue are asked to send their bonds through their local bank to the Fidelity National Bank and Trust Company, Kansas City, Missouri, for exchange, or if they choose to do so, by registered mail to the Presiding Bishopric, the Auditorium, Independence, Missouri, who will issue the new bonds and register same in the name of the owner.

THE PRESIDING BISHOPRIC,

By L. F. P. CURRY.

(Continued on page 492)

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EDMUND L. KELLEY

Presiding Bishop from 1891 to 1916

It is proper, then for us to ask that all make this appeal a personal matter and with approved minds and consciences upon the scriptural order of work in our Father's house, answer . . . the questions, Have I done my whole duty under the law? Can not I further aid in the moving forward of this great work? . . .

With a firm and united effort to sustain the work we are certain of decided success for the cause of Zion and the approving favor of the Master. To this end may the Lord . . . strengthen his children with consolation and hope in his promises.—*From "Tithes and Offerings," Saints' Herald, June 19, 1895, page 392.*

NEWS BRIEFS

Editor a Quarter of a Century

Twenty-five years ago this month Sister Estella Wight became a member of the church editorial staff. She began work in the Herald Publishing House at Lamoni, as assistant to Marietta Walker, editor of *Zion's Hope*, the sole Sunday school paper of the church at that time. She is the originator of *Stepping Stones*, and has been its lone editor for nineteen years, its first number being printed in July, 1913. Since that date, too, she has been managing editor of the *Hope*.

Miss Wight is the staunch friend of the growing boys and girls of the church. Though a prodigious amount of editorial and office routine have kept her close to her desk all these years, she has found time to assist in the work of the Sunday school and to meet with "her girls" both at Lamoni and Independence. She is the author of two books which are eagerly read by the young people of the church, *In the Shelter of the Little Brown Cottage*, and *The Vineyard Story*.

John W. Rushton Soon to Be in England

If all goes well Apostle John W. Rushton will sail for England on the *Minnewaska*, an International Mercantile steamer, July 22. He hopes to attend the reunion of the British Isles Mission early in August. Only a few days ago Brother Rushton was in Independence perfecting plans for his trip abroad. He was appointed to take charge of the European Mission by the late General Conference.

New Zealand Branches Go Forward

Two weekly sessions of the church school are held in Auckland Branch, New Zealand, one on Sunday morning, the other on Tuesday evening, Elder Hermann Peisker, the pastor, reports. Other regular activities are: weekly recreation programs, biweekly young people's club, prayer meetings, tri-weekly women's circle, and weekly teacher training classes, all operating at a high standard of efficiency.

Branch work at Kerepeehi, New Zealand, is also making progress, every division being fully active. It is cared for by Elder C. A. Loving and Priest W. Herkt.

Circumstances have not permitted Brother Peisker, who is also missionary to New Zealand, to visit Saints living at Dunedin, Christchurch, and Wellington.

New Zealand is an active part of the widely-scattered Australasian Mission.

Veteran Saints to Observe Golden Wedding

Brother and Sister F. H. Edwards, of Birmingham, England, will celebrate their golden wedding anniversary, May 27, also the golden anniversary of their membership in the church. They are the parents of Apostle F. Henry Edwards and Sister Blanche Mesley, and have two other daughters in England, Nellie and Gertrude. They are known to their many friends in England and America as faithful and zealous Saints and neighbors. Birmingham Branch and the entire church congratulate Brother and Sister Edwards for their long and devoted life together and the excellency of their sainthood.

Elder A. M. Baker in Ten-night Debate

A few days ago Elder A. M. Baker engaged in a ten-night debate with the Reverend J. D. Taut of the Church of Christ at De Queen, Arkansas. People came a distance of sixty miles to hear the church propositions discussed, and Brother Baker plans to return to hold open air meetings a little later in the season. In the meantime he is busy in other parts of Arkansas and in eastern Oklahoma where he has been requested to "lend a hand" by Apostle R. S. Budd. Last week he was preaching in the "Indian" church at Hochatown, Oklahoma.

Farewell Reception for Missionaries Going Abroad

Independence Saints gathered at the Auditorium last night to say good-bye and godspeed to Apostle E. J. Gleazer, Apostle and Sister G. G. Lewis, and little daughter, Alice June, and Elder and Sister Frank Veenstra. Sponsored by the young people's council and the women's department, the farewell event was marked by the spirit of sincere friendship and helpfulness. A purse, the gift of the Saints of Independence, was presented to the missionaries and divided between them.

On Sunday, Brothers Lewis and Gleazer preached farewell sermons to the Stone Church congregation, and Brother Veenstra to the congregation of Second Church. All of these workers have been a great help to the Saints of Independence.

Elder and Sister Veenstra will be the first to sail. The steamer *Valendan* will carry them to Holland, where they have served the church faithfully and well. They leave America May 28. This will be Brother Veenstra's fifth mission to that country.

OFFICIAL

(Continued from page 489)

Your Reunion Classes

In harmony with the enactments of the late General Conference and consistent with what we believe to be the vital needs of the church today, materials have been prepared for four courses of study for the coming reunions. These courses, together with the source materials available in each case, are as follows:

1. The Objectives of the Church.
Textbook: *The Objectives of the Church*, price five cents. For study outlines, see *Vision* for May, 1932. Extra copies of *Vision* for May or June, fifteen cents each.
2. The Church School.
Textbook: *The Church School Handbook*, price thirty-five cents. For study outlines see *Vision* for May, 1932.
3. The Message of the *Book of Mormon*.
Textbook: The current *Book of Mormon Quarterly*. Outline for the course, see *Vision* for June, 1932.
4. The Background of Church History.
Textbook: *The Background of Church History*, price ten cents. Outline for study, see *Vision* for June, 1932.

All of these materials can be secured through the Herald Publishing House at the prices indicated. We suggest that those responsible for the organization and conduct of class work at reunions perfect their plans at once and see that necessary supplies are ordered. It is needless for us to emphasize that class work should be systematically carried out. At this critical time in our church history nothing is more important than that the membership of the church be found informed as to the message and program of the church, and active, intelligent, and efficient in the carrying forward of its work. Much time and attention has been given to the preparation of these study materials. They are available at a minimum cost. Do not fail to make use of this splendid opportunity.

The above courses may be carried for regular credit toward certification when the classes are so planned and conducted. Reunion committees should arrange beforehand to fulfill credit conditions as a part of their district program of leadership training. Write to the Department of Religious Education to secure credit for those attending institute classes.

THE FIRST PRESIDENCY.

1932 Reunion Schedule

The following is the reunion schedule for 1932, corrected to May 23. It will be noted that a number of the reunion committees are still uncertain as to their plans. The *Herald* will present from week to week the schedule of reunions as accurate in detail as is possible. We urge district presidents and chairmen of reunion committees to aid us in keeping this list up to date.

THE FIRST PRESIDENCY.

Tentative Reunion Schedule for 1932

DISTRICT	PLACE	TIME
North Dakota	Logan (near Minot)	June 22-26
Des Moines	Des Moines	June 12-19
*Minnesota and Northern Wisconsin	Chetek	July 1-10
Owen Sound	Port Elgin	July 3-10
Central Texas	Hearne	July 8-17
Southern Saskatchewan	Weyburn Plains	July 14-17
Northern Saskatchewan	Saskatoon	July 21-24
Kentucky-Tennessee	Puryear, Tenn.	July 23-31
Southern New England	Onset	July 23-August 7
Toronto	Lowbanks	July 24-August 7
Lamoni	Lamoni	July 29-August 7
North Platte	North Platte	July 29-August 7
Alberta	Edmonton	August 5-7
Seattle	Silver Lake	August 5-14
Western Oklahoma	Eagle City	August 5-14
Eastern and Western Maine	Brooksville	August 12-21
Kirtland	Kirtland	August 12-21
Western Iowa	— — —	August 12-21
Far West	Stewartsville	August 18-28
*Eastern Montana	— — —	— — —
*Western Montana	Race Track	— — —
*Northern Michigan	Park of the Pines	— — —
Eastern Michigan	Cash, Michigan	— — —

*Plans uncertain.

Nauvoo Camp for Young People

- Time: August 15 to 26 inclusive.
- Place: Church property in Nauvoo, Illinois.
- Age: Young people between the ages of fifteen and twenty-four.
- Price: One dollar registration fee and one dollar per day for the twelve days, payable in advance to the Treasurer of the Camp Committee, Mr. W. H. Blair, Lamoni, Iowa.
- Program: Will consist of courses in leadership, methods, and church program; recreation, swimming, boating, hikes, and excursions to near-by places of interest; devotional services, camp fire stunts and songs, instruction and demonstrations in

the type of activity that may be carried out in local branches.

Leaders: The entire faculty of the camp has not yet been selected. The following will plan to be in camp for at least part of the time: President F. M. McDowell, Bishop G. L. DeLapp, Apostle J. F. Garver, Mr. and Mrs. Roy A. Cheville, Ann Morgan, Delmar Jones, Mr. and Mrs. W. H. Blair, Mr. and Mrs. Eugene E. Closson, and others.

Information: Further information and registration blanks will be sent to anyone interested by writing to the Camp Director, E. E. Closson, Lamoni, Iowa.

STUDY OUTLINES

For Class and Home Work

OUR TASK. II.—EDUCATION AND THE

CHURCH PROGRAM

By F. M. McDowell

1. Every little while some one rises to speak against education as if it were not a part of the church program, but as if it had been brought in as a kind of heresy. No greater mistake could be made. The real heresy is this championing of ignorance and complacency with things as they are. Those who say that the church should not work for education are in the wrong, as is demonstrated by the documents quoted from in this article, and by the numerous documents which lack of space prevented the author from quoting.

2. Name and discuss the several points in the program of religious education. How far can these be applied in your branch?

3. What church leaders of the past spoke for education? Choose some of their striking statements for quotation.

4. Select some of the most important statements from *Doctrine and Covenants* on the subject.

5. Name some of the important facts from the history of education in the church.

6. It is the habit of those who speak against education to propose spiritual preparation as a substitute for most other kinds of training. Indeed, the spiritual preparation is indispensable. But its methods are capable only of personal application; and it is sometimes abused by being made the excuse for idleness and indolence on the part of some members.

7. The program of religious education provides for a fair balance of spiritual preparation and educational training.

FULFILLMENT OF PROPHECY

By A. M. Chase

1. This article is the first of a series that will be of interest to those who wish to know the reasons why the "restoration" was necessary and inevitable.

2. Give particular attention to the quotations from the great religious leader, John Wesley. Did he see his own organization as the perfect church of Christ, or did he look for something yet to come?

LETTERS TO THE EDITOR

By Louise Attebery

1. What does the author mean by an "act of faith"?

2. Is this "act of faith" possible for the whole church? How are we to go about it?

EFFICACY OF PRAYER

By Gomer T. Griffiths

This article brings many texts on the subject of prayer which, if followed and studied, will give the reader new insight. From one who has devoted so many years to church work, it is especially significant.

Estella Wight—an Editor for Twenty-five Years

Estella Wight, Editor of *Stepping Stones* and Co-editor of *Zion's Hope*, is receiving congratulations this month upon the completion of twenty-five years of service with the editorial force of the church publications. Both editors and officers of the Herald Publishing House, as well as the general church officials, join in wishing Sister Wight the fullest happiness in the occasion.

Sister Wight received some of her earliest inspiration and training in the editorial profession while assisting the late Marietta Walker with *Zion's Hope*, and helping President Elbert A. Smith in a secretarial capacity. The *Hope*, in those days before the advent of *Stepping Stones*, was edited to appeal to older children as well as the very young. A need was felt for two papers, and Sister Wight was pretty largely responsible for conceiving the plan for *Stepping Stones*, setting its editorial standards and ideals, and getting it under way. It made its first appearance in 1913. Since that time, under her able direction, and with the aid of the loyal helpers whose services she has been able to retain, she has kept going the two weekly papers which have been of great use to the Sunday school.

Sister Wight, the eighth and last child born to Lehi and Eliza Wight, is a granddaughter of Lyman Wight, well known for the colony he led to Texas. She is also a niece of the late Patriarch J. W. Wight.

The present editors at the Herald Office, her juniors in length of service, hope that Sister Wight may be with them many more years in her present capacities, for they feel that her contributions are indispensable.

L. L.

Three things are never more valued than when we lose them: money, friends, and faith. Let us so live as neither to lose nor be lost for them.

Our Task

II.—Education and the Church Program

By F. M. McDowell

The General Conference of 1932 is now a matter of history, but the work of carrying out its enactments is just beginning. Copies of its resolutions have been filed away with the conference minutes. The real significance of its spirit and the Divine intelligence evidenced in its forward-looking provisions are being increasingly appreciated throughout the church. To have assembled in fasting and prayer, to have faced frankly and with courage a real crisis in both the world and the church, and to have witnessed the unfoldment of a program and plan of action upon which men of strong convictions could agree, marks an epoch in our church history. To have had the results of this process approved by God himself means nothing less than that this church has entered upon a new era.

The scope and significance of these resolutions will be discussed by a score of writers in these columns. It is the purpose of this article to consider one aspect only of this total program, namely, the place of education in the work of the church.

It was the writer's privilege and responsibility to share with the other members of the Joint Council of Presidency, Quorum of Twelve and Presiding Bishopric in the work of formulating statements of the various objectives of the church for presentation to General Conference. To him came the opportunity likewise of assisting in the work of organizing and editing the various resolutions of the conference which dealt with these objectives, and also in the preparation for publication of an outline which it is hoped will serve as a guide for individuals and classes in their endeavor to make a systematic study of the entire program of the church. Every hour spent in this effort has but served to add to his conviction that *the work of the church is in its very essence a stupendous program of education*. Consider the emphasis placed upon the following in the resolutions of the late conference:

The *teaching* of a distinctive message.

The *development* of a high standard of Sainthood.

The *proclaiming* of a definite missionary message to the world with *classes for nonmembers*.

The fearless and unequivocal *teaching* of the temporal law.

The *building* of a society of people inspired with a like faith, hope, and spiritual type of life.

A definite program of *religious education* which includes:

a. The *guiding of growing persons* in the attaining of certain knowledges, habits, ideals and appreciations as to make them intelligent, active, and efficient church members.

b. A definite recognition that the message of the church is the heritage of all, and its presentation must be *adapted to all—children as well as adults*.

c. "A *training program* which shall make possible the discovery, enlistment, and training of teachers and leaders, including men of the priesthood, that the teaching work of our branches shall be done with increasing efficiency."

A definite recognition of *Graceland College* as closely related with the welfare of the church and the definite provision that the securing of students for Graceland be included as one of the immediate objectives of the church.

The establishment of such ministerial standards for our priesthood and the fixing of such ministerial responsibilities as can only be attained and met through a *spiritualized educational process* of the highest sort.

The last paragraph of the revelation received by the church on April 14, 1932, contains an indorsement of these objectives in the following words:

The movements toward better understanding of ministerial responsibilities, duties, and goals, and towards unity of endeavor in teaching, preaching, evangelizing, and the perfecting of the Saints, are pleasing to the Lord.

This definite recognition of the place of teaching in the entire church procedure; this use of the terms "development," "growth," "building," as applied to the attainment of Sainly qualities; this approval of a systematic program of religious education and emphasis upon the training of priesthood and leaders, and, finally, the specific acknowledgment of the place of Graceland in the realization of our major objectives should clear the way for a unity of understanding and procedure along these lines that has never before been realized or possible.

Even in recent years there have been those who have questioned the place of education in the church. Some have considered Graceland a mistake, the specific training of priesthood unnecessary, the program of religious education at least as over-emphasized. Now that the General Conference has expressed itself by unanimous action, and Divine approval has been received, there is but one course before us. If there are those who consider these pro-

visions as a departure from the faith, we would kindly suggest a careful reading of the following:

Education—The Viewpoint of Church Leaders

From the origin of the church to the present time its leaders have repeatedly and consistently championed the cause of education and upheld its place in the program of the Restoration. Space will permit only a few of the many quotations which might be offered in support of this statement:

We are impressed to believe that the church should take into serious consideration the subject of education, and that definite action should ere long be had with reference to it.—*Joseph Smith in True Latter Day Saints' Herald, May 15, 1860.*

Having waited in vain for some one to take up the subject left by us in an unfinished state, we wish to bring the subject once more before the Saints. It is believed by some that we are not to take steps towards education, because God can qualify his ministry for their labors, and if he fails to do it, then they are excused, and nothing is required of them. We consider this objection as fallacious, and only another excuse for indolence in the ministry.

To the pure-minded then—the pure in heart—there lies no danger in education, and only those who have fear of the ground on which they stand should refuse their assent to an educational movement.—*Joseph Smith, in Saints' Herald, March 1, 1871.*

The establishment of schools we are most decidedly in favor of . . . If a people would be free, they must be intelligent, and intelligence other than the light of the Spirit must be cultivated, and cultivation must be had in the schools; and these schools to be effective for the people, must be of and by the people.—*Joseph Smith, in Saints' Herald, Volume 19, page 19—taken from Herald of October 14, 1925.*

The Saints need education; they need and must have good schools; not only those in which to learn the elements, or first principles, but those in which they can search the height and depth, the length and breadth, of all that is good and useful. Those that engage in so good a work, will build to themselves a name better than that of princes, a monument more enduring than that of marble. The Lord is pleased that "little children" should receive instruction through schools.—*W. W. Blair, in True Saints' Herald, October 15, 1867.*

The religious community which has taken this matter in hand (Graceland College), and proceeded thus far with the work, believes that the cause of humanity is the cause of truth and right; and that the cause of truth and right is the cause of God. They believe that all good is of God, and that it should be diligently sought, learned, and received; that true education is a precious boon which all should prize; that, so far as they are concerned, they have been divinely instructed to "seek learning even by study, and also by faith"; to learn words of wisdom out of the "best books." . . . It is eminently fitting, too, that the people who are committed by such expressions and sentiments as these, and who believe that they are obligated to do all within their power to benefit humanity, should be the first to offer to their sons and daughters, as well as the sons and daughters of all others who may wish to avail themselves of like privileges, suitable and safe opportunities of entering into and exploring the vast and rich fields of literature and science. How could they do their whole duty and do less than this?—*Joseph Lambert, Saints' Herald, January 13, 1897.*

The worst, most vigorous, and dangerous enemies that civilization, political and Christian, have had to contend against, have been ignorance and superstition. There has been no nation of people, and no period of time, since man began the change from the ways of barbarism to the ways of civilization, when it has not been necessary to urge the contest against these untiring, mischievous and dangerous elements. One of the most effective measures employed by man in the civilized condition to secure the permanency of the compact and to insure the greatest benefits to be derived from it, has been the education of the people. . . . Early in the rise and progress of the people so largely represented here today, the need for educational institutions was seen and acknowledged. Efforts were made to supply the need, and within four years from the day when a little handful of men were organized into a band of believers called the church, a school was established. Men recognized that they were unlearned; but they were not proud of their ignorance, neither were they ashamed to use an opportunity to remedy their deficiency. They believed God had called them, and would hold them accountable for the use they made of both time and talent, so men long past school age set about their studies, and soon placed themselves along side of the scholars of their time.—*Joseph Smith, Saints, Herald, January 13, 1897.*

For long your leader has been calling for education. Calling for it with a vigor and a zeal that was backed by an intuitive knowledge—I can go farther and say an inspired knowledge.—*President Frederick M. Smith, Saints' Herald, June 30, 1920.*

I hold that the work of the church is primarily educational. I might even go further and say that I hold that the entire work of the church is educational. . . . The goal of all educational processes should be such triune development of man, spiritual, physical, and mental, as will result in the fullest expression of life, and that of course reminds us of the passage of Scripture, "I am come that they might have life, and that they might have it more abundantly." To accomplish this demands not alone the command of all factors in the educational processes, but the control of the environmental factors during the unfolding of the individual. This that the acme of the intellectual, spiritual, and physical development might be reached. . . . In order to succeed as a church—and I make this expression after due consideration and hope you will give it some thought—in order for this church to succeed—and we have been some ninety years in making the attempt—our children must have the fullest education that is possible for us to give them or urge them to acquire, with the goal of the church always in view.—*President Frederick M. Smith, Saints' Herald, December 6, 1921.*

Education—The Word of God

As early as June, 1831, the will of the Lord was expressed to William W. Phelps as follows:

Again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting, and writing books for schools, in this church, that little children also may receive instruction before me as is pleasing unto me. And again, verily I say unto you, For this cause you shall take your journey with my servants Joseph Smith, jr., and Sidney Rigdon, that you may be planted in the land of your inheritance, to do this work.—*Doctrine and Covenants 55:2.*

Less than two years after the organization of the church a revelation was received through Joseph Smith, from which we quote:

Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I

give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. . . .

Therefore, verily I say unto you, my friends, Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith. Organize yourselves, prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.—*Doctrine and Covenants* 85: 21, 36.

Education in Practice

There is every evidence that the leaders of the early church took seriously the instructions of God in regard to education. They appreciated, also, the import of the Restoration movement, their responsibilities as ordained men, and the magnitude of the educational task which they were assuming.

We quote from *Church History*, volume 1, page 625, as follows:

In 1836 a class of forty elders was formed at Kirtland with Joseph Smith at the head. Their purpose was to study the Hebrew language. They secured the services of Professor Seixas, of Hudson Seminary, for a term of seven weeks, paying him three hundred and twenty dollars.

Something of both the intensity and extensity of this educational work as conducted at Kirtland may be gleaned from the following statement of Joseph Smith as recorded in the *History of the Church*, volume 2, page 98:

On Monday evenings the Quorum of High Priests meet in the west room of the attic story, where they transact the business of their particular quorum. On Tuesday evenings the Seventies occupy the same room. On Wednesday evenings the rooms are occupied by the Quorum of Elders. And on Thursday afternoon a prayer meeting is held in the lower part of the house, free for all, though generally conducted by Patriarch Joseph Smith, sr. The Twelve, the High Council, and other quorums, generally meet each week to transact business, and during the week the "Kirtland High School" is taught in the attic story, by H. M. Hawes, Esq., professor of the Greek and Latin languages. The school numbers from one hundred and thirty-five to one hundred and forty students, divided into three departments; the classics, where the languages only are taught; the English department, where mathematics, common arithmetic, geography, English grammar, writing, and reading are taught; and the juvenile department, the last two having each an assistant instructor. The school commenced in November, and on the first Wednesday in January the several classes

passed a public examination in presence of the trustees of the school, parents and guardians, and their progress in study was found of the highest order. . . .

The early Saints ranked the schoolhouse with the home and the church as vital to the success of the cause for which they were willing to give their all.

The Saint Louis Historical Society in its *History of Caldwell and Livingston Counties* records the following:

In the fall of 1836 a large and comfortable schoolhouse was built. . . . The Mormons very early gave attention to educational matters. There were many teachers among them and schoolhouses were among their first buildings.

Of significance also is the following statement contained in the record of the Missouri Valley Historical Society:

The date, location, and name of the first school established within the present limits of Kansas City are matters of historical record. This school was founded by the Mormon prophet (?) Joseph Smith in 1832, in what is now Troost Park, by the big spring whose waters today form Troost Park Lake, a site twelve and a half miles west of Independence. . . . It was named the Colesville School.

Nauvoo University, the first university west of Albany, New York, was established at Nauvoo, Illinois, in 1840.

This interest in education and appreciation of its value to life and to the church has characterized the work of the church in more recent years. Space permits but a few illustrations of this fact.

1. The continued encouragement of education by President Joseph Smith, and by his contemporaries and successors among the leadership of the church.

2. The establishment and development of Grace-land College. Here we are indebted to the foresight and courage of such persons as Joseph Smith, Marietta Walker, E. L. Kelley, and J. A. Gunsolley, and, in more recent years, President President M. Smith and President G. N. Briggs.

3. The constantly increasing attendance of our young people in colleges and universities throughout the country and the tribute which these students pay to the ideals of the church as the prime motivating influence towards the high academic standards which they have established and maintained throughout the years.

4. The increasing popularity, especially during the last decade, of educational institutes and conventions, of systematic class work at reunions and conferences, of correspondence and credit courses leading to teachers' certificates.

5. The perpetuation all through the years of such educational agencies as the Sunday school, Religio, and Department of Women, culminating in the establishment by the church of a Department of Religious Education in 1930.

6. The gradual establishment of a higher personal and cultural standard for men of the ministry as

well as local priesthood, the increasing demand and opportunities for materials and study, the increasing number of the men enrolled in classes, night schools, correspondence courses, part-time courses in colleges and universities.

7. The series of resolutions at the last General Conference above referred to.

Stating it all briefly, the priesthood and membership of the church seem now convinced that we shall never establish a Godly government without Godly men and women and that we shall never have Godly men and women until we grow them. The task of developing within the lives of individuals these divine qualities is the work of education, highly specialized education to be sure, but nevertheless education. These educational processes must include rather than exclude God, for when we with our human agencies have done our best, it will not be enough. We shall need the support and transforming influence of God and his Holy Spirit. Even then the actual development of an adequate concept of and personal relationship with God, the recognition of his place in our lives, and the willingness to follow his leadership is itself the product of continued and sustained religious nurture.

To understand and foster the work of education within the church today is therefore consistent with our best human experience and in harmony with the word of God and the practices of this church. Furthermore, the goals of the church, both immediate and ultimate, are such as require educational activities of the highest type. The Master of men, faced with the greatest of all commissions, chose to teach. May we not therefore hope to achieve our objectives through a sustained and systematic program of teaching? Teaching the fullness of the gospel, or, better, teaching persons to live by and in accordance with the fullness of the gospel. Teaching on the part of those qualified to teach. Learning on the part of all. Teaching and learning—is this not education? Through such processes the work of the church goes on.

(This is the second of a series of articles on the work and the program of the church growing out of the recent General Conference. Other articles will appear regularly in succeeding issues.)

The Prohibition situation in America seems to me, as a whole, to be good. The newspapers seem all to be "wet," but there are always two opinions in a country—the newspaper opinion and the deeper, more thoughtful Christian opinion. But it is with deep regret that I notice that the churches have been neglecting their ethical education along Prohibition lines.—*Toyohiko Kagawa, in "Federal Council Bulletin."*

Fulfillment of Prophecy

I.—TAKING OUR BEARINGS

By A. M. Chase

We thank Thee, O God, for a prophet.—*Old Hymn.*
My word shall not pass away, but all shall be fulfilled.—*Matthew 24: 36.*

Every soul, which will not hear that prophet, shall be destroyed from among the people.—*Acts 3: 23.*

And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.—*Ezekiel 33: 33.*

Two days after his triumphal entry into Jerusalem—two days after he had been acclaimed as the Son of David—the Master predicted the desolation of the holy temple, making this prediction the more impressive by his exhibition of sorrow when he wept over the condition of Jerusalem and the judgments that awaited that city and people. It was but natural that some of his disciples should call his attention to the magnificence of that building and the prodigality with which it had been endowed with "goodly stones and gifts." The Master was not greatly impressed with this display, but astounded his hearers with the declaration, "These things which ye behold, the days will come, in the which there shall not be left one stone upon another which shall not be thrown down." Astonished at this prediction, his disciples asked, "Master, when shall these things be? And what sign wilt thou show, when these things shall come to pass?"

In his answer to these queries, the Master (that prophet which Moses had promised, and to whom, later, Peter bore witness) gave them an outline of history that will stand as a lesson text for students of the prophetic word, until their fulfillment is accomplished and "the Son of Man shall come in his glory and all his holy angels with him"; and while much of this history has been fulfilled, it is well to trace its course from the beginning, that we may more fully realize the certainty of the completion of this world program.

The first item of this prophetic history, according to Luke is: "They shall lay their hands on you, and persecute you; delivering you up to the synagogues, and into prisons; being brought before kings and rulers for my name's sake." (Luke 21: 11.) We need not comment upon this prediction, as every reader of the *Bible* will be aware that it was literally fulfilled by the persecution of the early Christians by the Jews, for they were "hated of all the world for my name's sake."

Close upon this alarming (and comforting) prediction, comes the prediction of the destruction of Jerusalem with its attendant woes to the Jews and their captivity "into all nations." Nor does the Master fail to give the limit of this period of bond-

age and suffering: "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

This prophecy began to be fulfilled when Titus besieged and razed Jerusalem, and the fulfillment was so marked that it needs no reference to history in this article to call attention to its accomplishment; but it may be profitable to trace the history to the period when "the times of the Gentiles" began to be fulfilled, for when this time comes we may look for deliverance for this people.

Paul, also, prophesied concerning this people: "Blindness in part is happened unto Israel, until the fullness of the Gentiles be come in."

It is written, "In the mouth of two or three witnesses every word shall be established"; so right here we introduced another prophet of this first century of the Christian history, even "John, the Beloved," who from Patmos wrote to the seven churches of Asia. The twelfth chapter of this book begins:

And there appeared a great sign in heaven, in the likeness of things on the earth; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And the woman being with child, cried travailing in birth, and pained to be delivered. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up to God and his throne. . . . And the woman fled into the wilderness where she had a place prepared of God, that they should feed her there a thousand and two hundred and threescore years. . . .

And the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of God and his Christ.

In the above we have a graphic description of

First, the Jewish church, "Which was the church of God," (See Acts 7: 38, "This is he, that was in the church in the wilderness," etc.), and the bringing into being of "The kingdom of God and his Christ," or, as Paul puts it, "The kingdom of God's dear Son." Surely it was for this purpose, (The bringing into being this kingdom of God,) that Jehovah chose Abraham and the Abrahamic people, and he indicates this purpose when he speaks to and of them as his wife, and he their husband. (See Isaiah 54: 5 and Jeremiah 3: 14.)

Second, the taking from the earth of this "Kingdom of God and his Christ," or the time that Jesus prophesied of when he declared that "The day will come when whosoever killeth you will think he doeth God service," or again, "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force," and of which Paul prophesied that "There shall be a falling away," before "the day of Christ is at hand." (See 2 Thessalonians 2: 1-3.) And

Third, the disappearance of the Jewish church

from that part of the world for a period of twelve hundred and sixty years—the time that would elapse until "the fullness of the Gentiles" should come in. Let us see if we may find witness of these events in the history of the world as we read it today.

Of the "falling away" of the church of Christ, there are so many witnesses that we introduce only two. From the Church of England *Homily* we quote: "Laity and clergy, learned and unlearned, men, women, and children, of all ages, sexes, and degrees, of whole Christendom, have been at once buried in the most abominable idolatry, (a most dreadful thing to think,) and that for the space of eight hundred years or more."

John Wesley also wrote:

We have been apt to imagine that the primitive church was all excellence, and such it was without doubt, upon the day of Pentecost; but how soon did the fine gold become dim, how soon was the wine mixed with water, how little time before the Christians were scarcely to be distinguished from the heathens. . . . Has the case altered since the Reformation? How little are any of these reformed Christians better than the Heathens? Have they more (I will not say communion with God although there is no Christianity without it), but have they more justice, mercy, and truth, than the inhabitants of China and Hindustan? I doubt whether you ever saw a Christian in your life; I believe you never did. And perhaps you never will; for you will never find them in the great and gay world: though they are called Christians, they are as far from it as hell is from heaven. And it was with a realization of this loss, this taking the gospel from the earth and leaving it powerless to work, for the night did come in which no man could work, that A. Campbell wrote, "We want the old gospel back, and sustained by the ancient order of things: and this alone by the blessing of the Divine Spirit, is all that we do want, or can expect, to reform and save the world." . . . But the preparation of a people for the coming of the Lord must be the result of the restoration of the ancient gospel and order of things.

And it was because of a conviction that the time was imminent when God would manifest his power to mankind that John Wesley declared: "The times which we have reason to believe are at hand, (if they are not already begun,) are what many pious men have termed, the 'time of the latter day glory': meaning the time when God would gloriously display his power and love, in the fulfillment of his gracious promise that the knowledge of the Lord shall cover the earth, as the waters cover the sea."

Nearly all students of *Bible* prophecy will agree that in the promises to Israel of old, two events always synchronize:

First, A new revelation of the love of God to the world, (See Jeremiah 31: 31-34, and Hebrews 8: 8-10), and,

Second, A restoration of Israel to her loved inheritance—Palestine and Jerusalem. (See Jeremiah 31: 35-40, also Ezekiel 34, and Psalm 85.)

As these two events were to synchronize they could not take place until the close of the "thousand

and two-hundred and threescore years." To find the beginning of this period of oppression, one must trace the history of the "woman which was the church of God," rather than the body politic. Of this phase of Israel's history, the *Encyclopedia Britannica*, (Edition 1906), has this to say:

Inasmuch as the power of the rabbins did not depend upon the political or hierarchial forms of the old commonwealth, it survived the fall of the latter. Out of what had hitherto been a purely moral influence something of an official position now grew. They formed themselves into a college which regarded itself as a continuation of the old synedrium, and which carried forward its name. At first its seat was at Jannia, but it soon removed to Galilee, and remained longest at Tiberias. The presidency was hereditary in the family of Hillel, with the last descendant of whom the court itself came to an end. The respect in which the synedrial president was held rapidly increased; like the Christians under Mohammedan rule, he was recognized by the imperial government as the municipal head of the Jews of Palestine, and bore the secular title of the old high priests (Nasi, ethnarch, patriarch). Under him the Palestinian Jews continued to form a kind of state within a state until the fifth century. From the nonpalestine Jews he received offerings of money. . . . In the fifth century Palestine ceased to be the center of Judaism. Several circumstances conspired to bring this about. . . . Above all, the family of the patriarchs, which had come to form a veritable dynasty, became extinct. But this did not make an end of what may be called the Jewish Church State: Henceforth it had its home in Babylonia.

No, it could not put an end of the Jewish Church-state, "Which was the church of God," for the "gifts and callings of God are without repentance," and the promises made to them by the prophets of old, as well as the later prophets of the Christian dispensation must be fulfilled, and while "The serpent casteth out of his mouth water as a flood after the woman, . . . the earth helpeth the woman."

It is interesting to note in reading the history of the Jews during this period, (from the sixth to the nineteenth century, or, to be more specific, from 570 A. D. to 1830,) how this people were enabled to find sanctuary from destruction, first with Babylonia, then later, in the Germanic states, and still later with the Moslem rulers, etc. Though edicts of expulsion and extermination were issued against them, and hundreds of thousands were deported or massacred, yet the *woman* was nourished—in fact the very rigor of these persecutions served to emphasize and compel their separateness as a nation of whom Jehovah had sworn that their existence as a nation should continue as long as His ordinances which had established the sun to "give light by day and, . . . the moon and the stars to give light by night" should endure. (See Jeremiah 31: 35, 36.)

It is written, "At evening time it shall be light," and as we draw near to the close of these "times of the Gentiles," light appears to come to this harassed people, and gradually the restrictive edicts and laws were repealed or ignored, and in 1851 we find a Jew, Alderman Salomans, seated in the House of Com-

mons in England. Previous to this Baron Lionel de Rothschild had been elected five times to a seat in this body, before being permitted to vote, and eleven years a member without taking the oath.

We are taking these items from the *British Encyclopedia*, and have selected England and the Jews therein as typical of their world experience.

'Til 1828 only twelve Jewish brokers were permitted to carry on business in the city of London, and the patent was purchased for large sums when vacancies occurred. . . . The first Jewish Sheriff of London, Sir D. Salmons, was unable to take the oath till a special act was passed by Lord Campbell in 1835 and, although he was followed two years later by another Jewish Sheriff, Sir Moses Montefiore, it was not until ten years after his election as alderman that Lord Lyndhurst's act, (1845) enabled him to perform the duties of that office. (Page 695.)

We need not go into later history to trace the further removal of these restrictions from the Jews. In the *Book of Mormon* it is written, "After the book of which I have spoken shall come forth, . . . the Jews which are scattered . . . shall begin to gather in upon the face of the land; [Land of Palestine.—A. M. C.] . . . The Lord God shall commence his work among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth." (2 Nephi 12: 80, 85-87.)

If with the ushering in of the nineteenth century we are coming to the time spoken of as "the fullness of the Gentiles," we should begin to look for not only the work of the emancipation of the Jews from political bondage, but also for the ushering in of a new "Gospel dispensation." Either event without the other would leave the fulfillment of this prophecy incomplete. To this the prophets of old agree.

The eighty-fifth Psalm closes with, "Righteousness shall go before him; and shall set us in the way of his steps," while Isaiah tells us that one result of "A marvelous work and a wonder" that the Lord would proceed to do would be that "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel," and, "They that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." (Isaiah 29: 19, and 24.)

Clearly these prophetic declarations presage the fulfillment of the Master's prediction, "And again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked." (Matthew 24: 32.) And John the Beloved, writes, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, 'Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the

Letters to the Editor

Calls for an Act of Faith as a Step Toward the Redemption of Zion

Editors the Saints' Herald:

Is it permissible for a mere woman to make a suggestion for the general church? I have an idea, and I want to pass it along.

Does it not seem reasonable to you to suppose that a law of God which will work for one person would also work for the church?

To tell my idea I must first tell a personal experience which I believe might become the experience of the general church.

I have been afflicted, until recently, in a way which caused me both mental and physical distress, and my faith in God was tempted to waver. I prayed, I took medicine, I was administered to. Nothing but the medicine had any effect, and it could not wholly cure me. Also, I became too poor to buy any more. One night in despair I lay meditating in my bed.

There came to my mind the promise: "Whatsoever ye shall ask in my name, believing, if it be right, you shall receive." Of course, it was right to pray to be well. There was nothing wrong in my prayer. Therefore, there was something wrong in my believing, else I had been healed long ago. So, keeping this in mind, I gathered myself together, and *determined to believe*. I committed what the Orient calls an "act of faith." With all the power that I had I believed that the promise was true, that God would, could, and *had* answered my prayer. And in that very moment I was healed. But I had to hold fast. I had to keep on believing, else my affliction would have returned. I know this, because God in his mercy healed me once before, and

sea, and the fountains of waters.'" (Revelation 14: 6, 7.)

Having briefly traced the history of the Jews, "The woman, which was the church of God," to her emergence from the wilderness, we will leave the history of the "Man Child," "The seed of the Woman," for another chapter, only paraphrasing one of our opening texts: "And when this has come to pass, (lo it has come) then may they know that a prophet has been among them."

(All Bible quotations in this article are from the *Inspired Translation*, and all quotations from the *Book of Mormon* are from the *Authorized Edition of that book*.)

because I didn't really believe it the affliction did return.

Now this is the idea: that the church should gather herself together and commit an act of faith, that she be no more afflicted but be cured and relieved of her ills. I think this could be done in this way: let a day and an hour be set, making allowance for the difference in time. It should be on a Sunday, because more people are free on that day. Let every member of every church and branch that has the interest of the church at heart gather in to their places of worship. Then let every one pray. Pray that the will of the Father may be speedily done. Pray that He will pour out his Spirit upon us to the confounding of our enemy, Satan.

That is all, but I do most sincerely believe that it is enough. That is, providing we believe that He can and will, and *keep on* believing it. For verily I believe that if we would *let* Him, He would pour out his Spirit upon us to the limit of our capacity.

Being filled with his Spirit, our financial ills would be healed almost as quickly as was my bodily ill. Those who have the Spirit do not need to be urged to live the financial law. Our debts would be paid, Zion would be established, so quickly as to leave the world gasping.

The hope of the Saints is in Zion. There is no hope in the world. The world will not get better, save perhaps temporarily. It will get worse. God said it would. It behooves us to prepare for ourselves a place of refuge. If Zion would have been established one hundred years ago, had the people been willing, no doubt it could be established now—if the people were willing.

But the "branches" can not live without the "tree," and the "tree" without "branches" is barren. Let the branches and the church all work together for good. We are all suffering from the depression—but I have faith to believe that God would prosper us beyond measure if we all *really believed*.

Many say they believe without actually knowing what they are talking about. But if those who really do believe would get together and work at it, we could accomplish miracles.

I want to see Zion established. At the present time we have not enough money to live on properly. There are many like me and my companion. Not only in the world, but in the church. We *need* Zion. Others, more secure in their material comforts, may not think so much about it, save in the abstract. But we *need* it. The others need it just as bad, if they only knew it.

No financial program in the world will save us if we have not faith. If we have faith and are filled with His Spirit, we won't need any man-made financial program. We won't need any special sacrifice weeks or months. Those who love God pay tithes

and offerings for the joy of it. The Lord loveth a cheerful giver. I don't imagine that He loves a people who have to be constantly begged and coaxed for money. The church has been chastened. Let her have faith to be healed.

Your sister in Christ,
MRS. LOUISE ATTEBERY.

EDITORIAL NOTE:

We appreciate the excellent spirit of this letter, and the suggestion it contains. The suggestion is worth passing on to our readers to see what they think of it, and to learn what the response would be. If others are interested in the "act of faith" we should be glad to hear from them.

The writer's words are impressive: "The hope of the Saints is in Zion," and she repeats, "I want to see Zion established. . . . We need Zion." And then she touches the conduct of the people: "Those who love God pay tithes and offerings for the joy of it. . . . I don't imagine that He loves a people who have to be constantly begged and coaxed for money." In another place she says, "If we have faith and are filled with his Spirit, we won't need any man-made financial program." That is precisely the point. *We do need the financial program.* "If" is the biggest mountain of a word in the language. And until faith and the presence of the Holy Spirit are ours in abundance, that *if* stands in the way, and our bishops have to go ahead as best they can with the kind of people who are in the church. Action is needed or we perish. We can not accomplish our work by waiting for the people to do something by themselves.

Our machines, which distinguish this era from all others that preceded it, have fastened themselves on every detail of our lives. They have called into being hundreds of millions of people who otherwise would not have been born. For these hundreds of millions they are the sole means of existence. Stop the machines and half the people in the world would perish in a month.

Consequently our civilization is predominantly a civilization of things. It is a civilization of electric refrigerators, automobiles, vacuum cleaners and thousands of other contrivances without which no man is happy and no home is complete. . . . We live in a kind of mental five-and-ten-cent store, our minds cluttered with gear. We are absorbed in the bewildering complexity of possessions which modern industry has produced as an answer to the simple question: "What shall we eat, what shall we drink, and wherewithal shall we be clothed?"—*Raymond T. Fosdick, in the New York Times Magazine.*

THE CIRCLE OF PRAYER

Under this heading will be printed short articles on prayer, with occasional examples. Requests for prayer will also be gladly received and printed.

Efficacy of Prayer

By Gomer T. Griffiths

For the eyes of the Lord are over the righteous, and his ears are open unto their prayers.—*1 Peter 3: 12.*

Ask and it shall be given you; seek and you shall find; knock and it shall be opened unto you.—*Matthew 7: 7.*

Prayer signifies an appeal, or intercession, whereby we refer our own cause and that of others unto God.

All who are acquainted with the contents of the scriptures are acquainted with the many miracles that were performed by the great and mighty power of God through the medium of prayer.

Prayer is the divine channel by means of which we get in communion with the Father and his Son Jesus Christ; it was through prayer that our loving Savior so successfully combated with his great enemy the Devil; and it is the only weapon that the followers of Christ can employ to overcome his satanic majesty and their own human weaknesses. Therefore our great Leader and Commander spent much of his time fasting and praying, day and night, in secret and in public. It is written that on one occasion he prayed all night. He commanded that men should pray *always*. He spake a parable unto them to this end, that men should always pray and faint not. (Luke 18: 1.) Christ knew that he could not accomplish the task which had been assigned to him by his Father in the interest of Adam's posterity unless he kept in close communion with the Father who sent him.

The Apostle Paul, who had wonderful experiences in the Christian warfare, likewise directed the Saints in his day that men should pray everywhere and without ceasing. (1 Timothy 2: 8; 1 Thessalonians 5: 17.) Also the first Nephi instructed his people to pray always. (*Book of Mormon, 2 Nephi 15: 12.*)

"Therefore, I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11: 24.) Again it is written, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (John 14: 13.)

I herewith desire to call the attention of the reader to the fact that every promise that God has ever made to the sons and daughters of men in any age of the world are conditional, which fact I shall try and prove by the word of the Lord.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto

you." (John 15: 7.) Thus the promise can not be realized unless we abide in Christ and his words abide in us. Again, the Lord speaking to his people in these last days says, "I, the Lord, am bound when ye do what I say, but when you do not what I say, ye have no promise." (*Doctrine and Covenants* 81: 3.)

In John 14: 21, we have these words: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him."

And this is the confidence that we have in Him, that, if we ask anything according to his will, he heareth us.—1 John 5: 14.

Jesus said, "And he that sent me is with me; the Father hath not left me alone; for I do always those things that please Him." (John 8: 29.)

Here was an example of obedience on the part of Christ and all who will follow his example and always do the things that please God will never be left alone. The Apostle John is in accord with Christ: "And whatsoever we ask, we receive of him because we keep his commandments, and do those things that are pleasing in his sight." (1 John 3: 22.)

Now, dear Saints, if we will please our God and be made recipients of his blessings, we will please him by observing our prayers in the season thereof. (*Doctrine and Covenants* 68: 4.) And again, "I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private." (*Doctrine and Covenants* 18: 4.)

Let us also keep in mind the commandment given to the parents in our day that they teach their children to pray and to walk uprightly before the Lord. "And the inhabitants of Zion shall also observe the Sabbath day to keep it holy." (*Doctrine and Covenants* 68: 4.)

I would call attention to and emphasize some of the provisions that, if we are guilty of violating them, we can not expect God to answer our prayers.

First, the Apostle James wrote that some did not have their prayers answered in his day because they asked amiss. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4: 3.)

Second, the individual who will not forgive his brother or sister can not expect God to hear his prayers. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matthew 6: 15.)

Third, "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the

altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matthew 23: 24.)

Fourth, those who will not pay their tithes and offerings can not expect God to answer their prayers as our heavenly Father has no respect for robbers. "Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings." (Malachi 3: 8.)

Fifth, "But he that hateth his brother is in darkness, and walketh in darkness and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1 John 2: 11.)

Sixth, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." (Proverbs 21: 13.)

Seventh, "If I regard iniquity in my heart, the Lord will not hear me." (Psalm 66: 18.)

Eighth, "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Isaiah 59: 2.)

There are those who find fault with the church contending that God did not keep his promises and answer their prayers; therefore they say that God was slack concerning his promises. There were those in the days of the Apostle Peter who made the same complaint and to such Peter answered: "The Lord is not slack concerning his promises as some men count slackness." (2 Peter 3: 9.)

It has been said concerning the radio that though it be the best to be had on the market, unless we tune in we can not get out of it that which we seek; this is also true when we seek help from God. This can be done through right living, through fasting and prayer. Through the means of the two latter mediums at least the Saints were able to get in touch with God during the last General Conference and our heavenly Father was pleased to answer our prayers, for it was one of the most peaceful and spiritual conferences we have experienced for many years and should inspire all of us to be more prayerful and active in keeping the commandments of God.

I am satisfied that if we will follow the example set us by Daniel who kneeled three times a day and gave thanks before his God (Daniel 6: 10) and keep in remembrance the words of Jesus, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," the grand work of the Lord will flourish and Zion will shine forth and blossom as the rose.

"Call unto me and I will answer thee and show thee great and mighty things which thou knowest not." (Jeremiah 33: 3.)

Weekly Health Letter

Number 43

Pleurisy or Pleuritis—"Stitch in the Side"

By A. W. Teel, M. D., Church Physician

Exposure to cold, injuries of the chest walls, excessive muscular exertion, sometimes may bring on an attack of this disease. In a few instances, tuberculosis may cause an attack. There are certain diseases that are contributing factors to the disease, such as rheumatism, pneumonia, heart disease, Bright's disease, cancer, alcoholism, or tobaccoism. The chronic form frequently follows a repeated attack or is the result of the diseases mentioned above. The acute variety usually begins with a chill, a sharp pain, rapid and shallow breathing. There is a slight tenderness, on pressure, accompanied by a moderate fever and a pulse ranging from 90 to 120. The pain diminishes after the formation of the fluid in the pleural cavity, but there is an increasing shortness of breath. The distressing cough is aggravated, the heart action greatly impaired, the patient assuming an anxious and wearied expression. In the beginning the patient lies on the sound side, which prevents pressure on the inflamed pleura, but when the fluid forms in the pleural cavity, in order to allow free expansion of the healthy lung, he prefers to lie on the affected side. If the fluid is absorbed, the symptoms gradually improve and, in some cases, convalescence is very rapid.

Another variety, being partially acute and partially chronic, begins after exposure to cold, and fatigue. This class of cases complain of shortness of breath and a sense of tiredness, with a dry, hacking cough, followed by fever in the evening, and night sweats. The severe pain is absent, as in the case of acute pleurisy. The cases that become chronic have a prolonged course with more or less prostration and night sweats, shortness of breath, palpitation of the heart, and irregular chills. As soon as one is attacked by this terrible disease, he should immediately be placed at rest in bed and the diet should be of the easy digestive variety, and should consist of semisolid or liquid substances. In all cases, a physician should be consulted. There are many remedies, such as strapping by means of broad straps of adhesive plaster which has proved of benefit in all such cases. The pressure from the strapping helps in the absorption of the effusion. It is the duty of the physician to look after the heart, kidneys, and to relieve pain as much as possible. Many cases require surgical interference, such as the resection of a rib, drainage, etc.

Junior Stewardship

By C. B. Woodstock

As a part of the educational work of the church it is very essential that we come to know the financial law as it has been given to us, and to grow into an appreciation of the blessings which come to us individually and as a group because we obey the law. Especially is it desirable that these understandings and appreciations shall begin to take form and find happy expression in the lives of growing boys and girls.

Junior Stewardship is a plan to help boys and girls to have these experiences under the sympathetic advice and direction of the Bishop's solicitor or another chosen in the branch to sponsor the movement. The keeping of a daily financial record with monthly summaries and statement of tithing account makes an occasion for a careful explanation of the meaning and purpose of records, inventory, tithing report, necessary living expense, tithable use of money, the tithe, offerings, savings, and investment; the whole experience gives many practical lessons in accounting, in wise expenditure, in thrift and saving, and an actual beginning in stewardship responsibility in the church.

The Record Books are well arranged for the use of boys and girls, seven pages being given to directions and definitions, with a double page ruled and spaced for the account of each month. The books are sold by the Presiding Bishopric for individual use at fifteen cents each, but where used in a group project under the direction of a sponsor they may be had at five cents each. Many hundreds are in constant use. For 1932 books have been sent to branches in eighteen states and to Ontario, Canada.

Junior Stewardship Awards

On the recommendation of the sponsor and branch solicitor, a Certificate of Commendation signed by the Presiding Bishop of the church have been sent to all junior stewards who have faithfully kept their records and complied with the law during the year 1931. These certificates have been sent to the following to whom the church looks as coming workers in God's kingdom.

Leroy Knepp, William King, Modesto, California; Jane R. Fout, William C. Fout, Couer D'Alene, Idaho; Flora M. Fisher, Martin Whalen, jr., Mary Ellen Whalen, Rockford, Illinois; Edison W. Glenn, Joseph A. Glenn, Essie Lee Glenn, Derby, Indiana; Lois Alice Keck, Sioux City, Iowa; Beverly Weedmark, Wendell Kelley, Ormond Kelley, Topeka, Kansas; Clara Mayor, Vivian Davis, Verlyn Davis, Kenneth Robb, Pontiac, Michigan; Opal Moody, Ocie Moody, Hazel Ballard, Leota Fay Eliason, Donald Eliason, Frances Dillon, Sonny Baker, Holden, Missouri; Eleanor Culp, Alta Culp, Edith Culp, Lucasville, Ohio; Mildred Harper, Gladys Harper, Orville Stephens, Mary Lou Stephens, Roger Avant, Helen

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Harper, Dorothy Harper, Robert Avant, Elmer Cryder, Sperry, Oklahoma; Ruth Chisholm, Fern Chisholm, Margaret Knowles, Sarnia, Ontario; Dale Wheeler, Francis Reed, Puyallup, Washington; Cecil Bronson, Claralyce Bronson, Enumclaw, Washington; Mildred Snyder, Ester Sowers, Lilah Sowers, De Loris Jane Bronson, Tacoma, Washington.

Autobiography

XVII.—EVENTS OF 1901-1902

By James Franklin Mintun

During the early part of 1901 the author continued in the missionary work in western Iowa. At the General Conference in April at Independence, Missouri, he was appointed to labor in the Fremont District in southwestern Iowa. This year he moved his family to a new home in Woodbine, Iowa, where his children could have the advantages of better educational facilities.

During 1902 the author continued in the same field. He relates an interesting experience of how the distressed members of the priesthood in one place were brought to a condition of harmony and spiritual peace.

On May 14 I came to Boone, Iowa, where by previous arrangements I met Brother H. A. McCoy, the district president of the Des Moines District, to assist to bring about a better feeling among the priesthood of the Boonesboro Branch. This was brought about in a very simple, yet marvelous way. The priesthood had all been notified that we would meet with them on this night for business purposes, and I was led to suggest to the district president how we had best proceed. To this he agreed. He called the brethren to order by singing and prayer, and then turned the meeting over to me, who was a stranger to all or nearly all present. I said to them that I had concluded that they as well as we desired to bring about the greatest degree of good, and to do this we each and all needed God to be with us; so I suggested that we have a season of prayer when all would be expected to seek the Lord for his presence and direction to each one as to his duty in the present necessity to bring about the most good. All consented to this and entered into one of the most fervent prayer meetings that it has been my fortune to be engaged in. The Spirit in power rested upon the brethren assembled, and from their prayers it was evident that all desired that good might result, and that each was willing to do his part if he could only know what his part was. Each seemed to be burdened with his own mistakes, and what God desired of him, by way of confession and sacrifice of his own personal feelings to assist to bring about a complete reconciliation. In this way they all overlooked the wrongs of others, which they

thought they had seen and had seen in them, and peace came like a fountain of power. Brethren voluntarily forgave each other their wrongs and even debts which they had previously demanded should be paid, and God gave a great reward. All separated with a desire to know what they could do to assist in the work at that place, and even one was willing to go to the foreign land to minister, which he was afterwards permitted to do.

On May 27 I "wrote my first letter as foreign correspondent to the South Sea Islands. How weak I felt in writing to a people, of whom I knew so little and trying to give them instruction and encouragement, by correspondence." I felt blessed in the discharge of my duty, but do not know the good it may have done.

The author's time was well filled by the routine of events until June 24, when he recorded that—

I began meetings in the park at Dallas Center. The Presbyterian minister, the Reverend Gurley, advised his members to not attend our services. When it rained the Christian people let us use their church building. Brother Wardell Christy and family lived here, and were a great help in every way. When I preached in the park, the Reverend Gurley lived just at one side of it, and could not well avoid hearing the preaching, even when he went on the opposite side of his house. On July 7 I met Brother H. A. McCoy and took the tent to Fraser where I preached the three introductory sermons, then returned to Dallas Center, where there was some interest as well as some opposition. I continued to preach in the park. On the twentieth I baptized one. Reverend Gurley had an article printed in *The New Times*, of a very scurrilous character, against the Saints and their ministers, but when I presented propositions for him to affirm what he had printed he refused, and ordered me out of his house. I then wrote an article and had it printed in circular form and circulated it throughout the city of Dallas Center. While here I organized a Sunday school, with Brother Wardell Christy as superintendent, and had religio sessions and arranged for social services with Brother Christy in charge. I then had articles printed in defense of our faith and our ministers in both the Dallas Center papers, then labored for a time in Des Moines.

While laboring in Des Moines I received an article printed in the Baptist *New Era*, in which Davis H. Bays attacked the *Book of Mormon*, calling it an "old fraud," although he had represented the truthfulness of the book for twenty-seven years as a minister of the church.

During my labors at this time I made a special visit to every one who held the priesthood living in

Des Moines, to ascertain what assistance they would render in the missionary work I should more actively enter into in the future.

I had written to Davis H. Bays and he was willing to stand by his statement and in debate would prove that "the *Book of Mormon* was an old fraud." I sent him propositions covering the church propositions and the *Book of Mormon* questions, which had been presented to me by Brother W. C. Nirk, district president.

The author relates an interesting account of how one member, who had been active in the priesthood, began to doubt, and was brought back to his faith.

When I visited him he said that he was doubting and would like that the Lord would show him some marvelous things to remove these doubts. I asked what he wished the Lord to show him. He answered, "I would desire to see some one raised to health immediately who is at the point of death." I asked him, "Do you want to get sick, or be the one that is sick through which this might be shown?" He answered, "No." Then I asked, "Do you want any one else to get sick?" He answered, "No." Then I said, "How do you expect the Lord to show you what you have desired? Some one will have to be very sick, if nigh unto death, and have some suffering to endure." I had known of his labors at Magnolia when he and I both lived there, both in the preaching of the word, and in administering to some sick, who had been blessed. I called his attention to this fact, and asked him, "Did you not have witness that when you preached, and administered to the sick, that God was with you, and blessed?" He said, "I thought I did." "Now, if you should see one, who apparently was near death, raised to life immediately, how would you know by what power it was done?" He said, and said very truly, "By the Spirit that I felt present." I asked, "Did you not have that Spirit when you in the past preached and administered to the sick, and they got immediately better or well?" He answered, "Yes." "Then," I said, "you have already had the evidence that you have said you desired." I then asked, "What other evidence do you want God to show you?" He said, "To see an angel." I said, "Angels do not visit except to minister to those who shall be heirs of salvation, when there is no human power to minister to them." "Do you want to be placed in such trying conditions as to make it necessary for God to send an angel for your relief?" He answered, "No." "Then, my brother, should a personal being appear, claiming to be an angel from God, how would you know it was from God, as it claimed, seeing that 'Satan himself is transformed into an angel of light.'

By what means could you be satisfied that it was from God?" Then he answered, "By the spirit associated with the presence of this personality." "Then," I said, "you have already said that you have had such evidence when you have been preaching and administering, why not be satisfied?" "Well," he said, "I never had thought of it in that way before." He seemed to feel better satisfied after our conversation. This may help others who are doubting, which I trust the relating of this event will do.

I went to Collins, where Davis H. Bays was pastor of the Christian Church, and later at Rhodes. . . . There I became associated with Brother W. C. Nirk who accompanied me to Collins on my visit to see Bays, and to make final arrangements for the debate, for which he had signed propositions. We met him going to the train in answer, as he said, to a telephone call. On December 10, I again went to Collins, this time with Brother W. C. Earhart, and called on Mr. Bays. We entered into agreements, which were entered into after some time. We agreed to begin the debate January 5. I found Mr. Bays kindly disposed when he had his own way, but somewhat insulting and dominant when his ways were not agreed to. The first half of the debate to begin at Clyde, a small place near to the Clear Creek Branch, where there was a small organization of the Saints holding meetings in a schoolhouse; the latter half to be held in the Christian Church where Bays was pastor previous to the debate. He made one request of me, which I agreed to under conditions. He requested me not to use the testimonies that he had given when a representative of the Reorganized Church of Jesus Christ of Latter Day Saints, and appearing in the *Saints' Herald* at that time. I told him I would not use them except he posed as a witness of what he knew about the Saints and their church in the debate. To this condition he agreed tacitly.

Have any of you ever thought why we all wear these stiff, armor-plated shirt fronts? I have been told that the origin of them was this: About one hundred years ago men wore soft, pleated shirts in the evening, and then, when mangles were invented, it was found that the shirts were returned from the laundry with the buttons ground and broken into fragments. So studs were invented. But studs won't stay "put" in a soft shirt, so our ancestors decided to have their shirts starched, and that, I believe, is the evolution of the "boiled" shirt, which has caused us, and, in fact, the whole human race, such untold misery.—*The Prince of Wales.*

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Graceland News

A Cappella Sings in Des Moines

The Graceland A Cappella Chorus sang for the Des Moines Federated Women's Club at the Hoyt Sherman Place May 26. Delegates from one hundred different clubs were present, filling the auditorium to capacity. Among them were many musically talented women who enjoyed the concert, and helped form a very appreciative audience. Mrs. Susan Bender Eddy, president of the Des Moines Federation and an early voice instructor of our director, Miss Carlile, expressed her appreciation for the opportunity of hearing Graceland's chorus. As a result of the afternoon's program, the A Cappellas were extended invitations to sing in Des Moines for several events next season.

Most of the A Cappella members returned to Lamoni immediately following the concert, but the Graceland Male Quartet and Colin Ferritt, soloist, remained to sing at the Latter Day Saint church in the evening. The boys were welcomed by a large and enthusiastic audience. Graceland's male quartet is unique this year, in that it represents a wide section of Graceland's cosmopolitan student body. George Potts, first tenor, comes from Brooklyn, New York; Wilbur Chandler, second tenor, from Birmingham, Alabama; Leslie Kohlman, first bass, from Houston, Texas; and Colin Ferrett, lusty basso, hails from Sydney, Australia.

LOIS PRALL.

Speech Class Dinner

Several months ago, the class in advanced speech decided that "after dinner speeches" could not be enjoyed unless the setting was appropriately realistic. The outcome was a pleasant dinner party last Monday evening, at the home of Miss Florence Thompson, head of the speech department, who acted as hostess to an appreciative class of young men. After disposing of a tasty dinner, the men gave their attention to the delivery of speeches on the theme, "*The College Career—Does it Pay?*" The subject was dealt with from all possible angles. The cultural, financial, social, matrimonial and other aspects were discussed by the men, and then the toastmaster introduced Miss Thompson as the last speaker of the evening. When the time for departure arrived, the general discussion was that the best session of the class had been held, and several emphatically stated that all college courses should end in a similar manner.

WALTER JOHNSON.

Commencement Program Arranged

The commencement calendar of 1932, is as crowded as in previous years, with Doctor Walter Daykin scheduled for the baccalaureate address Sunday, May 22, and Doctor F. M. McDowell for commencement speaker, Friday, May 27.

Doctor Daykin is a Graceland graduate who attended the University of Illinois, later instructed in the University of Kansas and is now in the sociology department of the University of Iowa. Doctor McDowell, also a Graceland graduate, had the religious education chair here. He is now a member of the presidency of the church.

A slight variation in the commencement week program which is not definitely a part of that program, but which will be of interest to students, is an address to be given Sunday by Doctor Sudhindra Bose on "*Gandhi, the Prince of Peace.*" Doctor Bose is an East Indian now on the University of Iowa faculty, who understands the Indian situation.

A campus fete will take the place of the commencement banquet again this year. "*The Messiah*" will be given by

the Oratorio Society Thursday evening, and other commencement events will be much the same as in previous years.

GRACELAND TOWER.

Graceland Fellowship Service

The blazing campfire, starlit sky, and sheltering trees were ideal surroundings for the annual south woods prayer meeting held Wednesday, May 11.

Students met at the Ad Building at 7.15, went to the woods in a body, and formed a semi-circle about the wigwam-like fire.

Such well-known songs as the "*Alma Mater Hymn*," "*A Perfect Day*," "*I Need Thee Every Hour*," and "*The Old, Old Path*" were sung, creating a rich harmony of feeling. The prayer was offered by Noble Kelley.

In presenting the theme, "*Graceland's Intangibles*," Mr. Cheville illustrated his thought by asking the group what would be the result of subjecting a mighty tree of the forest to a fiery crucible. Nothing but a few ashes and minerals would remain, the other elements making up the living tree would have returned to the atmosphere. When one looks at a tree standing in a forest he can not see the leaves absorb the sunshine and elements from the air; it seems to be an intangible process, but one can see the result in growth. On the other hand, there are atmospheres not conducive to growth and development, which leave the trees stunted and dwarfed. Analogous features of Graceland life were developed.

Eagerly, yet with sobered thoughts, the members of the group responded to the suggested theme. Those who plan to return next fall looked forward to next year's experiences with hope and resolve to do and gain even more than they have this year, while those who are unable to come back reminisced about the intangible influences exerted by the Graceland life and expressed a desire to carry that influence with them.

The thought that this was the last south woods prayer meeting that they would ever attend as students, was a sad one to many, but the memory of this one will linger long.

While the fire died down to glowing coals and the stars shone even more brightly, the students sang, "*My God, How Wonderful Thou Art*," were dismissed by Mr. Cheville, and walked quietly and thoughtfully back to the hill.

Campus News in Brief

Eugene E. Closson was elected president of the Lambda Delta Sigma for the year '32 and '33 at the meeting of the society held Tuesday, May 10, in Briggs Hall. Other officers for the year will be vice president, Miss Charlotte Condit; secretary-treasurer, Aarona Booker, and historian, Mrs. T. S. Williams. Since the position of marshal is a hereditary office it will still be filled by R. A. Cheville.

On Monday, May 9, President Frederick M. Smith, gave one of his characteristically inspiring lectures in the chapel. His subject was, "*The Values of a College Education.*" President Smith's talk was hopeful and optimistic. It made college seem more worth while.

Walter Johnson, student president; Robert Thistlethwaite, *Tower* editor, and Lynn Smith, *Acacia* editor, are the results of a quiet election of next year's student officers held in the chapel Friday, May 6. Edgar Salts will manage the *Tower*, and Monroe Carter will manage the *Acacia*.

Miss Eva Miffin and Mr. Archibald Kendricks, both of Ontario, Canada, were married at the O. A. Gamet residence at 4 p. m., Friday, May 13. The ceremony was performed

by E. E. Closson, and the attendants were Loleta Johnson and Velmer Fish.

Conference Through a Student's Eyes

The conference was an event long anticipated. For several months Graceland students had been looking forward to it. At last the time came for its opening. Was it with a feeling of apprehension that the delegates first entered the doors of the Auditorium? I think not. It was with a spirit of hopefulness, a firm desire for something of real value to come from the sessions.

As I entered the main lobby of the building it seemed as though a new atmosphere enthralled me. The crowds of 1930 were conspicuously absent. The big display of 1930 was not present. But one could sense the earnestness, the love, and unity which bound together those who gathered for this conference. They had come, not for enjoyment, but to do some real worth-while thinking and acting. They came pledging the support of those at home to the policies of the church.

The business sessions were marked by few drastic clashes of opinion, but what discussion did take place was in an effort to force light to the very depths of the questions discussed. Hands were not raised in favor of certain pieces of legislation simply as a formal gesture. They were raised because their owners firmly believed that the legislation was for the benefit of the church as a whole.

There was one thing during these sessions which could not help but impress me. That was the very way in which President Smith presided over the affairs of the sessions. A cool and collected head in a leader is something that will always impress a student. President Smith portrayed wonderful qualities of leadership. One thing which many remarked about was the way in which he could recall the names of those who rose to speak. Seldom was it necessary for him to ask the name of any speaker. At all times he was fearless in proclaiming the rules which govern business action and ever kept the delegates from overstepping the bonds.

The class sessions held each morning demonstrated that a desire for knowledge still is in the hearts of Latter Day Saints. Scores of people took advantage of the opportunities offered for study and many lively discussions took place. The young people were active in their conferences and built up a spirit of fellowship which should pervade the church. Good feeling and a feeling of unity was found everywhere. Groups here and there were eagerly seeking ways to help each other and were engaging in friendly conversation.

A fitting climax to the conference was the revelation given through the Prophet, and the ordinations and other ceremonies of the final day. It was the writer's first experience in hearing a revelation given to the church, and it will be an occasion long to be remembered. One could feel the divine Spirit which was present. Our heavenly Father was remembering his people in the days when they needed him. However, the most touching ceremony of the conference was that held on the last evening when four men who had long served the church were publicly decorated for their work. They had kept the faith and had fought a good fight and their church honored them. It was a beautiful rite.

The conference is now in the past. Its full significance is just being realized and its effects will travel through the church and help push the movement forward. I shall never forget it.

JAMES B. MOSES.

On Sunday, May 15, Elder C. A. Beil, of Clinton, Iowa, held cottage meetings at the home of Mr. and Mrs. L. E. Burgess, near Deer Grove, Illinois, forenoon, afternoon, and evening. He discoursed on "A Church With Divine Authority" and "God's Immutable Law," and exhorted his hearers to look with faith into the future. At noon a picnic dinner was served to about fifty people. This service is held the third Sunday of each month.

Independence

In the past week church school officers and teachers have turned their attention to the recreational needs of the boys of Independence from twelve to sixteen years of age, and as a result an athletic league for boys has been organized to include year-round activities. Representative workers from the different congregations met last Thursday evening in the Y. K. T. room at the Stone Church and organized the league, adopted a constitution and by-laws, discussed summer plans, and elected the following officers: President of the league, Howard Cook, Stone Church; manager, E. H. McKean, Enoch Hill, and secretary-treasurer, Cecil Walker, Liberty Street.

The first project of the league is a four-team baseball league which goes into action next Saturday morning at 9 and 11 o'clock on the Campus diamond. A mass meeting of boys and men, Monday night at the Campus, spread enthusiasm and completed plans for the summer baseball program. This group is sponsoring an ice cream and cake social at the Campus Friday evening, May 27, for the purpose of raising funds to purchase equipment for the league. Everyone who likes boys and baseball is invited to come to the social and give the ice cream and cake stand generous patronage.

Stone Church

Sunday morning and evening the Saints listened to admonitions and counsel from the lips of two men who will shortly leave American shores and go to labor in a foreign mission, Apostle George G. Lewis and Edmund J. Gleazer. Brother Lewis preached the morning sermon, and Brother Gleazer in the evening, and so closely related were their thoughts, that their sermons combined to form a charge for the church in Independence, especially the Stone Church. Large crowds of Saints heard both discourses.

"Without vision the people perish; without vision the church will perish," were the opening words of Apostle Lewis who chose for a Scripture reading the story of Zacchæus, recorded in Luke 19: 1-10. We, too, if we would catch the vision of Christ and his work and our place with him, must, like Zacchæus, climb above the crowd—we must seek our spiritual tree or mountain heights; this was the application Brother Lewis made. Among others who climbed far above the crowd to see the vision were Moses who saw the Promised Land; Paul whose entire life was changed by his vision of light, and Joseph Smith whose vision made him instrumental in bringing about the *Book of Mormon* and the church of latter days. It was the vision of this restored church of God to which the speaker gave emphasis; it must be true to its heavenly vision if it is to succeed in its God-given work. We who are members of the church must, like Zacchæus, climb to catch the vision.

The morning music consisted of a program by the Stone Church Choir, two anthems, "Incline Thine Ear," by Himmel, Mrs. Alice M. Burgess singing the contralto solo, and, "Pray for the Peace of Jerusalem," by Knox, the tenor solo sung by J. Glenn Fairbanks. For a number of months the choir, under the direction of Paul N. Craig, has been singing new hymns from the new *Saints' Hymnal* to the congregation, and on Sunday morning it added another hymn to its musical repertoire.

President F. M. McDowell was in charge of the service, and Apostle E. J. Gleazer assisted in the stand.

"The way to perfection is to be engaged in the work of God, bringing men to a knowledge of the light and truth of the gospel," was one of the statements of Apostle Gleazer's powerful evening sermon. His text was, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." For the basis of his discourse he read *Doctrine and Covenants* 105: 9-13, which he analyzed and applied to the condition of the church today and especially to the church in Independence. His parting message

to this congregation was frank and moving. He promised the Saints success in their efforts if they work with God, and pledged his best efforts to the church as he and Brother Lewis sail next month to begin work in the Australasian Mission.

The Cantanina Chorus, directed by Mrs. Bertha Burgess, sang three excellent numbers, and Brother J. Glenn Fairbanks led the congregational singing. Apostle G. G. Lewis presided over the hour, assisted by President Elbert A. Smith.

The lives of the five foreign-going missionaries in Independence, have recently been crowded with farewell events. Last night the young people's council of Independence and the women's department sponsored a mammoth farewell reception, at the Auditorium, for Apostle E. J. Gleazer, Apostle and Sister G. G. Lewis, and Elder and Sister Frank Veenstra. A purse of money, contributed by the various groups, was divided among the honor guests.

There have also been smaller farewells for the missionaries. For the past two years Brother and Sister Lewis have made Independence their home, and have found many friends. Their fellow workers, former Graceland schoolmates, and newer friends have entertained and showered them with gifts. On May 13, the women supervisors of Independence had a party for Sister Lewis at the home of Mr. and Mrs. D. S. McNamara. Eighteen were present and spent the evening sewing for Sister Lewis and Little Alice June.

Group 21, chiefly composed of the close friends and neighbors, of Apostle E. J. Gleazer met at the home of Amos T. Higdon on a recent evening as a farewell gesture to Brother Gleazer. There were talks by Brother Gleazer, President E. A. Smith and Elder O. W. Okerlind. Brother and Sister Okerlind sang a Swedish duet. About one hundred and twenty-five were served refreshments.

A pretty wedding took place at the Stone Church at seven o'clock Wednesday evening, May 18, when Miss Dolly Linkhart, daughter of Mr. and Mrs. Ora Linkhart, of Independence, and Frederick Earl Budd, son of Mr. and Mrs. J. C. Budd, also of Independence, were united in matrimony, Apostle R. S. Budd, brother of the bridegroom, officiating. Preceding the ceremony, Mrs. Thelma Krahl sang, "Ah, Sweet Mystery of Life," and George Anway sang, "I Love You Truly," accompanied at the organ by Mrs. Louise Lewis, who also played the wedding march. The bride was given in marriage by her father. She was attended by her sister, Miss Daisy Linkhart. J. Pleas Budd, of Eldorado Springs, Missouri, acted as best man for his brother. Ushers were Calvin Budd, Paul Carpenter, John Linkhart and Ammon Budd. Immediately after the ceremony a reception was given at the home of the bridegroom's parents, then the bridal pair left for a short wedding trip to Tulsa, Oklahoma. They will soon be at home at 1725 West Short Street. For the past four years the bride has been an employee of the Herald Publishing House, and the bridegroom is employed by the W. L. Horn service stations.

The highest honors in scholarship in the 1932 graduating class of William Chrisman High School, this year, were awarded to Olena Plain, a girl of the Stone Church congregation. Of her work the *Independence Examiner* for May 20, says: "Of the thirty-five letters standing to her credit, the great majority were E's; a few were S's, and none were below S. E means excellent and is the highest grade given; S means superior, ranking next below E. Miss Plain also has been active in the Forum, and in the Washington Pageant, as well as being on the national honor roll. She was awarded the scholarship medal given annually by the board of education for the highest standing in scholarship." Olena is almost eighteen years of age. The church in Independence is proud of her record and of the records of others of its young people who have this year taken places of honor in school.

Elder John Blackmore recently was guest speaker at the

weekly luncheon of the Kiwanis Club, talking on Australia. Brother Blackmore, a native of that country, is a history instructor in William Chrisman High School.

Sunday afternoon occurred the funeral of Sister Elizabeth Andes, from the Stone Church. Sister Andes was eighty-one years of age and the wife of Samuel C. Andes. She died, May 20, at the home of a son, J. S. Andes, at Broad Acres, having suffered from a paralytic stroke since March 30, the day after she and Mr. Andes had celebrated their sixty-fourth wedding anniversary. She was born near Mount Sidney, Virginia, and married Mr. Andes there in 1868. They came to Missouri, in 1876. She was baptized a member of the church October 17, 1874. Surviving are her husband, three sons, two daughters, two sisters, fifty-nine grandchildren, one hundred and thirty-five great-grandchildren, and two great-great-grandchildren. Her funeral was in charge of Elder Ammon White. Interment was in Mound Grove Cemetery.

Second Church

Sunday, May 22, was made especially enjoyable to the members of the Second Church by an interesting and earnest sermon by Brother Frank Veenstra, who with Sister Veenstra is to leave soon for his mission in Holland.

From the rostrum Brother and Sister Veenstra demonstrated their method of holding a crowd at a street service by singing. Both have excellent and far-reaching, singing voices.

The sermon Sunday evening was by Elder J. W. Peterson.

Practice for Children's Day, which is set in this branch for June 5, is well under way. Those in charge are Agnes Edmunds, Grace Nave, Katherine Inman, Erma West, and Sister Sarratt. All of the program, with the exception of songs, is to be original.

A meeting of the women's group will be held at the home of Sister Mintun Thursday, at which time a class will be organized for the study of the *Doctrine and Covenants*. The usual work will be continued.

The young people's activities, under the leadership of Brother Roy Settles, seem to be taking on new impetus. The first of the summer games will start next week, and it is hoped that equipment for volley ball, baseball and tennis will be in readiness. A wiener roast is planned for Friday evening.

The prayer meetings for young people are held every Wednesday evening at different homes and are well attended. Interest is excellent.

Walnut Park Church

There were one hundred and sixteen at the early morning prayer service at Walnut Park, May 22. This was quite an increase over previous meetings, and those who attended were richly blessed. Nearly all remained for the church school. At the close of the second service a violin solo, "Cavatina," by J. Rass, was played by Eloise Higgins, who is a member of the Walnut Park Orchestra, accompanied by Delta Nace.

At the preaching service the choir, directed by Erwin Moorman sang, "The King of Love My Shepherd is," the alto solo being taken by Carletta Norman, the bass solo by Fred Horn. The preaching hour was occupied by Elder Frank McDonald.

In the evening Elder W. R. Kapnick delivered the sermon. Elder Kapnick is one of Walnut Park's young men, and the Saints are proud of his ability along spiritual lines. Much praise was given the choir by him who has a deep appreciation of music, as they sang, "As Pants the Hurt," the soprano obbligato being taken by Marian Campbell.

A little son, Richard Blair, was born to Mr. and Mrs. Jack Mitchell, May 20, at the Independence Sanitarium. Mrs. Mitchell was formerly Miss Hazel Sanders.

Englewood Church

General Conference left the Saints of this branch with courage strengthened and zeal sharpened. Since that time they have not been sleeping, but have been going forward with increasing activity, ingenuity, and cooperation.

May Day brought to the branch a beautiful sacrament service with twelve of the priesthood surrounding the table. That evening Apostle J. A. Gillen was the speaker.

The Mother's Day service was a bit unusual and left only one regret—the congregation did not get to hear Patriarch J. A. Gwille speak, as he had been asked to do. The church was beautifully decorated, and the program was all that could have been expected—yes, more than was expected, for it claimed the time which had been assigned to Brother Gunsolley's talk. For this the workers were sorry and apologized to the brother.

It had been announced that the Mother's Day program would be a demonstration to the mothers what their children were learning in the church school departments. The complete program had never been rehearsed, and took longer than was expected. Nevertheless, it was a pleasure to have him and Sister Gunsolley present. There would have been time for a short sermon from this speaker, but he graciously yielded to Mrs. JoZelma Taylor who read "*Laddie*," a charming Mother's Day selection.

Each department of the school gave a short program preceded by a talk by the superintendent. Perhaps the most unique program contribution was that of the primaries. Children displayed pictures of the mothers of the three Prophets of the church—Lucy Mack Smith, Emma Hale Smith, and Bertha Madison Smith. Special poems on the lives of these women, written by Miss Estella Wight, were read by the children. Also a little poem honoring the mother of each local branch officer had been written by a local mother, and the pictures of these mothers, too, were displayed by the children and placed in the place marked "Our Honored Guests." This was a surprise to most of the congregation. As a complete surprise to Sister Fred Koehler, who was in charge of the program, her mother's picture was displayed with a poem. Her two brothers, Charles and Fred Cleveland, who with Sister Koehler are the remaining three of a family of eleven, were present to share the surprise.

The junior department gave short dramatizations, one a *Book of Mormon* scene written by a local member.

At night the Auditorium Band favored them with a full evening's concert.

May 15, the morning sermon was by Elder Frank McDonald who told very plainly what it takes to make a true Latter Day Saint. The choir sang "*More Love to Thee*." Elder T. A. Beck was the evening speaker, and Marvin Turnbull played a violin solo, accompanied by Harold Buseth.

On the evening of May 11, the wife of Brother Donald Caldwell was baptized by Brother Perry Hiles. She was confirmed at the prayer service.

This congregation lately sustained a loss when its pastor, D. S. McNamara, was called to occupy as director of Religious Education in Independence in the place of Apostle G. G. Lewis, and Sister McNamara, who has served as leader of local women, was asked to be one of a committee to have supervision of the women's work in Independence. These new responsibilities made it impossible for them to continue local work, and Englewood will miss them. Their help in this congregation has been gratefully received. Brother Perry Hiles who has served as Brother McNamara's assistant, is taking up his work, and Sister Ben Bassett, who, although comparatively new in this branch, has made her presence felt, will occupy in Sister McNamara's place. She will be assisted by Sister Gladys Rudd and others of the women.

East Independence Church

The past few weeks have brought the Saints of this congregation many pleasures. Mother's Day was commemo-

rated by a display of pictures of the Madonna, the mothers of the local pastor and church school superintendent, and the mothers of the three Prophets of the Restoration. These with songs of mother and a sermon by Pastor Frank Minton on, "*The Attitude of Children Toward their Mothers*," and a talk by Cornelius Edgerton, church school director, on mothers' responsibilities to their children, made a pleasing and sacred service. The mothers were seated in the place of honor, the center section of the church.

Local members are proud to claim two of the young men who this year graduated in the large William Chrisman High School class, Robert and Richard Smith, sons of Brother and Sister Richard Smith.

A few of the women of this group meet each Thursday at the church for study and work on quilts, etc. This they do to keep up their part of the local work by performing the tasks allotted to them.

A community chorus in this neighborhood, directed by a woman who is doing choral work in Kansas City, Mrs. Ray Ward, is organized to make public appearance, and has received many compliments for past performances. A number of local Saints are singing with this group.

Splendid speakers have come to East Independence in the past few weeks, men fired with the spirit of the late conference, Elders Clair Austin, R. L. Fulk, Hubert Case, J. E. Vanderwood, C. Ed. Miller, H. V. Minton, and Bishop R. T. Cooper. Admonition, hope, praise, and reassurance linger in the minds of this congregation as a result of their inspired messages.

East Independence Saints were saddened by the death of Sister Susan J. Fickett, May 21. She was seventy-four years old, and was a woman whose character was above reproach. She was an invalid for some time and suffered much. Of her it has been said that there had never been one word spoken against her because of the saintly life she lived.

Kansas City Stake

Central Church

The regular monthly meeting of the ministry was held at 3 p. m., Sunday, Stake President C. E. Wight in charge. Addresses were by Apostle F. Henry Edwards, Bishop C. A. Skinner, and Elder C. E. Wight.

A drive, calculated to stimulate greater activity in spiritual and financial fields of the work, will commence simultaneously in each congregation of the Stake, continuing until June 26. Brother Wight is confident that this will be the starting point for a more intelligent and consecrated effort on the part of the priesthood in their continuous visitation of a somewhat neglected membership. Brother Skinner remarked that Kansas City Saints had never made a failure in such an effort as this in the past. And Brother Edwards stated that the members ought to pray, bear testimony frequently, study the standard books of the church, and pay tithing. Brother Wight stressed the fact that contacts should be impressive of the spirit of the church's message. Reports from each pastor will be made weekly.

Argentine Church

Elder Levi Gamet was the speaker Sunday morning. His sermon was in the interests of the Bishopric, and had for its foundation Psalm 50. As essentials to sainthood he named Zion, the coming of the Lord, sacrifices, and contrite hearts. He urged the good to be derived from paying tithing.

North Kansas City Church

This congregation is forced to give up its meeting place on account of finances, and the Saints have been asked to worship with the Northeast Kansas City, Missouri, Church, located at the foot of Lydia Avenue Viaduct. Midweek cottage meetings will convene in the old neighborhood. The pastor, Elder Ross Higdon, will have charge of Malvern Hill Church commencing July 1.

"I started to read them at seven o'clock, preparing the manuscript for publication as I read, and I didn't move from my chair until I had finished them at eleven thirty the same evening. . . . I felt a new surge of conviction, and I finished those articles with an entirely new estimate of the case that archaeology has to offer in defense of the Book of Mormon. . . . An important contribution to our church literature—No thinking reader can afford to miss them.—The statement of the editor concerning the new series of articles.



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Holden Stake

Atherton

Bishop C. J. Hunt was with this congregation sacrament Sunday, and after the emblems were passed, he occupied the remainder of the time, telling of an encounter with a Jewish rabbi. This was interesting in the light of the fulfillment of prophecy concerning the Jews and latter-day Israel.

That evening the Saints listened to Elder Amos E. Allen who was at his best. Brother Allen was the pastor at Atherton for 10 years, being relieved a few months before General Conference because of his heavy responsibility as auditor of the church.

A short program was given before the church school in honor of the mothers, May 8. Brothers F. A. Cool and Myron L. Holman occupied, respectively, in the morning and evening, each speaking in honor of mother. This was a rather hard task for Brother Holman who received word only a few weeks ago of the death of his mother who lived in Dixfield, Maine.

On a recent Sunday Elder Leonard W. Koehler occupied in the morning and his father, Bishop J. A. Koehler, spoke in the evening.

May 4, Elders W. S. Macrae and F. A. McWethy, members of the stake presidency, met with the Saints at Atherton in their annual election of officers. Brother George W. Beebe was chosen to continue as pastor. F. A. Cool was elected church school director, and Brother Welkonson was chosen secretary, the remaining officers to be selected at a future date.

Marshall

W. S. Macrae, president of Holden Stake, was present at the annual business meeting May 13. The last year's officers were retained, and action taken to fully adopt the church school plan. Officers are: Pastor, Ralph M. Ridge; secretary, Dixie Spohrer; treasurer and solicitor, George A. Thayer; superintendent of music, Frankie Thayer; superintendent of church school, Walter E. Smith; superintendent of adult department, Will S. Ridge; superintendent of young people, Frankie Thayer; superintendent of children's division, Sister Walter E. Smith; publicity agent, Sister George A. Thayer.

Sister Myrtle Carr, of Holden, was present to forward the junior choir movement. There is no better way to enlist soldiers for the cause than to train them in singing.

The church auditor, Elder Amos E. Allen, preached two excellent and helpful sermons May 15. He was on his way to Lamoni.

Elder J. Charles May was here Mother's Day and gave a touching talk Sunday morning and a good sermon at night. Brother May and H. G. Thayer sang a duet, "O Where Is My Wandering Boy Tonight?" accompanied by Brother May on his guitar, and Sister Dixie Spohrer gave a reading, "What Makes a Home?" accompanied at the piano by Frankie Thayer.

The scientists of today want watching by men-in-the-street, of whom I am one, because it is our life with which they are experimenting in quiet laboratories which we are not allowed to enter. We are the patients upon whom they are operating, though we are mostly unaware of their operations, and of plans for our future way of life. . . . The results of their experiments are going to make a lot of difference to the habits and home life of the ordinary mass of men and women who know nothing or very little of what these quiet gentlemen have in store for them.—*Philip Gibbs.*

MISCELLANEOUS

Appointment of Bishop's Agents

Brother H. A. Merchant having presented his resignation as bishop's agent for the Northeastern Nebraska District, we hereby appoint as his successor, Brother Carl T. Self. This appointment has already been ratified by the recent district conference. Brother Merchant has given splendid cooperation in this connection, and we wish to take this opportunity of expressing appreciation for the service rendered. Brother Self comes to us well recommended, and we feel confident he will receive the earnest cooperation of the membership in giving their support to this phase of church work. The solicitors are requested to send their May and subsequent reports to Brother Carl T. Self, Suite 402, Arthur Building, 210 South Eighteenth Street, Omaha, Nebraska.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved by THE FIRST PRESIDENCY,
By F. M. MCDOWELL.

At the last General Conference Brother C. J. Hunt was relieved of his work as bishop in the Wisconsin districts. Therefore, we hereby appoint Lee E. Root, bishop's agent, as his successor, subject to the ratification of the next district conference. Bishop Hunt has very ably handled the work and has given splendid cooperation in this connection, and we wish to take this opportunity of expressing appreciation for the service rendered. Brother Root comes to us well recommended, and we feel confident he will receive the earnest cooperation of the membership in giving their support to this phase of church work. The solicitors are requested to send their May and subsequent reports to Brother Lee E. Root, 2744 Union Street, Madison, Wisconsin.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved by the First Presidency.
By FREDERICK M. SMITH.

Appointment of District President

Bishop C. J. Hunt has tendered his resignation as president of the Northern Wisconsin District, and this has been accepted by the First Presidency. We commend Bishop Hunt for the excellent service he has given here, as elsewhere. Elder Leonard Houghton is hereby appointed as successor to Bishop Hunt in the presidency of Northern Wisconsin District, such appointment being subject to the approval of the next district conference.—*The First Presidency, by Frederick M. Smith.*

Appointment of Bishop

Action of the last General Conference approved the recommendation for the ordination of Brother D. S. McDole to the office of Bishop. Such action makes advisable the reorganization of the work of the Bishopric in the Seattle and British Columbia and Spokane Districts. Brother McDole will, therefore, take over the work of Brethren H. A. Sprague and L. E. Holmes, who have been serving as bishop's agents in the above districts. Brethren Sprague and Holmes have given splendid cooperation in this connection, and we wish to take this opportunity of expressing appreciation for the service rendered. The solicitors are requested to send their May and subsequent reports to Brother D. S. McDole, 2108 North Forty-fourth Street, Seattle, Washington.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Approved by THE FIRST PRESIDENCY,
By FREDERICK M. SMITH.

Reunion and Conference

Owen Sound District will meet at Port Elgin, Ontario, on the last Sunday of June (the 26th) till the first Sunday in July (the 3d) for its annual reunion and conference. The conference will be held Saturday and Sunday, July 2 and 3. We are expecting Apostle D. T. Williams, also Elder George Njeim, district missionary, and are quite confident that the Saints and friends who have met and heard these brothers, will have an excellent reason for attending the reunion and conference this year. The Warton young people will present a play Saturday evening, July 2, entitled "Yimmy Yonson's Yob." Should any Saints contemplate attending the reunion for the week, you will do well to write District President H. A. Dayton, Rural Route 1, Hornings Mills, Ontario. He will be able to give you all information regarding tents, cots, etc. Let's all go and have a real, old-time, Latter Day Saint "githerin'."—*R. J. Wilcox, district secretary, 1145 Third Avenue, East, Owen Sound, Ontario.*

Conference Notices

Conference of Central Nebraska District will convene at Neligh, Nebraska, June 12. Sunday school at 10 a. m.; preaching at 11 a. m.; business session, 2 p. m. Apostle R. S. Budd is expected to be present.—*J. C. Vaughn.*

Western Maine district conference will convene at Stonington, Saturday and Sunday, June 25 and 26. President Frederick M. Smith, Bishop G. L. DeLapp, and Apostle Paul M. Hanson are expected to be in attendance.—*E. F. Robertson.*

Pittsburgh district conference will convene in Fayette City, June 4, at 2:30 p. m. There will be reports of conference delegates and items of business to be attended to. Speakers will be Elders E. B. Hull and James E. Bishop. We urge each branch to send representatives. All are invited.—*T. M. Carr, district president; B. L. Cooper, district secretary.*

New Addresses

J. A. Jaques, 5227 Kenmore Avenue, Chicago, Illinois.

Our Departed Ones

SHERMAN.—George B. Sherman was born September 27, 1875, in Ohio. Died in Kansas City, Kansas, April 15, 1932, following a brief illness. He leaves to mourn his wife, Sallie Sherman; four sons, Elbert O. Sherman, Clarence H. Sherman, Calvin L. Sherman, and Ammon Sherman, Los Angeles, California; two daughters, Mrs. Lena Anderson, Chicago, Illinois, and Mrs. Bessie Brahmaer, Blue Springs, Missouri; his mother, Mrs. Mary J. Sherman, Dodge City, Kansas; two brothers, Roy and John Sherman; two sisters, Mrs. Bertha Golden, Colorado Springs, Colorado, and Mrs. Eva Riley, Kansas City, Kansas. The funeral was held at Malvern Hill Church by Elder Ammon White. Interment was in Mound Grove Cemetery at Independence, Missouri. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints by J. A. Tanner.

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Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.
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Volume 79

Independence, Missouri, June 1, 1932

Number 22

Thoughts for the Season

The Month of Prayer

Do you need to be reminded that June is the month set aside for prayer? The official announcement of this fact has already appeared in the *Herald*. Special prayer services at the churches, devotionals around the "family altar," and individual private prayer, should be observed by all church members. Prayers should be made for the welfare of the church, for Divine guidance for the leaders, and help for the people that they may marshal the means to relieve the church in the present crisis.

A Daily Program for the Home

Some special schedule of activities should be arranged for each home for the Month of Prayer. Unless this is done, the month may slip by, and members will make no change in their daily routine. We suggest something like the following program:

At the morning meal: grace (by the father) including a prayer of gratitude for blessings enjoyed, for guidance through the day's activities, and for the welfare of the church.

At the noon meal: prayer by the mother, and possibly by some of the children.

At the evening meal; preferably *afterward*: reading of a passage of scripture, a short talk to the family by the father, the taking of the daily sacrifice to be put aside for the church, and a prayer for the family, for the local congregation, and for the general church.

Getting the Children Ready

Children's Day comes this year on June 12, which is also Decision Day. At this time, those who have arrived at the age of eight during the past year often make their decisions to join the church. It is our great object to have them "in the fold" but that is not all that must be done for them. They should be taught something of the doctrines and ideals of the church, of the gospel, and a simple foundation of the church history. This training can not, of course, be complete, but it should be well under way as the children are preparing themselves for baptism. Study suggestions have already appeared in the *Herald* to help in this work.

The Summer Slump

In the summer time the normal speed of life is retarded. Children go on their vacations and books gather cobwebs. Salesmen spend more time at the soda fountains than in pursuit of customers. The rising temperatures deplete energy and check ambition. Even the church members neglect their church services.

This summer is no time for us to take a rest. We must postpone the "summer slump" until next summer. Activities must go on, if possible, with greater intensity than before. The needs of the church, both local and general, are so great that everybody must keep working at full capacity. In the words of the old song:

There can be no furlough granted
In the army of the Lord.

Sacrifice Week—June 19 to 26

All this culminates in the fact that we are to remember to prepare and save for the special sacrifice week of June 19 to 26. It is many months since the Bishopric has come to the people with a special appeal. The last sacrifice period was in December, 1931. Since that time the Bishopric has worked on our financial program, and the recent General Conference has given closer definition to our church goals and objectives, and increased the faith and devotion of the people through the splendid work that was accomplished.

We have met our obligations so far. We have proved our strength equal to the tasks and burdens that are ours. In the words used by one of the Bishopric: "*Now for the long, steady pull!*" Let us renew our energy, and go forward with the good work. In the end victory awaits us if we are faithful to our trust.

L. L.

In spite of the weariness, exhaustion, and pressure of crowded days, Jesus felt for him, at least, more necessary than rest or sleep or food was the opportunity for uninterrupted prayer. He recognized thereby a value which we, in the hurry and confusion of our busy lives, are very likely to overlook.—*Lucius H. Bugbee.*

President Joseph Smith Tells of a Baptismal Experience

Recently it was my task as well as pleasure, in company with my sister, Mrs. B. M. Anderson, and brother, Bishop I. A. Smith, to read for revisional or editorial purposes, the manuscript of the *Memoirs* of Joseph Smith, our late president. It is quite generally known that in the last few years of his life President Smith gave much time and attention to writing his memories of incidents and events in his very active and long experiences as a church man and general officer.

Of course to us, his children, these memoirs could not but be interesting; yet we feel that to the entire membership of the church this manuscript will be of interest and profit. He was a keen observer, and the infinite patience and spirit of toleration developed by his Christian life make the recorded impressions brought from a clean and accurate memory highly interesting and spiritually stimulating to all who are alive to the import and bearing of the great latter-day work.

It is our hope that this manuscript will soon issue to the church in a book. It should.

From the manuscript Sister Anderson has extracted and handed to me several paragraphs, some of which have already appeared in print, which reflect the human interest factors in which the document abounds. It has been my thought that a few of these will be relished by our readers.

In telling of the experiences met on one of his visits to Jonesport, President Smith, in describing a baptismal service, says, after telling of having baptized a group of young men and women:

When I had finished baptizing the group, I asked, as was sometimes our custom, if there were others who wished the administration of the ceremony. Thereupon Captain Hall presented himself, saying he was convinced of the truth of the message our people had brought to him, and desired to become identified with us.

As I led Captain Hall to the shore after his immersion, I was impressed that there was at least one other who was ready to obey. Pausing before leaving the water, I again inquired, "Is this all? Is there not another?"

Whereupon a woman, wife of Captain Crowley, looked up into her husband's face, as they stood together on the bank. I saw him nod in answer to her low query, and then, taking off her bonnet and shawl and handing him her watch, she came to the water's edge, just as she was, all clothed in the beautiful silk dress of her Sunday's garb.

No more solemn hush ever fell upon a company engaged in such ministry than fell upon that little assembly. The memory of it now, after all these years which have intervened, causes my heart to swell and tears to dim my eyes! Leading her by the hand I walked with her into the water and baptized her. As I raised her from the waves, I had a marvelous spiritual experience. There came, with an all-enveloping effulgence, a definite and answering witness from the skies, assuring me that what had that day been done was accepted of God!

Some years later Captain Crowley also accepted the gospel. . . . There was in the experiences of this couple a num-

ber of wonderful manifestations of divine providence intervening for their safety, an account of which was printed in the *Herald* many years ago. They have both passed to their reward, his death preceding that of his wife, I think, some two or three years.

Not only will the Jonesport Saints be interested in reading of this former day baptismal experience, but all our people can not but rejoice anew with the man who so long served them as chief executive.

F. M. S.

Blue Pencil Notes

Deacon Goodentart remarks that he has observed "that empty attics attract rumors."

Current Fiction:

The dentist: "Now this positively will not hurt."

The grocer: "Yes, ma'am, these are strictly fresh eggs."

The plumber: "Yes, I will fix that water faucet tomorrow."

The doctor: "No, it is not a serious operation."

The preacher: "Now, in conclusion."

All of us: "I will pay that bill next week."

If radio's slim fingers can pluck a melody from the night,

And toss it over continent or sea,

If the petaled white notes of a violin,

Can be blown across a mountain or a city's din,

If songs like crimson roses are culled from the thin blue air,

Why should mortals wonder

If God hears prayer.

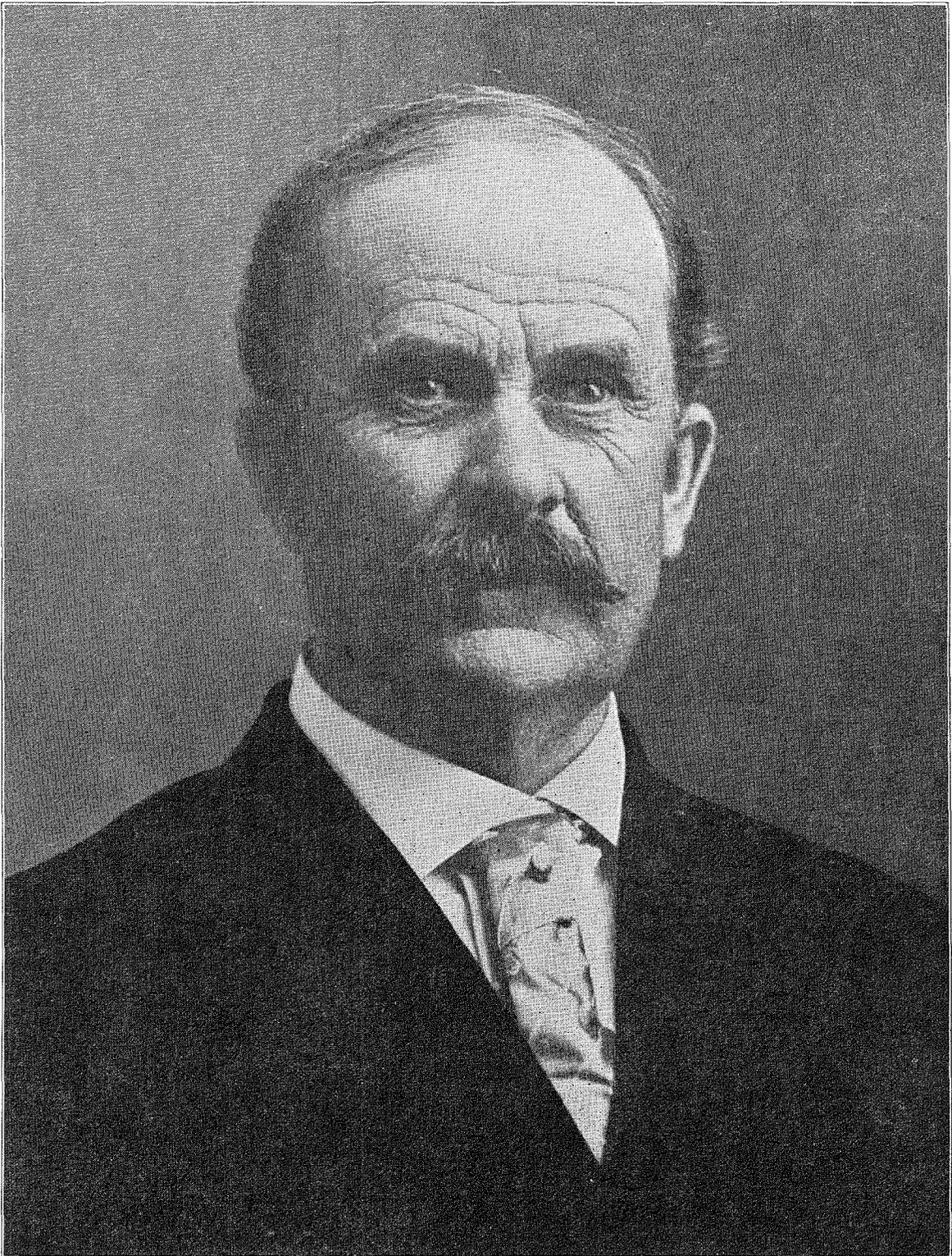
—Selected.

Calvin Coolidge says: "We have found out that we were not so big as we thought we were. We were riding too high. We shall have to keep nearer the ground. We may not feel so elated but we shall be much safer."

During the high tide of prosperity one who looked twice at a price mark was considered a "tight wad." And a tight wad was the lowest form of life. Silly extravagances were a sign of a big and successful nature. The frugal Scotch furnished amusement for the world. The Scotchman gets the last laugh, —at the other fellow's expense, too. I venture the guess that a lot of people who poked fun at him two years ago are shopping around now trying to get the most out of their last dollar—if they have one.

America's rapid development and opulence bred foolish notions in the heads of more than one generation. Twenty years ago, or so, I was riding on a

(Continued on page 516.)



HEMAN C. SMITH -- 1850—1919

Missionary, Apostle, Historian, Defender

Let harmony have its perfect work. Let joy, and peace, and consolation attend us. If in our struggles and weakness we falter and fall, let us struggle to our feet and go on, assured that the powers of heaven are enlisted in our behalf, if we strive to do right; wisdom, and light, and intelligence, and the higher and better conceptions of truth will be ours as we make the struggle. And as we increase our diligence and our zeal in striving to serve God we shall surmount the

obstacles that stand before us, sometime. I know not when, whether it shall be in my time or not, but I would like to see it. But if it be not in my time, sometime the banner of King Immanuel will be carried by faithful hands on heights where now we dare not tread, and the work will go on. The work of truth planted in the earth will never be lost until victory shall be won, and every struggling soul that desires right and works for the right is saved.—*March 1, 1905.*

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NEWS BRIEFS

Intensive Itinerary for Apostle Paul M. Hanson

Apostle Paul M. Hanson left Kansas City, last Friday night, beginning an intensive itinerary through his new field, the Atlantic States Mission. He went East by way of Chicago, then to Buffalo, New York, where he will attend a conference this week-end. From there he plans to make his way down to Philadelphia, then up to Brooklyn and later to Boston, stopping at intermediate points. He hopes to be present at a young people's convention at Jonesport, Maine, June 18 and 19, and a conference at Stonington, June 25 and 26.

Eleven States comprise Brother Hanson's mission field, Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New Jersey, Delaware, Maryland, New York, and Pennsylvania.

Sister Hanson, too, is soon to leave Independence. She will visit her aged mother at the old home at Thurman, Iowa. Perhaps later in the summer she will go East to join her missionary husband.

First Presidency Attend Graceland's Commencement

Presidents Elbert A. Smith and Floyd M. McDowell and their families attended the commencement exercises at Graceland College, Lamoni, Iowa, last week. Brother and Sister Smith went early in the week to share in the closing school events with their son, Lynn, who was in the graduating class. Brother McDowell delivered the commencement address the evening of May 27.

English Conferences Have Same Date

The Easter season in England brought two annual conferences into session. The conference at Midland District convened at Leicester, March 26, and that of Northern District at Manchester, on the same day. The district presidents, Elders Joseph Holmes and W. H. Chandler, respectively, were in charge.

Both conferences enjoyed harmonious action in electing officers and transacting other business. Their services were markedly helpful, the sermons sincerely presented, the program numbers good. The Spirit of the Master was felt especially in worship periods. As a result of these gatherings and of reports from the General Conference, British members have new hope and courage. They are preparing to welcome Apostle John W. Rushton.

Los Angeles "Marthas" Resourceful

Central Church, Los Angeles, at 3851 South Grand Avenue, is only a few blocks away from the grounds where this summer will be held the Inter-

national Olympic Games, viewed by thousands of people.

The "Marthas," a women's organization of Central Church, are arranging to have a booth at the church where food and drinks will be sold during the games. Their plans were approved by the branch at a special business meeting, May 11. Materials and labor are being donated, and the "Marthas" expect to have a thriving trade.

Eightieth Birthday for Veteran of the West

A few weeks ago Elder George S. Lincoln, of Healdsburg, California, celebrated his eightieth birthday, and he and Sister Lincoln also observed their golden wedding anniversary. They are a happy pair, deeply devoted to the church. Brother Lincoln was born in Middlesex, Massachusetts, in 1852. He was baptized February 16, 1873, at San Francisco, California.

He has long been a figure in church accomplishment in the West, being especially interested in ministerial and literary fields. As far back as 1876, he acted as one of the secretaries of a conference of the Pacific Slope Mission at Oakland, a conference over which Joseph Smith, President of the church, and D. S. Mills, president of the mission, presided.

Blue Pencil Notes

(Continued from page 514.)

railroad train in Colorado in company with Brother Frank Russell. The news butcher, a perky young fellow, came through the car and Brother Russell purchased a newspaper, giving the boy five pennies. The boy looked at the coppers with vast scorn and turned and threw them out of the open car window. Perhaps today if he knew about where those pennies fell he would be combing the right-of-way to find them.

The passionate greed to get more and ever more money (by speculation, exploitation, or in any way) combined with the fevered desire to spend all that was made some months before it was well in hand, helped put the country where it is now. Whatever economic reforms may be instituted, they will depend for their success to a large degree upon a return to old-fashioned honesty coupled with old-fashioned thrift and frugality in living; and these in turn will appeal only to people who have in sight other and higher goals than passing pleasures and the big "thrill" of the moment.

E. A. S.

OFFICIAL

Financial News

The month of April shows a further falling off in general church income. This may be due in part to the General Conference as the Conference month receipts usually have been lean as compared to other months.

The following figures will give one an idea of the seriousness of our present situation:

Operating Budget Requirements—		
four months	\$ 96,000.00	
Debt Reduction Requirements—		
four months	64,000.00	
		\$160,000.00
Total Receipts—four months:		
January	\$29,122.26	
February	19,183.75	
March	20,628.87	
April	14,968.55	83,903.43
Total Budget Deficit	\$ 76,096.57	

It is to be noted that the receipts of \$83,903.43 lack \$12,096.57 of meeting our operating needs which amounts to \$96,000.00 as shown above. This means that it is impossible to meet current obligations from current income.

It is also important that we call attention to the fact that certain principal obligations must be met which necessitates the use of a portion of current income. This can not be continued indefinitely and relief must come as a result of the present efforts being put forth. We therefore urge every member of the priesthood to work most diligently during the month of June to make our sacrifice period a success. We urge every member of the church, young and old, to respond to the call. We urge all to keep in mind that every dollar contributed at this time does a twofold duty: first, that of meeting our operating expenses, and second, that of paying our debts. If the total budget is raised forty cents out of every dollar will go toward debt reduction.

The comparative statement of income by districts will appear in next week's *Herald*. Additional figures are being sent to Bishops and Agents and District Presidents giving the standing of each district.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

Apostles Gleazer and Lewis

It had been expected that Apostles Gleazer and Lewis would sail for their mission in Australia in the fore part of June. Unavoidable delay in securing visas, and the continued shortage of finances, however, have combined to make it wise to postpone their departure. For the present Elder Gleazer will

assist in the work of the territory near to Zion and Elder Lewis will labor in the West. They will proceed to Australia as soon as Elder Gleazer's visa is secured and funds permit.

THE FIRST PRESIDENCY,

By F. M. MCD.

Appointment of President of Seattle and British Columbia District

May 24, 1932.

To Whom It May Concern: The office of the First Presidency is in receipt of the resignation of H. I. Velt as president of the Seattle and British Columbia District. To fill the vacancy caused by this resignation, we hereby appoint Monte E. Lasater, subject to the approval of the district conference. We ask for Brother Lasater the support of the priesthood and members of the district.

Respectfully submitted,

THE FIRST PRESIDENCY,

By F. M. McDOWELL.

Conferences, Institutes, Conventions, etc.

Under this heading we propose to publish in the *Herald* each week a list of district gatherings other than reunions.

A number of the districts this year have decided to hold meetings of various types in lieu of reunions. Such meetings will be listed under the above heading rather than in the regular reunion schedule.

Any general church officer or district president knowing of meetings of this kind, should report to our office so that our schedule may be fairly complete.

THE FIRST PRESIDENCY.

Conferences, Institutes, Conventions, etc.

Western Iowa—Institute, Logan, June 4-5.

Eastern Maine—Young People's Convention, Indian River, June 18-19.

Far West—Young People's Convention, Cameron, June 25-26.

Western Maine—Conference, Stonington, June 25-26.

Southern New England—Ministerial Conference, Onset, July 2-3.

Northern California—Institute, July 8-10.

Southern California—Institute, Los Angeles, July 15-17.

Northern California—Institute and Conference, July 22-24.

Nauvoo—Conference, Montrose, June 18-19.

Nauvoo—Two-day Meeting, Nauvoo, July 30-31.

Northeast Illinois—Two-day Meeting, Plano, May 28-30.

Spring River—Institute, Coffeyville, Kansas, June 18-19.

Spring River—Institute, Miami, Oklahoma, July 16-17.

Spring River, Institute, Carthage, Missouri, August 20-21.

Spring River—Institute, Pittsburg, Kansas, September 17-18.

Pittsburgh—Conference, Fayette City, June 4-5.

Western Oklahoma—Rally Day, Canton, June 5.

Western Oklahoma—Rally Day, Calumet, July 3.

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Our Task

III—Graceland and the Church Program

By G. N. Briggs

President of Graceland College

The leading quorums of the church met in council many weeks before the last General Conference and as a result of their deliberations presented one of the most significant contributions in the history of the church in the formulation of definite immediate objectives.

This program of objectives touched upon many phases of the church activities, among them being the provision for the youth of the church continuing their higher education in our own church college "because the interests of the church are conserved" thereby. That these objectives and goals set by the conference were "pleasing to the Lord" is evidenced by the message received through his prophet.

"Graceland's Immediate Objective"

"Whereas, the welfare of Graceland College is closely coordinated with the welfare of the church, and

"Whereas, the present physical plant and educational set-up of Graceland College is designed to function most efficiently with a student body of three hundred fifty to five hundred students, and

"Whereas, the interests of the church are conserved by the youth of the church continuing their higher education in our own church college, therefore

"In harmony with the report of the Board of Trustees of Graceland College

"Be it resolved that one of the objectives of the church, governing and directing the efforts of its representatives and constituency is

"200 FRESHMEN AT GRACELAND COLLEGE
IN 1932."

The significance of this factor in the church program is vital. In presenting our need for "Two Hundred Freshmen" at Graceland, we have tried to vision our college as an instrument of the church and to put our finger upon the one tangible and outstanding need which, if met, would increase to the greatest extent the efficiency of the college in functioning as an instrument of the church.

A conviction dominating the philosophy and coloring the judgments of the faculty of Graceland is the fact that our church is the one outstanding organization for meeting and ministering to the fundamental needs of mankind. This organization is

standing in an hour of need and in that hour, is asking as other organizations and as individual persons must ask, "What must be done?" Obviously, a first step is for all persons and departments to approach this question in the spirit that "All things must be for the good of the church." The college desires to align itself with the other departments of the church and the hosts of loyal and devoted members of the church in approaching our problems in this spirit. We hope, too, that the leaders of the church may be able to use this department and the possibilities it presents as an instrument of ever-increasing importance and benefit in realizing the fundamental purposes of the church.

"Graceland's Place in the Church Program"

The major problem of any group or department within the church is the perpetuation of the life processes of the church by laying a foundation for the loyalty of the membership and the training of leaders and representatives. Unless Graceland has some place in the general program of the church there is no justification for its existence among the thousand colleges in this country. That there is such a place for a church college has been the conviction of our leaders since 1830.

This place was definitely set forth at the end of the first hundred years of the history of the church and declared at the Centennial Conference:

First, To train and inspire young men and women for service to the church that fosters it.

Second, To provide a laboratory of research in the problems vital to the church.

Third, To exemplify a community of young people developing normally and harmoniously under Christian influences.

Graceland is located in one of the very best communities to be found, surrounded by influences which, if taken advantage of, can not do otherwise than bring out the very best there is in our young people. The students come in daily contact with a faculty devoted to the best ideals of the church program. With the continued support of the church, the membership, the young people, and the community, Graceland is better able each succeeding year to have her ever-enlarged share in the forward progress of the church and nation.

With this in mind the last General Conference

presented as one of the attainable objectives to be accepted by the church, governing and directing the efforts of its representation and constituency.

"TWO HUNDRED FRESHMEN AT GRACELAND COLLEGE IN 1932."

A distinguished international leader recently declared "This is one of the most bewildering hours in the history of the world." Clear thinking and sound acting by individual men and women, by the leaders under divine guidance will alone enable the world to surmount its difficulties and solve its problems.

"Graceland Is Equipped for Immediate Service"

The College Board in its report to the General Conference pointed out that throughout the country "many students are taking advantage of this period of unemployment to attend college in preparation for the time of industrial, educational and religious expansion certain to come very shortly."

Unless our own youth vision this future and together with their parents, relatives, and friends make the sacrifice now necessary to enable them to make their required preparation they will be found in the rear guard of industrial and religious America.

The church has, through years of effort and foresight, builded up at the college a faculty, educational program, physical plant, including buildings, library, and laboratory designed to render an optimum of service to a larger student body than now enrolled.

Our accredited standing in the educational world is of the highest, the courses offered being those most calculated to equip our graduates to take their place in the academic and professional environment where they may be found and at the same time function to the highest degree in the Zionie program of the church towards which God has again by revelation directed us.

Graceland College is equipped as never before from the standpoint of accredited standing in the educational world, the preparation of faculty, increase in library, laboratory equipment, and buildings to provide educational facilities for an additional hundred students.

The added expense of caring for a hundred more students next year would be nominal while the increase in income to the college and the church would very largely reduce the amount to be annually appropriated by the church.

"Cost of Attending College"

From the financial standpoint alone every Latter Day Saint youth attending college should be encouraged to do so in his own church college.

At times parents and friends looking over the

Graceland catalog find the tuition rates a little higher than those in some state universities about which they know. Tuition, however, is a very minor part of the total cost of a college education. Student activities at Graceland are so organized that the fullest possible development may be had with the minimum of cost. This is not always true at other institutions. The incidental expenditures on the part of students at many colleges and universities due to the standards of dress, social and other extra-curricular activities run very high.

The fixed charges for a year at Graceland are approximately \$465. These charges include tuition, incidental fees, room, board and books. The amount spent in addition to the fixed charges depends upon the needs, standards, and habits of the individual student. In view of the present economic situation, the faculty and student body are working together to reduce costs to a minimum without in any way jeopardizing the efficiency of the college work.

The total expenses of the average nonresident student at Graceland are about \$600 per year. A few spend more than this amount, and many spend less. The latest available data from other institutions were compiled in 1930 from cost figures supplied by the colleges and universities themselves for the institutions of the entire country. The figures from a few typical states are herewith presented as showing the comparative costs.

State	No. of Colleges	Average cost per student
Iowa	12	\$ 857
Illinois	18	1,003
Missouri	6	883
Kansas	10	795
Wisconsin	7	1,033
Ohio	20	948
Massachusetts	16	1,338
California	9	1,144
	98	\$1,010
GRACELAND AVERAGE		600

The figures for years since 1930 when published will probably show slightly lower average costs per student, but the standards of dress, social and extra-curricular activities in most of the colleges of the country are such that rather large expenditures are required if students are to participate in those features which are recognized as part of a well-rounded development. At Graceland, because of the well-developed program of social, forensic, athletic and religious activities under the supervision of the faculty, students receive that opportunity which so many take advantage of to the extent that they receive the essential development with the minimum of outlay.

"Divine Recognition Inspires Us to Go On"

The General Conference by legislative enactment "governing and directing the efforts of its representatives and constituency" has selected Graceland College as one of the factors in this program of the church, which, if entered upon as God has directed, will culminate in the accomplishment of the purpose for which the church has been reestablished here on earth in these latter days. To that accomplishment Graceland is unreservedly committed and as evidenced in the spirit and tone of her life, conveyed by the leaders of the church, radiated by the faculty and officers, inspired by her traditions and exemplified in those who live in her halls will go on with the church to that "perfection of the Saints" as the goal set for us by our Lord and Savior.

This evidence of approval can not help but be a source of great satisfaction to the Saints everywhere, and if the "unity of endeavor in teaching, preaching, and evangelizing" characterized with the "peace of fraternity and unity of those caught up in the spirit of Zion's redemption" permeates the ministry and the membership such progress as the church has never before known will be the result in these opening years of the new century.

To the accomplishment of that task Graceland joins as part of the church.

The Missionary Task of the Branch

By Henry L. Livingstone

Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—*Doctrine and Covenants* 119: 8.

In light of this revelation, we must all agree that missionary work is the primary task of the church. It must include not only the time and talents of the ministry, but also must enlist the service of every member of the church, for "all are called according to the gifts of God unto them." Since the accomplishment of God's work has been "intrusted to all," then, every phase of our church and secular endeavors should be tinged with the missionary purpose and objective. This purpose and objective, in brief, is to carry the message of Jesus in its fullness to a dying world, but it does not end there, for the task will not be complete until we have been successful in bringing ourselves and our brethren completely into Jesus' way of life both in understanding and in practice of all its principles. What a task! Its achievement will depend largely upon

our common understanding of the principles of the gospel and also upon our willingness to labor together, both "him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work." To the end that this unity of understanding might be had, General Conference adopted several resolutions in which were restated the objectives of the Restoration. These objectives should be studied by every member of the church. Have you obtained your copy? If not, by all means do so, and study them at once.

The preaching of the gospel "to every creature" seems a stupendous task when we contemplate the bigness of the field, which is ripe and ready to harvest, and the laborers are so few. The Lord has promised, however, that if we unite our efforts we shall be caused to marvel at the exhibition of divine power making possible the accomplishment of our task. Therefore, every effort must count for good. Lost motions must be eliminated and our work done thoroughly and directly toward our objectives, that the mandate, "prosecute the missionary work in this land and abroad so far and so widely as you may" will be carried out.

Branches Must Share in the Work

That branches must share definitely in the task of preaching the gospel is obvious. We only have to point out the fact that, despite the reduction in missionary force so far as full time men are concerned, none of the responsibility of preaching the gospel has been lifted from the church. Jesus is still saying to his church, "Preach the gospel to every creature," which should challenge the loyalty and devotion of every member. A survey of one district shows a population of nearly twenty millions of people and only one full-time appointee. What does this mean? It means that the branches must be mustered into active missionary work. The local ministry, particularly, must be made to share the burden of responsibility felt by Jesus when he said, "Wist ye not that I must be about my Father's business?" The idea that the local men have the responsibility of caring for the Saints and that it is the business of the missionary to convert folk is only partially true. The man with the Spirit of Jesus can not be concerned only about himself and his own little group, but in addition his heart will yearn for the deliverance of those about him who walk in darkness. The selfish and self-centered life is always productive of attitudes and acts that are unchristian. Likewise a branch with only self-interest will produce contention, strife, and jealousies within its own ranks. Not only this, but a branch organized is doomed to an ignominious end unless it perpetuates its life by losing itself in giving its

best for the ingathering of new members. One time we visited a branch which was struggling for existence and the reason for its condition was plain; it was not growing and did nothing to correct the situation. Nothing better could possibly happen to that branch or any other branch of similar status, than to inaugurate a consistent and persistent missionary program, enlisting the help of every member possible to carry it into effect. As it lost itself in trying to save others, it would soon learn with great joy that its whole organization was pulsating with new spiritual life. The paradox of Jesus should be seriously considered, "Whosoever will save his life shall lose it, but whosoever will lose his life for my sake, the same shall save it." (Luke 9: 24.) The welfare, growth, and spirituality of any branch is always commensurate with its actual spending of itself in service to others for Christ's sake. There is no alternative the branch must share in the missionary responsibility of the church.

Training the Local Ministry

The Lord in 1832 told the church to prepare for its work of warning the world. "I give unto you a commandment, that you shall teach one another the doctrine of the kingdom." (*Doctrine and Covenants* 85: 21.) In the twenty-third paragraph of this same revelation he told them, "tarry ye, and labor diligently, that ye may be perfected in your ministry, to go forth among the Gentiles for the last time." If it was important that the men should meet together then to learn and qualify for their work, it is just as important, if not more so, that we observe this commandment today. There can be no question about the fact that preparation must be made if we are to accomplish the realization of successful missionary work. Lack of preparation here is very costly, for to be effective in our work we must know our task and how to perform it. While stressing the importance of preparation for ministerial labor, let it here be said that all our efforts to qualify will not be enough. Jesus told his disciples after teaching them for three years, to tarry at Jerusalem for the endowment of heavenly power. Indeed no one, no matter how well developed intellectually, is qualified to do God's work without his Spirit. Nevertheless the order of things seems to be first the preparation and then the endowment.

The branch president is responsible for directing the activities of the local ministry and it is within his power to help make their work both pleasant and effective. The reason for the inactivity of many members of the priesthood may be because we have ordained men and assumed that they could somehow feel their way along, qualify themselves and do the work of their office without instructions or

encouragement. The Lord did not send out his disciples that way and there is no reason why we should do so today. The man ordained may have the greatest desire to fulfill his office and yet because of inexperience may fail to do what is required of him and become discouraged and inactive. Instructions and a common understanding of the doctrines and principles of the church are especially essential today for successful missionary work. We all can see the inconsistency of trying to teach others something that we ourselves have not been converted to, and do not understand. To preclude such a condition the Lord gave instructions by way of commandment that we "teach one another the doctrine of the kingdom."

Another important thing in the training of the local ministry is that honor and respect for his priesthood be shown regardless of the office held. One time I asked a brother if he was a member of the ministry and his reply was, "No, I am only a deacon." There seems to be a prevalent disregard for the function and authority of the priesthood and particularly is this true of the Aaronic order. Perhaps the reason for this is because ministers themselves have failed to show respect for their office and magnify their calling. Whatever is the cause it must be corrected. "Only a deacon," and think of the tremendous responsibility attached to that office. He is to care for the comfort of the Saints and he is to warn, expound, exhort and teach and invite all to come to Christ. We must all learn that every office in God's kingdom is important. As Paul reasoned, the head should not say to the feet that it had no need of them nor should the feet say to the head that they had no need of it. All are of equal worth to the Lord, therefore let every man seek to magnify his calling to God's glory through Jesus our Lord.

Methods of Missionary Work

When Jesus visited the people of Nephi he invited all of them to come unto him and told them that none were commanded to leave, but all should remain to "see" and "feel." On that occasion he gave a commandment to his disciples, "even so shall ye do unto the world; and whosoever breaketh this commandment suffereth himself to be lead into temptation." (Nephi 8: 57.) Dedicating our buildings to God today of necessity includes an invitation to all men to come and worship with us, if the will of God is to be recognized. Hence the church building of the branch becomes the center for the missionary work of the church in its jurisdiction. The building should be made as attractive as possible and should be comfortable by having the proper lighting, heating, and ventilation. By all means it

should be clean and tidy that the Saints will not be ashamed to invite their friends for fear that they will be offended at its appearance. The door being open for the service and the Saints there on time are very important factors in missionary work.

The normal and healthy family are seldom late for a meal but usually are asking when it will be ready, their mouths watering with anticipation. Likewise is it true of the spiritually healthy Saint. He will be at the service on time in the attitude of expectancy and of greatest anticipation. He has come to commune with God. On such an occasion no one should be so presumptuous as to think that men are interested in his pet hobby—they are there to hear the gospel; so preach it. The prayer service, too, is missionary in its character, and all that is done there should be for the good of all. The telling of morbid experiences or introducing things foreign to the occasion are out of order. This meeting offers the Saints opportunity to bear testimony of the truth and to tell of God's blessings to them, that others might be edified and come to know God better. The "seeking" nonmember is always anxious to hear folk tell of God's dealings with them, so let your testimony be a real witness for Jesus and his message.

The church school offers great missionary possibilities. One school made a survey and discovered over one hundred nonmembers were enrolled in the school. What a splendid opportunity for missionary work! Here the teacher in personal contact with the pupil can give his or her best to convert that individual to the church. If the teachers and pupils of the school invite their friends of the community to attend their classes, no one can estimate what the harvest will be. I have in mind one girl who was brought to the class by her friend and that contact resulted in the conversion of three splendid people. Branches should give the church school the proper consideration as an important part of their work and arrange for the most efficient leaders and teachers available to be placed in charge of that work. Benefits likely to accrue to the branch from such a move can not be measured. In some places the church school is the largest feeder for church membership the branches have, and its missionary possibilities should be given consideration by the branches everywhere.

The suggestion from the general church some time ago to "complete the family circle" should be continued. The officer in charge of visiting should instruct his men always to ascertain the names of the nonmembers in homes of the Saints and encourage these men to make definite attempts to convert these folk in their visiting to those homes. We

know of priests in one branch who have been successful recently in converting some people in this way and have expressed their experience as being one of greatest satisfaction. This has resulted in more interest in their visiting and an increased activity in both priesthood visits and missionary work. This type of evangelism always results in good to the officers, the family and the branch.

Another method of branch missionary work is the use of cottage meetings. It seems that the most successful way to conduct these services is to have some Saint open his home and personally invite in his neighbors. The officers in charge should also tract the community and extend invitations to as many as possible to attend. Excellent results are always realized through these meetings. In addition to the possibility of converting the listener, these services are very beneficial to the Saint in whose home the meetings are held and also to the ministry conducting them. If men are available for appointments several of these meetings can be held during the week.

Other methods may also be used, but the chief thing to be borne in mind, regardless of the method used, is that every part of the church work must share in the great missionary task before it. Let the branch take its place and qualify to do its part that the mandate "preach the gospel to every creature" might be fulfilled to the salvation of man and the glory of God.

Fulfilment of Prophecy

II—THE MAN CHILD

By A. M. Chase

The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.—*Revelation 12: 17.*

Having traced the history of the "Woman which was the church of God" (the Jewish church and people) down to the time of the "Restoration of the ancient gospel and order of things," let us take just a glimpse of this "War with the remnant of her seed."

Let us not confound this "remnant" with the person of the woman, for the seed of this woman was, (and is) "The kingdom of God and his Christ," or, in other words, "The Man Child"; and while this church (for it must be manifest that if the mother was a church, her child also be a church, for like always begets like) "was caught up to God and His throne," still, in every age it has been as Isaiah saw when he declared, "Except the Lord of Hosts had left unto us a very small remnant, we should

have been as Sodom, and we should have been like unto Gomorrah." (Isaiah 1:9,) but, as Joel prophesied, even so it came to pass: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (Joel 2: 32.) Even so, there has always been left a remnant who have not bowed the knee to Baal, and who have been recognized by the Master as his Saints; and these, strengthened through the "testimony of Jesus," "have loved not their own lives, but kept the testimony even unto death." (Revelation 12: 11.)

To get a glimpse of the extent and severity of this "war with the remnant of her seed," has only to read the history of the persecutions of the Christians under Nero, and the persecutions which culminated in the death of Polycarp: from this point pass by a few pages of history and come down to the twelfth century, to the history of the "scarlet woman," who through her Inquisition and wars against those whom she held as heretic became "drunken" "with the blood of the martyrs of Jesus." (Revelation 17: 4-6.)

Though some form of this monstrosity (the Inquisition) antedates by several centuries the time of Pope Innocent III, yet it was his work that established it as a real weapon of war for the "Great Red Dragon." This arm of the Roman Catholic church reached out into all, or nearly all of the kingdoms of Europe, and while the Encyclopedia Britannica says that its hold on France was very small, even there we read of the massacre of Saint Bartholomew where not less than thirty thousand martyrs perished as heretics for "the testimony of Jesus."

In very deed was the prediction of Jesus fulfilled, "And again because iniquity shall abound, the love of men shall wax cold"; but with the prediction of these dire conditions comes the comforting promise, "But he that shall not be overcome, the same shall be saved." (Matthew 24: 31.) And with the Prophet of the Isle of Patmos we feel like exclaiming, "Therefore, rejoice O heavens, and ye that dwell in them."

The Mission of the Man Child

Let us not forget that the mission of this "Seed of the woman" was, (and is) "To rule all nations with a rod of iron," in harmony with Isaiah's prediction, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked," for "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth." (Isaiah 11: 4. Read the whole chapter.) And this "rod of iron" will lead to the tree of life. (See *Book of Mormon*, 1st Nephi 2:62-

69). Also, let us recall that of the ruler of this "Kingdom of God and his Christ," Paul has written, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named," (Ephesians 3: 14, 15,) and, while it is written of the beast which John saw "rise out of the sea," "It was given unto him to make war with the Saints, and to overcome them," still the gates of hell shall not prevail against this church for it is founded upon the "rock," and though it may be wasted and worn out by these persecutions, yet the promise is, "And again, this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come, or the destruction of the wicked."

In our article we have traced the history of the "woman," the Jewish church which "Was the Church of God," until we have seen her emerging from the wilderness and coming to the time when Isaiah's prophetic promise begins to be fulfilled: "Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy one of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." (Isaiah 29: 22-24.)

Since we have come to the place in history where, "The time of the Gentiles be fulfilled," shall we not look for the other phase of God's "Marvelous work and a wonder" when "The wisdom of the wise and learned shall perish, and the understanding of the prudent shall be hid"?

As David predicted, "Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. *Righteousness shall go before him* and shall set us in the way of his steps." (Psalm 85: 11-13. Italics mine.) Surely this "Way of his steps" is the same way that Isaiah designates in this language, "And a highway shall be there; for a way shall be cast up, and it shall be called the way of holiness." And this "way of holiness" can only be the Gospel way wherein "Is the righteousness of God revealed," and this must "go before us and set us in the way of His steps," (as many as will receive the message,) before the deliverance of Jerusalem from under the foot of the Gentiles.

In 1830 the religious world was somewhat startled by the launching of a church claiming the authority of a direct revelation from God. The

leader of this church also gave the world a book claiming to be the "sealed book" spoken of in Isaiah 29. Yes, this leader was Joseph Smith, and this book the *Book of Mormon*; and this book, bringing to the world what purports to be the record of the peoples of the western hemisphere and God's dealings with them, certainly fills a place in our sacred literature that no other book has yet done, nor can do at this late date.

Thus far we have referred to the Inspired Translation of the *Bible*, and this version puts the matter beyond the possibility of controversy; but both the King James and the Douay versions are so definite that it seems that this can not be gainsaid or explained away. Read Isaiah 29, noting particularly verses 19 to 24. Note that, in a day when men are spiritually drunken, when because of iniquity the prophets and seers were covered and "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I can not for it is sealed. And the book is delivered to him that is not learned, . . . and he sayeth I am not learned."

The result of this is to be that the Lord "will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent shall be hid." And, as though some one had asked just here, "When shall these things be?" Isaiah sets the time for its fulfillment; "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And *in that day shall the deaf hear the words of the book, and the eyes of the blind see out of obscurity, and out of darkness.*" (Italics mine.) And the prophet goes on to say that the result of this spiritual awakening of the sight and hearing will be in joy in the Lord to the meek and poor among men.

Surely all this is the work of the gospel, and as at the opening of every gospel dispensation, this "Dispensation of the fulness of times" began in a marvelous way, bringing us the scripture of the western hemisphere, which so markedly establishes the truths of the *Bible*, even directly contradicting the "wisdom of the wise, . . . and the understanding of the prudent." But this must be left for another chapter.

(All Bible quotations are from the Inspired Translation, and all quotations from the Book of Mormon are from the Authorized Edition of that book.)

"The will of God is the strongest force in the world."—Heman C. Smith.

Weekly Health Letter

Number 44

Tuberculosis

By A. W. Teel, M. D., Church Physician

Tuberculosis is an infectious disease caused by the invasion of the tubercular bacillus and is one of the worst scourges of mankind, and is primarily a "house disease." Where indoor living is prevalent, tuberculosis is prevalent. The maximum number of the plague is found in the tenement quarters of our large cities. Since the Indian and the Negro adapted the white man's houses and clothes, he is an easy prey to this disease. The Anglo-Saxons endure it much better because of their acquired immunity. This malady is the most frequent and widespread of all the major infections. Like all respiratory diseases, it prevails more especially in temperate, cold, and variable climates, but may also be found in warm latitudes and in the tropics. In this country nine per cent of all deaths are the result of this infection. In Germany, the percentage is somewhat higher, being about twelve per cent. Unfortunately, its mortality is at the highest during the most useful part of life, which is between the ages of fifteen and sixty. It is estimated that of the 110,000,000 now living in the United States, 9,000,000 are doomed to die unless the disease is checked.

It certainly is encouraging that this scourge is being combatted much more successfully than in former years. It was a boon to mankind when the nature of the infection became known. Since then, the decline has been gradual with the exception of the interruption caused by the World War, especially in Europe, on account of the improper food. While it is no respecter of persons, in one sense of the word, it is much more prevalent among the poor than the well-to-do. On account of this, it has been a sociological problem. Poverty, with its resultant hardships, overcrowding, overwork and poor food, breaks down the resistance and those who are thus weakened, fall an easy prey, while on the other hand, those who have means at hand to increase their resistance by having good food, change of scene and air, rest, diversion of mind and choice of occupation, are better able to combat this disease. Science is kind in many respects and "social justice" is a part of the program of preventive medicine. Therefore, it is essential that the hours of work should be shortened, either an increase in wage, or a decrease in the cost of living, industrializing of hygiene, improvement in food and diet, the establishing of wholesome recreation, playgrounds and parks, which help to increase the resistance of the body.

STUDY OUTLINES

Autobiography

For Class and Home Work

OUR TASK III.—GRACELAND AND THE CHURCH PROGRAM

By G. N. Briggs

1. What is "Graceland's Immediate Objective"? Can we help Graceland to attain it? How?
2. What do you regard as the greatest contribution that Graceland makes to the church? What other contributions?
3. Define "Graceland's place in the church program."
4. Graceland represents a large investment, both in life and in finances. To yield the maximum return from this investment, the college should be used to capacity. Our greatest loss would be in failing to use it. This would involve loss to individuals as well as to the church. What should we be doing now to protect and realize on our investment?

5. Graceland represents the meeting place of two highly important programs: (1) an educational program, and (2) a spiritual program. These are both necessary, and interdependent. Where else can our young people go to find such a situation for their training for life?

THE MISSIONARY TASK OF THE BRANCH

By Henry L. Livingstone

1. Are the missionaries under appointment the only ones that are obligated by the gospel covenant to do missionary work?
2. To what extent are all church members duty bound to take a part in our missionary work?
3. Has the church provided any systematic training for the local priesthood for its tasks? The Reorganization? The early church? Should such training be provided, or should this matter be left to individual effort? Can effective missionary work be done by local men without training?
4. What methods of local missionary work does the author suggest?
5. What is the first requirement in a person who is to do such work? (A desire to win souls to Christ.)

Read Harold I. Velt's "Mystery of American Origins" in *Zion's Ensign*, beginning June 2.

XVIII.—MISSION WORK IN THE DES MOINES DISTRICT, 1903

By James Franklin Mintun

At the beginning of the year 1903, I was in the vicinity of the Clear Creek Branch near where the debate with Davis H. Bays was to begin on January 5, making final preparations for the debate and preaching at nights.

Arrangements had been made by the Saints that I was to lodge with a Mr. Ward, who lived in Clyde. The debate began at a time appointed with Brethren H. A. McCoy and M. M. Turpen with me to assist. The debate continued each evening except the 9th, when a very severe storm prevented the people assembling. Brother F. A. Smith was with me at the debate part of the time, and near the close Brother J. W. Peterson came for a few nights. He was baptized by Davis H. Bays, and he said he came to see how it was possible for him to contradict what he had formerly advocated. The last six sessions of the debate were held at Collins, the place where Bays had been pastor.

When arranging for the debate I urged that we hold four sessions on each of the four propositions, but Bays insisted that he could tell all he wanted to in three nights, and he thought any one who held a debate should be able to. I finally consented to the three nights on each proposition. During the first part of the debate he said to me, "If I ever hold another debate with you I want more time than three nights." Then I reminded him what he had said previous to the debate about three nights being sufficient for a man who was able to debate saying all he wanted to. At one time in the first part of the debate he was confused, and could not find a revelation in the book of *Doctrine and Covenants* that he wanted to find, and asked me where it was. I turned to it, and gave it to him to read. I have already referred to the fact that he wished me to agree to not mention the testimonies that he had given and were printed in the *Saints' Herald* when he was representing the Reorganized Church of Jesus Christ of Latter Day Saints, and it will be remembered upon what conditions I agreed to this. He could not withhold from boasting about his great knowledge of what "Mormonism," as he called the faith of the Saints, was; because of the time that he had been associated with the Wight faction, and the Strang faction, then being twenty-seven years with the Reorganization. It was then I found use for his testimonies as printed in the *Saints' Herald*, and I read them. Then I asked when he would be the best prepared to give intelligent evidence of what he knew about the faith of the Latter Day Saints, in the prime of his manhood, with all his intellectual powers alert, or now in his dotage. Was he telling the truth then? Is a contradiction of what he then said true? Some of the members of the Christian Church thus concluded, "If it took him twenty-seven years to find that the Saints were wrong, and his testimonies of their faith untrue, what can we expect will be the conclusion he will arrive at in that many years?" "We can't trust him." And they did not for he was no longer a pastor of that church after the debate.

During the debate on the propositions on the *Book of Mormon* question, he brought in the old Brighamite argument that there was a "loop hole," for the introduction of polygamy in the *Book of Mormon*, and quoted, "If I will, saith the Lord of Hosts, raise up seed unto me, I will command my people." (Jacob 2: 39.) I called the attention of the people to the fact that the Lord had just commanded the people, in a paragraph just preceding the one he quoted from, paragraph 36, which reads, "Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women." Bays' wife was quite pleased with the charge that her husband made against the *Book of Mormon*, but when I referred to what it taught by command, she changed, and I took notice of it, and called

her attention to the fact, that her husband had defended the *Book of Mormon* for twenty-seven years, and never found any "loop hole" that would justify him in getting a second wife, and I assured her that she would have been safe all these years to have been his wife, but now she was safe, that while if he said he found a "loop hole" in the *Book of Mormon*, she was safe because he did not believe what it taught, according to his interpretation. While a member of the church he had lost his first wife near Persia, and had secured this wife by advertising, but I did not refer to that, but I think she thought of it.

Bays had been a member of the Reorganized Church of Jesus Christ of Latter Day Saints, and had entered into first the Baptist Church (then the Christian Church) without any further baptism. I called his attention before the assembly to the fact that then he was not a baptized believer, because the baptism with which he became a member of the Christian Church was made void, when he was severed from the church into which he had been baptized, by the vote of the general conference, Brother Charles Derry being one that voted to make the baptism void, with the same authority with which he baptized him by which he became a member of the church. That according to the decision of Alexander Campbell as found in the *Christian System*, of one who is severed from the church, or excluded "from among them, that he may be as a heathen man and a publican, one entitled to civil, and not to Christian respect." Again A. Campbell says, that "No person is altogether disciplined to Christ unless he is immersed." Then, I said, since his immersion was made void, he was no more a disciple, or "Christian," but one of whom A. Campbell said in *The Christian System*, "Disciples of Christ are the only persons in a pardoned state" and then said, "All others are in an unpardoned, unjustified, unsanctified, unreconciled, unadopted and lost state." So according to this decision of A. Campbell that was the condition of Mr. Bays. This had telling effect, and he never attempted to reply to it.

When Bays charged with unchristian conduct the Saints in Missouri because they took worldly weapons to defend themselves, their families and their property against the mob, I called his attention to the fact that he was a poor judge in this matter. I had gone to the clerk of the supreme court and had the evidence in the case of Davis H. Bays vs. John Hunt, and to this I referred and called the attention of the audience to the history of the case. At an election when many were somewhat excited, Brother John Hunt said, "All Republicans will lie." Brother Bays stepped up to him and said, "I am a Republican. Will I lie." "Yes," said Brother Hunt, "you will lie, too." Bays sued this brother for \$10,000 for slander. This was the worldly weapon that Bays used against his brother in the church. The case was finally appealed to the Supreme Court of the State of Iowa, and I have the papers containing the evidence and the decision of the court. The decision was that Bays would not only lie, but that it had been proved that he would steal. I told him that he had better clean up his own character in that of using worldly weapons before he judged others. He had sought to take the property of a brother just because he had been called a liar, but the Saints were defending not only their property, but their families and their own lives from a mob that had sworn to destroy them.

During the debate we had taken turns in presiding, and the last night was my turn to preside. After all preliminaries pertaining to the debate was over, I had announced the hymn to be sung, Mr. Bays asked the chairman if he might say another word, for he said, "I believe it is due from me to Brother Mintun." The chairman said, "Yes, if Brother Mintun does not object." I said, "Brother Bays, the debate is over, and you can feel free to say what you wish." He arose and said, "I have held twenty-seven debates, and I have never met any man before in debate who has answered my arguments more conclusively or in a fairer manner, than has Brother Mintun; I have never debated with any one who has treated me in a more gentlemanly manner during the

debate than has Brother Mintun." I could think of nothing to do more appropriate, since I had announced the hymn to sing, than to say, "Let us sing." And the audience did sing. Some of the members of the Christian church said, "If Mr. Bays would treat a man whom he considers had treated him as a gentleman, in the manner that he has treated Mr. Mintun, how would he have treated a man whom he thought was not a gentleman?"

My record says, "God was with me during the debate, and although Bays was at times abusive, yet I never felt like retaliating. The approval of God's Spirit was with me during every session, and good impressions were left with the people." That is what a debate is for, to defend the truth, and to do it in a Christlike manner.

From the debate I came to the Chelsea Branch on the 26th of January, and had charge of a priesthood meeting, giving instruction for the purpose of bringing about a reconciliation between some of the priesthood, of troubles of a serious nature, which had very seriously effected the life of the branch. While some conditions were changed for the better, yet it seemed impossible to bring about a condition that the saints could enjoy themselves in an organized capacity further. So the members of the branch scattered, and brought about the disorganization of the branch.

From here Brother H. A. McCoy and I went to Washington County, near Westchester where a Reverend Romig had lectured against us as a church and against our faith, and I replied to him for the good of the work, and the few Saints who lived there. Brother McCoy baptized six as the result of our efforts there which consisted of my reply referred to and eight sermons preached in the vicinity.

I was at Pilot Mound near where lived a few Saints, and some who were very friendly to the faith, from June 22 to 28, when I was requested to come to Dallas Center to baptize a woman. I was assisted at Pilot Mound by Brother Thomas Jones. When I got to Perry Sister Lucy Doss got on the train and informed me that the sister was in Perry on the account of threats of a mob by some of her relatives if I came there to baptize her. We got off at Woodward, the next station, and I returned to Perry, and postponed the baptism, the relatives threatening the sister and the Saints if she was then baptized. She was afterwards baptized at Des Moines.

On July 11 I came to Dallas Center and preached in Wauke, in Spencer Smith's Hall. Brethren Christy and Reiste with their wives assisted me. This was a new opening. I was kindly cared for by Mr. James B. Price, for which he will be rewarded, and Spencer Smith, who furnished the hall. May God reward both. I was informed while here of the minister arranging for a union service of all the churches in Dallas Center to "oppose Mormonism." I prepared a note to be sent to all the ministers of that place, united in this opposition, and invited them to meet me, and give me a privilege to defend what I believed. Both the editors received these notices and published them, but the ministers refused to even talk with me privately. The minister of the Dunkard Church, of which church Brother and Sister Reiste had been members, was much incensed, and chosen as speaker at this union service, to be held at the Methodist Episcopal Church. I continued each night at Wauke in the hall, and the owner of the hall offered me the use of it free whenever I should return to preach, and urged that I should return.

While I was threatened with injury if I preached in Dallas Center, yet we arranged seats on the lawn at Brother Wardell Christy, and I preached. I was not seriously molested.

On August 13, I was in attendance at the reunion which began that day, and continued till the twenty-third, acting as one of the presidents of the reunion, attending fifty-four services, preached eight times, baptized one, and administered to ten sick. During the reunion some of the young

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Los Angeles, California

Central Church

May 13.—Several happenings have recently affected the trend of activity in this branch, the most outstanding being the announcement by Pastor Eli Bronson that he had decided to take up secular labor for a time at least. This was regretted by many because it meant to Central Church the loss of a pastor and the curtailment of Brother Bronson's gospel work. With his announcement that he was leaving the branch, Brother Bronson told the Saints that Elder Daniel B. Sorden had been selected to fill the vacancy.

A special business meeting, called on the evening of May 11, was in charge of Apostle Myron A. McConley and Brother Ray Knowlton. The business at hand immediately followed the opening song and prayer. First, the resignation of Elder Eli Bronson as pastor and head of Religious Education, was taken up. It was accepted after a number had spoken of Brother Bronson's efficient service. Next, Sister Ethel Bronson handed in her resignation as assistant supervisor of the young people's department, and this was handled in the same manner. Brother McConley then talked concerning the selection of a new pastor and told of his acquaintance and association with Brother Daniel B. Sorden. After proper motion and second, the selection of Brother Sorden as pastor was approved. He will at once take up his pastoral duties, his initial sermon being preached the morning of May 15, on the subject, "Above the Average." Brother and Sister Sorden are welcome in Central Branch.

The "Marthas," the women's organization, have been planning and working to have a booth at the church, where they can sell food and drinks during the Olympic Games. This matter was brought up at the business meeting, and after the aims of these women were made known, all heartily favored the project. Several donated materials and labor. The "Marthas" anticipate good business owing to the fact that the church is only a few blocks from the Olympic grounds.

The Idola Class sponsored a combined reception and farewell party at the church the evening of May 13, for Elder Sorden and family, newly arrived, and Brother Bronson and family who are leaving May 16. W. E. Badham was master of ceremonies, and a lengthy program was beautifully carried out. There were present an array of celebrities—Apostle Myron A. McConley; Apostle John W. Rushton; Eli Bronson, secretary of the seventies; Daniel B. Sorden, high priest; Doctor A. W. Teel, church physician, and Judge Charles W. Bogue, representing the City of Los Angeles. All these made short, entertaining talks. One out-of-the-ordinary feature was a talk by Doctor Mather which, some

people went to a restaurant and secured some ice cream, which resulted in their being poisoned, and during the night following two were not expected to live as a result. But by continued fervent prayers and administration of the ordinance of the laying on of hands for the sick with anointing with oil, they recovered, and are still living, so far as I now know.

After the reunion I continued to hold a few meetings in Rhodes in the Methodist Protestant church. On the last day of the meetings, Brother Sidney Pitt, of Persia, was on his way to Chicago with cattle, and took violently sick on the train, and was put off for help at Rhodes. We administered to him five times before he was fully relieved, being so much relieved that he attended the service at the church that evening, and continued to improve.

said, was the first he had ever given in public. There was also a talk by Brother Wilbur Gillen. And an offering was taken up to defray some of the expenses of the departing pastor. Brother Bronson and family are going to Sacramento where he is going into the insurance business.

After all the songs were sung and speeches said, the guests adjourned to the Sunday school to partake of the refreshments and get acquainted with Brother Sorden, wife, and daughter.

Brother Bronson will preach his farewell sermon the evening of May 15. By the time this letter appears in print, he will probably be located in his new home.

Two years before another General Conference of the church! The members of this branch are praying for an uplift in the affairs of the world, and more especially for a spiritual regeneration in the church; that through the power of Him who is on High, accompanied by a whole-hearted service to those He has chosen, Zion shall be established. To bring about economic changes will require some bold and adventurous moves. Courage and stamina are requisites which must be in evidence, and above all, a people spiritually minded and with confidence in God and one another.

Denver, Colorado

While Pastor Glaude Smith was in attendance at General Conference, the Saints were addressed by Elders E. J. Williams, C. L. Bruno, and J. Arthur Davis. Upon his return to Denver, April 17, he told the good news of the conference. Denver members are happy to have Brother and Sister Smith here for the next two years, and feel sure they will be able to go on with the good work they have been doing since they came to Denver.

On Sunday, April 3, Sister Lefa Lutz was married to Brother Farr Kemp at the home of her parents in Yuma, Colorado, Elder D. A. Kemp, father of the bridegroom, officiating. They are now living in Denver.

Elder H. I. Velt and wife spent a few days in Denver on their way back to Seattle from General Conference. Their visit was much enjoyed by the Saints here. Brother Velt spoke at the morning service April 24, and Sister Velt sang a beautiful solo, "Nearer, My God, to Thee." Brother Glaude Smith was the speaker in the evening, his subject being "The Glorious Gospel."

A large crowd was present at the sacrament service May 1, and an interesting meeting was had. Brother Smith made the opening address, taking as his subject, "The All-sufficient Christ." In the afternoon he left for Colorado Springs and other points south, in the interest of the work, and returned to Denver the following Saturday. Elder G. F. Walling was the speaker in the evening.

The *Book of Mormon* class, with Brother G. A. Smith as teacher, and the dramatic class under Brother E. P. Darnell, meet every Sunday at 6.30 p. m. Interest is good and progress is being made in both classes.

Mother's Day was observed with appropriate programs in the church school and in the eleven o'clock meeting. Raymond Robertson gave a reading and short talks were made by Howard Sheehy, Glen Holmes, E. J. Williams, and C. L. Bruno. Sister Alice Milligan sang "O Mother Mine," and a quartet composed of Glaude Smith, Mrs. Glaude Smith, Mildred Sheehy and Fred Kemp, sang "Mother of Mine."

In the evening the play, "A Pilgrim Mother," was presented, being preceded by a solo, a short sermon by the pastor, and a number by the male quartet. This play was given by Denver Branch young people in the State Religious

Drama Tournament held in Denver, and won second place in the group of which it was a part. The Saints are making a creditable showing in these tournaments and creating a favorable impression. The play was directed by E. P. Darnell, and the following members were in the cast: Mrs. Bertha Black, Edgar Jones, Ammon Wildermuth, Goldie Bell, Glen Holmes, George Darnell, Glen Bruno, and Charlotte Darnell.

The young people's group held a get together luncheon at the church Sunday, May 15, immediately following the morning service. These meetings are well attended, and the programs are of a helpful nature. The young people also hold very good prayer services at eight o'clock one Sunday morning each month.

Brother Smith was the speaker both morning and evening, his subjects being "*Worship In Spirit and In Truth*," and "*Our Objectives Localized*."

The members have been much encouraged by the harmonious and constructive conference just held, and rejoice in the spirit of brotherly love and humility manifested. Pastor Smith and Brother E. J. Williams have warned them, however, that they must not be so pleased and feel so secure that they shall forget that there is work for them to do, but that God's people should now labor with renewed vigor and zeal and, with hearts courageous, set about the task of building His kingdom, as they have been told so many times to do.

Oklahoma City, Oklahoma

May 20.—This branch is making spiritual progress. At all regular services attendance is fair. The Wednesday night prayer service is well attended and many take part.

April 10, the congregation was fortunate in having as a visitor Mr. Schmidt, head of the vocal department of the University of Oklahoma. He sang "*The Crucifixion*," accompanied at the piano by Mr. Salter, head of the piano department of the university.

Saints of Oklahoma City enjoyed the short stay of Elder and Sister C. E. Wight. Brother Wight was here on business for several months during the winter. They have now returned to Kansas City, and the members of this congregation miss them.

Brother J. M. McCarter, superintendent of the Department of Religious Education, is suffering from a nervous breakdown. The branch prays for his speedy recovery.

The women's department is doing a fine work in spiritual and temporal lines. These workers have a food sale at the courthouse each month, have an all-day meeting each week which is taken up in quilting and study. The study hour is in charge of Elder F. Ed. Dillon.

The priesthood of the branch have been making greater effort to visit the members and to discharge their other duties. The spirit which went out from the late conference of the church is bearing fruit in this branch, and the members pray that it will continue. Priesthood, officers, and members of this branch are cooperating in the performance of a good work.

Moline, Illinois

May 19.—Interest here is good and the work is progressing although practically all of the Saints are working under great difficulties due to lack of employment.

The Saints of this congregation who attended General Conference tried to bring the spirit of that gathering home, that others might profit from the wonderful experiences had there.

Bishop C. J. Hunt stopped here one night last week on his way to Wisconsin, and gave a real Latter Day Saint talk. This group also enjoyed a visit from him in March.

The Tri-City Saints considered it a great privilege to have President Floyd M. McDowell here two days in February. Some wonderful services were had at that time. The more the Saints see of their leaders, the greater grow their love and respect for them.

District President E. R. Davis, Missionary L. G. Holloway, Elder F. C. Bevan, and local men have helped in Moline during the past months.

Branch officers are the same this year as last. Besides the Sunday school there are a *Book of Mormon* class and a young people's church history class on Sunday evening. And the Wednesday night prayer services are not forgotten.

The women continue with their studies, and have done some quilting.

The Saints are striving to live in a way acceptable to the Lord, and hope they may be given greater wisdom and more of his directing Spirit.

San Bernardino, California

During the month of April, the church school had an average attendance of one hundred and four. "*Prayer*" was the theme of the worship periods and also of Elder Teagarden morning and evening on Sunday, April 17.

"*Faith*" was the theme of Brother Jesse Johnson, of Long Beach, the morning of April 24. This was Brother Johnson's first visit to San Bernardino for some time, and everyone enjoyed his help.

This spring Brother Teagarden has greatly helped the branch with sermons and in the sacrament and prayer services. Among others who have contributed to the forward step of the branch have been Doctor A. W. Teel, of Los Angeles, who talked April 10 on "*The Word of Wisdom*"; Brother Givens, of Ontario, and Brother John Scannel whose subject was "*Repentance*."

The women's department meets all day each Thursday. They clean the church in the morning, saving the branch the expense of hiring a janitor. After having lunch, they hold study classes in the afternoon. They are also working with the bishop of the branch in an endeavor to create a branch storehouse.

Class work in the young people's department sessions at half past six Sunday evening is holding the interest of a number of new students. The junior choir also meets at this hour under the direction of Sister Anna Bronson.

The dramatic class is progressing. With the assistance of the orchestra this group has furnished the programs for the dinners given each month by the women.

Easter was appropriately observed in the worship period of the church school, the dramatic class presenting the pageant, "*His Cross to Bear*," under the direction of Leola Nice. At eleven o'clock the Easter sermon was by Brother Teagarden, and the senior choir sang. The junior choir gave an Easter cantata at half past six in the evening.

Golden Wedding Anniversary for English Couple

Birmingham, England.—There will be rejoicing in the hearts of many people in England and America on May 27. Special happiness will be the portion of Brother and Sister F. H. Edwards, mother and father of Apostle F. Henry Edwards and Sister Blanche Mesley, for fifty years ago they were married in the quaint old church of Saint Paul's, Birmingham. They will also celebrate their golden wedding as members of the church, having served faithfully and with much sacrifice since the early days of their marriage.

Brother and Sister Edwards have one son, Frank, and three daughters, Blanche, Nellie, and Gertrude, all active members of the church. They have been the means of bringing many to the gospel, and are loved by everyone, being known to neighbors and shop keepers alike as "Darby and

Joan," a title which they richly deserve, for they are real "pals." Their happiness and delight are in this church, and they are known far and wide for sweetness of disposition and knowledge of the law of this church.

Sister Edwards has been very ill with double pneumonia but is slowly recovering. Brother Edwards was her constant companion and help during the weary weeks of her sickness.

Their names will go down in history as stalwart pioneers of the gospel, ever ready to help in time of stress and ever faithful to their church.

All-day Meeting for Lamoni Stake

Sunday morning, May 15, an all-day meeting was conducted at Chariton under the direction of the Lamoni Stake Presidency. At the regular church school hour the adults assembled in mass and listened to a discussion of Religious Education problems led by Mrs. Martin Hynden, stake superintendent of that department, and Elder R. A. Cheville of the stake presidency.

At the eleven o'clock hour Stake President Blair Jensen was the speaker. His was a message of encouragement to the Saints. At noon the members assembled in the basement where the sisters of Chariton Branch prepared a fine dinner.

At two o'clock Elder Parley Batten, president of Chariton Branch officiated in the baptism of two sisters of Lucas Branch, Mrs. Wanetta Cooper and Mrs. Effie Gobon. At two-thirty these sisters were confirmed under the hands of Elders R. A. Cheville and T. S. Williams. This was followed by a discussion of church objectives lead by the three members of the stake presidency. Stake President Blair Jensen led in a discussion of the general church budget, following which opportunity was given for questions and general discussion. T. S. Williams followed with a short talk on ministerial standards and procedure. Roy A. Cheville was next in outlining the relation of the stakes of Zion to Zion itself. The little booklet, *Church Objectives*, was used as an outline from which the discussion had its beginning.

Because of the high school exercises held in Chariton and the fact that the Saints of the branch wished to attend, no service was held that night. Elder Jensen returned to Lamoni for a part in the high school services there and Elders Cheville and Williams went to Hiteman where Brother Cheville delivered the baccalaureate address.

Conference for Midland England District

The annual conference of Midland District convened at Leicester, March 26. At 6.30 p. m. the Leicester Religians gave a short play. Then came the business session which included the election of the following officers: District president, Elder Joseph Holmes, counselors, Elder W. Bailey and Elder J. F. Schofield; secretary, Sister F. E. Norton; treasurer, G. W. Rallings; auditors, E. Wragg, and A. Shaw; director of Religious Education, Elder W. Bailey.

At the Sunday morning preaching service Elder E. R. Chappell of Leicester, was the first speaker, taking the place of Elder S. Holmes, of Clay Cross, who was unable to be present because of illness. His subject was the question, "If a Man Die, Shall He Live Again?" and he read from 1 Corinthians 15. Sister Ida Norton, of Leicester, sang "I Know That My Redeemer Liveth."

The second speaker was Elder W. B. Arrowsmith, of Birmingham, whose subject was "He Is Risen."

The junior church convened at 2.30 p. m. A number of recitations and solos were rendered, and the speaker for the afternoon was Elder E. R. Chappell. A solo, "Take My Life, and Let It Be Consecrated, Lord, to Thee," was sung at the close of the service.

Many hymns and testimonies characterized the quarter

past three fellowship service. All felt that the Spirit of the Master was present.

A short song service preceded the opening of the evening preaching hour. During the latter service a duet was rendered by Sisters Ethel and Nellie Schofield, and a chorus number was sung by Leicester Saints. The district president was the evening speaker and his theme was "The Significance of the Resurrection." He read from Romans 6. This was followed by a duet by Sisters Kitty Standley and E. R. Chappell, of Leicester.

Though the weather did not favor this conference, the Saints were strengthened by the meetings, and went home resolving to do more for the Master.

Dahinda, Illinois

A bright spot in the memory of the branch is the recent visit of District President E. R. Davis, and the new missionary, Elder L. G. Holloway. Acquaintance with him proved that Brother Holloway is an enthusiastic speaker and a spiritual and consecrated worker wholly in line with the program of the church.

Local Saints have imbibed the spirit of the General Conference from those privileged to attend. The Saints in Dahinda are few but eager to do their little part.

The calls of Elder E. R. Davis are always much appreciated, and the prayers of the Saints go with him in his arduous work which he so dearly loves, that his physical strength may continue. It is the hope of local members that Brother Holloway will find time to visit them frequently. Some think that a series of meetings at Dahinda some time this summer would create considerable interest in the gospel message.

The usual attendance at services is back to normal, several being back after seasons of illness. Through adverse times the faithful have endeavored to carry on, and God has been with them. They are happy in the little they may do.

The Saints realize what it means to guide and direct the minds of the youth in the proper channels. They feel their need for the Spirit of the Master and remembering the affairs of his kingdom, pray earnestly for the officers of his church. They believe this is the time of great spiritual awakening and know that if the people of God are spiritually inclined, all else will be taken care of. Dahinda members are ready and willing to sacrifice, and know that the crisis in the church must be met with one united effort.

Sister, Audrey West who works away from home, spent a week here recently, and her smiling face brought cheer to many. She is always found in her place in church when opportunity affords and tells others the gospel story.

Peoria, Illinois

The Saints of Peoria live a long distance apart and many of them are very poor. Until recently they held a study class during the week, using the *Book of Mormon* as a textbook. But now during the "depression" most of the members found it difficult to pay carefare and come out during the week. Then the only elder, Brother J. G. Cole, has had to spend most of his time in Galesburg at the home of his daughter, since the death of her husband last year, so the members of the church have been able to hold only regular sacrament meetings. Sister Flora B. Norris has opened her home to the Saints, and the sacrament service is conducted there the first Sunday morning of every month at ten o'clock. These are usually well attended.

Peoria Branch, in years past, has been like a net cast into the sea, gathering of all classes of people, God has blessed his people many times. People have come to Peoria, fellowshipped for a time, and gone on to other places, leaving only a small number to carry on the church work here, but who can judge what the influence of these lives has

been? One man learned to read after he joined the church, and now in his declining years this is his one source of pleasure.

So the work of the Master goes on. Brave men and true, worthy to be called ministers of the gospel of Christ, have sojourned in Peoria for a season. They have tarried a while in the homes of God's children and have gone on their way again leaving his blessing behind them.

Peoria members ask your prayers, that in these trying times of men and of nations, the light of their lives as Christians, may not grow dim, but brighter until the dawning of the perfect day.

Akron, Ohio

Saints of this branch were pleased to have a visit from Patriarch and Sister J. A. Gunsolley prior to their going to General Conference.

May 8 Elder and Sister James E. Bishop were here, Brother Bishop giving the Mother's Day sermon, also a report of the conference.

Akron Saints have new zeal to press on in the work since hearing of the conference. They are looking toward the redemption of Zion when all work together according to the commandment and will of God.

Four baptisms have lately marked the activities of this group. Brother E. M. Knight baptized two Sunday, May 1; Brother John McCoy baptized one the same day, and May 8, Brother Knight baptized the fourth. Others have expressed a desire to unite with the church on Children's Day.

Sacrament service May 1, had a large attendance, and a good spirit prevailed through the entire service. The Saints were spoken to through one of the members, and enjoyed a spiritual uplift.

The Wednesday evening prayer services have small attendance, but those who are absent are missing experiences of divine help and encouragement.

Under the leadership of J. C. Kriebel, the church school is moving along nicely with increasing attendance. Sister Mildred Roberts Etling, who is in charge of the nursery class, is giving the little folks some excellent training.

The *Doctrine and Covenants* class which meets on Sunday evenings with Brother E. M. Knight as teacher, is generating greater interest, also the *Book of Mormon* class taught by Brother Manchester. A few nonmembers are attending these sessions.

Annual Conference for Northern England

Mission Bishopric Takes Prominent Place

Unity, dignity, and consideration marked the annual conference of Northern District, held in the James Street Church, Bradford Branch, Manchester, England, March 26 and 27.

The business session was in charge of the district presidency, Elder W. H. Chandler in the chair. Following the organization of the meeting, the president appealed for the whole-hearted and loyal support of the Saints for the program of the church, and read the cablegram received by Bishop A. T. Trapp asking for united prayers and calling for a period of special fasting. Then came the reports of district officers and branches, and a report from the Bishop of the British Isles Mission, A. T. Trapp. The last named gave a summary of the tithing and offerings paid by this district, the total from all sources being £169. 2. 6. The election of officers resulted as follows: District president, W. H. Chandler, sustained; the president chose as counselors G. W. Leggott and Nephi Dewsnup who were indorsed by the body. District secretary, Harold Barrington, reelected; financial secretary, Harold Dewsnup, reelected; musical director, James Schofield, sustained; director of Religious Education, Nephi Dewsnup, sustained; historian, Nephi Dewsnup,

sustained; district stenographer, Sister Olive Heywood, reelected. Elder John Green was released as counselor to the president because distance prevents his doing much for the district. The conference then sustained all general and local officers of the church.

The conference accepted the offer of Stockport Saints, through Brother Black, to give a concert, the proceeds to go to the district treasury.

Sunday's services opened with preaching at 10:30 a. m. by High Priest A. T. Trapp, bishop of the British Isles Mission. This was a day when services had been given over to the bishop and his counselors. At the conclusion of this service the oblation was taken, then began a splendid sacrament and testimony meeting.

"*The Redemption of Zion*" was the afternoon theme of Brother Aldridge, pastor of Bradford Branch, and counselor to the bishop who addressed the conference at the two thirty meeting. Others taking part in this service were Elder John Green, Elder Fred Davies, Elder W. H. Chandler. Colin Spargo, of Wigan, sang "*Give Me Thy Heart*," and Sister Annie Waugh sang "*Oh, to Be More Like Jesus*."

In the evening Brother Trapp, the speaker, expressed appreciation for the kind way in which the district presidency had entertained them as representing the bishopric, allowing them to occupy so much of the conference time. He then continued along the same thought used by Brother Aldridge. The evening's soloist was Brother Colin Spargo who sang, "*If We Could Only Understand*," and "*Jesus Is Calling*." Then the district president voiced the appreciation of the presidency to the bishop and his representative and to all other workers who had contributed to the success of the conference. He said, "I feel that we have been making history."

Coldwater, Michigan

Center of Many Church Activities

Facing the handicaps of the depression, this branch endeavors to go onward with courage to the accomplishments of its tasks of serving, sharing, and pointing to higher ground. Bereft of dividends and profits, many of the world's people are discovering the sustaining power of a religious faith, the abiding values of righteous heroism, honor, charity, and trustworthiness.

The departments make splendid strides to sustain the standards of real spiritual value.

The school of expression keeps its lesson text, "*Ancient American Religion*," prominently in the church card to the public. From four to six adults have lined up in class work. They are nonmembers who are investigating. Brother S. W. L. Scott lectures each Sunday evening to this adult class, using the records of Joseph and Judah, church history, and archaeology.

Mother's Day was appropriately observed by the church school, in charge of its director. The theme, "*The Mothers of the World*," was stressed from the pulpit by Elders Scott and Hawn. The evening theme in the school of expression was, "*The Mothers of Ancient America Contrasted With Those of Modern America*."

Elder Scott was in Battle Creek, May 7, at the home of Brother and Sister R. H. Evans. He officiated in the ceremony which united Brother J. J. Nesbitt and Sister Anna Maye Hartly as husband and wife in the presence of a few select guests. The bridal pair are residents of Detroit. They will live at 8245 Mack Avenue.

During the past quarter Saints and friends who live at a distance have worshiped with Coldwater Branch. They have come from South Boardman, Jackson, Toledo, Sylvania, Lansing, Clear Lake, South Scott, Battle Creek, Litchfield, Horton, and from as far east as Toronto, Canada.

Local services have been uplifting and of great variety. The programs have been adapted to suggestions printed in

the church papers and sent direct to Coldwater from headquarters.

The pastor was at Lansing, April 10, and reports a fine welcome, a good school, and freedom of spirit in his occupation of the pulpit. Earlier in the season he was at Battle Creek helping in an interesting service. Coldwater enjoyed a Sunday with Brother David Young, pastor of Battle Creek, occupying the sacred desk.

May 15 was another crowning day in the experience of this group. As the occasion was worthy the local editor's notice, here follows the account written by Editor Lovelace of the *Branch County News*:

"At the Coldwater Saints' church last Sunday a service of more than local interest was enjoyed in the program of the 'Exchange of pulpits' with pastors of this denomination during the winter and spring. This occasion was the '*Old People's Inning*,' and was highly appreciated by a splendid representative gathering from Lansing, Toledo, Sylvania, Clear Lake, South Scott, Litchfield, and nearby points with the local membership. The Reverend S. W. L. Scott, the local pastor, presided. The Capitol pastors, Reverends Dexter and Russell, occupied the pulpit during the day, discoursing on 'the power and fruitage of faith,' and 'Finding God.' The sumptuous repast at the noon hour in charge of Mrs. H. J. Corless, and four little maids from school, as caterers, was complimented on all hands, as also the fine grace of accomplishment. Ministers present and assisting were the Reverends G. D. Cassell, South Scott; R. J. Clark, Toledo; G. W. Yeager, Sylvania; Dexter and Russell, Lansing, and Scott of Coldwater.

"So the effort of this local church, with fine spirit to equal life's inequalities and love for fellow man was shown by heart and hand, in reverent humility, enlarging the compass of the soul. This church believes in getting nearer to God in times of depression instead of running away from his religion."

May 22, the subject, "*Prayer*," was taken up by all departments. The church school opened class work with class prayer, teachers conducting. This was followed by the pulpit and choral departments in prayer and praise after which the audience gathered about the font where Brother Scott baptized three persons, the daughters of Sister Howe, into the kingdom of God. He was assisted by Elder O. J. Hawn. These young women are members of the Shippy family which has figured in the church in the past.

Preparations are under way for the sacrifice period in June.

Kansas City Stake

Mount Washington Church

On the first Sunday of May the Saints enjoyed a fine sacrament service. That evening at the regular monthly meeting of the O. B. K.'s, the young people heard a splendid talk by President F. M. McDowell who was also the evening speaker.

Sunday morning, May 8, the sermon was by Elder J. R. Lentell. On that day, too, the choir sang a group of Negro spirituals; Max Constance, who won first place in the junior division of the stake oratorical contest, gave his oration; Sister J. R. Lentell told a Mother's Day story.

After the morning devotional the following Sunday, the Saints of this church were dismissed to spend the remainder of the day at Central Church in stake conference.

Bishop J. Stanley Kelley and wife attended the morning service. Brother Kelley was the speaker on the theme, "*Church Objectives*." In the evening High Priest R. L. Bishop preached. His sermons are always enjoyed by this congregation.

Pastor W. F. Bolinger was the morning and evening speaker May 29. His theme was "*Love*," the topic for the month. In the evening Brother Ross Moore rendered an or-

gan number. Mrs. Hazel Moler and Miss Ina Hattey sang two special numbers.

Brother Leonard Dunlap had charge of the morning worship service during the month, and the Saints enjoyed his way of conducting this meeting. It is hoped that others of the young people's group, as well as those of the adult group, will take their turn at conducting this service.

The young people took an overnight hike on Decoration Day, closing a month of happy activities.

Independence

Summer events are demanding the attention of the Young People's Council of Independence. Plans for three historical trips and for Sunday night program helps, to be given small branches on the outskirts of Zion during the Campus season, are taking form. This council is composed of the young people's leader from each church (the assistant church school superintendent) and two young people appointed by the pastor. It meets once each month, sometimes oftener, and its purpose is to sponsor events and contacts beyond the regular Sunday morning church school session. Roy E. Settles, of Second Church, is president of the council, and Ruth Bryant, of Walnut Park, is secretary. The council is interested in a great variety of activities, social, dramatic, religious, athletic, and musical.

Because of cooler weather the boys' baseball league of the churches in Independence found it necessary to postpone its official opening. Its first game will be played on the Campus diamond next Saturday morning, June 4. The ice cream social, which also had to be postponed, will be held tomorrow night on the Campus, and there will be a pleasing program by radio entertainers. The league teams got in some good practice at the Campus last Saturday morning.

The Independence people who attended commencement exercises at Graceland College and other institutions have returned home. Among the young people, too, are to be seen the faces of boys and girls home from college.

Though the day was rainy, many people were able to carry out memorial plans on Monday. The cemeteries were visited by hundreds, and graves of relatives and friends were made beautiful with flowers. It was a busy day for the Boy Scouts who to the number of three hundred and seventy-five assembled on the Campus for their annual camporee. Overnight twenty-six troops from nine counties of this area, established themselves in a tented city in the Campus pasture. On Monday morning they participated with the Spanish American War Veterans, the American Legion, the G. A. R., the Girl Scouts and other organizations in a parade and patriotic, grave-side ceremony at Woodlawn Cemetery.

Stone Church

A spirit of deep devotion pervaded the young people's prayer meeting at the Stone Church last Wednesday night, and a number pledged themselves to more earnest preparation for service and more immediate application of the preparation they now have.

The event which generated much of the spirit of reverence and dedication was the ordination of Brother Howard Cook to the office of Aaronic priest by President Floyd M. McDowell and Elder C. B. Woodstock. Brother McDowell made this young man's acceptance of new responsibility the central thought of his stirring talk on, "*What Investments Are You Making?*" For four years Brother Cook has superintended the intermediate boys of the Stone Church School. He is personally known to most of the youthful congregation who witnessed his ordination.

The singing of such hymns as "*Am I a Soldier of the Cross?*" "*Just as I Am Thine Own to Be*," "*Jesus, I My Cross Have Taken*," and "*I'll Go Where You Want Me to Go, Dear Lord*," the offering of silent prayers, and the voicing of straight-from-the-heart desires and needs, made the meeting

unusual in feeling and participation. Elder T. A. Beck was in charge.

The testimonies of the Saints of Group 20, last Wednesday night, breathed friendship for Apostle and Sister G. G. Lewis. This was a farewell service held at the Lewis home and in charge of Elder W. B. Paul. A short program followed the regular prayer hour in which Sister C. C. Koehler, leader of women in Independence, presented Sister Lewis a friendship quilt made by the women of the group. The spirit of consecration and cooperation prevailed.

In his Memorial Day address to the Stone Church congregation Sunday morning Evangelist U. W. Greene spoke of the World War as the most horrible conflict history has recorded. Have we any idea of the price of that war? The toll of life would equal in number an army of men passing continuously before us twenty abreast for a period of three months! He recounted incidents of war-time heroism, but declared that it is a greater thing for a citizen to be a hero of peace. Delineating the ways in which almost every family has been called to sacrifice for the sake of war, he asked all war veterans and war mothers to stand, and sought from the congregation a pledge of service to the living and loyalty to the cause of peace.

"Love Divine" was the hymn with which the congregation opened the service, and there was a contralto solo by Velma Brocaw Nunn; invocation by Elder H. O. Smith. The hymn, "O Love Divine That Stoops to Share," was sung by the Stone Church Choir directed by Paul N. Craig, and the anthem, "Hallelujah" from "Mount of Olives." Elder H. G. Barto was in charge of the service.

Music lovers who heard the Wahdemna Choral Club's closing concert of the season Sunday night, were privileged to listen to such old favorites as "Fierce Was the Wild Billow," by Noble, "Hospodi Pomilui," by Lvovsky, "Listen to the Lambs," by Dett, and "Beautiful Savior," by Christiansen, as well as an excellent program of new numbers. The work of the choral club soloists and male quartet was greatly appreciated. "The Twelve Young Gideons" was read by Mrs. Leonard J. Lea, guest reader, and Robert Miller, guest organist, played the "Grand March" from "Aida," by Verdi, and "The Prize Song" from "Die Meistersinger," by Wagner. Paul N. Craig directed.

New officers of the club are: Business manager, Morris Roedel; assistant business manager, Miss Dorothy Mabbott, in charge of social activities of the club; secretary, Miss Olive Curtis; treasurer, Frank White; properties, Orville Martin; transportation, Verl Jamison; robes, Miss Pauline Crawford; librarian, Palmer Phillips; publicity, Gomer Cool, and historian, Helen Layton.

When Miss May Snead, daughter of Mr. and Mrs. William Howard Snead, of Independence, became the bride of Mr. E. Bruce Ashcraft, of Pittsburgh, Pennsylvania, at the Stone Church Sunday afternoon, the pretty, English ceremony pleased the many friends of the bridal pair. Elder George Mesley, of Kansas City, officiated. The bride who was given in marriage by her father, was attended by her sister, Miss Kathleen Snead, as maid of honor, and her cousin, Miss Alice Hacker, as bridesmaid. Mr. S. Brguin, of Pittsburgh, was best man, and Mr. Howard Snead, brother of the bride, was groomsmen. Little Gordon Mesley carried the ring, and Treva Jean McGinley was flower girl. Ushers were Howard Cook, Ray Wrigley, J. Adelbert Withee, and Roy McNeil. Preceding the ceremony Evan Fry played a medley of organ numbers, "Believe Me If All Those Endearing Young Charms," "Love's Old, Sweet Song," and the Alma Mater Hymn of the University of Kansas. Blaine Bender sang "Just Because" and "The Bedouin Love Song," accompanied at the piano by Ewart Ragan. Mrs. Emma Snead Braby played on the violin "To a Wild Rose," by MacDowell, and "Andantino," by LeMare. During the ceremony Mr. Fry at the organ and Mrs. Braby, violinist, played "Ah, Sweet Mystery of Life," and Mr. Fry played the wedding marches. Mr. and Mrs. Ashcraft will make Pittsburgh their home. For two years the bride has taught in the public schools of Inde-

pendence, and her many friends here will miss her. She is an active church worker and was captain of Girl Scout Troop 33.

Among those whom death has lately called away was Brother John A. Lund, who died early May 30, at his home in Independence. Surviving are his wife, Mrs. Hilma Lund, three daughters, three sons, one brother, one sister, and twelve grandchildren. The deceased was born in Oland, Sweden, in 1866. The funeral was held from the home yesterday.

Early last week relatives and friends of Stanley Mills, son of Mr. and Mrs. C. A. Mills, of this city, learned of his marriage, May 21, to Miss Marie Bowen, daughter of Mr. and Mrs. Emmett Bowen, of Lynwood, California, and formerly of Independence. About June 1, Mr. and Mrs. Mills will return to Independence, the bridegroom having just completed four years' enlistment in the Navy. The wedding took place at the Saints' church at Long Beach.

Miss Marta and Alfrieda Drigalla, daughters of Mr. and Mrs. John Drigalla, of Blue Springs Road, arrived the evening of May 24, from Poland, to join their parents and brothers and sisters, whom they have not seen for two years. Mr. and Mrs. Drigalla arrived in Independence with their seven younger children in time to attend the Centennial Conference, and now they and their nine sons and daughters are reunited.

Independence friends were saddened May 23, when Kenneth Trowbridge, of this city, received word of the drowning of his sixteen-year-old brother, Donald. The boy's death resulted from his becoming cramped while swimming in the river at Nashville, Arkansas. He is a son of Brother and Sister G. S. Trowbridge, of Nashville, who lived in Independence until two years ago. He is survived by his parents, two sisters, and brother. The funeral was held May 25, from the Saints' church in Saint Louis.

Enoch Hill Church

Speakers who have occupied the Enoch Hill pulpit in the last three weeks have been Elders Swen Swenson, Frank McDonald, John F. Sheehy, T. A. Beck, and H. L. Barto.

Pastor Barto, in his talk to the Saints Sunday morning, tactfully pointed out the weaknesses of the congregation and at the same time commended them for their progress along other lines. He especially called attention to Luke 12: 32: "Fear not, little flock; for it is your father's good pleasure to give you the kingdom." "God is willing and ready to bless his people," asserted Brother Barto, "but we must come up to a higher plane. We must subject ourselves to his laws and then he will abundantly bless us."

A number of young people from this congregation gave a short program before the preaching hour at the Buckner church last Sunday evening. Those participating in the program were Mesdames Rilla Johnson, Ruth Hayes, May Worth, Misses Ruby Johnson, Louise McDonald, and Nellie Mae Kramer. Lawrence Martin, of Enoch Hill, was the evening speaker.

Recreational activities are again under way for the summer months. Every Friday evening from seven until ten o'clock the Saints, young and old, meet on the church lawn for an evening of volley ball and other games.

Prayers for Lost Son

HOT SPRINGS, ARKANSAS, May 30, 1932.

PRESIDENT F. M. SMITH,
Independence, Missouri.

Please hold special prayers for LeRoy Kettner, aged fourteen, who disappeared May 26, that he will be found and returned home soon. Description: height five feet four inches, weight 120, eyes blue, hair light combed pomp, dressed in blue overalls and blue shirt and Mexican straw hat. Send information to George F. Kettner, 916 Hobson Avenue, Hot Springs, Arkansas.

GEORGE F. KETTNER.

Sperry, Oklahoma

The last two months have been busy for this branch, the amount of work done showing the number of active Saints in Sperry. The young people are to be commended for the earnestness with which they are taking up their responsibilities.

A recent event was a contest conducted by the young people's class. The class was divided in half, and each group went campaigning for new members. As a result the class had a record attendance of eighty-one, and is holding most of the new members since the contest closed. The young people are fortunate in having for their teacher W. P. Rumsey, pastor. He is training many who will be active in future church work.

The women's department is very helpful. The branch is largely financed through these workers who are always willing to do something to earn a few dollars. May 12, Tulsa Branch was invited to spend the day here, and about fourteen women came from that city. Dinner was served at noon and an interesting program was given at two o'clock. Brother and Sister Mundy came from Pawhuska and brought some visitors with them. The women meet each Thursday and spend their time at some work, lunch together, and have a study hour in the afternoon. These meetings are attended by most of the church women and several who are not members but enjoy working with the department.

The young people were in charge of the beautiful program on Mother's Day. There were vocal and instrumental numbers, readings, and a three-act play. The program was given at eight o'clock in the evening and a large crowd attended. Many were turned away because there was not room.

A dramatized sermon was given by the young people in the month of April. This kind of sermon is interesting, bringing variety of program and instruction to all.

Missionary Efforts in Arkansas and Eastern Oklahoma

Hochatown, Oklahoma, May 16.—I left home for my mission field April 28, my first stop being Winthrop, Arkansas. Elder T. B. Sharp is the respected and beloved presiding officer of a splendid group of Saints living there. He also does considerable preaching at other points. At Winthrop, I delivered two sermons and a stereopticon lecture on the *Book of Mormon*. For this lecture the school board permitted us the use of the high school auditorium. It was full.

My next stop was at De Queen, Arkansas, where I engaged the Reverend J. D. Taut in a ten-night debate. He represented the Church of Christ (Campbellite). Church propositions were discussed. Elder J. W. Peterson was challenged by Mr. Taut while preaching at De Queen last winter. Brother T. B. Sharp acted as chairman for both of us, and we had fair crowds for so busy a time. People came fifty and sixty miles from Dierks and Winthrop, Arkansas, and Antlers, and Hochatown, Oklahoma, to hear the debate. The only "grip" that Taut knew and used was Clark Braden. Brother and Sister Hale W. Smith came down from Grannis, two nights, and he heard some of the things Mr. Taut said about his grandfather, Joseph Smith.

Mr. Taut finally took the proposition that the sanctuary had to be cleansed (Daniel 8) and that Alexander Campbell was the instrument to do the work. This proposition strengthened my argument. My opponent had already admitted that Campbell's baptism by the Reverend M. Luce of the Baptist Church was unscriptural. He had not intended to make this admission, but I read it from one of his letters written to the "Firm Foundation." Then I magnified the point—how could Mr. Campbell, without a divine call, no angel, or Holy Ghost, cleanse the sanctuary?

I feel well satisfied with this effort to establish the truth,

and am going back to De Queen when the nights grow a little warmer, to hold meetings in the yard and show my pictures. We have about two families of Saints living there, and were kindly provided for by Brother and Sister George Eastin, also Brother Bailey. The latter does not belong to the church, neither does Sister Eastin, but I believe that in time they will be numbered with us.

A letter from Brother Budd asked me to look after some of the eastern Oklahoma territory, and by invitation of Hochatown folk, I came from the debate to be with them. Am preaching every night in the Indian Church. We expect Brother Sharp over tonight, for tomorrow is to be a big day, "all day singing with preaching and dinner on the ground." May the Lord bless his work everywhere.

A. M. BAKER.

Bloomsburg, Pennsylvania

In the recent past some of the active members of this branch have moved to other places. Among those who are especially missed are the local organist, Sister Mary Brown, who is now living at Elmira, New York; the Sunday school superintendent, Brother H. A. Cunningham and wife, now at the home of Brother Griffiths, in Ohio, and Sister May Dwyer in Nanticoke, Pennsylvania. But the Saints feel that God has been good in providing an organist to take the place of Sister Brown. This new worker is not a member of the latter-day faith, but is willing to help when she is able. Her services are much appreciated.

William Hyde has taken charge of the Sunday school assisted by Harold Fritz, one who has been very faithful in teaching some beautiful *Bible* stories to the school each Sunday.

Elder H. A. Cunningham is missed by Pastor W. H. Lewis, but he has a fine group of young men to assist him.

Bloomsburg is a beautiful town but has not many industries. Some of the Saints have had little or no employment, but none have suffered for the necessary things of life. They thank God for his watchcare, and trust that work will soon be found for willing hands not only here but everywhere.

Faithful Brother G. W. Robley has been appointed to Kirtland District. It is with regret that the Saints part with him, for he will be missed throughout the entire district by those who have learned to love him for his labors and his desires to build up the kingdom, bringing God's people to a higher spiritual plane. This branch has much for which to thank Brother Robley. Through him it has been built up in numbers and spirituality. He has labored not only in spiritual service but in a physical sphere to beautify the house of God inside and out. Souls have rejoiced and light has come to many, and people not of this faith have learned to love him. His life has been like a modest flower hidden under the plants and grasses, its sweet perfume filling the air. This kind of people, in their quiet way, build up the kingdom of God. The Saints of Bloomsburg pray God's blessing on him in his new field of labor.

Some of the members have rejoiced in receiving their patriarchal blessings. Surely they will be able to find their work in the church, and when the perplexities of life bear heavily upon them, strength will be given them through this divine ordinance of God's church.

Members here are thankful for the spirit which prevailed at the General Conference.

Desires Prayers

Sister C. B. Young, of Goodland, Kansas, has suffered a long period of affliction from nervous troubles, with very little relief. She desires the prayers of church members, and desires relief, but expresses her willingness to submit to the Divine will in all things.

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Delta, Colorado

From all indications there is a decided awakening among the Saints in this vicinity. Since March 1 there has been a much better attendance and a keener interest in all church activities.

An all-day service was held Easter Sunday with a number present from neighboring towns. All services were of an instructive nature and boasted good attendance. Lunch was served at noon.

The young people proved their ability to conduct a service when they were given charge of the entire church school program on Mother's Day. Many well chosen words of praise and tribute were directed to the mothers in talks, stories, and songs. Surely all mothers felt inspired to try even harder to be truly worthy the good things said and done in their honor that day.

The Saints, old and young, are working out plans for a money earning project to help with this local's share of general church debt liquidation. They trust that they may be successful in their endeavor to assist in this great cause. More will later be written about this.

The women of the branch have decided recently to meet in groups to make it more convenient for some to attend. One group meets in or near Delta while the other meets at Olathe or near there. Different topics are given out for discussion. A general theme is carried out which so far is proving successful, helpful, and a pleasure to those in attendance. "Faith as an Anchor" is the next theme, and each woman is asked to relate some spiritual instance as a result of exercised faith either from her own life or from the life of another.

The Saints were pleased recently at another visit from the bishop's agent, Brother M. L. Schmid, of Grand Junction.

Delta Saints were sad to learn that this district's missionaries, Elder and Sister N. L. Booker, are soon to leave and take up work elsewhere. Perhaps local Saints will need to rally from a feeling of helplessness, for the Bookers have been great helps and mainstays. Their friendship and helpfulness challenge Delta members to make their contributions as willingly and happily as they have done. May the Father bless and sustain them in whatever way they may be called to serve.

Ludington, Michigan

106 South Rath Avenue

For some time the young people of Ludington have been organized as a group, having as their slogan, "Zion—our goal," suggested by J. L. Randall, their president. It has been suggested that no name be chosen at present, the choice being left to the general church council of young people's presidents. Local workers anxiously await the chosen name and definite working material.

The Saints were pleased to read of the reappointment of Apostle D. T. Williams to this district. Since last October he has come to Ludington each month with the gospel message, presenting it as "one having authority." Everyone who heard him speak and had the privilege of his presence in their home, was given greater courage in the work.

In looking over the missionary appointments, the Saints note that Elder C. E. Harpe comes also to this district. Certainly he will find welcome in this branch.

The young people enjoyed a spiritual prayer service the morning of the last Sunday of April, Elder J. L. Randall in charge, assisted by Priest Glenn H. Foster.

Reading the *Conference Daily* and hearing the reports of District President Buell Shelley and Elder John Bennett, of Free Soil, cause us to think that the past conference was an outstanding event in the history of the church. With God as the Father and leader and with such stanch and faithful men as the Prophet, his counselors, the Twelve, the Presid-

ing Bishopric, and other officers, the church should move forward in the great cause of Zion.

May 5, the work and study group of the adult division met at the home of Sister Kleber Hill to formulate plans to help meet branch expenses. That same evening the young people met at the hall to talk over the plans of the Z. O. G's.

A short Mother's Day program was carried out by the children's division during the church school hour. Elder J. L. Randall, church school director, spoke feelingly on the topic, "Mothers."

The district presidency composed of Elders Buell Shelley, John Randall, and J. C. Doty, motored to Bendon early Sunday morning to discuss business of the district.

The district conference will be held at Bendon, June 18 and 19.

Exeter, England

The branch was organized here about the year, 1885, by Elder William Newton in a village known as Broadclyst, about five miles from here. It is understood that Elder Edward Lucker was the first president. Several of this group have passed on to their reward while many have gone to the United States, seeking better opportunities for the earthly life and more noble conditions under which to live the gospel law.

The membership in Exeter now numbers thirty-two. Some are disinterested, but others are endeavoring to live near the standard of the gospel and working toward its ideals. The Saints cling to the gospel because they believe in the promises of the Master given to the church through the spirit of divine inspiration, also that given direct to local Saints by Elders Richard Baldwin, John A. Judd, Thomas Jones, Harry Price, and Richard Bullard, that "Here God will raise up a people who will serve him in righteousness and peace." The Saints of Exeter love the Lord because they know his promises will be vindicated, therefore, they desire to live in harmony with his will and to assist in bringing about such conditions of righteousness as will make life joyous and blessed.

There is rejoicing at the manifestations of the blessings of God. Some have received particular blessings as a result of prayer and faith.

Sister Lucy Nicholls, the eldest local member, has been a sufferer for long years, but God's mercy and grace have been freely extended to her. Patience has possessed her soul.

The local priesthood are upheld by the prayers of the Saints. Elder Stephen S. Ireland, Priest Thomas M. Nicholls and Deacon Alfred Whiddeu endeavor to discharge their duties to the church in the spirit of love and faithfulness.

The hearts of the Saints go out to God in gratitude for the Restoration of the gospel and to the men of the ministry who have visited Exeter and ministered to the spiritual needs of the members. To them the people of this branch convey kind regards, adding to the aforementioned the names of Elders Abel Hall, William H. Greenwood, Daniel Sorden, Bishop Charles Fry, and Sister Richard Baldwin.

Exeter Branch is glad that a good time was enjoyed at the late General Conference, which has given the church assurance that God cares for his people. English Saints are more than pleased at the appointment of Apostle John W. Rushton to the British Isles and European Mission.

Are you reading—
HERALD,
ENSIGN,
 and **VISION?**
 HERALD OFFICE
 Independence, Missouri

NEW PUBLICATIONS

for

Officers and Workers

of the Church

CHURCH OBJECTIVES

This pamphlet contains a selection of some of the most important legislative business of the recent General Conference. Objectives, Ideals, and Working Programs—the whole plan for our present tasks. It provides the keynote for what will probably be the guide of the work of the church for a number of years.

PRIESTHOOD MANUAL

A useful and convenient volume on the work of the ministry, with all sorts of aids for the busy man who needs help. It contains, among many things, two beautiful marriage ceremonies, instructions on baptism, the work of the church courts, and suggestions on all sorts of church services. This volume, contributed by various leading men of the church, will be indispensable to an effective ministry. It is expected soon from the *Herald* presses.

CLASS WORK FOR REUNIONS

The May and June issues of *Vision* will contain class study material for our coming reunions. The studies can also be adapted to the needs of all institutes and conventions for lectures and round tables. Extra copies of these two numbers of *Vision* will be printed, so that all workers may be supplied.

Further Announcements to be Made Soon

HERALD PUBLISHING HOUSE,

Independence, Missouri.

MISCELLANEOUS

Pastoral

To the Saints of Southern Wisconsin, Greeting: Having been chosen by the Quorum of the Twelve as the one to represent the church, and serve the people of Southern Wisconsin District, I am using this means of reaching all who are readers of the *Herald*, and I trust that we may be able to secure your hearty cooperation in the work of the church which comes to us at this time with renewed assurance by reason of the excellent achievements of the late General Conference. Surely, under the spirit of unity that characterized the work of the conference, the church should move forward this year with a steady and even stride. I desire to be of assistance to the Saints here in building up the work of the church, and of reaching out and winning those who are desirous of having part in so noble a work as we have been entrusted with in these last days. My field address will be Evansville, Wisconsin, in care of C. C. Hoague, and my home address is 1302 West Maple, Independence, Missouri. Those desiring to get in touch with me can reach me through either address, and I will do my best to render the assistance that I am, or may be, able to give. I am sure that as we shall move out in the spirit of unity, with the goal of Christ before us, correlating our labors with the program that was so ably outlined for us at the late General Conference, we shall be able to meet with a great measure of success in our work this year. To this end I solicit your cooperation and pledge you mine. May God in his infinite wisdom give us vision and willingness to perform is my prayer.—*J. E. Vanderwood.*

Reunion Notices

Des Moines district reunion will be held at Des Moines, Iowa. All services are to be in the Des Moines church, 717-719 East Twelfth Street, beginning June 12, at 10 a. m., with sacrament meeting. Elder John F. Sheehy, of Independence, Missouri, is to be the speaker Sunday afternoon and evening and each evening during the week at seven forty-five. On Sunday, June 19, President Elbert A. Smith will be the speaker. Recreation for young and old is being planned for Wednesday night and Saturday afternoon. Basket dinner each Sunday. A special invitation is given to all Saints who can attend.—*Margaret Wilkinson, secretary.*

New Addresses

H. I. Velt, care of A. Nelson, 55 East Eighty-first Street, South, Portland, Oregon.

Conference Notices

The annual conference of Southern Michigan and Northern Indiana District will be held at Lansing, Michigan, June 11 and 12, the opening session at 10 a. m. All reports from elders, district officers and branch secretaries should be sent to Elder Alva Dexter, 1923 West Saint Joseph Street, Lansing, Michigan.—*Myrtle Perry, district secretary.*

Our Departed Ones

FICKETT.—Susan J. Weese was born September 10, 1857, at Gentryville, Missouri. On October 30, 1872, she was united in marriage to Thomas A. Mauzey. To this union nine children were born, four sons and five daughters. Six children together with her husband were called away years ago by the grim reaper. On April 29, 1883, she became a member of the Reorganized Church of Jesus Christ of Latter Day Saints, being baptized by Elder William Lewis, at Stewartsville, Missouri. December 6, 1926, she was married to Eli Fickett who with her three children: Joseph M. Mauzey, of East Independence; Anna M. Reemer, of Kansas City, and Lida J. Duffy, of Kansas City, fourteen grandchildren, twelve great-grandchildren, and many friends survive her. Her faith in the gospel continued until the summons to the land beyond came. The funeral was from her home in East Independence, the sermon by Joseph Luff. Interment was in Mound Grove Cemetery.

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THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.
Elbert A. Smith, Floyd M. McDowell, Associate Editors.
Leonard J. Lea, Managing Editor.
Leta B. Moriarty, Assistant Editor.
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REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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Permits me to announce the publication of the hymn, "Heed the Voice," given by the spirit of inspiration at the recent General Conference. Music arranged by Lorena Kueffer. Production by photolith process. Prices: each, 20 cents. In lots of one dozen or more, 15 cents each.

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Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

THE SAINTS' TRUTH

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST

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Number 23

Blue Pencil Notes

"What has become of the nick of time?" asked Deacon Goodentart, "all we have left is the psychological moment."

Little Leona Hartshorn, formerly of Cameron, Missouri, announced: "I want to ride on the horse. I want to ride on the horse with my face toward the end where the head isn't." Older people sometimes prefer to travel that way.

It is a splendid thing to be able to play the first violin and play it well. It is also a splendid thing to be willing to play "second fiddle" and play it well, when it is necessary to do so in the interest of the work. The inordinate ambition to play first fiddle or else break up the orchestra has ruined many an individual and wrecked many a branch of the church.

Two foot ball players engaged in a quarrel between themselves during a game when they should have been resisting the opposing team. But they were young boys who had not yet learned discipline. Two builders fought at the foot of their ladder when they should have been building the wall. But they had never made a profession of religion or learned the ways of peace. Two soldiers in battle fought each other and left the enemy free to slaughter their comrades. But they were violent men who had been taught to fight. Two Latter Day Saints who professed to follow Christ, the Apostle of Peace, love, patience, kindness, charity, engaged in a bitter quarrel between themselves and neglected, even ruined the work that had been given them to do. And that thing is something incomprehensible, a thing that I can never understand.

In this year of sacrifice it will help a lot if we decide to forego for all time the very costly luxury of personal and official quarrels.

E. A. S.

Jews Turning to Christ

It may come as a surprise to many Christian people to know that some two hundred thousand Jewish people have turned to the Christian religion since the World War. This information is gathered from an article by W. Pascoe Goard in the *National Message* for May 7, 1932. These people are affiliated in the International Hebrew Christian Alliance. The author states that many of the conversions came as a result of contacts between these people and their Christian comrades in their associations on the battle fields, and as a result of a better understanding and sympathy between the groups.

Though the number of Jews affected is only a small percentage of the total number in the world, two hundred thousand is an impressive figure, and may be taken as an indication of what may later happen on a larger scale. Through centuries the Jews maintained their racial and religious integrity against the bitterest of persecution. Now they yield to brotherly love, and with a growing spirit of liberalism, the message of Jesus has a chance to appeal to them, and more of them begin to see in Him the Greatest of all the prophets. Some take this for a sign as spoken of by Jesus (Mark 13: 28, 29) that the fulfillment of yet further prophecy is near.

This is one further proof of the universality of Jesus that, after two thousand years, during which his memory was preserved and his gospel taught by strangers, those same strangers should bring Him to his own people, whom he loved and for whom he specially died.

L. L.

Progress depends upon what we are, rather than upon what we may encounter. One man is stopped by a sapling lying across the road; another, passing that way, picks up the hindrance and converts it into a help in crossing the brook just ahead.—*Trumbull.*

I believe in prayer; it puts you in league with the Infinite. It fills you with a divine power; it endows you with rich sympathy. "Lord, teach us to pray." Let no man think it is easy to pray.—*John R. Ewers.*

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To the Mountain Top

We are told that "Jesus is the same, yesterday, today and for ever." This being true, we have reason to believe he is ready and willing to lead us into higher planes; more wholesome altitudes where our vision of Christ might be enlarged; our faith in the cause of Zion increased. He, no doubt, desires to lead us away from the miasma of doubt and fear, from sin and its related evils such as greed, lust, and unholy ambitions, which result in suffering, sorrow and distress. Jesus desires to lift us far above all earthly things into the rightful heritage of the Saints. For this very purpose, the Son of God was manifest: lo, destroy the works of sin and to bring about Zion. This was the responsibility placed upon Christ.

If the Saints of God are to collaborate with him, as provided in the law, this then is the great objective of the church. Christ has issued a program by which this is to be brought about. No other plan can be successfully substituted. Any attempt to do otherwise is but to invite failure. The whole matter can be crystalized in the following:

"Keep my law; change not the ordinances and sacraments; Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength, and with all thy mind; and thy neighbor as thy self. Do this and thou shalt live."

The antithesis would follow: failing to do this death ensues and any course other than the one offered by Jesus Christ would be idolatry. The above can be gathered up in the objectives of the church which are of a dual character, and to which the church is committed: To evangelize the world through the preaching of the gospel of Christ and to bring about Zion. To this task the church must set its face and organize its forces. To the extent we face in this the work of Jesus Christ has failed as far as we are concerned. What then shall I say in representing the leading missionary quorum of the church? In answer: first, "to the law and to the testimony"; keep the commandments; have faith in God, Christ, and the cause we have espoused; if possible secure the mind of Christ; avail ourselves of the promised equipment; reconsecrate ourselves to our great task; make the necessary sacrifice so that the cause of Christ shall be lifted to the extent that the honest in heart will see

our good works in consequence of which God shall be glorified.

My friends, my heart is sorely troubled these days because of the threat leveled against the wonderful missionary work in which we are engaged together. I know how splendidly the Saints have responded to the call of God and the church and of the sacrifice which has already been made by some who have had little to help with. Yet our need continues and the work of this glorious church must not fail.

The Bishop informs me that the receipts of the first four months fall \$12,000 below our necessary operating expense, and \$76,000 below our budget requirements for the same period. This can mean only one of two things. Either we must make this deficit up or still further retrenchment will have to be made, for we have given our pledge to the Saints that we will balance our budget.

Knowing something of the cost to the faithful Saints who have been supporting us through these difficult months, but knowing also the dread of further reduction in our missionary work I am therefore adding my personal appeal to my official request as president of the presiding missionary quorum of the church, that the Saints everywhere respond with their means in this hour of need. If there are some who have not yet heeded this call, I would especially appeal to them to loosen our hands that this wonderful work shall go forward and the sacrifices which are now being made so cheerfully by our missionary families shall not be made in vain.

This is not just another appeal for funds. It is an appeal that the Saints shall share our burden and our joy.

In order that the church shall come to its rightful estate, new spiritual depths must be sounded; forces latent and untried should be mobilized; Godly leadership made manifest in every quorum as well as every department, that the whole body shall be full of light and power. A church so in harmony with the program of life that its way indeed be a "building fitly framed together groweth into an holy temple in the Lord, a habitation of God through his Spirit," a Zion out of which "the perfection of beauty, God will shine."

(Signed) J. A. GILLEN,
President of the Quorum of Twelve.

Suggested Programs for Sacrifice Week Services

We present herewith some suggestions which may save the time of some of our busy pastors who are anxious to give careful thought to the preparation of our Sacrifice Week services. The outlines are merely suggestive, and should be so regarded. No branch president is under any obligation to follow either of them in detail, but may substitute for them either as a whole or in part, so as to better suit local spiritual needs. The services should not in any sense be mere "pep meetings" but instead should provide rich worship experiences for the Saints, remembering that although the Jews of ancient Palestine were very poor in this world's goods Pentecost produced such liberality that no one had need.

Program for June 19

Prelude of hymn tunes.
 Congregational hymn. (We suggest the *Doxology*.)
 Prayer of invocation.
 Anthem or solo.
 Scripture reading (We suggest one of the following):
 Matthew 6: 19-24.
 Luke 14: 7-15.
Doctrine and Covenants 6: 2-4.
Doctrine and Covenants 129: 8, 9.
 Offertory (accompanied by soft music).
 Prayer of blessing and dedication.
 "Bearing the Cross."
 Congregational hymn. (We suggest one of the following):
 "Stand Up, Stand Up for Jesus."
 "O Jesus the Giver."
 "Take My Life and Let It Be."
 "Lord May Our Hearts Be Tuned to Sing."
 "When All Thy Mercies, O My God."
 Sermon.
 Congregational hymn. (We suggest one of the following):
 "With My Substance I Will Honor."
 "We Give Thee But Thine Own."
 "Jesus, I My Cross Have Taken."
 Benediction.

Program for June 26

Prelude of hymn tunes.
 Anthem or congregational hymn. (We suggest one of the following):
 "Welcome Hour of Solemn Meeting."
 "Come Thou Fount of Every Blessing."
 "Oh, Worship the King."
 Invocation.
 Congregational hymn. (We suggest one of the following):
 "Unmoved by Fear, My Praise Is Due."
 "Praise the Savior, All Ye Nations."
 "O God, Whose Presence Glows in All."
 Scripture Reading:
Doctrine and Covenants 59.
 The story of the Society Islands Mission.
 See *Church History*, volume 4, chapter 3.
 Told briefly by some young person.
 Solo or Anthem.
 Sermon.

Reception of the Sacrifice Offering:
 Quiet music, organ if possible.
 Deacons receive the offering from the officers in charge first, and then from the congregation.
 Deacons return to altar with offering.
 Wait until organ stops playing.
 Congregation asked to stand.
 Blessing upon offering and giver!
 Remain standing and sing *Doxology*.
 Benediction.

Alternative Program for June 26

Prelude of hymn tunes.
 Anthem or congregational hymn. (We suggest one of the following):
 "Welcome Hour of Solemn Meeting."
 "Come Thou Fount of Every Blessing."
 "Oh, Worship the King."
 Invocation.
 Congregational hymn. (We suggest one of the following):
 "Unmoved by Fear, My Praise Is Due."
 "Praise the Savior, All Ye Nations."
 "O God, Whose Presence Glows in All."
 Scripture Reading:
Doctrine and Covenants 59.
 "The Bells in the Tower."
 (See elsewhere in this issue.)
 Service of Offering.
 See Addenda to Why the Chimes Rang.
 Benediction.

"The Bells in the Tower"

(Adapted from "Why the Chimes Rang.")

This may be read as a worship story for the sacrifice service on June 26, or may be used by a reader while the center of action of the tale is pantomimed by a group of Juniors or adult players.

There was once, in a far-away country where few people have ever traveled, a wonderful church. It stood on a high hill in the midst of a great city; and every Sunday, as well as on sacred days like Christmas, thousands of people climbed the hill to its great archways.

When you came to the building itself, you found a grand entrance leading to the main room of the church. This room was so long that one standing at the doorway could scarcely see to the other end, where the choir stood by the marble altar. In the farthest corner was the organ. Altogether, no such church as this was ever seen before, especially when it was lighted up for some festival, and crowded with people, young and old.

But the strangest thing about the whole building was the wonderful chime of bells. At one corner of the church was a big gray tower, with ivy growing over it as far up as one could see. I say as far as one could see because the tower rose so far into the sky that it was only in very fair weather that any one claimed to be able to see the top. Even then one could not be certain that it was in sight, and, as the men who built the church had been dead for hundreds of years, every one had forgotten how high the tower was supposed to be.

Now all the people knew that at the top of the tower was a chime of bells. They had hung there ever since the church had been built, and were the most beautiful bells in the world. Some thought it was because a great musician had cast them and arranged them in their place; others said it was because they were up high where the air was clearest and purest. Everyone who had ever heard the chimes said

(Continued on page 558.)

Bearing the Cross

A READING FOR THE PROGRAM OF SUNDAY, JUNE 19

This reading was produced by Mrs. Della B. Haberlein, of Independence, in collaboration with others. It should be read, preferably from memory, by an able reader, as a part of the program given elsewhere in this issue. Dignity and beauty in the arrangement of the program will greatly enhance its effect.

"And he, bearing his cross, went forth into a place . . . which is called . . . Golgotha: where they crucified him . . ."

A simple account of so powerful a drama; yet what more pregnant words could John have spoken, "And he, bearing his cross, went forth?" No detail is needed. The picture is vivid, unforgettable.

All down the ages people have followed him, each staggering under the weight of his cross; but they have "gone forth." Weak, at times, and faltering perhaps, but step by step they have followed. Through the darkest storms that may have overtaken them; through cold, white fog which has closed down over them, one step has always been visible. That step taken, the step ahead has come into view, dimly at times, but definite enough to make a foothold possible.

In the century behind us the church has been undergoing an intensive training in cross bearing, for every decade has made its own burdensome demands. Many of these crosses have been fashioned by others, and have been laid upon us with jeers of scorn or with the carelessness of unconcern. Looking back we recognize a few of them—ridicule, hate, even death at the hands of enemies without the camp. But the heavier ones, even more back-breaking, more heart-breaking, have been shaped by our own willful hands without our realizing that we must bear them ourselves. Thus the Lord has been constrained to remind us:

"Your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the *Book of Mormon* and the former commandments which I have given them, not only to say, but to do according to that which I have written." And again:

"Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full

of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."

Today we struggle under a burden of debt. This is our cross, an ugly, rough and heavy burden; uglier, rougher and heavier because we have helped to shape it by our heedless disregard of the counsel of our Master. It is not a cross laid on us by God. It is important that we remember that. We, ourselves, stooped to it and insinuated our shoulders beneath its weight; forgetful that God in his wisdom, had counseled us otherwise.

Today, bearing our cross we must "go forth." The way is easier than it might have been because Jesus, innocent of all blame, went forth before us. And there is no other way.

We have borne other crosses. We must bear this. Prejudices have been overcome; false accusations have been lived down and inner struggle has been righted. After one year of trial such as this the Lord commended our fathers in the following words:

"The Lord is well pleased with the advancement which has been made in approaching unity during the conference year; and though there may have been differences of opinion, these differences have been held in unity of purpose and desire for the good of my people, and will result in helping to bring to pass a unity of understanding. So be ye encouraged and press on to the consummation designed of God for his people—unity, honor, sanctification, and glory."

This present cross has been shaped by all of us. It has been constructed from our financial unwisdom and disobedience and blindness, and also from the more definitely spiritual materials, such as envy, suspicion, distrust, and want of the discipleship and fellowship which becometh Saints. It is ours—not mine, not yours—but ours. Shall we not bear it patiently, manfully?

Our present burden is the need of the church in a definite and material way. We must meet financial obligations totaling approximately \$60,000 by July 1, and must then continue to raise our budget. Sacrifice week is our time of cross-bearing, but it is also our day of opportunity. Without complaint—ungrudgingly—men and women knowing our own failings as well as those of our brothers, but knowing also the benediction of the approving smile of divinity, we shall go forward—bearing the cross.

NEWS BRIEFS

Apostle J. F. Curtis to Canada

Independence misses the jovial smile and active church participation of Apostle J. F. Curtis who left Friday, May 27, for regions North. Last week-end he spent with the Minneapolis Branch. Brother Curtis's newly-assigned field, the North Central States Mission, also includes a wide swath of Canada—Manitoba, Alberta, and Saskatchewan.

Shortly after General Conference Brother Curtis underwent an operation on his foot at the Sanitarium, and for some days he walked with the aid of a cane. His general health is somewhat improved.

West Virginia Starts Month With Day of Prayer

Responding to the call of the church, Wellsburg Branch opened the month of June with a day of fasting and prayer. A baptismal service added spiritual depth and meaning to the program. Brother Ingram J. McVay is pastor of this branch.

Idaho Branches Resume Regular Services

Spring called Idaho Saints out to regular services in the various branches. During the winter distance, illness, and cold weather broke into the regularity of church services. In March and April spring rains and mumps kept attendance low, however Easter marked the turning point. And now the members find much joy in meeting together to worship and listen to the word of God.

By this time Elder John L. Sandidge, appointed to Idaho District by the General Conference, has no doubt arrived and assumed his missionary duties. He takes the place of Elder O. W. Okerlind who, in turn, is assigned to the southern Saskatchewan field.

Missionary Work Appeals to Indiana Saints

Members of the South Bend and Mishawaka Branch are gravely impressed with their missionary responsibilities now that the general church missionary force is smaller than ever before. They are hastening to do their best at filling the places of absent general workers. The pastor, Elder Forest E. Myers, preaches every Thursday evening at Elkhart, Indiana. The women are prompt to work and sacrifice. The Aaronic priesthood have ample opportunity in this branch to develop in their calling, doing much of the preaching.

It was with joy that these workers welcomed Apostle D. T. Williams' return to that territory the latter part of April.

William Patterson Bids Connecticut Mission Farewell

On May Day members of the New Haven, Connecticut, Mission assembled on the beach of the harbor and witnessed the baptism of three candidates by Elder William Patterson. This was followed by the confirmation and sacrament service at the church, basket lunch, and a talk in the afternoon. That night Brother Patterson preached his farewell sermon to the mission with which he had been closely associated for two months. It was a memorable day dominated by the spirit of harmony.

Brother Patterson was appointed by the recent General Conference to labor in the Eastern Michigan District.

New Haven Mission is a progressive, working unit of the church. The priesthood and all other members are active, and they work well together. Attendance is good. Brother Harold F. Garfield is the pastor.

Helpful Month for English Saints

May was a profitable month for Saints of Birmingham, England. On the first day Pastor Peter S. Whalley baptized four young people, and two weeks later two others were inducted into the church. A deeply spiritual sacrament service, the good news of conference, and a great variety of activities helped these Saints to interpret the gospel in terms of living and loving and doing.

Independence Begins Month of Prayer

It is with special thought of prayer and sacrifice that the church in Independence begins the month of June. Special prayer meetings of the priesthood, the groups, and the young people are opening events. Children's Day will bring a full quota of baptisms, confirmations, and blessings. After that, all Saints approach Sacrifice Week with thought of the church's needs.

Apostle G. G. Lewis Will Labor in West

A party of Independence friends accompanied Apostle G. G. Lewis to the Union Station in Kansas City, Wednesday night, June 1, to say good-bye and wish him *bon voyage*. He took a midnight train bound for Los Angeles, California. California will be his field of labor until his sailing date which has been postponed until the early part of August.

Brother Lewis does not plan to return to Independence before he sails for his Australasian Mission. Sister Lewis and little Alice June will join him in California in July, also his fellow missionary, Apostle E. J. Gleazer.

Our Task

IV.—A Worthy Ministry

By Ward A. Hougas

Ministers—thousands of them—have come and gone, or still are, since the church was organized a century ago. What effect have they had upon the world? Has the world been changed because of their having been here?

If one attempts to answer these questions there immediately arises one outstanding fact. Worthy ministers have had an effect upon the world. The world has been changed because of their having lived.

Another undisputable fact presents itself also. Many men, designated as ministers or members of the priesthood, have been ordained who apparently have had little or no effect upon the world or on any small portion of it. Further consideration of the reason for this difference indicates that the difference lies in the members of that ministry.

"Tarry ye, and labor diligently, that you may be perfected in your ministry," declared the Lord in 1832. A worthy ministry was one of the dreams of Deity at that time—and still is.

The Desire to Serve

A worthy ministry can be composed only of worthy ministers who by virtue of their worthiness labor together at the task of the kingdom. A discussion of the subject must of necessity consider the various qualifications of worthy ministers.

"Called of God as was Aaron" marks only the beginning of a worthy ministry. There must be that deep-seated personal conviction of having been called. This conviction will find expression in a real desire to serve. Many men in the priesthood today apparently lack any desire to labor. At least that desire is not strong enough to force them into action. Without this desire, ability, training, divine call and everything else loses its value. A recent monthly priesthood report from one Stake revealed the astonishing fact that out of one hundred and fifty members of the priesthood only a little over eighty were at all active in their calling. Many of these were far from laboring to the full extent of their capacity. Yet they were "called of God as was Aaron." Their desire, if they ever had one, is dead. Whose fault is it? We don't know, nevertheless they are inactive, therefore unworthy.

Personal Appearance

Personal appearance may not be listed among the proverbial keys to heaven but it remains a very im-

portant factor in the success of a man's ministry. It is neither needful nor desirable that a minister be a conspicuous dresser. The matter of personal appearance, however, is often quite indicative of the attitude of the minister to his entire responsibility. The minister who will go without his necktie or wear his work clothing when presiding in the pulpit is quite apt to be found conducting his sacrament service without that careful preparation so necessary for such a sacred ordinance. That same minister is apt to attempt to preach a sermon which is but partially dressed also.

It is not a matter of the cost of the clothing; it is more a matter of the cost of slovenly dressing and unshaven faces in terms of self-respect in the minister himself. The discouraging effect on the congregation is secondary.

Find a branch presided over by men who feel that "it makes no difference, they all know each other," and you almost always will find a branch which has become careless in the handling of the ordinances, and other things. This invariably places the entire church in the wrong light in that particular community.

No minister can function worthily without a sense of self-respect and a consciousness that he does possess at least enough power and ability to take his place in the world of men and maintain it.

Self-respect, personal power, individuality and such attributes are closely related to personal appearance and generally can be quite accurately measured thereby.

"Be ye clean that bear the vessels of the Lord," certainly has a broader meaning than that found in the Saturday night activities and the daily toilet.

Ability and Training

The question of ability can not be ignored. God never made a peach out of a pumpkin. Natural ability must govern and determine to quite an extent the particular manner in which a worthy minister is to function. Some men can't preach. It makes no difference if section seventeen of the *Doctrine and Covenants* does recite that it is his duty to "preach, teach, expound, exhort." He may be qualified to become an outstanding teacher and yet prove very mediocre as a pulpiter. If he is a worthy minister he will attempt to determine in which line his natural abilities lie and then set himself to the task of

making his major development in that line. Many good preachers are very poor executives and vice versa. Fortunate indeed is the man who is good at both.

A mere desire combined with some ability does not complete a worthy minister. He must be trained. Now, say some, here comes a demand for a college training before ordination. You are wrong; yet it is a demand for training. History tells us of one great man who trained himself in the art of public speaking by filling his mouth full of pebbles in order to overcome a habit he had formed. Another, or maybe it was the same lad, hung a sword point down over his shoulder so as to make himself quit shrugging his shoulders as he spoke.

It may be necessary for some men to set mouse traps in their pockets so that they will keep their hands out and provide against other such habits. Whatever is needed the worthy minister sets himself to the task of training his life in that regard.

Academic training perhaps brings such development in its most concentrated form yet is not a cure-all for all weaknesses on the part of growing ministers. The matter of reading material, social growth, personal appearance and many other things each have a part in the great training process.

Spiritual Background

There must be found in the life of each worthy minister a spiritual background. By that we mean that there must have come into his life the operation of those spiritual influences which mellow his ways of thinking and doing. Maybe his being "called of God as was Aaron" was the beginning of this spiritual background although in most instances it dates back much further. In many lives this background had its beginning in early childhood. One of the promises of Christ was that if we would but do his will we should "know."

This spiritual background is something which is added to daily by those who are worthy ministers. With it all things are made possible, a man's ministry becomes a joy and his labors produce a sense of satisfaction. Without it, priesthood labor may prove to be a hard task, consuming time that might be enjoyed elsewhere.

"He made a wonderful start but—" But what? He stopped shortly after he started. Of the several hundred men who are ordained to the priesthood each year how many continue to grow with their responsibilities? A lot of good men die spiritually and mentally waiting for the Lord to develop them. Spiritual rains and aids to mental development are supplied in as satisfying quantities as are the ordi-

nary rains and sunshine, but it's up to the minister to do the growing.

The Means of Growth

The worthy minister reads, studies, observes, listens, thinks and does everything else that he can to develop himself. Many men of the priesthood today are reading practically nothing that has any value. Many do not even read the church literature to say nothing of other good books and periodicals. Such men do not grow. Growth is impossible without new ideas and new thoughts. The preaching efforts of such men get stale. One knows what the sermon will be before they start. Their executive methods become antiquated and fail in their purpose. Their leadership becomes inadequate and their influence fades away. Why? Because they are not willing to pay the price of growing with their job.

The best pastor in the church today will fail next year unless he grows in proportion to his task. The worthy minister today keeps abreast of the times mentally and physically.

He had just as well revert to his shiny celluloid collar and abandon his necktie and hope for success today as to hope for success and be unwilling to keep his mind tuned up to the challenges of the age of which he is a part.

Total of Personal Powers

Even with all of these attributes the modern minister may prove to be of little or no value to the church unless he is willing to cooperate with the other members of the ministry. Individualists can live for a day but it requires cooperators of the highest type to redeem Zion.

God's power can not be increased but man's portion may. The power of the worthy ministry depends in the main on the quality of their worthiness. The authority of the priesthood finds expression in the Divine call. It finds its equivalent in the authority of life as expressed in a minister's worthiness.

With that divine call must go a desire, ability, training, spiritual background, a willingness to pay the price of growth, a willingness to cooperate and above all a deep-seated conviction that the task to which he has been called is truly worth while.

With the definite objectives set out by the recent General Conference standing out in bold relief—with the wave of faith, confidence and good will which has been manifested in the assemblies still very much in evidence—the challenge to the ministry of the church is to become a worthy ministry "called of God as was Aaron" and qualified in life as have been the major figures in Christian leadership in all ages.

Zion

By J. H. Yager

The term "Zion" had its origin in Old Testament times. The *Bible*, however, is practically silent on the question of Zion. It is therefore supposed by many *Bible* students that the term "Zion" was at first only a name of one of the hills within the city, Jerusalem, but that later because, as it is supposed, the hill, Zion, became the resting place of the "Ark of the Covenant," it was known as the "Sacred Hill." In course of time the term "Zion," with its sacred meaning, was applied to the whole city. Each reader is at liberty to form his own opinion of that theory. We do read, however, in the "Prophecy of Enoch," (*Doctrine and Covenants* 36:2) that about the year 3300 B. C., Enoch, a prophet of God, developed a righteous group of people in a certain city that he called Zion. The same revelation, however, states that that city was taken up into heaven. That may account for the fact that for many years Zion was only one of the hills within Jerusalem. This much we do know for a truth: Jerusalem was, to the Jews, in *Bible* times, "Zion," and it is still Zion to them.

Zion of the Jews

The Zion of the Jews, so far as we have any record, included only the territory within the walls of the city, Jerusalem, and even to this day, notwithstanding the Jews have been scattered to every part of Europe and Asia and even to every country in the world, their Zion remains as of old—within the city Jerusalem.

The Jew's Zion was both a place and a condition, but even after it had lost its identity as a condition it continued to be their "Zion," the City of God. Jerusalem's having so long continued a Zion to the Jews proves it as a place. We can easily suppose that the place is the first consideration even if it is argued that the condition is the prime object; for, even though holiness has at different times lapsed in Jerusalem, the place has ever remained the same. Jerusalem has been for many generations the "Holy City" and the Jews have never ceased to dream of a gathering to their Zion.

Zion of the Restoration

From almost the very beginning of the restoration of the gospel, in 1830, through the instrumentality of Joseph Smith, a place was designated, by revelation, in the very heart of North America, to be a Zion for God's covenant people of latter days. The place was not only designated (See *Doctrine and Covenants* 57:1) but specific command was also given to assemble in Zion and to build up a Holy City. (See *Doctrine and Covenants* 83:1.)

We have been repeatedly told through revelation that Zion is the pure in heart and I admit that to be the truth and that it ought to apply to all of God's people in all the world; yet it can not be said consistently with the revelations, that Zion, as a place, includes the whole world, or even all of the United States, nor yet all of the State of Missouri. In this connection we will consider several of the revelations that point out the exact place for the building up of Zion, the New Jerusalem.

Kirtland a Temporary Gathering Place

Kirtland, Ohio, was first appointed for a temporary gathering place for the Saints while they waited for God to speak making known the place to establish Zion. We read in the *Doctrines and Covenants* 51:4, in the year 1831: "And thus I grant unto this people a privilege of organizing themselves according to my laws; and I consecrate unto them this land for a little season, until I, the Lord shall provide for them otherwise, and command them to go hence; and the hour and the day is not given unto them; wherefore let them act upon this land as for years, and this shall turn unto them for their good."

God to Select Place for Zion

February 9, 1831, God, through revelation, said: "Thou shalt ask, and it shall be revealed unto you in my own due time, where the New Jerusalem shall be built." (*Doctrine and Covenants* 42:17.) As early as September 30, 1830, however, the Lord had revealed that the city would be built on the border of the Lamanites' (Indians') lands. (Then about the western boundary of the State of Missouri.) "And now, behold, I say unto you, that it is not revealed, and no man knoweth where the City shall be built, but it shall be given hereafter. Behold, I say unto you that it shall be on the borders by the Lamanites." (*Doctrine and Covenants* 27:3.)

God Reveals the Location of Zion

July 19, 1831, the Lord revealed the exact spot for the City and called it "Zion." "Hearken, O ye elders of my church saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, If you will receive wisdom here is wisdom. Behold, the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse; wherefore it is wisdom that the land should be purchased by the Saints; and also every tract lying westward, even unto the line run-

ning directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold this is wisdom, that they may obtain it for an everlasting inheritance." (*Doctrine and Covenants* 57: 1.) Again the Lord spoke September 22, 23, 1832, giving almost the same description of the place for Zion as was given in the year 1831. "A revelation of Jesus Christ unto his servant Joseph Smith, jr., and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his Saints to stand upon Mount Zion, which shall be the city, New Jerusalem; which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, jr., and others, with whom the Lord was well pleased." (*Doctrine and Covenants* 83: 1.)

Sidney Rigdon Consecrates Land

The Lord, in *Doctrine and Covenants* 58: 13, ordered that Sidney Rigdon consecrate and dedicate the land of Zion: "And let my servant, Sidney Rigdon, consecrate and dedicate this land [Missouri, see *Doctrine and Covenants* 57: 1] and the spot for the temple [west of the courthouse, see *Doctrine and Covenants* 81: 1] unto the Lord."

Gathering and Dispersion

A consistent gathering began almost immediately (1831), lands were bought, and the city, New Jerusalem, was started as had been commanded, at the Temple Lot. As the gathering progressed the neighbors, who were not members of the church, for various reasons that we will not take the time to discuss here, became dissatisfied and started a persecution of the Saints that finally ended with driving the Saints from the city and later, from the State of Missouri, and yet the Saints held to their belief that Independence was Zion, the New Jerusalem, and that the city would yet be built.

Zion Not Moved Out of Her Place

"Zion will not be moved out of her place," were the words of assurance and comfort that came to the Saints about the time that they were being driven from Independence. In August, 1833, the above plain statement concerning the permanence of Zion as a place was given by revelation, (*Doctrine and Covenants* 94: 5), "And now, behold, if Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall

honor her, and shall say, Surely Zion is the City of our God; and surely Zion can not fall, neither be moved out of her place, . . ." Again in December, 1833, when conditions were very dark for the Saints, another revelation even more conclusive than the first was received by the church. *Doctrine and Covenants* 98: 4 says:

Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, . . . to build up the waste places of Zion. And all these things, that the prophets might be fulfilled. And behold, there is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.

A strong confirmation of the above two promises was given in another revelation, *Doctrine and Covenants* 100: 3: "But verily I say unto you, I have decreed that your brethren, which have been scattered, shall return to the land of their inheritances and build up the waste places of Zion."

Conclusion

The revelations in the *Doctrine and Covenants* are very specific in locating Zion at Independence, Missouri, and in declaring her permanence. In conclusion, I therefore offer the following very important observations:

1. The Zion of the Jews, notwithstanding the city was completely destroyed and the Jews scattered into all the world, has ever remained within the city, Jerusalem.

2. The new Zion of the Restoration is not all of North America, neither all of the United States, for, when the Saints were residing at Kirtland, Ohio, they were told that their abode there would be a temporary one until the Lord would command them to go hence. (See *Doctrine and Covenants* 51: 4.) Kirtland is about six hundred miles from Independence, Missouri, the place that was later designated as Zion.

3. The city of Zion is Independence, Missouri, for, after the Saints were driven from Jackson County into Clay County, the Lord said that they and their children would yet return to Zion to build up its waste places. Even Clay County adjoining Jackson County, another part of the State of Missouri, is not called Zion in the revelation. The State of Missouri is, however, referred to as a "Land of Promise" (*Doctrine and Covenants* 57: 1) and provisions were made in *Doctrine and Covenants* 98: 4 for enlarging the borders of Zion when all of the available space within the city had been occupied. That new territory, however, is to be known as stakes to

THE CIRCLE OF PRAYER

Under this heading will be printed short articles on prayer, with occasional examples. Requests for prayer will also be gladly received and printed.

It is of the highest importance that members of the church should be united in a great bond of sympathy with each other in a circle held together by prayer; and that this spirit of prayer should not be for themselves alone, but for all Christian peoples, and ultimately for the whole world.

Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul.—*Emerson*.

Grace at Mealtime

Not long ago a young woman, recently married, wrote that she and her husband were planning to start their home life in the right way, with the proper religious activities as a part of their daily experience. Nothing could be finer than this, and no plan could be more auspicious of a happy, successful, and beautiful home. Certainly it is encouraging to know that young people are making plans these days for such a quality of home life.

She wrote that her husband had requested her to take her regular turn in asking the blessing for the meals, that she felt that she did not know enough about it, and was very timid about trying. She asked for suggestions, and for some examples of prayers to be offered. Special conditions existed for her needing this help.

The prayer of grace should not be long. If some special circumstances require it, an exception can be made. But grace should not be habitually long,

strengthen Zion and therefore, would be bordering on Zion or one of her Stakes.

4. The pure in heart and their children will return and build up the waste places of Zion. (*Doctrine and Covenants* 98: 4.) Following the dispersion of the Saints from Zion and the murder of their leader, Joseph Smith, many aspiring men attempted leadership; each taking with him a part of the membership. These aspiring leaders, however, either soon failed as leaders or plunged their followers into gross evils; nevertheless, "they that remain and are pure in heart will return to build up the waste places of Zion." Many of the Saints who rejected those aspiring and wicked leaders banded together to better teach the truth and retain their purity of heart and about 1851 or 1852 their work began to crystallize into what later became a reorganization of the broken and scattered forces of the church, and under the leadership of Joseph Smith, the son of Joseph Smith, they returned to build up the "waste places of Zion."

particularly if it tends to be the same prayer each time. I knew a man who prided himself on the fact that he did not believe in written or memorized prayer. And yet he always said exactly the same long and tedious prayer at mealtime. Worse still, it was filled with outworn platitudinous phrases, uttered in an arid singsong voice that carried no feeling of real conviction or spiritual power. If he had to have a ritual prayer, which was exactly what his was, he would have done better to make it a short and beautiful one.

Prayer that is the spontaneous expression of reverence and gratitude is prayer at its best. But one finds it difficult to lift his heart into his mouth three times a day over so prosaic an item as food. At the very best, the prayer of grace is in danger of becoming perfunctory, but one should avoid the perfunctory prayer. Better no prayer at all than the rapidly mumbled and meaningless jargon that so many times passes for prayer at the table.

Each prayer of grace should have some form of content: thanks for divine favor and for the food; and a petition for blessing. Modesty and humility should characterize this as it should all kinds of prayer.

Following are the examples:

Father in Heaven: We thank thee for our home, and for all the physical comforts thou hast so liberally given us. We thank thee for the happiness we share, and for thine abounding love. We thank thee that we may gather once more around this table, spread with the food which is to sustain our lives. Bless it to our use and give us strength for the performance of our tasks whatever they may be. Teach us with thy holy spirit, protect us with thy power, beautify our lives with thy grace, give us kindly and unselfish hearts, and surround us with thy love. We ask these blessings in Jesus' name. Amen.

Father in Heaven: We thank thee for this food, and pray that thou wilt bless it to our use, that our bodies may be given strength. Give us health and wisdom, preserve us against evil and disaster, guide us in the ways of righteousness and peace, teach us to help in the building of thy kingdom. In Jesus' name we ask these blessings. Amen.

These should serve only as examples, not as prayers to be memorized. L. L.

To argue that we can believe what we please and join any church we choose and obtain salvation, not only discounts the "word of God," but introduces successful competition in regard to the salvation of mankind, which work the *Bible* most emphatically teaches is exclusively the mission and work of Jesus Christ our Lord.—*John W. Rushton, in "The Apostasy and the Restoration."*

What is lost that God confers only he can restore.—*Paul M. Hanson, in "The Apostolic Office."*

A Big Man of a Small City

By D. T. Williams



WILLIS SCHROCK

"When one member is honored all members rejoice with it." Such was the philosophy of Paul. So, too, we are certain that the church will be glad to read the splendid tribute paid to one of our faithful members by those who look upon his work with a deep feeling of appreciation.

Elder Willis Schrock has been the pastor of the

Beaverton, Michigan, Branch for a number of years. He is recognized in his home town as a man of sterling integrity whose word is as good as his bond. He has a following and a friendship among the young people of Beaverton which finds its foundations in his fine spirit of congeniality.

We present the following splendid statement from *The Future Farmer*, a paper published in the interest of the Beaverton Agricultural School. We congratulate the editors on their ability to summarize so briefly and yet so far-reachingly the life of a man whom we hold as a close friend and coworker.

Every school has a janitor, but not every school has a Willis Schrock. "What do you teach?" said a visitor of the Beaverton Rural Agricultural school, to a jolly faced, white haired man about fifty years old. "Oh!" laughed the man, as he continued his task of carrying two buckets of water, to the third floor. "I am just the janitor." A look of astonishment came over the face of the visitor as he journeyed on to the superintendent's office and inquired as to the truthfulness of the story. The story was in part confirmed by the superintendent. The visitor was informed that Willis was a janitor, but not just a janitor.

Turning back the pages of history we learn that Mr. Schrock has been in or near Beaverton for 21 years. He moved here from Ohio where he had lived for 27 years.

Due to the fact of his musical genius, he organized an orchestra six years ago. At the present date its membership has climbed to eighteen. The famous "Beaverton Band" that is known all over Michigan, can look back a very few years and trace

the greater part of the success of its younger years to Willis. Seldom has this band ever assembled when Willis hasn't filled his place with the big horn.

Willis not only holds his place with musical instruments, but he makes several appearances each year as a singer. He has his "Boom Boom" song that brings delight to the smallest child, and his religious selections that console those that are mourning the deaths of the community.

Sunday morning Willis doffs his overalls and fills his place as a pastor in the largest church in the city.

Willis has also reared a family. Miss Grace Schrock, who is graduating with honors from Hurley Hospital in Flint, this May; Kenneth Schrock, who is a student of the graduation class here this year, and Irene Schrock, who is completing her freshman year in the Beaverton Rural Agricultural School.

Having a job that starts at five o'clock in the morning and usually ends after six o'clock in the evening, has its disadvantages, says Willis, but being with the children and having the cooperation of the teachers adds something to the work that can't be valued.

Fulfilment of Prophecy

By A. M. Chase

PART THREE

I will not take time or space just here to do what so often and ably has been done by others of our writers, except to say briefly that almost every fact of history as given in the *Book of Mormon* has been verified and supplemented by the study of the traditions and customs of the native races of America. Just a few examples of this:

a. The *Book of Mormon* tells us that the earliest inhabitants of America came from the Tower of Babel, or, more properly speaking, from Babel, when the Lord confused the language there and, as Genesis 11 tells us, "From thence did the Lord scatter them abroad upon the face of all the earth." In confirmation of this fact of history Bancroft tells us: "It is found in the history of the Toltecs . . . that man and all the earth were destroyed by great showers and by lightnings from heaven, so that nothing remained, and the most lofty mountains were covered up and submerged to the depth of a *caxtolmoletlli*, or fifteen cubits; and here they add other fables of how men came to multiply again from the few who escaped destruction in *toptlipetlacali*, which word very nearly signifies a closed chest; and how, after multiplying, the men built a *zacuali* of great height, and by this is meant a very

high tower, in which to take refuge when the world should be a second time destroyed. After this their tongue became confused, and, not understanding each other, they went to different parts of the world." (Quoted from *The Book of Mormon Verified*, by A. B. Phillips, pages 3, 4.)

b. The *Book of Mormon* tells us that the earliest inhabitants of America had practically all the domestic animals known to us today.

When a lad in school, my geography stated that the horse was unknown to America until brought here by the Spaniards. On this point A. B. Phillips, in *The Book of Mormon Verified*, quotes from *The History of America*, by William Robertson, Historiographer to His Majesty for Scotland, published in 1790, page 31, as follows: "The camel, the dromedary, the horse, the cow were as much unknown in America as the elephant and the lion." In contrast with this, and in harmony with the *Book of Mormon* he cites Dana's *Manual of Geology*, published in 1880, page 571, as follows: "Viewing the globe as a whole, in this Quaternary era, we observe: 1. The gigantic size as well as the large numbers of the species, the elephants, lions, bears, and hyenas of the Orient far larger than the modern kinds, so also the horse, elephant, mastodon, beavers and lions of America." (*Book of Mormon Verified*, page 7.) And in harmony with the statement of the *Book of Mormon* that the elephants, with other large animals were useful to man, (*Book of Mormon*, Authorized Edition, page 737,) A. B. Phillips quotes from Larkin's *Ancient Man in America*, published in 1880, page 19, as follows: "My theory that the prehistoric races used to some extent the great American elephant, or mastodon, I believe is new, and no doubt will be considered visionary by many readers, and more especially by the prominent archaeologists. Finding the form of an elephant engraved upon a copper relic some six inches long and four inches wide, in a mound on the Red Horse Creek, in the year 1854, and represented in harness with a sort of breast collar with tugs reaching past the hips, first led me to adopt the theory." (*Book of Mormon Verified*, quoted from American Archaeology, page 75.)

The *Book of Mormon* tells us that the second great era of civilization and re-peopling of America came from a colony that came out from Jerusalem about 600 B. C., bringing a knowledge of the skill and learning of, not only Israel, but of Egypt. I will not cite or quote in evidence of this "fact," but will say that the ruins of Central and South America bear eloquent evidence of Egyptian influence in the architecture, while the early Spaniards who conquered and wrought havoc in Mexico and Peru were astonished to find the aborigines not only

with a civilization surpassing that which they came to implant, but with the whole story of the *Bible*, lacking only the names of God and Christ. They found them practicing almost every Jewish rite, and worshiping the cross, and, more significant than this, looking forward to a Messiah to come, who would be a bearded white man; and telling in their legends of a former visit of this divine personage, who taught them the art of living together in peace, and who went away without dying, with the promise that he would come again.

But I pass on to what is to me a still more striking fulfillment of the prophetic word as found in Isaiah and the *Book of Mormon*, and pointing us to the time of the fulfillment of the Master's statements as found in Matthew 24. In the declaration of the Master as recorded in Luke 21: 24, "And Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled," is a tacit promise that when "the time of the Gentiles be fulfilled," then shall Jerusalem again be reinstated in the national home of that people. Nor is this all—the Inspired Translation reads in Matthew 24: 33, "And again shall the abomination of desolation spoken by Daniel be fulfilled," thus forecasting, not only the regathering of the Jews, and the rebuilding of their loved city, but of another time of war and stress with concomitant sufferings, out of which will come a Zion where, "every one that is written among the living" shall be called holy, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." (See Isaiah 4th chapter.)

Nor is this all of the Old Testament writers who promise ultimate peace and rest unto the Jews—rest in their own land and under the favor and care of "The Holy one of Jacob, the God of Israel." Let us martial these witnesses, for, "In the mouth of two or three witnesses every word shall be established."

Jeremiah, in chapter 33, bears joyful tidings of hope. Read the entire chapter. I will quote only a small portion of it here: "For thus saith the Lord God of Israel to the houses of this city, and to the houses of the king of Judah . . . Behold I will close their wounds and give them health, and I will cure them: and I will reveal unto them the prayer of peace and truth. And I will bring back the captivity of Judah, and the captivity of Jerusalem: and I will build them as from the beginning, and I will cleanse them from all their iniquity, whereby they have sinned against me, and despised me." (Verses 4, 6-8, Douay version.) And Jeremiah closes with the assurance that this covenant or promise is as

sure as the Lord's covenant with day and night.

And yet the wise and prudent men of the Christian world—those men who claim the sole right to interpret the Scriptures—gravely tell us that "This promise relates to the Christian priesthood," etc. (See footnote on chapter 33, Douay version, published and copyrighted, 1914, by John Murphey.)

But let us try again: Ezekiel, 36 and 37, bears wonderful tidings for Israel, and not only for Israel as a nation, but for Judah as well. I will quote but little from this message of hope, but trust that my readers will read the two chapters.

I will take you from among the Gentiles, and will gather you together out of all the countries, and will bring you into your own land, and I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols. And I will give you a new heart, and put a new spirit within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh and I will put my spirit in the midst of you: and I will cause you to walk in my commandments, and to keep my judgments, and do them. And you shall dwell in the land which I gave unto your fathers, and you shall be my people, and I will be your God. (Chapter 36: 24-28.)

And thou shalt say unto them, Thus saith the Lord God: Behold I will take the children of Israel from the midst of the nations whither they are gone; and I will gather them on every side, and will bring them into their own land. And I will make them one nation in the land on the mountains of Israel, and one king shall be king over them all: and they shall no more be two nations, neither shall they be divided any more into two kingdoms. Etc., etc. . . . (37: 21, 22.)

Now please read the footnote under chapter 36: "This whole promise principally relates to the church of Christ, and God's perpetual protection of her: for as to the carnal Jews, they have been removed out of their land these sixteen hundred years."

And now, just one more witness: Amos (9: 8-14) also comes bringing a message of hope, declaring:

I will command, and I will sift the house of Israel among all nations, as corn is sifted in a sieve: and there shall not a little stone fall to the ground. All the sinners of my people shall fall by the sword, who say: The evils shall not approach, and shall not come upon us.

In that day will I raise up the tabernacle of David, that is fallen: and I will close up the breaches of the walls thereof, and repair what was fallen: and I will rebuild it as in the days of old. . . .

Behold the days come, saith the Lord, when the plowman shall overtake the reaper, and the treader of grapes him that soweth seed: and the mountains shall drop sweetness, and every hill shall be tilled, and I will bring back the captivity of my people Israel: and they shall build the abandoned cities, and inhabit them: and they shall plant vineyards, and drink the wine of them: and shall make gardens, and eat the fruits of them. And I will plant them upon their own land: and I will no more pluck them out of their land which I have given them, saith the Lord thy God.

And by this, we are gravely told by these wise men of the great Catholic church, "Is meant the great abundance of spiritual blessings, which, as it were, by a constant succession, shall enrich the church of Christ."

Is it any wonder, when this church nullifies and

denies almost every promise made to the people of Israel by the prophets of old, that they were compelled to resort to the horrors of the inquisition to convert, even nominally, any of the Jews to an acceptance of the Christ they preached? And when we recall the fact that the Protestant churches also held the same belief at the beginning of the nineteenth century, surely there was great need for this *Book of Mormon*—these Scriptures of the western hemisphere, with its reaffirming of, and confirming the truth of every promise made to both Jew and Gentile? In the preface to this "Stick of Joseph," this is one of the avowed objects of this work: "To show unto the remnant of the House of Israel what great things the Lord hath done to their fathers: and that they may know the covenants of the Lord, that they are not cast off for ever: and also to the convincing of Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations."

In the face of this attitude of not only the great Catholic, but the Protestant churches as well, it surely required a depth of conviction, or an assurance from the Holy Spirit to move the writer of the *Book of Mormon*, (if this writer was one who lived and wrote in the nineteenth century), to declare that when this book was given to the Gentiles, "It shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word shall be gathered in one. . . . And, . . . the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth."

If the promises to Israel include an awakening to, and an acceptance of the truths of the gospel of Christ, then surely there was (and is) need for the message of the *Book of Mormon*, that the truth of the *Bible* may be established both for Jew and Gentile, and that the plain and precious things which have been taken away therefrom by these teachings of these "Wise and Prudent" teachers of the Scriptures—taken away much more effectually by their tradition and interpretation of the Scriptures than could be by omitting the prophet's message entire—may be made known to both Jew and Gentile.

Nor was it only in the denial of the truth of these promises of the regathering and rehabilitation of the Jews that the Scriptures were made of none effect, but in the teaching that the gospel of today was not "accompanied by the ancient order of things," that made the necessity for this "marvelous work and a wonder" to come forth, just a little while before "Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest."

Weekly Health Letter

Number 45

Tuberculosis.—2

By A. W. Teel, M. D., Church Physician

There is some difference between human, bovine and avian tuberculosis and there is a striking similarity in the tubercle bacilli. Man's type of tubercle bacilli is much more virulent than that of cattle, rabbits, monkeys and other animals. It is a strange fact that the bovine type is very dangerous to all animals, except man, and while it is pathogenic for man, it is much less dangerous than the human type. When the tubercle bacilli are injected into one of the lower animals, only local lesion is produced. If the bovine tubercle bacilli are injected into an adult rabbit, general tuberculosis is the result, in about six weeks. But if the human form are injected into the full-grown rabbit, there is only a slight localized tuberculosis.

The difference between the bovine and the human bacillus may depend entirely upon the relative virulence of the strength as there has been found no specific differences between the tubercular germ of the human or that of the bovine variety. The avian tuberculosis is found in pheasants, pigeons, and more frequently, in chickens. Strange as it may appear, geese and ducks are considered immune. Chickens and pigeons are easily infected by the food, and it is probable that this variety of tuberculosis is in this way generally transmitted.

Tuberculosis is found in cold-blooded animals but is not pathogenic in warm-blooded animals. Fried- man's vaccine was exploited as a cure for tuberculosis. The fake vaccine was obtained from the turtle. Bovine tuberculosis, being transferred to man, has been greatly exaggerated, but nevertheless, it is a fact that man may contract tuberculosis from bovine sources, but it is rarely fatal after the fifth year, and causes only about five tenths per cent of all the deaths. Bovine tuberculosis, in man, usually attacks the bone, or lymph glands and is usually transmitted through the tonsils or small intestines. The meningitis and abdominal forms are particularly fatal. Children seem to be more susceptible to this form and it has been estimated that from one fourth to one third of all cases under five years of age are of the bovine type. Meat is not so dangerous, if well cooked. Therefore, research workers have concluded that nearly all cases of tuberculosis are of the ingested variety obtained from milk or fresh milk products. Their entrance into the system is facilitated by diseases of the

teeth, tonsils, and the mucous membranes of the digestive tract, etc.

Autopsies have revealed that butchers, as the result of wounds obtained while butchering meat; are more or less susceptible to the bovine bacillus. The principal source of tuberculosis is man himself. Any open tuberculosis lesion whatever may be transferred to man but, the principal method of transmission is from the sputum. In many cases, the sputum is swallowed and the germs pass into the feces or may come from the genito-urinary tract, or the skin. In the majority of cases, the lungs are the source of the greatest danger. It is still undetermined whether or not the inhalation or ingestion is the means of transmission, but it is conceded by every one who has made these investigations that the tonsils and the upper respiratory passages are the chief sources of entrance and transmission. These germs may be carried in the air, yet it is well known that the organisms soon die when exposed to the sun and the air, but it is quite different with house dust, for tubercular sputum will keep the bacilli alive a long time in dark and moist places. Many experiments have been conducted to determine whether or not dusty atmosphere is a carrier of this disease, but anyone who has made a study of the subject must conclude that the danger from this source is small because of the tenacious, gummy, and glue-like consistency of the sputum, which is pulverized with great difficulty.

Cornet found the live germs of tuberculosis in the dust in rooms where these classes of patients were careless with their sputum. By sweeping a carpet with a stiff broom and exposing guinea pigs to the dust, he was able to produce tuberculosis in forty-seven out of forty-eight of the animals. Tuberculosis has been found to be disseminating in the atmosphere due to soiled linen, handkerchiefs, and the like; and from this source, fresh virulent material is carried on the hands to the mouth. Babies, before learning to walk, and children at play are especially exposed to dusty carpets infected with tubercular germs, the result may not show any evidence in the child until nearly adulthood. It remained for Flugge to call special attention to the danger from coughing, sneezing, or speaking, or any violent expiratory efforts. His experiments showed that the air became impregnated by the fluids of the mouth and nose being sprayed into the air in the form of a fine mist, also that other serious disease germs may be transmitted in this manner. Those, who are most likely to get the infection, are people who are associated in poorly ventilated rooms, especially if the patient is ignorant and careless about his coughing and sneezing. I have known one whole family to be stricken in this manner. I recall a

family of six who died from tubercular infection of the lungs, except one, and his infection attacked the large toe of his left foot and amputation of the leg, above the knee, was necessary; then, two or three years later the infection started under the thumb of one of his hands and it became necessary to amputate the arm near the shoulder. The next attack, two or three years later was intestinal, which proved fatal.

According to the latest investigations, the mouth, nose, diseased teeth and tonsils is one of the greatest sources of infection and transmission. In fact, much more so than we are inclined, sometimes, to believe.

Autobiography

XIX.—DES MOINES DISTRICT IN 1904

By James Franklin Mintun

During this year the author was assistant missionary in charge of the Des Moines District. He chronicles many events of his ministry such as occur in the routine of work in the mission field, expounding the gospel, laboring with individuals, and defending the church.

On the twenty-eighth of March I attended the funeral service of my father, Jacob Mintun, who had died previous to my being privileged to visit him in his last sickness. He died on March 23 at the age of seventy-five years, nine months and twenty-five days, without having obeyed the gospel, although he had heard it since 1852. He confessed many times that he believed the doctrines of the church, and showed nothing but favor towards the church since 1862 when my mother became a member. This made the event of his death very sad to me. He said that there were some things that he could not overcome, but expected to become a member before his death. He was at heart a social and hospitable man, made a home for the ministry and assisted them financially what he could, and helped to provide places for them to preach. He not only attended the services, but so far as he could provided a way for his family to attend, and encouraged them to go with him.

I started for the General Conference at Kirtland, Ohio, March 31, finding a country of mud, and it continued to be very muddy till at the close of conference, so much so that I walked to Willoughby, the first station on the railroad, when I started for my home. I was assigned a lodging place at Sister Russel's and to take meals at the hotel. . . .

As city missionary of Des Moines, to which I had been appointed at the last conference, I chose to make my home with some of the families of the Saints. It had been decided and proposed to me that the Saints rent a room down in the city, and pay for my meals at a restaurant, but to this I could not consent. I began to make my home with the family of Brother Thomas P. Cook on May 30. I occupied one of their rooms, and took meals with the family. At that time Brother Cook had two little girls, and at times they would come to my room and visit with me, and this assisted to keep me from loneliness and homesickness. They are remembered for their pleasant, cheerful disposition, and what they brought to me by their presence. . . .

It was at Des Moines that I became acquainted with Brother J. R. Epperson and family. Since that time we have labored much together, both there and in Council Bluffs, to which place we both moved later.

In Des Moines I began to distribute the literature of the church, using the tract boxes in the depots, both of the

street cars and the railway cars, and in that way many hundreds of our literature fell into the hands of many.

I was acquainted with Mr. J. H. Mather, then general auditor of the C. & R. I. Railroad, who had married a sister in the church, Sister Minnie Bullard of Persia, who was one of God's noble men, an honorable man of the earth, in the fullest sense of the term, who rendered me much social and material assistance in carrying out my work in the church. Another man who was a great assistance to me was Mr. B. N. Waller, who also married a sister in the church, Sister Kate Halliday, formerly from Lelands Grove, near Persia. I can say that I never requested from these men any assistance in any direction but what they responded, except becoming members of the church, neither of which did.

During the month of June, I received a letter from Brother Eli Hayer relative to the work of one N. A. Baker, who once was in the Des Moines District, and did work as an elder, but had been silenced for unministerial conduct. He was now doing religious work in South Dakota in the name of the church, and misrepresenting the faith of the church, seeking to build up a religious work to himself. It was necessary for me to find the old records, from which I copied, and also secured the court records and a copy of the procedure in a divorce between himself and wife, and sent them to Brother Hayer at Fergus Falls, Minnesota. This caused Mr. N. A. Baker to move his whereabouts, and the work he had done was lost, leaving the people disappointed and disgusted with religion. . . .

The question of uniting the Sunday school and Religious work under one head was being considered, and I was requested by T. A. Hougas to give my ideas in the matter. I wrote him my views and reasons for favoring a union of the two organizations.

An effort was begun to organize a reunion association, for the Des Moines District, and I wrote out a petition for names of members out of which to form such association, each member to pay a small sum for membership yearly, and in this way provide for the expenses, and not wait to raise the expenses after meeting at the reunion while in session.

In my work as city missionary I counseled frequently with the branch president and with the branch officials, and by this means a perfect agreement in our work was maintained.

On the tenth of July I returned to Des Moines and was called at once to Frazer to administer to a babe that had been sick with lung fever for forty days and was very low. I administered and there came to me evidence that the babe would live, and it did. On my return to Des Moines I called on several of the Saints of Boone, and gave them a word of cheer.

At this time Brother Wardell Christy was laboring at or near Marshalltown, and he sent me a challenge which he had received from Mr. W. G. Roberts, of the Nonprogressive Christian Church, and on July 25 I received a letter from Mr. Roberts, about the debate, he deciding it was to be held in Marshalltown.

The time for the debate to be held at Marshalltown, Iowa, with W. G. Roberts was fixed for August 20, and I was busy gathering evidence to defend the church in an effectual way.

I began the debate with W. G. Roberts, August 23, with Brother Wardell Christy as my moderator. On the first night of the debate my record says, "Mr. Roberts showed himself an unreliable man." Debate continued each night till September 1. The last day of the debate Brother Christy and I stopped on the way to the hall at Brother Ole Olson's, where we had prayer. While Mrs. Olson was not a member at that time, yet she was interested in the debate. She told us that she saw in a dream that Mr. Roberts would not finish the debate, but did not see the reason for it. We then had prayer that God would direct to his honor and glory. When we went to the hall it seemed apparent that the debate would be as on previous nights, fully occupied. I occupied my second speech, and Mr. Roberts arose and arranged his books to continue the debate. A

flash of lightning, and heavy thunder occurred, and the lights went out in the hall. Mr. Roberts gathered his books and put them in his satchel, and when he had them packed the light came on, but the people had nearly all gone, and Mr. Roberts went at once to the depot and left the town. During all this time the lights were on in the upper rooms, coming from the same outside pole. By inquiry by Brother Christy the next morning the light company said there had been no call for them to fix any wires at the hall, and were surprised when we told them of our experience. After returning to my lodging place I saw the following vision: "I was sowing or scattering seeds of 'leaves of truth.' As the leaves would fall a large sow with stiff dirty white hair would devour them. The sow soon developed into a man resembling Mr. Roberts, who had on his face a demoniacal look, which gradually grew worse till the vision passed away." My record says, "This represents the spirit and character of the man Roberts, during the debate." Brother Christy and I continued preaching in the Adventist Church, when Brother Christy baptized, among others, Brother Ole Olson, whom I confirmed. Blessed one child. During the debate Mr. Roberts said that the Campbells were not the originators of the Disciple movement. Brother Christy and I took dinner with the local pastor of the Christian Church who was Mr. Roberts' moderator. There was in the sitting room where we were a picture of the leading men of the disciple movement among the first were Thomas and Alexander Campbell. I called the attention of the people to this and to what Roberts had said during the debate. The lady said, "This is not the only lie that he told during the debate." That was how his own people felt about him.

After returning to the city I sent the *Ensign* to the city library at Marshalltown, by request. On September 7, I made application for the privilege of preaching on the streets, beginning to preach on the ninth, and continued till the nineteenth. Had a visit from Brother McConley, of Sterling, Colorado, on the eleventh, who gave a word of cheer. On the twentieth I came to Dow City to attend the reunion, to which my family came later, enjoying the association of the Saints. I returned home with the family at the close of the reunion. At this reunion without any fault of the committee my family were overcharged for a place to lodge during the time we were there. This was the only experience of this kind that we had ever known.

I was in conversation with a few Catholics, and this made it necessary for me to make a careful analysis of "The Faith of Our Fathers," by Cardinal Gibbons, which task I completed on September 17. On June 18, at a social service, I was led of the Spirit to speak words of encouragement to Sister C. R. Johnson, and words of encouragement and admonition to the branch.

I received another challenge from W. G. Roberts for a debate, and I wrote to him revised propositions, and rules to govern a debate to be held at Runnells, and sent a copy of the propositions and rules to the president of the Runnells branch for approval by the branch. All was satisfactory with the branch and Mr. Roberts sent the proper endorsements, so that the debate began December 12, with Mr. Williams as chairman, and Brother S. K. Sorensen as moderator. Mr. Roberts objected to the use of instrumental music, so we compromised by agreeing to have no instrumental music while he was affirming, during which time he might preside, and when I was presiding, and affirming I would have instrumental music. During the first proposition, which was, "The *Bible*, consisting of the sixty-six books found in the King James Translation, and the Revised Version is the perfect revelation of God's will to man, essential to his salvation." The organ was silent, but when I affirmed the proposition, "The *Book of Mormon* is of divine origin, and worthy the belief of all *Bible* believers," the chairman played the violin, and had the organ accompaniment, and everybody sang, and good cheer existed. On the first proposition Mr. Roberts "failed completely to sustain his proposition."

On the second proposition this is the record made at the time, Robert's "negative, was slanderous; telling false stories about Joseph Smith and the witnesses; trying to make it appear that there were slight discrepancies between the statements that some one, once members of the church, had written of the history of events, and between the *Book of Mormon* and the other standard books of the church; and sophistry in which he tried to appeal to the prejudices of the people."

During the debate he introduced a statement that he had heard about a boy who was under treatment by one of the local physicians, and pronounced incurable, and said that if we would bring that boy to the debate, healed of his affliction, he would believe. On the next night or possibly the second night from the time he made that statement, Brother John Parks, brought the boy to the platform and said, "There is the boy that you referred to, and you may examine him. He is now well of the affliction which the physicians said was incurable." Mr. Roberts tried to say something to excuse himself, and the brother was emphasizing the fact that he said he would believe if the boy was brought to the debate well, and wanting to know what he was going to do about it. He continued to find something to excuse himself. Noticing his discomfort I said, "Mr. Roberts meant that he would believe the boy was healed is not that what you meant to say?" "Yes," says Mr. Roberts, "that's what I meant."

The author closes his account of this busy year with the statement that he returned home the day after Christmas and was taken sick for the remaining days of the old year.

(To be continued.)

The Genius of Goethe

A spirit like Goethe's lays upon us three obligations. We have to wrestle with conditions so as to secure that men who are imprisoned in work and are being worn out by it may nevertheless preserve the possibility of a spiritual existence. We have to wrestle with men so that in spite of being continually drawn aside to the external things which are provided so abundantly for our age, they may find the road to inwardness and keep in it. We have to wrestle with ourselves and with all and everything around us, so that in a time of confused ideals which ignore all the claims of humanity we may remain faithful to the great humane ideals of the eighteenth century, translating them into the thought of our own age, and attempting to realize them today. That is what we have to do, each of us in his life, each of us in his profession, in the spirit of the great Frankfort child whose birthday we are celebrating today in his birthplace. I myself think that this Frankfort child does not move further away from us with the course of time, but comes nearer to us. The further we travel forward the more certainly we recognize Goethe to be the man who, as our own duty is, amid the deep and widely varied experience of his age cared for his age and labored for it; the man who would become a man who understood his age and grew to be a part of it. He did this with the abounding talents which were laid in his cradle here by destiny. We have to

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Independence

It is with serious thought and preparation that Independence goes into the month of prayer and sacrifice. In every church the sacrament hour Sunday morning, was marked by increased solemnity and devotion. Though many of them are themselves hard pressed, the Saints are thinking in terms of giving and helping the church.

The priesthood will meet for special prayer service Friday night at the Stone Church, seeking the guidance of the Holy Spirit in coping with the present problems of the church.

Tonight the young people of Zion will assemble in the Stone Church for a special sacrifice week prayer service. All young people have been invited and urged to come.

These are busy days for the people in Independence. On Monday night alone there were meetings of the following organizations—the Standing High Council of the general church, the young people's council of Independence, the regular monthly pastors' meeting, and scout troops both boys and girls.

The young people's council of Independence at its Monday night meeting at the Auditorium, made plans for the holding of an early morning young people's prayer service the opening Sunday of Sacrifice Week, June 19. All young people of Independence are invited to meet at the Campus at seven o'clock on that morning and together make their spiritual preparation for the week to follow. The summer series of young people's trips, historical and Sunday night, will commence July 10. Definite arrangements will be announced.

Ten Independence young people received diplomas at the Graceland College commencement exercises. Those who graduated from the college of liberal arts are Doris Blake, Clifford Jesse Long, Almer Sheehy, Alma J. Smith, Elizabeth Smith, Lynn E. Smith, and Kathleen Snead. Mary A. Beebe, of Atherton, and Lois May Hatch graduated from the teacher training department of the school, and Wayne G. Tucker from the engineers' school.

Among the honors which Independence students received were Delpha Hawley and Anita May, first year students at the college who were made associate members of the Lambda Delta Sigma Society, the college honor society, and Elizabeth Smith and Kathleen Snead, regular members. Lois Hatch won forensic honors. Miss Hawley also won a letter for participation in college sports.

The Campus is now open for the summer. The first moving picture of the season was shown the evening of May 28, and there were games and pictures on the Campus on Memorial Day. Sound pictures have this year been made possible by the committee, and the crowds which patronize the pictures each Saturday and Tuesday evening are large.

Summer school for children from five to fifteen years of age opened yesterday, and sessions will be conducted every Tuesday and Friday for a period of four weeks.

Next Sunday is Children's Day, and it will be observed with special services of baptism and blessing, also programs given by the various departments of the church school.

Stone Church

Though June ushered in a season of warm weather for Independence and surrounding regions, the sacrament con-

gregation at the Stone Church Sunday morning was not lessened. It was very large.

"*Mind the Light*," the words of a lighthouse keeper to his wife, composed the theme thought of Apostle F. Henry Edwards' opening remarks. This he applied to the present need of the church as it goes into a month of prayer and sacrifice. It is the task of the church to keep the light of Christ shining in the world of men; in time of danger and peril it is more important than ever to keep the light burning.

In the stand and assisting Brother Edwards were Bishops G. L. DeLapp, J. S. Kelley, and R. T. Cooper, and Elders J. F. Sheehy, C. Ed. Miller, and D. O. Cato. Paul N. Craig led the congregational singing. The organ music at the opening of the service was by Opal Goode Doty. The oblation talk was by Bishop DeLapp.

After the sharing of the emblems of the Last Supper and following a period of meditation and silent prayer, Elder C. Ed. Miller voiced a special prayer for Zion and the church.

Bishop G. Leslie DeLapp addressed a general meeting of the priesthood, Sunday afternoon at two thirty at the Campus. His talk was followed by meetings of the quorums.

Three great needs on the part of every member of the church were stressed by Pastor John F. Sheehy in his earnest talk Sunday evening: (1) The need of a deep and abiding faith generated by moving, spiritual experiences; (2) The need to continue and increase good works; (3) The need of love for one another, a love akin to that of the Christ.

A concert was presented by the Stone Church Choir, under the direction of Paul N. Craig. Soloists of the evening were Mrs. Nina G. Smith, soprano; Velma Brocaw Nunn, contralto, Elbert Dempsey, tenor, and Albert Brackenbury, bass. Robert Miller was organist, and George Miller pianist. Miss Elizabeth Smith, just home from Graceland College, contributed a pleasing harp number. The choir sang, "*Hallelujah*," from the "*Mount of Olives*," by Beethoven, "*Festival Te Deum*," by Buck, and "*Fear Not, O Israel*," by Spicker.

Elder William E. Shakespeare presided over the service.

Sister A. L. Yingling, of Independence, was elected president of the Service Star Legion at the State convention held June 3, at Saint Joseph, Missouri. She is the former president of the local Service Star Legion and now first vice president. She was unable to attend the convention, because of convalescing from a recent illness. The Saints rejoice at the honor given her in this office.

Nineteen attendance stars, gold and silver, were awarded to Girl Scouts in the three Stone Church troops, 33, 37, and 46, at a special birthday celebration last Friday night. Scouting in the Stone Church is just a year old, and as special guests to help them celebrate the occasion the girls had Miss Margaret Fifield, chief Girl Scout executive of Kansas City, and Doctor Julia Kirkwood, in charge of the scouts in the North East Kansas City District. The girls of the Stone Church presented Miss Leta B. Moriarty, captain of Troop 37, a thanks badge in appreciation of her work in establishing scouting in Independence. The guest troop of the evening was Troop 10 of Walnut Park Church.

Liberty Street Church

These are busy times for Liberty Street Saints, especially the members of the young people's division. Most of the young men and women participate in branch activities, singing in the choir, playing in the orchestra, or teaching in the church school; some of them do all three.

Last Saturday afternoon forty-two young people visited the Coca-Cola plant in Kansas City, learning how the drink

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do it as men who have received only one small pound, but who in our trading with that pound wish to be found faithful. So may it be!—*Albert Schweitzer, in The Hibbert Journal.*

is made and listening to a talk on the differences between cocoa, Coffee, tea, and Coca-Cola.

The group officers are undertaking the project of holding missionary meetings in the various homes of this district. Last Thursday night the first of these meetings was held in Group 26, at the home of Brother Samuel Wilson. The speaker was Elder E. T. Atwell.

Under the leadership of Pastor J. R. Lentell, every department seems to be making progress. The priesthood are more active than they have been for some time.

Bishop G. Leslie DeLapp was the speaker Sunday evening. A string quartet composed of Evalyn White, violin; Ruth Tignor, violin; Fred Friend, cello, and Mrs. Willis, piano, furnished special music for the service.

Special preparations are under way for Children's Day. The children are happy to have part in the church school program.

The intermediate boys have organized their forces and entered a team in the Boys' Baseball League of Independence which plays every Saturday morning at the Campus. Wayne Zion is captain of the team. The boys' interests are cropping out in another direction. For some time they have been meeting regularly, trying to qualify as a troop of Boy Scouts. The troop hopes to secure its charter in a few weeks. Stafford Holsworth is the leader of this group.

Girl Scout Troop 14, of this congregation, has a lieutenant, Miss Iris Tordoff, formerly a member of this congregation. She will assist Mrs. Elbert Mock, captain of the troop, in a definite scouting program.

Walnut Park Church

On May 29, Walnut Park held a Memorial Day service with Elder John F. Sheehy as speaker. The junior and senior choirs were combined under the direction of Orlando Nace, Drexel Mollison at the piano. They sang, "Lest We Forget," from the new *Saints' Hymnal*.

The eight o'clock prayer service is increasing in number each Sunday.

At the church school a solo, "My Redeemer and My Lord," by Buck was sung by Richard Day, accompanied on the piano by Delta Nace.

That evening the pulpit was occupied by Elder H. E. Winegar.

The Saints enjoyed a joint prayer meeting at the church the evening of June 1. At the close of this service, by unanimous vote, they chose Elder Frank McDonald as the new pastor of Walnut Park. The Saints are very happy to have his help and association, and hope to accomplish much under his leadership.

Sacrament service June 5, was largely attended and presided over by Pastor Frank McDonald, Assistant Pastor Carroll L. Olson, and Elder R. Barnhardt. The little daughter of Brother and Sister Harry Suddarth, Virginia Elaine, was blessed by Elders Benjamin Bean and H. O. Smith. At the close of the service the article, "Under this Spirit," by President Elbert A. Smith, printed in the *Herald* of May 18, was read by the pastor, and the Saints were urged to heed the warning given therein. Walnut Park Saints are anxious to sacrifice with all, that the work of the church may go on to ultimate triumph.

The young people's study class at six o'clock held its last session Sunday evening. These classes have been very helpful and will be looked forward to again when the services at the Campus close this fall. The program was presented by the little pupils of Sister D. S. McNamara from Englewood Church. They gave readings and songs.

The evening service was made especially enjoyable to the membership by a sermon from Elder R. D. Weaver. The choir, under the direction of Minnie Scott Dobson, sang, "O Love Divine," by Thorpe.

Englewood Church

Memorial Day was appropriately observed in this branch May 29. Large pictures of Joseph the Martyr and of the late Joseph Smith were among the patriotic decorations and a

beautiful painting of Christ hung on the wall at the back of the rostrum. Sister Emma Kennedy, granddaughter of Joseph the Martyr, gave a brief sketch of his life also of the life and labors of the late Joseph Smith. The service was most impressive. Maxine Moore played a piano solo.

At eleven o'clock the Cantanina Chorus directed by Mrs. Bertha Burgess, gave a splendid vocal program. Elder D. S. McNamara, former pastor of this branch, was the speaker, his thoughts fitting themselves into the Decoration Day theme. Brother McNamara saw service in France in the World War, also his brother. The latter fell on the battlefield, and as the Saints listened to Brother McNamara's words, they yearned for the time when "war shall be no more."

Another musical treat was given in the evening. This time the performers were a choir of eighteen young people from Chelsea Park Church, Kansas City. Their vocal and instrumental program lasted half an hour and was an inspiration. This choir is directed by Miss Jessie Bell Taylor.

Elder Ray Howery spoke briefly on "Music." This was his first sermon, and the Saints hope to hear him often. It is encouraging to see the younger men of the ministry actively helping. Englewood's entire official corps is of comparatively young men who are consecrated to the work.

Mr. and Mrs. Carl Reich and their daughter, Helen, were recently added to the membership by baptism. For several years Helen has been attending the church school. Sister Reich has been an invalid and of late has been very close to death's door, but through the fasting and prayers of the Saints, at her request, she was restored sufficiently to enter the waters of baptism. This family partook of the sacrament emblems Sunday morning with the congregation. The Saints are praying for the complete recovery of Sister Reich.

A calm and helpful Spirit prevailed at that hour as eleven local members of the priesthood and one visiting member presided. Elder S. S. Smith, Holden Stake missionary, was in charge and gave the presacramental talk. The infant son of Robert and Suzanne Lanham Cox was blessed and given the name of Gerald Bruce under the hands of Elders Earl Moore and John Ely.

Elder Thomas Newton was the evening speaker. The choir aided with a musical program.

The children are rehearsing for a special Children's Day program to be given next Sunday evening at seven thirty. At eleven o'clock in the morning a baptismal and confirmation service will be held. Pastor Perry Hiles is instructing a group of children preparatory to this service. The children are showing great interest in this special training, and some who were baptized last year are again taking the instruction.

West Haven, Connecticut

New Haven Mission, 945 First Avenue

Saints of this mission are pressing forward. God has showered many blessings upon them. Harold F. Garfield is their pastor. For two months they enjoyed the association of Elder William Patterson, and have greatly missed him since he left for his new field of labor.

During the winter the priesthood carried out a fine program. The local has a junior church for the children and some member of the priesthood visits this division nearly every Sunday to help carry out the program. Even the little tots of six and seven years testify in the short prayer service.

The last week in April concluded the Tuesday recreation at the hall where the Saints have played volley and basket ball and had lunch. In place of this, they now meet at the home of Brother Calvin Sears for choir practice. On Wednesday evening prayer service is held, and on Thursday evening the women meet to sew and pray. At the suggestion of the women's leader, ten o'clock each morning has been designated as the time for prayer for the sick, the unemployed,

and the church and its leaders. The spirit of unity has been the greatest blessing of these workers. Under its influence they have had many happy experiences.

On May 1, the members went to the beach, a short distance from the home of Brother and Sister Crowell, where three candidates were baptized into the church by Elder William Patterson. Then all assembled at the church for the confirmation service and to partake of the sacrament with some of the Saints from Norwalk, Connecticut. The spirit of harmony and peace reigned during the entire day. Basket lunch was eaten in the basement, and at three o'clock in the afternoon Brother Patterson gave a short talk. In the evening he preached his farewell sermon.

Attendance is good. All the priesthood are active as are nearly all the members. The Saints of this mission work well together, also pray and play. They are trying to do the will of God, that he may be pleased with his children.

With Idaho Members

From the Idaho District News

Soon Elder John L. Sandidge will take up the work of district missionary laid down by Elder O. W. Okerlind prior to the General Conference in April. Information has been received by Idaho Saints that Brother Sandidge is on the way to his new field. Brother Okerlind was assigned Southern Saskatchewan as his new field of labor.

American Falls Branch

Because of scattered membership and bad weather, Sunday services have been the only regular meetings for some time. On Easter Sunday a larger number than usual gathered for an appropriate program and dinner.

Brother and Sister Baker and family from this branch were able to attend the conference. They reported a wonderful time. More of the members had hoped to go, but conditions prevented.

Filer Branch

In response to the call of the branch president a number of the branch members gathered at the home of Brother James Winegar for services Sunday, April 17. This was the first time they had gathered together since last fall. It was good to meet again. The opening service was one of song, prayer, and preaching, the sermon by Brother Pearson being on the theme, "*Humility and Whole-hearted Service in the Preparation of Younger Workers.*" Then came a business meeting in which some financial matters pending for a period of time, were decided. At this meeting it was decided that the branch should hold services the first Sunday of each month at 10 a. m., at the home of James Winegar.

During the day two children were blessed by Elders H. P. Hansen and Benjamin Pearson.

Brother and Sister Dey are the parents of a fine boy.

Hagerman Branch

In the month of March nearly every family in the branch was visited by the mumps epidemic.

The senior Sunday school class held its quarterly party at the home of its teacher, Silas Condit, the date being a little late because of the prevalence of illness. Eighteen were present.

Sister Velma Abercrombie who taught at Montello last winter, has gone to Albion to attend summer school.

Sister Isetta Condit is recuperating from her recent operation at the home of her parents. She is able to be up part of the time.

Brother Silas Condit was agreeably surprised several weeks ago to learn that he had won the first prize of fifty dollars, given by the National Laundries of Twin Falls, Buhl, Rupert, Gooding, Jerome, and Burley. The contest sought

the best story on "*The Hidden Cost of Home Washing.*"

The young people of the Sunday school enjoyed a hike and picnic a short time ago. Twenty-two composed the crowd. This event was sponsored by the recreation and expression class.

Rupert Branch

Sister Connel received word several weeks ago that her mother, Mrs. Theodore Mittendorf, passed away February 22, at Anthony, Kansas.

A baby girl was born to Mr. and Sister Clark recently.

Out-of-town visitors have in the past few weeks attended Rupert Branch services. Their presence is helpful.

Easter Sunday was observed by the children who, with their leader, Sister Hanford Plowman, went to Jackson Island for a picnic. The young people and adults had a basket dinner at the home of Brother and Sister John Culley.

Boise Branch

This group has been visited by the death angel. Early the morning of April 18 Sister Lula Mae Jackson passed away at her home. She was born at Woodbine, Iowa, March 23, 1878, and for the past thirty-two years had made Boise her home. Surviving are her husband, T. B. Jackson; two sons, George Ellison, and Harry Ellison; two foster children, Rolland Jarrett and Mrs. Muriel Peters, and one sister, Mrs. Bessie Hull. The funeral was held April 19 at Boise, in charge of Elders John B. Cato and George B. Anderson. Interment was in Morris Hill Cemetery. Sister Jackson joined the church when a child, and was actively engaged in the various departments of the church till her recent illness. She will be greatly missed, having been a member of this branch since its organization.

April lived up to its name this year, there being one April shower after another. If the rain keeps up there will be no lack of water for irrigation purposes.

Brother Cato and Wilson have gone to the hills on a gold hunting expedition. Brother Cato was in the hills last year, but due to a quick freeze was not able to clean up and has returned for that purpose.

This branch has two high school graduates this year, Margaret Bullock and Lois Dellenbaugh.

The young people's class of the department of recreation and expression, directed by Sister Mamerow, are preparing a play, "*Mischievous Mattie.*"

Fulton, Iowa

Saints of Fulton were delighted to have Elders E. R. Davis and L. G. Holloway with them, May 15. The former taught the senior class in Sunday school, the latter taught the young married people's class. Everyone was interested in the messages this pair of missionaries brought. Brother Holloway was the eleven o'clock speaker. The congregation then enjoyed a picnic dinner, and Elder Davis was the afternoon speaker.

A wiener roast was enjoyed by the Saints and friends a few weeks ago. The evening was spent playing games. Two large bonfires were built and at a late hour everyone roasted wieners.

Two of this congregation, Gladys Martens and Mereta Campbell, drove to Independence to attend the General Conference. Upon their return they were called upon to talk to the Saints about the conference, and everyone was interested in hearing what the girls had to say. It is hoped that in 1934 more of the members will be able to be present.

Several from here are planning to attend the conference in Moline, Illinois, in June.

Sister Almira Heide is very ill at her home. She is being cared for by her children.

Many of the farmer members of this branch are planting corn, and some have completed planting for this season.

South Bend and Mishawaka Branch

Mishawaka, Indiana

Elder Forest E. Myers is preaching every Thursday evening at Elkhart, where, through the efforts of the faithful little group of Saints, a goodly number of nonmembers have been attending to hear the preaching of the gospel. A good interest is being shown, and officers hope to have more and better news to write of this effort at a later date.

The women's division has pushed over the goal line again with another successful sacrifice drive which culminated in a good old-fashioned party at the home of Brother and Sister Ellis on Friday evening, April 29. More than fifty were present. Games, contests, and a supper such as only can be found at a Saints' gathering, were enjoyed. When the contents of the sacrifice envelopes were counted, thirty-eight dollars had been raised through the efforts of the devoted sisters.

Every Saint in this branch is glad to hear that Apostle D. T. Williams is returning to this territory. He was made very welcome, April 26, when he preached in this church on "The Growth of the Church," a message which brought hope and cheer very much needed in these trying times.

It was with real sorrow that Saints here bade farewell to Brother and Sister Charles Ferry who are now living at Thayer, Missouri. They were two of perhaps six or eight members who worked to establish this branch. God has rewarded their faithfulness.

Brother Robert Walters, of Elkhart, preached here Sunday morning, May 15, and the members hope to have the opportunity of hearing from him again.

The Aaronic priesthood are being given full opportunity to develop in their calling, especially in preaching. Surely it is the duty of every branch to develop its local priesthood and this duty is even more binding at the present time when the responsibility of missionary work, to a great extent, lies with the local officers.

Those who have of late occupied are Elders Myers, Coonfare, and Hoxie; Priests Walters, Ferry, and W. F. Hardy; Deacons Taylor and William Hardy. Attendance at all meetings is good, especially at the evening preaching service where the average is well over fifty.

Thayer, Missouri

The work of the church is going forward here with greater strength and purposefulness than before. The Saints are eager to climb to greater heights in the latter-day endeavor. They are preparing with more pride to do the Lord's work.

The choir is studying and learning new songs. With the assistance of Sister Ward, it will not take long to make a splendid group of singers out of this organization.

The women are doing well in their special endeavors. The last, a strawberry and ice cream social, made for the church a little over ten dollars.

Of the Saints in Thayer the branch solicitor says, "They are every one workers and have supreme faith in the Master. And I feel certain that the real fellowship felt by each member is the reason they are so successful in almost anything they undertake."

The branch is hopeful that it will be blessed with the conference mentioned in the last Thayer news letter. Every member is looking forward to it.

Since General Conference the members seem to be impelled by a greater desire to help bring the gospel to a higher peak of accomplishment. New faith is found in those who care for the gospel. Conditions are poor, but everyone is trying to obey the law of tithing which is one of the important requirements of this work. There is yet time and officers are sure every member of the branch will feel the urge to fulfill the law. Thayer is doing everything to put

the gospel before the world. Its latest venture was to secure a motion picture machine, and from time to time suitable pictures are shown at the church.

Thayer Saints derive joy in hearing of the activities of other branches. They are happy, too, to have a church building of their own, and look forward to the day when every seat will be filled.

Brother and Sister Ferry are here now from South Bend, Indiana. Local Saints hope they will make this their permanent home.

San Antonio, Texas

First Branch, Rockwood Court and Cherry Streets

Members of First Branch were favored with a sermon by J. A. Robinson, of Second Branch, the evening of May 22. He stressed the importance of work, showing that to have a live branch, everyone must be put to work. His theme was taken from the hymn in the *Hymnal*, "O Reaper of Life's Harvest!" This hymn had been sung by the choir and the anthem, "Great Is the Lord"; Sister Mary Hall sang a beautiful solo at the close of the service.

Brother Glaud Kuykendall was the speaker that morning, his text being taken from Psalm 46. He emphasized the importance of having God's Spirit.

Other speakers of the month were W. H. Mannering and R. W. Jett.

God has blessed this branch with encouraging helps that the individual members might be tided over the dark scenes through which they have been compelled to pass. In the month of April three of this congregation were claimed by death, Sister Julia V. Neal, a pioneer member of southwestern Texas, who helped to keep the gospel campfire burning for many years first at Oakwood, where the work was first established and later at San Antonio. Sister Neal was indeed a mother in Israel, a mother not only to her own family but to others who had no mother. Her deeds of kindness will long be remembered. The last three years of her life were spent in pain. She fell, breaking her hip and never fully recovered. During those years she was a shut-in, but through her afflictions she remained a faithful Saint and her desire was to live to see all of her children obey the gospel. But she was not permitted to receive that blessing. She passed from this life April 14, at the age of eighty-three years, leaving behind seven children, nine grandchildren, several great-grandchildren, and many other relatives and friends.

The day of Sister Neal's burial, Sister Ettie Allbright passed away.

Sister Ettie was a granddaughter of Lyman Wight. She had been a widow for a number of years, having five children to rear and support. One of these preceded her in death. Notwithstanding the burdens she had in caring for her family, she was a faithful attendant at religious worship.

After having suffered many months Sister Vida McRay was also called away. She was the daughter of O. D. Johnson. Left her husband and five children besides many other relatives and friends.

May 22 the infant son of Brother and Sister Benjamin Desmuke was laid to rest in Oakwood Cemetery. The funeral service was in charge of Elder W. H. Mannering.

Besides those who have been taken away by death, the branch has lost some other members by removal to other parts. Brother and Sister Ed. Yearington, who have been here for the past three years, have moved to Oklahoma City. They were a great asset to this branch. He directed the choir on several occasions, having charge of the Easter cantata; was a teacher of a class of young people in the church school and found time occasionally to preach to the Saints. Sister Yearington was supervisor of the children's department and also sang in the choir. They will be missed.

Brother and Sister H. E. Waite are expecting to leave San

Antonio soon. Sister Waite has had charge of Religious Education and Brother Waite had charge of the financial part of the work. Brother and Sister R. E. Miller also expect to leave soon for Dallas, Texas. Those who are to remain regret the loss of these efficient workers and realize that they must redouble their own efforts in order that the Master's work will not suffer.

Notwithstanding these losses and trials, the Lord is wonderfully blessing his people with the presence of his Spirit. At the last sacrament service his Spirit was felt to a marked degree. It was remarked that the same Spirit was felt at the late General Conference.

Midweek prayer services are growing in attendance. From the small numbers of three to six, it has increased to as many as twenty and sometimes more. Much of the success of this service, the Saints feel, is due to Brother Robert Jett, who has arranged his truck with comfortable seats and is able to furnish transportation to as many as eight. He and his wife deserve much credit for their faithful attendance at the prayer services. Their faithfulness is being rewarded by growth.

Kansas City Stake

Central Church

A pretty little wedding was solemnized on Sunday afternoon, May 29, at four o'clock at Central Church, when in the presence of relatives and friends, Patriarch Ammon White united in marriage, Miss Wilma Smith, daughter of Brother and Sister V. V. Smith, and Mr. Mitchell Carter of Lamoni, Iowa. Preceding the reading of the service, Miss Velma Lewis played a program of organ music and Mr. Colin Ferret sang "The Crown" by Kenneth Rae. Miss Lewis accompanied Mr. Ferret at the organ. Following the ceremony, a reception was held at the home of the bride.

June 3, Central people, under the auspices of the Women's Club, enjoyed the evening in the form of a birthday dinner, a large number of its membership being present to celebrate their birthdays with their brothers and sisters. A table representing each month of the year provided for twelve guests, the decorations thereon being symbolic of the month it represented. They presented a gorgeous sight. Preceding the dinner, Sister Mildred Connelly furnished music for the grand march which gave every one an opportunity to view the tables. At the conclusion of the march, twelve young girls appeared on the rostrum each carrying a lighted candle. They sang birthday greetings.

At each table a host and hostess were in charge of the stunt which the members of their table were to perform as a part of the entertainment of the evening. September carried off high honor when the pupils of Red Oak School gave an effective demonstration of good class work in arithmetic, geography, and history. May and June also vied for honors with the lovely Maypole "walk" and the dashing bride and groom (Brother and Sister Adelbert Withee) and of course, April, came along and played a joke on the crowd. December portrayed a touching scene when the lights were turned low and the members of the group sang that hymn which quickly brings to mind the memory of the first Christmas night when Christ the Savior was born, "Holy Night." July and February, of course, portrayed historical facts pertaining to the freedom of this nation.

Sunday was a typical June day and was also the first day of the season to be a little uncomfortable with sultry weather. A good attendance was had at the sacrament service. Following the serving of the emblems, a season of prayer was had in behalf of the church and its people, that they may be strong in these days of trial and depression, also for the sick and the injured. Brother Adam Young met with an accident while at his work and is suffering a broken thigh, and Sister Pritchette met with an accident while on her way home from the dinner Friday evening, being knocked down by a street car. She sustained a broken

hip. Both of these members are elderly people and need the prayers of the Saints.

Sunday evening, the pastor began a series of lectures which he will continue throughout the summer. A very good attendance was present.

Graceland News

President McDowell Is Commencement Speaker

President F. M. McDowell, of Independence, chose as the subject of his address to the graduating class of Graceland College, "Thunder or Dawn." The discourse was an interesting analysis of the present world conditions and necessary requisites for a possible solution of them. It was given the evening of May 27, in Zimmerman Hall.

He suggested the possibility of another dark age, unless men assume a different type of leadership from that which we have today, and declared that the way out of present difficulties is not in materialism, in unguarded idealism, or in the disillusionment of the present age, but in the intelligent endeavor to develop keen thinking minds, to assist the leaders of today in working out a new social order to replace the old one, which must necessarily decay because it is built on wrong foundations.

Guideposts set up for the Graceland graduates included a creative faith. Allow yourselves to be captivated by the lure of undiscovered possibilities, the speaker said. Encourage self-controlled human relationships and divine relationships. The way is forward. Our greatest sin is in failing to move forward to the best that we know. Be open minded, not empty minded. Keep within the law. Unite the thinking mind with other creative minds and divine inspiration.

This idealism is what keeps the doors of Graceland open, Dr. McDowell said; it is what keeps members of the faculty on their jobs. There is only one reason for the existence of the church college, to train the minds and souls of its students according to the precepts of the Master of men.

The Lamoni-Graceland Orchestra under the direction of J. H. Anthony and the A Cappella Chorus directed by Miss Mabel Carlile, furnished music for the occasion. President Briggs was in charge, Apostle J. F. Garver offered the invocation, and President Elbert A. Smith the benediction.

The presentation of the graduates by heads of departments and the conferring of diplomas by the president followed the address, after which all joined in singing "Graceland Forever."

There were fifty-six graduates this year.

—The LAMONI CHRONICLE.

"Messiah" Performance Outstanding

The high spot of achievement for the Lamoni-Graceland Oratorio Society was reached on Thursday night, May 26, when Handel's "Messiah" was performed for a packed house at the Lamoni Coliseum.

The weather was ideal, and music lovers came in large numbers from most of the surrounding towns including Leon, Mount Ayr, Bethany, Eagleville, Blythedale, Davis City, Garden Grove, and Chariton.

The chorus of one hundred and twenty-five voices presented an inspiring picture as they grouped themselves on the flower-decked stage, the ladies in white, the men in dark suits and black ties. Suitable applause greeted the chorus, the soloists and the director as they mounted the stage.

A reverent hush fell upon the audience during the piano overture and this spirit prevailed throughout the entire performance, interrupted only by enthusiastic bursts of applause after each outstanding solo or chorus.

The first chorus, "And the Glory of the Lord," served as an introduction for the rest of the choruses which were exceedingly well done as to attacks, releases, phrasing, shading, and all the other mechanics of musical perfection. Best of all, the singers caught the spirit of the composer and rose with him to heights of praise and descended also to depths

of dejection at other points. The work of the soloists was of an equally high standard. George Anway, of Independence, showed an easy familiarity with his role, having sung these solos for many years. His smooth tenor voice is a pleasing medium for the comforting themes presented, and his delight in "The Messiah" was shown also in the enthusiastic way he joined the chorus numbers.

Mrs. Hunt, soprano soloist, gave her best and that is saying much. Her voice, though mature, is fresh and youthful. Mrs. Hunt has an easy stage presence and dignified appearance which combined well with her pleasing voice and made Gracelanders and Lamoni citizens proud of the college voice teacher.

The contralto, Pearl Kinnamon, of Saint Joseph, was new to Lamoni audience, but came as a pleasurable surprise to all. Her tones possess a haunting sweetness that won instant and sustained admiration and as the singer went on to portray the sufferings and the sorrows of the Master, all present felt the yearnings and desires to make his sacrifice worth while in their lives.

Colin Ferrett's bass is well liked wherever heard and is at its best in oratorio performance. His clear diction and even quality combined with his deep resonant tones, give his interpretation strength and force.

Miss Rae Lysinger played the piano accompaniments with her usual poise and sureness. Although the work of an accompanist is usually considered incidental to the performance, it is really basic to the long period of drill and to the performance.

For the directing and long training incident to this performance highest praise goes to Miss Mabel Carlile whose genius and musical ideal seem ever to beckon and challenge the best musical talent in both the college students and townspeople for this superb production.

"The Bells in the Tower"

(Continued from page 539.)

that they were the sweetest in the world. Some described them as sounding like angels far up in the sky.

But the fact was that no one had heard them for years and years. There was an old man living not far from the church, who said that his mother had heard them when she was a little girl.

The needs of this church were great for it had been founded by the Master to do a noble and marvelous work to help the struggling world. On occasions when these needs became known all the people would bring their tithes and gifts to lay them on the altar for the work of the church. When the greatest and best offering was laid on the altar one could hear the music of the heavenly chimes far up in the azure sky. Some said that the wind rang them, and others that the angels set them swinging. But for many long years they had never been heard.

It was said that the people had been growing less and less mindful of the instructions that had been given to them of old and that their choicest gifts and first fruits had been given to things of lesser worth. On special days the altar was laden with gifts from those who gave a little from their plenteous store and with gifts given grudgingly or with a complaining spirit. While the service was splendid the spirit of deep devotion and sacrifice was not present and the wonderful bells rung not out.

Now a number of miles from the city, lived a boy named Pedro, and his little brother. They knew very little about the heavenly chimes, but they had heard of the special services in the church, and had a secret plan to go to see the beautiful celebration.

"Nobody can guess, Little Brother," Pedro would say, "all the fine things there are to see and hear; and I have even heard it said that the Christ child sometimes comes down to bless the service. What if we could see him?"

(Enter two boys in rustic costume who pantomime the action of the story.)

On the day they planned to go the wind blew bitterly cold and a deep snow lay on the ground. But Pedro and Little Brother were able to slip quietly away early in the afternoon; and although the walking was hard, before night-fall they had trudged so far, hand in hand, that they saw the lights of the big city just ahead of them. They were about to enter one of the great gates in the wall that surrounded it, when they saw something dark in the snow near their path, and stepped aside to look at it.

It was a poor woman who had fallen just outside the city, too sick and tired to get in where she might have found shelter. The soft snow made of a drift a sort of pillow for her, and she would soon be so sound asleep, in the wintry air, that no one could ever waken her again. All this Pedro saw in a moment, and he knelt down beside her and tried to rouse her, and when he had looked at her silently a moment he stood up again and said:

"It's no use, Little Brother. You will have to go on alone."

"Alone?" cried little Brother. "And you not see the great festival?"

"No," said Pedro, and he could not keep back a bit of a choking sound in his throat. "See this poor woman. Her face looks like the Madonna in the chapel window, and she will freeze to death if nobody cares for her. Every one has gone to the church now, but when you come back you can bring some one to help her. I will rub her to keep her from freezing, and perhaps get her to eat the bun that is left in my pocket."

"But I can not bear to leave you, and go on alone," said Little Brother.

"Both of us need not miss the service," said Pedro, "and it had better be I than you. You can easily find your way to the church; and you must see and hear everything twice, Little Brother—once for you and once for me. I am sure the Christ child must know how I should love to come with you and worship him; and oh, if you get a chance, Little Brother, to slip up to the altar without getting in any one's way, take this little silver piece of mine, and lay it down with my offering, when no one is looking. Do not forget where you have left me."

In this way he hurried Little Brother off to the city, and winked hard to keep back the tears. It was pretty hard to loose the music and splendor of the lovely celebration that he had been planning for so long, and spend the time instead in that lonely place in the snow. (Here the tapers in the church may be lit by an attendant and the windows glow with the lights prepared.) (Soft organ music and a hidden choir singing praises would add to the effectiveness of this part of the service. Special numbers or suitable hymns may be used if desired. All numbers used should come from within the cathedral.)

The great church was a wonderful place that night. Every one said that it had never looked so bright and beautiful before. The organ played and the thousands of people sang.

At the close of the service came the procession with offerings to be laid on the altar. (The procession of givers can represent men and women from all walks of life. They may be suitably costumed and should enter through the aisles of the church moving slowly towards the altar to the soft strains of organ music. Read the story slowly and name each the station and work of the gift bearers.)

Rich men and great men marched proudly up to lay down their gifts to the church. Some brought wonderful jewels, some baskets of gold so heavy that they could scarcely carry them down the aisle. A great writer laid down a book that he had been making for years and years. And last of all walked the king of the country, hoping with all the rest to win for himself the chime of the heavenly bells. There went a great murmur through the church, as the people saw the king take from his head the royal crown, all set with precious stones, and lay it gleaming on the altar, as his offering to the holy child. "Surely," everyone said, "we shall hear

the bells now, for nothing like this has ever happened before."

But still only the cold old wind was heard in the tower, and the people shook their heads; and some of them said, as they had before, that they never really believed the story of the chimes, and doubted if they ever rang at all.

The procession was over, and the choir began the closing hymn. (Choir begins a hymn here and cease when organ chimes or a triangle is played.) Suddenly the organist stopped playing as though he had been shot, and every one looked at the old minister, who was standing by the altar, holding up his hands for silence. Not a sound could be heard from anyone in the church, but as all the people strained their ears to listen, there came softly, but distinctly, the sound of the chimes in the tower. So far away, and yet so clear the music seemed—so much sweeter were the notes than anything that had been heard before, that the people in the church sat for a moment as still to let the music flood over their hearts. Then they all stood up together and stared straight at the altar, to see what great gift had awakened the long-silent bells.

All that the nearest of them could see was the childish figure of Little Brother, who had crept softly down the aisle when no one was looking, to lay Pedro's little piece of silver on the altar.

Setting for the Story:

Cathedral front—built across the front edge of the platform. Wooden frame covered with grey or brown heavy paper marked with black crayon to imitate stone.

Large, wide, arched door in center. Over the door cheesecloth may be hung to give the appearance of distance within and to subdue interior lights.

Windows—one window on each side of the door. Windows can be made from oiled paper ruled with diamond panes. Colored lights are hung behind to give the effect of stained glass. Gelatin sheets may also be used for the windows.

Trail ivy creeper over the front of the cathedral to give beauty.

For the cathedral interior (platform) place the altar in the center. (Your pulpit or a table covered to the floor with white linen will meet the need.) Two lighted tapers on the altar give a realistic effect.

No additional furnishings are necessary.

The action of the boys finding the old woman may take place to one side or in front of the cathedral before windows and tapers are lit.

If this set is not feasible the front may be left open and the platform arranged for a cathedral interior with altar candelabra and altar cushions for kneeling pilgrims.

If the story is used as a worship story the reader may appear, but if the action is dramatized the reader should be seated where he may be clearly heard but not seen.

Service Offering:

At the close of the story or dramatization the pastor should come to the door of the cathedral and in the spirit of the story invite all the congregation to come to the altar with their sacrifice offerings. He may comment briefly on the spirit of true sacrifice and relate some of the notable church examples of such giving. (Glaud Roger, Society Island Mission, the glass dishes for the Kirtland Temple, etc.) This talk should not exceed four minutes. The coming to the altar should be orderly, directed by the ushers, row by row, and be accompanied by organ music. The service should then close with a hymn ("O Jesus the Giver," is appropriate), and a prayer of blessing and dedication.

Men must know that in this theater of man's it remaineth only to God and angels to be lookers-on.—*Bacon.*

MISCELLANEOUS

1932 Reunion Schedule

DISTRICT	PLACE	TIME
North Dakota	Logan (near Minot)	June 22-26
Des Moines	Des Moines	June 12-19
*Minnesota and Northern		
Wisconsin	Chetek	July 1-10
Owen Sound	Port Elgin	July 3-10
Central Texas	Hearne	July 8-17
Southern		
Saskatchewan	Weyburn Plains	July 14-17
Northern		
Saskatchewan	Saskatoon	July 21-24
Kentucky-Tennessee	Puryear, Tenn.	July 23-31
Southern New		
England	Onset	July 23-August 7
Toronto	Lowbanks	July 24-August 7
Lamoni	Lamoni	July 29-August 7
North Platte	North Platte	July 29-August 7
Alberta	Edmonton	August 5-7
Seattle	Silver Lake	August 5-14
Western Oklahoma	Eagle City	August 5-14
Eastern and		
Western Maine	Brooksville	August 12-21
Kirtland	Kirtland	August 12-21
Western Iowa	— — —	August 12-21
Far West	Stewartsville	August 18-28
*Eastern Montana — — — — —		
*Western Montana Race Track — — —		
*Northern Michigan Park of the Pines August 12-21		
Eastern Michigan	Cash, Michigan	August 7-14

*Plans uncertain.

Pastoral

To the Saints of Wisconsin, Greetings: Having a sincere desire to reach the most people and do the most possible good, we are using this means of getting in touch with and soliciting the cooperation of the Saints in the State of Wisconsin. If those of you who have a desire for missionary work in your locality, or know of those who would like an effort made to reach the people in their respective locality, will write one or both of us regarding it, we shall greatly appreciate hearing from you. Also, if you will tell us of any members or friends who may be isolated or in need of the help we may be able to give, we shall be glad to give them the assistance we are, or may be able to render. Without question there are members and friends who are unknown to us, and if you who are acquainted with them will be kind enough to write us a line and give us the address of such people, we shall appreciate your assistance. We hope to be able to carry with us the spirit of the late General Conference and in this way bring comfort, peace, joy, and good will to all with whom we are permitted to associate. Our work is onward and with a united effort we shall move forward this year in a manner that will claim the admiration of every lover of truth and virtue. To do this successfully we need your hearty cooperation. We are depending on you. May we have the satisfaction of receiving the fullness of our expectations?—*Leonard Houghton, 316 North Few Street, Madison, Wisconsin; J. E. Vanderwood, Evansville, Wisconsin.*

Memorial Services at Nauvoo

A memorial service will be held at Nauvoo at the graves of the martyrs, Joseph and Hyrum Smith, June 26. There will be services at 11 a. m. and 2.30 p. m. A picnic dinner will be served at noon in the grove. Saints are invited to attend.—*J. C. Page.*

Conference Notices

Southern Saskatchewan district conference will be held at Weyburn Plains, July 14 to 17. Apostle J. F. Curtis and Missionary O. W. Okerlind will be present. Meals will be served free, also sleeping accommodations. Those who intend to come, please notify John R. Neill, Box 5, Weyburn, Saskatchewan.—*John R. Neill, president; Victor Fisher, secretary.*

Nauvoo district conference will convene at Montrose, Iowa, June 18 and 19. The first session will convene at 2.30 p. m., June 18. Announcements of other meetings will be made at that time. On Sunday the services will be held at Bluff Park adjacent to Montrose, where we think the Saints will enjoy spending the day. Owing to the limited number of members at Montrose, we are asking those who come for the Sunday services to bring basket lunches and enjoy dinner at the noon hour. We hope to have a good representation at this conference.—*District officers, by F. T. Mussell, president.*

Conference of the Northeastern Illinois District will convene with Mission Branch June 24, 25, and 26. Apostle John F. Garver will be present. No reports are to be made to this conference. The matter of the election of delegates to the General Conference will be reconsidered with the possibility that the time of selection may be changed from November conference to a specially called conference just prior to the General Conference. The district sacrament service will be held Sunday afternoon.—*Grace E. Johnson, secretary.*

Clinton, Missouri district will conduct a workers' conference at Mapleton, Kansas, Saturday and Sunday, June 18 and 19. All musicians of the district are invited to bring their instruments and participate in a musical concert Sunday at 1 p. m. During this conference we aim to discuss the essentials of branch organization and administration. All who possibly can should attend.—*C. C. Martin, district director of Religious Education.*

New Addresses

D. B. Sorden, pastor Central Los Angeles Branch, 831 West Forty-first Street; telephone Century 26182.

All-Day Meeting

There will be an all-day meeting at Tawas City, Michigan, June 26, with basket dinner. The first service will be at 9 a. m., Eastern Standard time. Prepare your basket and come to enjoy the day with Tawas City Saints. District President Hubert Case will be present.—*M. A. Sommerfeld, associate pastor.*

Conference-Institute

In harmony with the action of the last district conference, the mid-year conference-institute will be held in Sarnia, Ontario Saturday and Sunday, June 18-19. Four institute class sessions will be conducted by Apostle D. T. Williams on "Family Evangelism." The first session will be at 8.30 a. m. Saturday, followed by prayer service at 9.30 a. m. Each member attending these classes may obtain credits by attending the four sessions. We hope a good number of the district will be present, as such meetings make it possible to develop our workers in harmony with the recent program adopted by the General Conference, and we hope this will prove to be the means of broadening the vision of those who attend.—*R. R. Wood, secretary, 13 Lansdowne Avenue, Chatham, Ontario, Canada.*

Our Departed Ones

FERGUSON.—Thomas Ferguson was born August 11, 1858, at Kincardine, Ontario, Canada. He was united in marriage to Caroline Griffith in 1889, at Walkerton, Ontario. To this union were born nine children, all of whom survive except one which died in infancy. His wife preceded him in death, having passed from this life on February 25, 1909. In the year 1903, he, with his family, moved to Missouri, where he lived for ten years. He then moved to Kansas, and later, in the year 1918, moved to Fort Collins, Colorado, for his health, at which place he has since made his home. He passed away March 7, 1932, at Fort Collins. As a member of the church and also as one of the priesthood, he was ever faithful in his devotion to the work of the church.

THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.
 Leonard J. Lea, Managing Editor.
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Devotional service at 6.30 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.
 Sunday, 8 a. m., Bible Study, by U. W. Greene.
 Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.
 Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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

Volume 79

Independence, Missouri, June 15, 1932

Number 24

A Last Word

This issue of the *Herald* will reach our readers almost at the last minute before the beginning of Sacrifice Week. Subject to the limitations of depleted man power and a minimum budget the presiding officers of the church have done all within their power to make suitable preparation for this church-wide effort. The result now for the most part rests with the rank and file among the priesthood and membership of the church.

Before we go into action, we feel that we must send this last word to our people. Our responsibility to God and His church will not excuse us for giving less than our greatest effort at this present time.

Let there be no misunderstanding. The situation confronting the church continues to be serious. A minimum budget has been adopted. Every member and officer of the church is committed to a pledge to keep within that budget. The income for the first four months of 1932 was \$12,000 less than that required to meet the running expenses of the church, to say nothing about debt reduction. This can not continue. Either the income must increase during the next few months or further retrenchment will be required, but further retrenchment means release of more men and the closing down of offices that are apparently absolutely necessary. It is not at all unlikely that this will mean further reduction of income.

Let us face the situation frankly. It is no time to become panicky. Chronic pessimism will be now, as ever, of no avail. On the other hand, that form of optimism which contents itself with rosy-hued prophecies of ultimate victory and forthwith does nothing to bring that victory will be equally futile.

It is a time for clear thinking. If our burden is great, so also is our mission. If this hour has brought to the church her greatest task, does it not also bring her greatest opportunity? Was the need of the gospel message ever more apparent? Was the call of suffering humanity ever more real or just? When was the challenge to walk the way of the cross ever more insistent or justified?

Nor are the promises of God lacking. Hitherto he hath been with us. His resources are assured to those who undertake his work. He speaks today

through the mouth of an ancient prophet, "Obey my voice and I will be your God, and ye shall be my people." May we not have such assurance as was expressed by a beloved apostle of the last generation, "If in our struggles and weakness we falter and fall, let us struggle to our feet and go on, assured that the powers of heaven are enlisted in our behalf—As we increase our diligence and our zeal in striving to serve God, we shall surmount the obstacles that stand before us—Sometime the banner of King Immanuel will be carried by faithful hands on heights where now we dare not tread and the work will go on. The work of truth planted in the earth will never be lost until victory shall be won."

To our task, then, modern Israel. The special sacrifice effort of June, 1931, brought to the church a total of \$67,140.42. What will the greater need and the almost unprecedented spiritual unity of June, 1932, bring? Let no one who holds himself a worthy member turn away from this call. Certainly each one can at least pray. We can each of us make some little sacrifice. We can for the Master's sake sacrifice till it hurts, only to find that sacrifice for the Master turns every such "hurt" into a blessing.

Let the priesthood lead the way. Let them visit every home. Let every member, young and old alike, share in lifting our mutual burdens. *It is now that the church needs your help.*

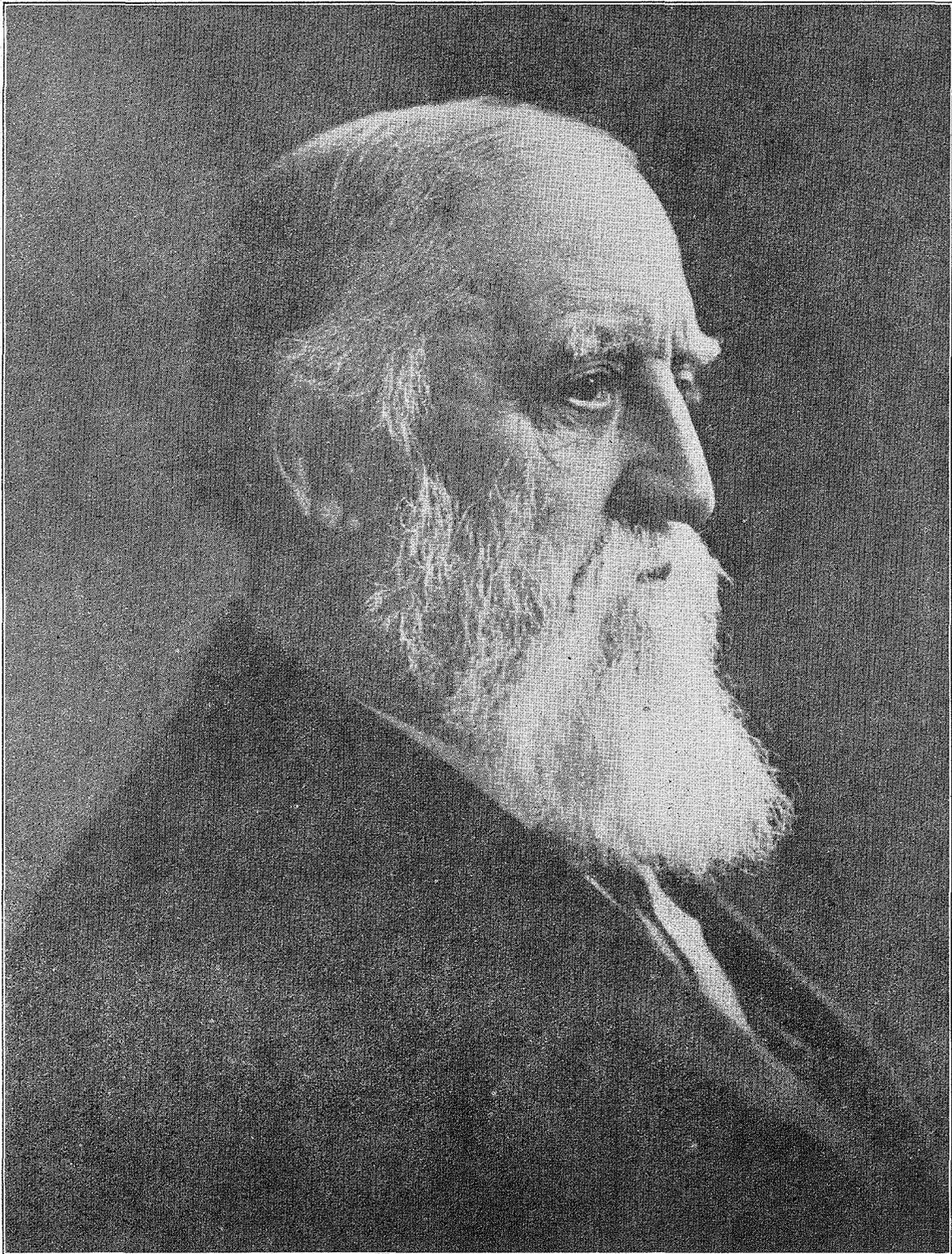
Is this not our day to carry forward the work of God? Remember the way of the Lord is forward. *The work of the church must go on.*

THE FIRST PRESIDENCY,

By F. M. MCD.

Priesthood Manual Now Ready

Announcement of the new *Priesthood Manual*, now ready for distribution, will be found elsewhere in this issue in fuller detail. Members of the priesthood have long desired this work, and many requests for something of the sort have come to the church offices at all times. Now that it is ready, all members of the priesthood are urged to place orders for their copies before the first printing is exhausted.



JOSEPH SMITH

President of the Church 1860—1914

The Ideals of Joseph Smith for the Church of the Present Day

"OUR PRESENT DUTY"

Our duty is very plain. It is not to sit idly down in the hope that righteousness will spring from the soil to our salvation, nor to the encouragement of a morbid sentimentality under the guise of ascetic religion; nor to a wild and careless enthusiasm that will continue to overlook the practical parts of our faith. No; neither of these lines of policy will do, and hence neither is our duty. We must look all the difficulties surrounding us, and the conditions of our lives, directly in the face, take them all into the account, and with a steadfast purpose fixed upon the object or objects to be obtained, pursue individually and collectively that line of conduct which will best secure those objects.

We must therefore buy lands, and improve them; plant orchards and vineyards, and eat the fruit of them; build houses and inhabit them; make homes and enjoy them; build cities, villages, and hamlets, and people them; build workshops, manufactories, mills, tanneries, foundries, and all other accessories to useful labor, and run them; establish schools, colleges, business houses, and make use of them; erect meeting houses, places of worship—temples—and worship in them.

In doing all this the true and abiding principles of justice and honesty, fair and honorable dealing only will avail us. Duplicity, deceit, and double dealing must ultimately stand face to face with justice, the eternal justice of God. "For God shall bring every work into judgment, with *every secret* thing, whether it be good, or whether it be evil."

We must be true men, true in all the walks of life, making better citizens, better sons, better husbands, better fathers, better daughters, better wives, better mothers, better men, better women, better Saints.

We must build our houses solidly, to stand for more than a day; we must build our fences, to secure good neighbors; we must strive for the best roads, best bridges, best wells and springs, best towns, best everything of public utility and benefit; doing all our work with a view to its stability.

Our spiritual labor must be of like permanent character. We must preach the principles of life and enforce them by our example. We must carry the news to the ends of the earth, and we must be glad in it ourselves. We must be faithful, sober, upright, and intelligent, and so shall we gain the desired end—happiness here, eternal life hereafter.—*Joseph Smith, in the Saints' Herald, in volume 19, pages 85, 86, for February 1, 1872.*

The Priesthood Manual Ready

The Priesthood Manual, after months of preparation, work, and revision, is now ready, having recently come from the Herald presses. Members of the Presidency, Twelve, and Presiding Bishopric, and a number of others have contributed the various sections of the book, and those who purchase it may do so with the knowledge that it has been produced by men of long experience and high standing in the church. It is therefore recommended for all members of the priesthood, young and old.

The book deals with the work of the priesthood: church organization, pastoral work, administration of the ordinances, priesthood duties and church services, court procedure, etc. We can not list here all of the important subjects covered.

The book may be obtained from the Herald Publishing House for the price of forty-five cents. It is recommended for study by groups or classes of the priesthood, and for reunion work. There is enough material in it for one or two quarters of intensive study.

L. L.

A Letter of Thanks

(We present the following letter from Brother and Sister Yager, missionaries in the South Sea Islands. We hope the letter will also cause our readers to remember those who labor far from home.—EDITORS.)

Dear Brethren of the Joint Quorums of Seventy:

Your letter expressing your remembrance of us in our distant mission together with your well wishes for our success came as a pleasant surprise. We were pleased to know that our brethren while enjoying each other's association in quorum session and engaged in the heavy duties of conference work found time and had the desire to write to us.

Each member of the quorums will kindly accept this letter as a personal recognition of your well wishes.

May we unitedly move the good cause we love forward.

THE YAGERS,

By J. H. YAGER.

The Church can not and will not unite except for the purpose of a Cause which is immensely more important than the Church itself: The salvation of humanity.—*Elie Gounelle, editor of "Le Christianisme Social."*

Be not simply good, be good for something.—*Thoreau.*

NEWS BRIEFS

President Smith Goes East

President Frederick M. Smith left Independence, June 9, beginning an itinerary in the East which before the end of the month will find him in the State of Maine. Accompanied by Bishop G. Leslie DeLapp, he went to Kirtland, Ohio, to spend June 11 and 12, then on to Philadelphia. The two will join Bishop E. L. Traver in Boston in time to attend the young people's convention at Indian River, Maine, June 18 and 19. After that Bishop DeLapp will return to Independence, and President Smith and Bishop Traver will attend the conference at Stonington, Maine, June 25 and 26, and the ministerial conference at Onset, Massachusetts, July 2 and 3.

The weeks since General Conference have been busy for President Smith, and have included trips through the Central, Western, and Northwestern States, but his eastern journey will be more extended.

Stewardship Garden for Topeka Juniors

The juniors of Topeka, Kansas, Branch, are immersed in a stewardship project for the summer. They have turned farmers and have a flourishing garden five miles out of Topeka at the home of a member of the congregation. The boys and girls have planted onions, carrots, beets, and popcorn, and are planning to put in more. They have great fun making trips into the country to work in their garden. Their leader is Sister Fern Weedmark.

"Church Objectives" Presented

"Church Objectives" were discussed together with the necessity of teaching them in Religious Education, at a special one-day meeting of the Northeastern Kansas District, held at Scranton, May 29. Elder C. B. Woodstock, associate director of Religious Education, was present to help district officers launch a series of one-day services in the district.

This summer the general and local ministry are going among the people with the earnest intent of presenting the objectives of the church, adopted by the recent conference. Scores of sermons are being preached on these objectives; a pamphlet which presents them, has been printed by the church and issued to pastors and other ministers. The support of the members is being enlisted in carrying out the objectives. Special district meetings, reunions, local study classes, and prayer and preaching services are being devoted to the presentation of these matters.

Standing High Council Deliberates

For three successive nights last week, the Standing High Council of the church held prolonged sessions in the office of the First Presidency at the Auditorium. Harmony and unanimity marked the deliberations, and the eight new members of the council, chosen and ordained at the last General Conference, found the sessions most engrossing, and entered into the business with sincerity and earnestness. The council is now composed of the following: C. Ed. Miller, D. O. Cato, R. T. Cooper, I. A. Smith, Howard Andersen, H. G. Barto, C. L. Olson, Leonard Lea, A. K. Dillee, A. B. Phillips, Amos E. Allen, and J. S. Kelley. It will meet again July 2.

Newman Wilson, "Busiest Man in Town"

Shortly after his release as a conference appointee, Elder Newman Wilson, of Jonesport, Maine, was elected the town's first officer, first selectman. He is known as the "busiest man in town," and yet finds time to do more for the church than ever before, so the Saints think. He holds special meetings at neighboring towns, encourages the young people's prayer meeting movement, teaches the *Doctrine and Covenants*, and participates in other church activities besides giving invaluable aid in the regular meetings of Jonesport Branch.

Council Bluffs Saints Blessed With Helpers

Council Bluffs, Iowa, has recently profited from the visits of a number of church workers, Apostles Paul M. Hanson and John F. Garver, Presiding Patriarch F. A. Smith, and Elder Blair Jensen.

Far West Stake Gets Acquainted With 1932 Conference

With the hope of bringing a portion of the fine spirit of the recent General Conference into the lives of Saints in Far West Stake, Elder Ward A. Hougas, stake president, has conducted classes at several key-points in the stake. Using as an outline a pamphlet entitled "*Trail Blazers*," prepared for this purpose, he launched into a discussion of the major resolutions passed by the conference which made definite our goals and objectives.

Saint Joseph had the first institute the evenings of May 2 and 3, and the following Sunday Stewartsville and Maple Grove Branches joined forces for the day. May 15, found all of the northern branches well represented at Guilford. Kingston was host to the neighboring branches May 29. Good crowds attended all these meetings and a splendid spirit was enjoyed.

OFFICIAL

Young People's Council Appointed

Elsewhere in this issue of the *Herald*, the reader will find a reprint of "A Working Agreement" which was first published in the *Daily Herald*, April 14, 1932, and which represents the concensus of opinion growing out of informal discussions held by the young people and their leaders during the late General Conference.

Since we believe that the proposed "plan of action" on the part of the young people is wholly consistent with the general church program as outlined by the conference and will serve to make possible a vital and close relationship between the young people and the church, we are happy to endorse this movement.

The last paragraph of the agreement asks the Presidency to appoint a council of five "to work with the director of young people in carrying out the general church program as it affects the young people." After careful consideration we have appointed eleven young men and women to act in this supervisory council to Brother E. E. Closson, the Director of the Young People's Division of the church. The individuals named represent various sections of the United States and also Canada, England, and Australia. They will be expected to cooperate with the general director in an advisory way, serving as his representative, each in his own particular area.

We are happy to present the following list of young people who have been asked to serve on this advisory council and to urge for them the loyal cooperation of church officials and members.

Lawrence Brockway, 929 E. California Street, Pasadena, California.

Grenville Swenson, 2422 Maple Street, Everett, Washington.

Lyle Flynn, McKenzie, Alabama.

Albert Fisher, Lawrence Academy, Groton, Massachusetts.

James Bavington, 203 McRoberts Avenue, Toronto, Ontario.

Doris Nelson, 1311 E. Nineth Street, Des Moines, Iowa.

Albert Cobb, 2325 Porter Avenue, Joplin, Missouri.

Roy Settles, 317 West Sea Avenue, Independence, Missouri.

Herbert Merrill, 423 North Eighteenth Street, Kansas City, Missouri.

Nephi Dewsnup, 11 Hallwell Street, West, Cheetnam Hill, Manchester, England.

Geoff Gilliard, Standard Publishing House, 65 Nelson Street, Rozelle, Sydney, Australia.

THE FIRST PRESIDENCY.

A Working Agreement

The Young People and Their Leaders Share Their Problems and Agree Upon a Plan of Action

During the busy days of the conference daily group conferences have been held in the interest of the young people and their leaders. We are happy to present the following as a "working agreement" and "plan of action" which comes as a result of these conferences.

This program has the hearty approval of the First Presidency. It does not contemplate setting up of new machinery, but rather considers the program of the church, on the one hand, and the organization of the Young People's Division of the church school, on the other, as adequate for the devotion and enthusiasm of our young people.

Both the young people and their leaders, however, do feel the need of pooling their experiences, sharing their materials, and working out together their common problems. It would seem to us therefore to be appropriate that they should "strike hands" at times in their respective districts and even throughout the church.

Contact with the young people and their leaders convinces us that they not only need just now a most vital sort of relationship with the church and its program, but that they sincerely desire such. To this end and for these purposes we heartily indorse this agreement and plan of procedure and rejoice as we anticipate this sharing in our common tasks and this opportunity to profit as a church from the devotion and enthusiasm of youth.

The committee appointed to draft a definite plan of action for young people consisted of George Mesley, Eunice Smith Livingston, James B. Moses, Elizabeth Johnson, and James Eftter. From this committee came the following suggestions which were adopted by the group of young people and their leaders who attended the Young People's round table discussions at General Conference.

I. In harmony with the plan proposed by the First Presidency, we favor the formation of a general Council of Presidents of Young People's Groups.

a. This Council to be made up of all duly elected presidents of all groups and classes of young people under the jurisdiction of the Church School. Presidents of such groups as organized classes, dramatic and music clubs, social and recreational organizations working under the general supervision of the branch or district will be considered eligible, and shall automatically become members of this Council of Presidents upon sending their names and addresses to the general office of Religious Education.

b. The purpose of this council shall be:

1. To promote a closer fellowship between the young people of the church.

2. To collect, organize, and distribute program materials, study outlines, and practical ideas for advancing the young people's work in locals and districts. These to be printed in the *Herald* or *Vision*, or be mimeographed and sent out as funds to cover cost of same is made available.

3. To meet and hold regular sessions, round table discussions, and fellowship gatherings at General Conference time.

4. To respond to the call of the general church in advancing its ideals and purposes.

5. To emphasize the fact that all young people's classes and local organizations are, and should be a part of the work of the church and are definitely under the Young People's Division of the Church School.

II. We suggest that no general name be adopted for local

THE CIRCLE OF PRAYER

Under this heading will be printed short articles on prayer, with occasional examples. Requests for prayer will also be gladly received and printed.

Request for Prayers

Charles F. Mottet has been a member of the church for a number of years, and has brought his family into the church. Now he is afflicted with tuberculosis, and has been in the hospital for about two months. Ira O. Waldron, pastor at Webb City, Missouri, requests the members of the church to pray for this worthy and suffering brother.

Emmie Foy Andrews, of Brewton, Alabama, thirteen years of age, and but recently baptized, asks prayers for herself and for her mother. She suffers with stomach trouble, and her mother has rheumatism. They are isolated and can not attend church services. They have faith that they may be helped by prayer.

A New Song

Those who attended the fine prayer meetings and devotional services in the Stone Church during the recent General Conference will remember the song which was given through Patriarch John F. Martin. Many inquiries for the words of the song came to the editors. Some time later those words were published in the columns of the *Herald*.

Brother C. F. Kueffer and Sister Lorena Kueffer met with Brother Martin, and together they worked out the melody and harmonized it for regular musical instrumentation. The music is now said to be very beautiful.

In order that those who desire copies of both words and music, may obtain them, Brother Kueffer has gone to some expense to arrange for copies to be made, and sold at cost to those who wish them. Copies may be obtained at twenty cents each for single copies, or at fifteen cents each in lots of one dozen or more. Address C. F. Kueffer, 2119 West Twentieth Street, Oklahoma City, Oklahoma.

groups until this matter has been given more careful consideration, leaving the choice of a name of the Council of Presidents.

III. The present ideals and standards of the Tenth Legion should be recommended to all young people of the church who desire to qualify for membership.

IV. We recognize the value of young people's institutes, camps, and conventions, both general and regional, and urge that such gatherings be provided this year (1932) as the general officers, in conjunction with local and district workers, deem advisable.

V. We suggest that a council of five be appointed by the First Presidency to work with the director of young people in carrying out the general church program as it affects young people.

STUDY OUTLINES

For Class and Home Work

A LAST WORD

By the First Presidency

We list this editorial for discussion because we believe that every member of the church should have an opportunity to read it, and if possible, to discuss it. After reading and discussing it, we recommend that the class talk about the outline below, which was selected from a folder entitled "*Ideals of Membership*."

WHY YOU SHOULD SUPPORT THE CHURCH NOW

1. Because it is God's church. It is His business.
2. Because it is the church of each member.
3. Because the church is committed to a definite spiritual program unanimously approved at the 1932 General Conference.
4. Because your support will sustain the appointed ministry.
5. Because your support will sustain the missionaries' families and pay the back allowances.
6. Because your support will pay the church debt and eliminate interest payments.
7. Because every dollar paid into the church is spent for a definite purpose.
8. Because church support is the moral obligation of each member.
9. Because God requires it. It is a part of the plan of salvation.
10. Because it will assist your spiritual growth.

WHAT SHALL WE PREACH?

By Elbert A. Smith

1. The question, What message shall we carry to the world? is a serious one. What things in the gospel are of major importance? What shall be stressed? What teachings, if any, can be passed as of minor importance? Some men specialize in the *Book of Mormon*, some in the "hoofs and horns" of biblical prophecy, some in our social plans, and others in the educational aspects of the work. This difference is reflected in the different kinds of members that are brought into the work by the various members of the missionary and pastoral forces.

2. What are the "*Major Teaching Objectives*" which the author quotes?

3. See the latter part of the article where the author quotes the "affirmative spiritual ministry." Do these ideals apply to every family in the church? Discuss the items separately.

4. What does the author say would have prevented the economic chaos that has followed the World War? Are we prepared to take advantage of that means of salvation now? Will we be prepared in the future?

Our Task

What Shall We Preach?

By Elbert A. Smith

When I was a boy on the farm the people in the community where I lived had this saying: "One rabbit track is just like another rabbit track, and one Latter Day Saint preacher preaches just like all other Latter Day Saint preachers." This homely saying appealed to me because I was a boy and had seen many rabbit tracks and they all looked alike. Of late years it must be admitted that our ministers have not all made the same kind of a track. Probably it is not desirable that there should be a mechanical uniformity. Men are different in their mental as well as their physical makeup. Some men have small feet, some have large feet, others have still larger feet. Some toe in and some toe out; and there is as great a difference in mental and spiritual qualities as there is in physical. Still it remains true that when a Latter Day Saint minister goes through a neighborhood with his message, his fundamental teachings should agree with the fundamental teachings of his brethren and there should be no question that the track that he leaves is that of a Latter Day Saint minister and not that of a Methodist, Unitarian, or Atheist.

In past years the Joint Council in its preconference meetings has often devoted days, sometimes weeks, to the discussion of a few points of difference upon which there was little chance of reaching an agreement. This year they devoted their attention to arriving at points of agreement on major questions before the church, and on most of the problems attacked there was reached a unanimity of opinion, amounting usually to a unanimous decision. The question of teaching was taken up under the head, "Major Teaching Objectives of the Church." A statement was evolved eventually upon which there was a unanimous vote, and it was unanimously adopted by the General Conference April 9, 1932. In no sense was this an attempt to make a creed or revise a creed or alter in any way previous statements of faith. It was an attempt to reach a common understanding concerning fundamentals to which the church has long ago subscribed itself. Being myself a fundamentalist so far as Latter Day Saint doctrines are concerned, I was greatly pleased with this statement to which unanimous agreement was given. Concerning the things to be taught now to the people of the world, I quote the following opening paragraphs:

1. The message of the Restoration with its distinctive features including such principles of belief as outlined in

the "Official Statement of Belief and Epitome of Faith and Doctrines" and "Belief and Practice" with especial emphasis upon such features as continued revelation, divinely authorized priesthood, the *Book of Mormon*, and the divine mission of the church.

a. In the teaching of this distinctive message not only the application of, but the authority for, the same should be sought in "life." The message of the restored gospel must not only be expressed in individual and social living but find its essential truth in the nature of life itself. The gospel way is the way of life.

b. This distinctive message should be recognized as a direct challenge to the paganism in the present social order. We should therefore fearlessly proclaim the ethics of Christ, set up his standards of value and conduct—the sinfulness of sin and the godlessness of many institutions and practices.

2. In our teaching, the major objectives of the church should always be brought into clear perspective: the evangelizing of the world and the establishment of Zion.

3. The heart of this gospel message is in true human and divine relationships, and is found in the doctrine of Stewardships.

4. The "law of temporalities" should be stressed, kindly and firmly, without equivocation or apology and as impartial in application.

It is to be observed that emphasis is to be placed upon the fundamental doctrines of the church as set forth long ago in the Epitome of Faith and Doctrine, with special emphasis upon continued revelation, divinely appointed priesthood, the *Book of Mormon*, and the divine mission of the church. All of which has its starting point in the fundamental principles of the gospel, which the world needs to hear and heed at this time perhaps more than ever before in the history of humanity. It is to be noted, too, that this teaching is to have its application in life. It is not to be merely a theological or forensic defense, but it is something to be worked out in actual living among men and women; and it finds its authority not only in the word of God but in the needs and aspirations and ideals of life itself. The gospel is "the way of life." We sometimes find our authority for doctrinal teachings in the statement, "It is written"; but long before the injunction was written in the Scripture, it was written in the needs of human nature. It was written in life itself.

While I have said that these teachings are primarily designed to reach the world, it is to be remembered that in many of our branches, especially in our larger branches, we have coming on wave after wave of young people, generation after generation, who have never heard these things preached from the pulpit as their fathers did who lived in isolated fields and were visited by the missionaries

with the word of life. So there is great necessity that these truths should be preached even in the branches, no matter how large or old or well established they may be. And this may well be done especially in those branches that habitually maintain a missionary program and devote their Sunday night services to missionary sermons.

The particular important truths to be presented to the Saints, those who long ago comprehended and obeyed the principles of the gospel, and need now to go forward in harmony with Paul's injunction, were set forth by the Council in the following terms:

We suggest an affirmative spiritual ministry to the Saints, including the urging of:

- a. Individual and family devotion.
- b. The study of the Word of God, especially as found in the *Bible*, *Book of Mormon*, and *Doctrine and Covenants*.
- c. Intelligent and regular reading of the church periodicals.
- d. Regular attendance at church services.
- e. Intelligent, alert, and efficient participation in the work of the church.
- f. Financial support of the church through whole-hearted compliance with the financial law.
- g. Godly walk and conversation.

The distinctive message of the church is for all. Wisdom should be exercised in the presentation of these principles so that such will be adapted to the age, capacity, and needs of the particular group to which the "teacher" is endeavoring to minister, the varying needs and capacities of such groups as nonmembers, adults, parents, young people, children, to be clearly recognized in our teaching procedure.

The teachings of Christ are vital. The first commandment coming to this church was, "Hear ye him." The statement is made in his own words, "My words, they are light and they are life." John said of him, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

To Timothy it was said, "Take heed unto the doctrine. Continue therein, for by so doing thou shalt not only save thyself but them that hear thee." What the world needs today is the preaching of the gospel of Christ. The cost of rejecting his message in the past has been enormous. His message is distinctly one of the rebirth and regeneration of individuals and of the peace that consequently follows to regenerated men and women. Bruce Barton tells us in the *American Magazine* for May that the cost of the World War to all nations combined was equivalent to \$20,000 per hour for every hour since Christ came into the world with his message of peace and good will. This enormous cost with its attendant suffering might have been avoided had the gospel of Christ been accepted long ago. The cost of crime can not be calculated in dollars and cents. The cost of our economic disorder and breakdown is beyond computation, but it has reached the point where a prominent Catholic and a prominent

Protestant united in saying that it soon will be a choice between Christ and Marx. Humanity to be saved must adjust itself to a practical application of the religion of Jesus Christ. Christian stewardship as provided for in the revelation of God would have saved disaster, but the very beginning of our teaching leading up to the presentation and application of the doctrine of stewardship is found in the message of repentance and baptism and regeneration as set forth in what we commonly call the "first principles of the gospel." The world needs a clear-cut, distinct message of gospel truth, such a declaration as our early elders were united in as they went out to the world.

Joseph Smith as he paced the floor in Carthage Jail, conscious that his hours were numbered, said to his comrades, "I wish that I could preach to the Saints just once more." If a man had only one more sermon to preach what would be his message? Without doubt he would avoid matters of secondary importance, more or less extraneous to the fundamental beliefs of the church, and he would drive straight home in the most direct and powerful presentation of the fundamental principles of life and truth within his capability to deliver. Let us go out and preach as though we had but one more sermon to preach, for this is a time of crisis in the church such as we never before experienced. It is a time of crisis in the world such as history has never before recorded. "Rise up, oh men of God," and preach the word of the Lord boldly and clearly.

"Jealousy Is as Cruel as the Grave"

APOCRYPHA, CANTICLES 8:6

By Gomer T. Griffiths

The Lord informs us in *Doctrine and Covenants* 88:1 as follows: "Verily," thus saith the Lord unto you concerning the Apocrypha, "There are many things contained therein that are true and it is mostly translated correctly; there are many things contained therein that are not true which are interpolations by the hands of men." However, the writer knows from practical experience in this world, of about fifty-six years in the ministry and his associations with mankind that jealousy, as stated in the Apocrypha, is as "cruel as the grave." It has produced more misery, distress and suffering than any other thing in this world. It has caused and brought about the downfall of nations and kingdoms; it has broken up thousands upon thousands of homes. Also, it has caused the disruption of many branches and districts of the church; destroyed choirs and orchestras, and has in many instances led to physical and spiritual murders.

In 1831, soon after this church was organized, the

Lord commanded that those who were "ordained into this ministry should strip themselves of jealousy and fears, and humble themselves before him." He knew that if they would harbor the spirit of jealousy, they would not be able to accomplish the work assigned them, acceptably to him.

This green-eyed monster led Cain to murder his brother, Abel, because God was more pleased with the offering that Abel brought to the Lord than he was with Cain's.

Jealousy actuated the brothers of Joseph to seek his death because God had given him dreams which indicated and portrayed his future usefulness. They, concluding that because of the father's love displayed toward Joseph, in that he gave him a coat of many colors, and Joseph himself, innocently telling them of the many dreams that he had, which signified the great things that Joseph would be instrumental in bringing to pass in the interests of his fellow men, to the honor and glory of God, which he, himself, could not interpret, at that time; but it seems from the history given of this incident that his brothers interpreted it correctly. They foresaw that some day he would be greater than they, and hence jealously caused them to put him in the pit to die a horrible death and also prompted them to tell their father malicious falsehoods regarding his absence and to cover up their wickedness. It was the spirit of jealousy that constrained them to commit the horrible act of placing their young brother in the pit to starve to death. However, his God came to his rescue; but they were murderers in their hearts. Such unholy conduct on their part, was as cruel as the grave.

Jealousy manifests itself again in the heart of King Saul, who sought to take the life of David because the people sang, "Saul has killed his thousands, but David has killed his tens of thousands," and for the reason that he could see that the people were more favorably impressed with David; also, that he would peradventure take his place upon the throne as King of Israel.

The brothers of Nephi did all within their power to destroy Nephi because the Lord had selected him as their leader. Those who are acquainted with this history, know that Nephi had to suffer great agony in consequence of their jealousy.

The brother of the Prodigal Son became jealous because his father had proclaimed a feast in celebration of the return of the lost brother. The idea seemed preposterous to the brother who had been so faithful and had remained at home with his father, that he should condescend to kill the fatted calf in honor of his return. To make matters worse, his father placed the ring on his finger, which was the mark of his sonship, and placed the robe upon

him in view of what the Prodigal Son had done. But, the father, in the spirit of kindness, which actuates men of God to return good for evil, replied, "All I have is yours," because of the fact that he had been a dutiful son. But that spirit of greed and selfishness is the trouble of the people of this dispensation and has been since the days of Adam. If it had not been for this contemptible spirit actuating the people in and out of this church, Zion would have been redeemed long ere this.

Herod had all male children under two years of age murdered because of his jealousy of Jesus Christ. I repeat again, "Jealousy is as cruel as the grave." It has separated fathers and mothers, and robbed innocent, helpless children from the love and protection of their parents and has thrown them out on the cold sinful world to battle for themselves. It has destroyed nations and has caused the shedding of blood of millions upon millions of people in times of war.

It has also caused the ruin and downfall of many, many young men and women in this church, to my knowledge. I have known very many young men who demonstrated that they had talents and abilities that surpassed many of the older brethren who forgot the command that was given to the ministry, "strip yourselves of jealousies." Some of these young men were natural-born orators—a gift from God. If they talked at all they would display eloquence, and some of the brethren who were not so blessed, became jealous and suffered themselves to throw obstacles in the way of said young men which discouraged them and impeded their progress. In process of time, said young men gave way to discouragement and that was the end of their usefulness. If this beautiful, valuable talent had been appreciated and those possessing it had received the proper encouragement, they would have been a power in the hands of God in accomplishing a great work in the interests of the church and the salvation of their fellow men. I have known young men who had the talent referred to above, to be praised by some of the membership, who would remark at the close of the sermon delivered by the said brother, that they had never heard such a wonderful sermon before, and some brother standing nearby who heard this remark, became jealous, forthwith, because he had preached in the same pulpit many times and no one had ever patted him on the back and praised his sermon in that way. Consequently, thereafter, he used his influence to the detriment of the young man by speaking disparagingly of his efforts to others and to discredit the young man in the estimation of others. The final result was that the young man gave way to de-

spondency and relaxed his efforts in the church and quit the ministry.

In the opinion of the writer the individual who conducts himself as the person thus referred to, is guilty of committing a spiritual murder—the worse kind of murder. I have gone into a branch and to my happy surprise, found that they had a fine choir of good singers and all the Saints appreciated those who were thus using their talents according to the commands of God. Within a few months or a year, when I returned to that same branch, to my dismay and surprise, no choir. When I asked the pastor why it was that they had no choir, his answer was, "Jealousy destroyed it." Many of the orchestras have suffered the same fate.

How true is the saying, "Jealousy is as cruel as the grave." The downfall of Satan and one third of the angels was caused through the jealousy of his Satanic majesty. He, desiring to be exalted on the throne and to be like God, himself: "How art thou fallen from heaven, O Lucifer, son of the morning; how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the North: I will ascend above the heights of the clouds; I will be like the most High." (Isaiah 14: 12-14.)

We should keep in remembrance the fact that the spirit of jealousy which comes from the evil one, and the spirit of love, which emanates from God, can not dwell in the heart at the same time; one must give way to the other. But, all who are interested in obtaining eternal life and the privilege to dwell with Christ during the millenium, should live in accordance with his holy will, so that they can retain that spirit which will produce the following fruits in our lives: (Galatians 5: 22, 23) "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." The spirit that produces jealousy is that same spirit that produces the following fruits which are manifested in the flesh: (Galatians 5: 19-21) "The works of the flesh are manifested, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, [jealousy], murders, drunkenness, revilings, and such like: Of the which I tell you before, as I have also told you in the time passed, that they which do such things shall not inherit the kingdom of God."

In conclusion, I think I have demonstrated the fact as found in the text proper, namely, that "jealousy is as cruel as the grave."

Weekly Health Letter

Number 46

Ingestion Infection of Tuberculosis

By A. W. Teel, M. D., Church Physician

We now recognize that most of the tuberculosis in children comes through the alimentary tract. Little by little this information has finally been proved. One investigator has traced the infection from the various parts of the body to the lungs, through the intestinal tract. It is conceded that intestinal tuberculosis is more frequent in the British Isles than in other places, on account of the popularity of drinking raw milk. When the infection is transferred from the intestinal route to the other parts of the body, the tubercular germ pierces the mucous membrane of the digestive tract, leaving unmistakable signs of its passage in its wake. Franklin found that by vigorously rubbing tubercle germs on the skin of guinea-pigs, he could cause tuberculosis of the internal organs. Unmistakable evidence is at hand to prove that tuberculosis may rise by ingestion or inhalation and that most cases enter the body through the nose, mouth, throat and passages. There are other miscellaneous methods of transference of this disease, such as human excreta, that may be found in drinking water by various putriferactive processes, or infected eating utensils. Eating utensils may become infected by the common house-fly and other insects, or by tubercular patients handling such articles.

The Pirquet skin tubercular test has revealed that most infants become infected by the end of the first year of life. The pulmonary variety is not so frequent in childhood, the glandular variety, being much more common. The child who has had a pronounced clean bill-of-fare at birth, but unfortunately, come in contact with the sputum on the floor, and drinks cow's milk containing tubercle bacilli, is very unlikely to escape this infection. An inspection should be made of the things, such as toys, etc., that are handled promiscuously by children. The danger of personal contact between the children and the adults should not be overlooked since it has been so frequently demonstrated that infected children do not present evidences of tuberculosis until later in life. For this reason, it is to be classed, almost exclusively, as a childhood disease. The tubercle germ is frequently found in the eyes of children, and many cases of minor eye infection furnish suitable place for an underlying infection of tuberculosis. Children of this class are frequently found with glandular infections. All physicians should be on the lookout, in all cases, for obscure

local eye involvement, especially those of the so-called "scrofulous type." It is a strange fact that husband and wife do not more frequently inoculate each other with this germ, but as above stated, it being a childhood disease, it is quite likely that immunity has been acquired through prior infections.

A child with a tubercular mother, is likely to contract the disease from the mother, and it is conceded by some that women with active tuberculosis should not become pregnant, and if such should happen, the pregnancy should be interrupted. No tubercular mother should nurse her baby and should by no means be spared all information about the various methods of transmission.

Fulfillment of Prophecy

PART IV.

By A. M. Chase

If the world ever receives the "old gospel back, and sustained by the ancient order of things," that gospel must be accompanied by present revelation—in other words it must "put the gospel in the present tense," to quote President E. A. Smith. The one thing which stands out above every other distinguishing mark, which sets the people apart from the churches of the world in every age, is the fact that they have always been, and must always be, in touch with God; and this touch always results in the thing which Peter referred to when he declared, "No prophecy of the Scripture is given of any private will of man. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1: 20, 21.) And when such utterances are written it is Scripture; and Paul's declaration is still true: "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy 3: 16, 17.) But the world at large—the so-called Christian world—is united in the conviction that revelation is a dangerous thing, and that it was entirely done away, along with most of the spiritual gifts, soon after the day of Pentecost. Even our Holiness church, than whom we have no more enthusiastic claimants to being in possession of the Holy Ghost, agree with the rest of our coreligionists in this. In the paper, *Holiness*, September 15, 1916, edited by J. F. Watkins and J. A. King, in an editorial reviewing an article advocating the editing of, or the forming of a new *Bible*, this occurs: "We safeguard our secular institutions against sudden or spasmodic changes, for experi-

ence has proved that people can not be trusted to legislate for themselves without some restraining and limiting influence in the form of fundamental law, and the same thing applies to religion." The editor well says, "People can not be trusted absolutely to legislate for themselves without some restraining and limiting influence, and this is just that God has delegated only to himself the dictation of the *Bible* and men were inspired by the Holy Spirit, and when enough was written the word of inspiration ceased."

It seems to your writer that this attitude of our coreligionists limits God and the gospel to the past tense indeed, and with the writer of the *Book of Mormon* we feel like saying, "Because that I have spoken one word, ye need not suppose that I can not speak another." "Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another?" (2 Nephi 12: 63, 59.)

Yes, when this "marvelous work and a wonder" began to be proclaimed, the outstanding feature of the message was that the promise of the Holy Ghost was just as sure to those who would "Repent and be baptized in the name of Jesus Christ for the remission of sins" as it was to those to whom Peter made the proposition on the day of Pentecost. This promise still holds good, and the fulfillment of it today still brings unto those who obey, "The testimony of Jesus (which), is the Spirit of prophecy," bringing every gift—yes bringing back to earth "the old gospel and sustained by the ancient order of things," that their feet may be placed on that rock which Jesus promised should be the sure foundation of his church. (See Matthew 16: 18, 19.) But, like those unto whom John wrote, we do not believe "every spirit, but try the spirits," and "we do have a restraining and limiting influence," in the Scriptures already given, for God speaks to one nation, and to one people like unto another, or in other words, God always speaks like himself, for his word is truth.

And all this marvelous work began less than a quarter of a century before the seasonable rains were restored to Palestine after centuries of absence, and within the first half of the century that saw gradual lifting of those restrictions from Jacob that had made him ashamed, and his face to wax pale.

Surely since all this has occurred in harmony with the promise of the Lord as recorded in Isaiah 29, it seems to me that the world should "know that there has been a prophet among them."

But there is still prophetic history to be fulfilled. Let us trace some of it that we may not be taken unawares, but be ready when he comes.

I have referred to some of the promises of the regathering of the Jews; but in common with the other nations of the world, they must be cleansed from their wickedness before Christ comes to dwell among them. Zachariah declares, "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein," (chapter 2:4) and this was also declared by the early ministers of this church, to be a fact to be soon accomplished. We are tempted to ask a question that Paul propounded to the Roman saints, "What if some have not believed, shall their unbelief make the truth of God of none effect?" Surely not, and Jerusalem is now being inhabited as towns without walls for the first time in the known history of the world. Zechariah also declares, "I will gather my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness": (8:7, 8.) but before this can be fulfilled this people must pass through the fires of purification, for, "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteous." (Malachi 3:2, 3.)

Yes, while Judah will become so prominent and self-sufficient among the nations, ("be established in the top of the mountains, and exalted above the hills," Isaiah 2:2), and the time will come when "the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength, in the Lord of hosts their God," (Zechariah 12:5) yet disaster shall overtake them, "for I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." (14:2.)

Yes, "Again shall the abomination of desolation, spoken of by Daniel the prophet be fulfilled," but, "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." (verse 3.) And as Isaiah declares, "The day of the Lord of Hosts soon cometh upon all nations; . . . yea, upon the proud and lofty, and upon every one who is lifted up, and he shall be brought low." (Isaiah 2:12.) And unto Jerusalem he says, "Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she shall be desolate, and shall sit upon the ground." (Isaiah 3:25, 26.)

Zephaniah agrees with this prediction when he

says, "I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain." (Zephaniah 3:11.) And all three of these prophets agree upon the culmination: Zephaniah says, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid, etc." (Verses 12, 13.)

Isaiah predicts, "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth, excellent and comely to them that are escaped of Israel. And it shall come to pass, they that are left in Zion, and they that remain in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning." (Chapter 4:1-3.)

While Zechariah declares, "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name and I will hear them; I will say, It is my people; and they shall say, The Lord is my God." (13:9.) "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." (14:9.)

Yes, as the Master declared, there shall be "Tribulation in those days," so much so that, "The sun shall be darkened, and the moon shall not give her light." (Both the gospel, as taught by that body who are "the kingdom of God and his Christ," and the light given under the teaching of those who still keep the Mosaic law, even those who are those denominated as the "woman which was the church of God," who had been delivered of her pains, and brought forth the kingdom of God and his Christ," and who had "fled into the wilderness," where she had a place prepared of God, that they should feed her there a thousand and two hundred and three score years." She has now emerged and again been placed in her own land, and there she has kept the ceremonies of the Mosaic law, but now, her light fails, and she being desolate shall sit upon the ground.)

In this time of desolation Israel's "stars shall fall from heaven," her mighty among men shall be brought low: but she shall not be alone in this desolation, for, "the powers of heaven shall be shaken"—even those to whom has been recommended the everlasting gospel, unto whom the Master

has said, "I give unto you the keys of the kingdom," and, as Paul has said, these things are done that the things that may be shaken may be removed, that the things that may not be shaken may remain, for none shall escape this trial by fire, when "the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble." But this writer also reassures the faithful when he says, "But unto you that fear my name shall the Son of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves in the stall." (Malachi 4: 1, 2.)

So, let us take courage in the Master's promise, as we see this history being enacted before us. He declares, "And whoso treasures up my words, shall not be deceived." Let us not be among those whose love waxes cold because iniquity abounds, but let us "watch, . . . and be also ready," and "be as men that wait for our Lord to come," that we may not be counted as foolish virgins, who were unprepared for the very thing that they had gone out to participate in, the Marriage supper of the Lamb. Let us not only pray, but work, that "thy kingdom may come, and thy will be done on earth even as in heaven."

OFFICIAL

(Continued from the Official columns.)

Comparative Statement of Income

BY DISTRICTS FOR MONTH OF APRIL, 1932- 1931

District	April, 1932	April, 1931
Independence Stake	\$1,421.84	\$2,699.64
Far West Stake	270.96	371.07
Holden Stake	302.71	357.22
Kansas City Stake	583.51	1,226.50
Lamoni Stake	255.63	387.12
Alabama	40.37	81.76
Alberta	64.34	28.87
Arizona	117.67	59.88
Arkansas	1.30	8.87
California, N.		
California, S.	436.53	1,060.77
Chatham	460.11	439.42
Clinton	104.49	118.94
Colorado, E.	231.24	425.11
Colorado, W.	16.08	129.88
Des Moines	231.30	340.31
Detroit	829.54	968.35
Florida	54.81	109.59
Idaho	133.98	255.60
Illinois, C.	45.89	13.37
Illinois, N. E.	467.61	728.61
Illinois, S. E.	62.85	63.10
Indiana, S.	203.08	71.30
Iowa, N. W.	300.32	494.08
Iowa, S. W.	80.90	1,170.24
Kansas, N. E.	34.26	89.08
Kansas, N. W.	43.25	20.80
Kansas, S. W.	317.84	27.97
Kentucky and Tennessee	35.50	45.00

District	April, 1932	April, 1931
Kirtland	736.47	1,390.29
London	322.41	235.83
Maine, E.	78.79	81.60
Maine, W.	75.03	1,264.54
Michigan, C.	189.15	448.00
Michigan, E.	219.29	503.74
Michigan, N.	63.84	599.65
Michigan, S., and Indiana, N.	321.14	841.81
Michigan, W.	49.33	127.52
Minnesota	68.75	276.67
Missouri, S.	102.60	118.88
Mobile	33.29	90.94
Montana, E.	10.98	129.00
Montana, W.	46.42	80.61
Nauvoo	103.35	141.93
Nebraska, C.	20.32	102.25
Nebraska, N. E.	382.19	1,024.19
Nebraska, N. W., and Black Hills	55.89	54.30
Nebraska, S.	148.88	233.35
New England, S.	561.52	674.72
New York	152.06	237.96
New York and Philadelphia	549.49	662.26
North Dakota	59.64	53.71
Ohio, N. W.	110.70	92.67
Ohio, S.	359.87	581.47
Oklahoma, E.	14.61	25.00
Oklahoma, C.	395.80	268.80
Oklahoma, W.	167.00	50.00
Owen Sound	50.80	228.92
Pittsburgh	123.79	174.20
Portland	146.92	118.04
Rock Island	443.82	292.84
Saint Louis	179.22	232.64
Saskatchewan, N.	10.31	32.65
Saskatchewan, S.	5.70	9.10
Seattle and British Columbia	331.23	472.14
Spokane	68.71	177.87
Spring River	217.05	181.73
Texas, C.	76.68	67.35
Texas, S. W.	38.50	930.45
Toronto	135.61	273.69
Utah	22.38	60.96
West Virginia	104.09	55.96
Wheeling	40.24	40.62
Winnipeg	5.00	20.00
Wisconsin, N.	36.09	91.73
Wisconsin, S.	96.12	142.25
Unorganized	144.03	106.45
Australia		
Australia, S. W., and Victoria		
British Isles		
Germany		
Hawaii		
Norway and Sweden	3.97	10.26
Society Isles	141.47	99.16
Foreign Unorganized		
	\$14,968.55	\$26,003.15
California, N.		414.45
Australia		3,002.39
Germany		167.26
Hawaii		161.56
British Isles		
Foreign Unorganized		
	\$14,968.55	\$29,748.81

A man must master his undertaking and not let it master him. He must have the power to decide instantly on which side he is going to make his mistakes.—P. D. Armour.

Autobiography

XX.—MISSION WORK IN DES MOINES—1905

By James Franklin Mintun

(It is often said that the busiest lives are the least eventful. When the work is going forward at its best rate there is nothing but routine to record. In the life of a missionary a year may go by when the whole succession of events is composed largely of preaching services, baptisms, administrations, discussions and visits. Some of these "uneventful" years are the most profitable. Such a year was 1905 for the author. We offer these selected notes of the less usual circumstances of the year's experiences.)

This year of 1905 came in on Sunday, and I spent the day in worship, attending Sunday school and religio sessions, enjoying an edifying sermon at 11 a. m., by Elder Charles Derry, and preached at seven thirty. The week was spent in arranging home affairs and work for the City Mission. On the ninth my daughter, Alice, was very sick. I administered to her three times. I encountered a sinister power operative to prevent her relief and strove all night against it, and God gave relief.

I returned to my mission the next day, and while changing trains at Boone I visited Brother John Hall and found him very sick, and sought the Lord for him. A vicious attack was made against the *Book of Mormon* at Hastie, by Amos Miller on the sixteenth and seventeenth, including in his attack the book of *Doctrine and Covenants*. The following three nights I made a conclusive reply. After spending Sunday in the city, I began a series of preaching services at Hastie continuing till the twenty-ninth, the days being spent by answering questions of those who called on me concerning the church and the faith.

On February 2, I was at Dow City and preached the funeral sermon of Sister A. F. Rudd, and learned that my wife was very sick, so that after the sermon the next day I returned home to care for her. While there my son took sick. I remained to care for them till the fourteenth, and started for my mission the next day.

On the twentieth of March I was called to Woodbine to administer to the daughter of Brother L. W. Kibler, who was seriously afflicted, asking me to come fasting, which I did. The Lord saw fit to give her only partial relief; but we were thankful for the blessing received. I found my wife very sick, intensely suffering from inflammatory rheumatism. I nursed her from the twentieth till the twenty-sixth, administering to her five times. On the following day after consultation with my wife, who was improving, we decided that I should return to my mission. My record says, "By her (wife's) consent I concluded to return to the mission, going in faith that if I would be faithful to the Master's requests, that he would be true to his promise to me, and would give complete relief to my wife."

I returned home on June 15 to be present at the graduating exercises of my daughter, Ruth, when I was called upon to give talks at the school at 9 a. m. and 8.30 p. m. At the latter time my daughter received her diploma. Remained at home for several days to look after financial affairs, and while there I assisted with the Sunday services, teaching Sunday school and religio classes, and preaching twice.

On August 8, the Lambert sisters gave a recitation in the city, which I attended. It was very entertaining. These sisters were the daughters of Brother Daniel F. Lambert, of Lamoni.

I was a member of the Iowa State Anti-Saloon League at this time, and there was an active campaign being carried on in the city to rid itself of a brewery, and I spent many days with a petition and gave several lectures to assist in the success of this campaign. These efforts, which I thought

were so feeble in comparison to what they should have been that I felt discouraged at times, but those in charge of the Temperance Movement gave their hearty approval to what I was doing. Brethren A. A. Reams and H. B. Watson assisted me in copying the names on the petition against the saloons.

On the fifteenth of August I was shut out of the building on the south side [Des Moines] where I had been holding services, and where I had started a Sunday school, by a Reverend McFarlan and Mrs. Scott M. Ladd, both of whom were very abusive to Sister Howard who had charge of the building, because of her belief and their prejudices. Afterwards these same parties were shut out of the same building because of the manner they conducted their services to the disturbance of the neighbors with their noise, and the police took charge and closed their meetings.

Some time later I was placed in charge of part of the city in the circulation of a petition against the saloons, and gave a talk at a mass meeting of the temperance workers at the Y. M. C. A. building.

On September seventeenth, while at a social service at the church, "I enjoyed the Spirit of prophecy, and through it Brother H. H. Gold was called to the office of Priest in the church; Saints were instructed and God's mercy extended."

When I first entered upon my missionary work in the city of Des Moines, they had a very small building, and with the brethren we had exchanged it for a building on Fourteenth Street. I with others were authorized to prepare for the dedication of this building, which had been repaired and re-decorated to some extent. I sought the presence at the dedicatory services of Bishop E. L. Kelley, and President Joseph Smith. By request I wrote articles for the *Dailies* relating to the dedication and our faith, which were published. The dedication occurred on November 12, Bishop Kelley preaching the sermon and I offering the dedicatory prayer. Praise services were held at 2.30 p. m., and the Bishop preached at night.

I held preaching services at Hastie from September 19 to 28, with some interest by a few. While holding these services I preached at the services at the Chapel in the city in the forenoon and attended the branch staff meeting in the afternoon of Sundays. On October 9 I returned home on the account of the illness of my wife, and while there prepared temporal affairs for the winter.

I made a visit to a Mr. Rosser Davis and wife on December 11, and found them devoted to the gospel, but they could not be reconciled to the teachings of the Utah elders in regard to the marriage question as taught by Brigham Young, although they were members of the Utah church. They made several inquiries to more fully understand the views of the church, and the differences between us and the Utah Mormons. They were pleased with our position. I occupied every day during the remaining days of this year reconciling troubled souls, administering to the sick, several of whom were marvelously blessed, preaching and calling on those who wished to better understand the way of life, presiding over services and church rehearsals, teaching Sunday school and Religio classes, and instructing some who had been severed from the church how they might legally return and be re-baptized, besides writing several articles for the daily papers, and actively assisting in the temperance movement in the city of Des Moines.

I spent Christmas Day by taking dinner with a young brother and sister, and enjoyed their associations, then called upon Brother William David Hall and family, whom I dearly loved. The father and mother have since gone to their reward, and by their request I assisted to lay their bodies to rest in the cemetery at Shenandoah. Even though I enjoyed my associations, yet my record says, "Felt lonely. Others were enjoying associations of loved ones, and I, apparently, not a necessity to their enjoyment."

(To be continued.)

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Council Bluffs, Iowa

The work in Council Bluffs is moving steadily onward. As a whole the meetings are well attended. The Wednesday evening prayer meetings are showing an increase in attendance. The Young People have had several interesting gatherings in conjunction with the Omaha young people.

The Council Bluffs young people's division of the church school holds regular early morning prayer services the third Sunday of each month.

On March 18, the Music and Drama Wheel number five, Mrs. W. T. Spanswick, leader, gave the last of a series of secular concerts in the church at Council Bluffs and the following Monday evening at Omaha. Those in attendance and especially many nonmembers were lavish in their praise of the fine work done.

The choir is progressing. On May 9 they had a steak fry in Fairmount Park, but it turned out to be more nearly a banquet, judging from the amount of food brought by the women. This was given in honor of Miss Edith Burton, who left recently on an extended vacation trip to California.

The adult division have regular potluck dinners the first Friday evening of each month, at which time everyone brings food and all eat together. An interesting program is provided at each session. The last dinner was replaced by an unusual event; Apostle Paul Hanson was invited to give his illustrated lectures here.

Last Sunday evening Patriarch F. A. Smith favored the congregation with one of his instructive sermons. It seemed good to hear and see Brother Smith again, especially to those who had known him during his many years of service in Omaha. Several of the old-timers, although they had heard him in Omaha in the morning, came over to Council Bluffs to hear him again in the evening.

The Wednesday dinners and suppers which have been a feature during the past several months, have been discontinued for the summer.

Those who had the privilege of attending General Conference came home enthusiastic over the wonderful spirit manifested.

Sunday, May 29, Brother Blair Jensen was here in the morning, and Apostle J. F. Garver in the evening. Both sermons were well received. The subject of Brother Garver's sermon was the words of God to Moses, instructing him to "Say unto my people: Go forward."

Sunday morning Sister Garner and W. T. Spanswick sang a duet, "Blessed Savior, Thee I Love," and in the evening Sister Ada Darrington Hall sang, "O Troubled Heart, Be Still."

Aurora, Illinois

66 South Elmwood Drive

A baby boy was born to Sister Iole Clark Parcell, May 8. He was given the name, Ellsworth Leroy.

The young people's class is studying the quarterly, *Studies in the Restoration Movement*. These lessons are well prepared and have been most enlightening. R. E. Davey has proved an able teacher for this course.

The worship period for Sunday, May 8, was occupied by a short program for Mother's Day. Sister J. E. Wildermuth and daughter, Doris, sang a group of songs entitled, "Old Songs My Mother Taught Me." The junior girls distributed spring blossoms to all mothers present while the pianist played soft music.

Aurora Saints listened with glad hearts to Brother Roscoe

Davey's account of the peaceful conference just held. It is the desire of the group here that they may work with untiring patience, doing the Master's will and bringing about Zion conditions.

Iowa City, Iowa

Elder E. R. Davis, district president, and Elder L. G. Holloway, district missionary, met with the Iowa City group Sunday, May 29, at the home of Brother and Sister T. Hilliard Cox.

Brother Holloway talked on "The Spirit of the 1932 General Conference." Brother Davis spoke briefly in the interests of his work as district president.

A quartet consisting of Sister H. Voas Meredith, soprano; Sister T. Hilliard Cox, alto; L. E. Flowers, tenor, and Don Barrows, bass, sang "Take Time to Be Holy." Vesta Stevenson played piano accompaniment.

Pastor Walter L. Daykin and wife and little son, Bobby, are spending the summer months at Taylorville, Illinois. Although complete organization has not yet been effected, the group is planning to continue its meetings, both social and devotional, throughout the summer.

The following students from the Latter Day Saints group are being graduated at the commencement exercises June 6, with the degrees designated: B. A., Don Barrows, Hazel Jones, Theresa Stemm, Vesta Stevenson, and Max White; B. S., Norman E. Hield; M. A., T. Hilliard Cox and L. E. Flowers, and M. D., Altabelle Willard.

Woman Injured at Conference Writes Thanks to Saints

Independence, Missouri.—I attended the late General Conference, and gathered much valuable information from a variety of associations. From this I received much benefit. But the day before I intended to return to my home at Gary, Indiana, I was on my way to attend the nurses' commencement exercises at the Stone Church, and while crossing one of the main highways to reach the Stone Church, I was struck by an automobile. In the accident I suffered two broken limbs and was rendered unconscious. I was taken to the Independence Sanitarium for treatment.

This accident occurred April 14. I am now released from the Sanitarium and am improving. My treatment there was excellent. I was attended by a physician and skillful nurses and visiting friends. The elders administered to me, and several times I was greatly blessed through their services.

My husband, being informed of my misfortune, speedily came to me from our home town. He has done all he could to bring me relief and peace. Many with whom I am acquainted have written me from different places, manifesting deep interest in my welfare and praying God for my relief. These things have cheered me and I shall always remember their loving interest.

My companion has benefited in a religious way from this trying experience. He has been afforded opportunity to attend church services at the Stone Church, hearing excellent sermons and earnest testimonies, and becoming acquainted with many who have helped to cheer him through this our trial. We have been blessed as well as tried, and extend our whole-hearted thankfulness for the interest shown us.

Personally, I very greatly enjoyed the General Conference, and found myself spiritually enlightened through what occurred. It was a joy to experience its wonderful associa-

tions. So notwithstanding the testing experiences through which I have recently passed, I feel that I have gained more than I have lost. The following verse represents my feelings:

Misfortune came with much distress,
 And yet with all I can express
 Feelings of love for those who came
 And helped to take away my pain.
 The flowers brought, the words they said,
 Inspired my soul while on my bed.
 Sweet thoughts will travel through my mind
 About such friends who were so kind.

ELIZABETH WERNER.

Lucasville, Ohio

Pleasant Valley Branch

This is a small country branch, but the members are alive in the gospel and enjoying the Spirit of the heavenly Father.

Elder F. May, of Dayton, Ohio, was here some months ago, giving some educational *Bible* plays. His help was appreciated.

The prayer services on Wednesday evening are not so well attended, but they are of spiritual nature. *Bible* plays and reading occur each Saturday evening. On Sunday morning at nine thirty prayer and social meeting is held followed by Sunday school. In the evening there is preaching usually by the local priesthood.

Several times since its organization this branch has been crippled by the loss of some workers, but there are still plenty left to carry on the gospel work. It is nearly twenty-nine years ago that Elder T. C. Beaty brought the gospel to this neighborhood. His stay aroused great interest. There being no church near, he obtained the schoolhouse in which to hold meeting for several weeks. He baptized a few. While here he lived in the home of Uncle Levi Crabtree. In a short time Elder Etzenhouser arrived, and reaped the harvest of souls from Brother Beaty's planting. Still other workers came to do their part, and finally the branch was organized with the following priesthood members: Elder, Samuel Henry; teacher, Rufus Culp, and deacon, James Crabtree. It was not long until D. Allen was called to be a priest. Since there were a number of members, they felt a church home to be a necessity and went to work. In a few months they were in their own building, a portion of the land on which it stood being given by Squire Edward Crabtree.

During the years which followed the branch had its vicissitudes. Brother Mitchell was called to function as a priest and D. E. Altman as teacher. Elder Henry went to Wellsburg, West Virginia, to secure employment. Teacher Culp suddenly dropped dead, and the members felt a great loss. But Clarence Curnt was called to act as priest and a short time later as elder, and the latter day work made fine progress for a time.

Brother Curnt lived at McDermott, eight miles away, and saw the need of the work there. They began with cottage prayer meetings and baptized a number. Later a branch was organized. Then Brother Mitchell, Pleasant Valley Branch's priest, died, and the work was left to the members with only a teacher and a deacon in charge. But the heavenly Father was mindful of his children's needs. Luther Crabtree was called to act as teacher and Ervin Piles as priest, and shortly as elder; Walter Culp and Mark Crabtree and Donald Bealor to be priests. James Altman was called to act as deacon, but moved North for employment.

The branch felt itself blessed with workers. E. E. Williams was called to be a priest, then elder, and Norman Pollock, teacher. Elder Culp, Priest Bealor, and Teacher Crabtree moved to Portsmouth, Ohio, sixteen miles away, to seek employment, and attend services at the old home

branch as opportunity offers. They found that the gospel work was needed in Portsmouth and so they began to pray, to make the acquaintance of other members moving near, and to apply themselves to the local problem. They purchased a small tent.* In 1930 they organized a mission called the Portsmouth West Side Mission. Soon William Altman was called to act as deacon, then as priest. At present the workers are Elder E. E. Williams, Teacher Norman Pollock, Priest William Altman, Deacon James Crabtree. God has answered the prayers of his Saints, and others have been told to prepare for a definite part in his work.

Cleveland, Ohio

East Side Branch

On sacrament Sunday, May 1, several Cleveland members were spoken to through the Spirit by one of God's servants. The branch feels greatly strengthened as a result of this manifestation, and is going forward.

The Religio Society has been receiving fair attendance. Doctor Andes has contributed to the interest of this group through his health lectures and fine work as instructor of the young married people's class which is studying the *Doctrine and Covenants*.

On the evening of April 1, the women's department, directed by Sister Elizabeth Campbell, had a stunt night which was enjoyed by members and their friends.

Sister Shirley Talbot had charge of the Easter program and has been commended for the splendid manner in which the entertainment was conducted. Also, a fine Mother's Day program was planned and executed by a committee of young people of the branch.

Brothers Strickland and Hammond and Brother Clark, of the Ringling Brothers Circus, have visited East Side Branch during the last month and have given instructive sermons. Also the congregation is enjoying the presence of Patriarch George W. Robley who is expected to be in Cleveland several weeks.

British Conference Is Outstanding

London, England.—The Southern District conference was held at Enfield, Middlesex, on May 14 and 15, and no doubt will be officially reported.

I have been a member of the church over thirty-three years and can say that I have never attended a better conference in all my life in the church. The business meeting on Saturday evening was carried through in a fine manner, a beautiful influence being present.

Sunday services commenced with a prayer service at ten fifteen followed by the holy communion, then preaching at eleven o'clock. All through these services the Spirit of God was present, and was a great blessing to all. The priesthood meeting at two thirty was one long to be remembered; a paper from the pastor was read and freely discussed, with the desire that all may come to a better understanding of their duties. At the same hour the Sunday school was held, and an address was given by Elder John Schofield, from Midland District.

The evening services were much enjoyed, especially ordination ceremony which was held at the close of the preaching service, when two fine young men were set apart to the office of priest: one from Wales, Maddock Morgan, and one from Enfield, William Sykes. Both of these young men, if faithful, will be a power for good in their respective branches.

The Spirit of God was present in great power throughout the whole day.

JOHN W. WORTH.

Far West Stake News

Guilford and Kingston Institutes

Stake President Ward A. Hougas conducted an institute for the purpose of discussing the 1932 conference at Guilford, May 15, and at Kingston May 29. All of the branches in the northern portion of the stake were represented at Guilford, and a fine day was spent together. The Kingston institute was an equal success with several branches participating.

Apostle Gleazer in Stake

Apostle E. J. Gleazer's two-week visit came as a pleasant surprise. He is making good use of the time, preaching every night in the different branches. The schedule provides that he visit most of the branches throughout the entire stake during his brief stay. Elder Ward A. Hougas is accompanying him on these trips.

Reports from his first week's work are very encouraging. Outstanding crowds have gathered to hear him at each place, and he apparently is at his best.

Young People's Convention

Plans are nearing completion for the annual young people's convention at Cameron, June 25 and 26. This will be the most important gathering of the young people of the year as President F. M. McDowell will be there, and an organization for the stake will be effected on Saturday night.

Oakdale Branch

The Saints at Oakdale enjoyed a pleasant day May 15. Brother R. M. Russell and wife and Brother S. H. Simmons and wife, all of Cameron, were visitors. Brother Russell preached at the eleven o'clock hour, Brother Simmons assisting him. Immediately after this service, baptism was performed in the small stream just west of the church by Brother C. W. Miller. After the baptism, all enjoyed a basket dinner at the church. Confirmation services were held at two o'clock.

May 22, brought another good day and fine services. Brother and Sister J. L. Bear, from Saint Joseph, accompanied by Sister Mary Packard of Long Beach, California, were visitors. Sister Packard and Sister Bear gave short talks at the close of the church school. Brother Bear occupied the eleven o'clock hour.

Mrs. Packard has been the guest of Mr. and Mrs. Bear with whom she has visited several churches in the stake. Besides her visit to Oakdale on the twenty-second, she has also visited Second Saint Joseph and Fourth Church where Brother Bear is pastor.

First Saint Joseph Church

The first dramatic prelude in the summer series of vesper services was presented May 15, by the O. T. Z.'s. Although rain prevented many from attending, a fair-sized congregation witnessed this initial performance by the young people. The play, "*And He Came to His Father*," was a very effective story of the Prodigal Son, after which Elder H. C. Timm, associate pastor, gave a sermonet, "*Homeward Bound*."

May 22, offered another musical prelude with the choir and a double quartet presenting some splendid numbers. Pastor Ward A. Hougas gave a sermonet following the prelude.

A splendid spirit prevailed at the sacrament service, June 5. The music and Scripture reading led to the appeal of Apostle E. J. Gleazer in his theme talk not "to walk as other Gentiles walk," but to walk as God would have his people walk.

At the vesper hour the Ul-Lik-Us Players presented a religious drama, "*Pilgrims of the Way*," which was well received by a very large audience. Apostle Gleazer used the theme of the drama in his sermonet and added his challenge to the stirring appeal of the players in this beautiful little play.

Second Saint Joseph Church

Second Church presented a pageant, "*The New Testament Church*," written by the pastor, O. Salisbury, May 8. President Elbert A. Smith, of Independence, was the speaker the morning and afternoon of May 15. Apostle E. J. Gleazer delivered a fine sermon to a good crowd the evening of June 5.

Holden Stake

Holden

Instead of waiting until their funerals to eulogize and bestow flowers upon them, the branch did honor to fourteen pioneer sisters of Holden congregation. They were invited to seats on the rostrum on Mother's Day, and the appreciation of their coworkers was expressed by F. A. McWethy, and a blossoming potted plant was given to each. The program was unique and uplifting.

At the eleven o'clock service, May 29, a memorial service was held in which the names of deceased members of the Holden Home and Branch were read, and a tribute of respect paid them by Brother McWethy.

Preparation for Children's Day was under way for some days. The children old enough for baptism were instructed in a special class by Freelin Hampton.

At the church school hour Sunday, June 12, the rostrum and font were decorated with ferns and flowers. A circle on the wall back of the font contained the words "Entering the Fold of God," and an attractive fringing of paper gave a pretty setting to the words.

The following arrangement was preliminary to the baptismal service: Twelve girls marched from the primary room singing "*Onward Christian Soldiers*." Six in each center aisle, they approached the altar meeting in front. The leader of one group bore a cross and placed it before the font; the other leader placed a crown upon the cross. The pastors, church school director, children's supervisor and candidates followed to reserved seats, while the congregation sang "*Onward Christian Soldiers*." Brother F. H. Edwards made an appropriate talk on the significance of baptism. Nine were baptized, Brother G. F. Baker and W. H. Eliason officiating. Brother Edward's short sermon following the confirmation was full of hope and stimulation. The young son of Brother and Sister Fred A. Macrae was blessed by Brethren Edwards and Eliason. Sister Edwards and son accompanied Brother Edwards and visited at the home of Brother and Sister C. A. Silsby. A Children's Day playlet of three acts was presented at the evening hour, directed by Sister W. H. Eliason.

Brother F. L. Sawley, of Holden Home, is spending two weeks with the Post Oak Saints, where he opened a mission nearly thirty years ago. Brother C. J. Spurlock, another member of the Home, also is making a contribution, having completed the visiting of twenty families of Saints, besides distributing dozens of copies of literature.

Sister Martha Burr, the Home nurse, visited friends in Cameron, her former home, last week and was accompanied back to Holden by Brother and Sister Sam Simmons, and daughter.

Pastor W. S. Macrae will begin a missionary campaign this week in small towns near Holden, assisted by a group of young people and members of the local priesthood. Sisters Opal Moody and Myrtle Carr will have charge of the music as director and organist respectively. Brothers with cars have volunteered to furnish transportation. These services will be conducted on the street and will include seven towns, only two of which are more than ten miles from Holden.

Three meetings of the branch priesthood have been held in preparation for the campaign of visiting. The priesthood are taking their responsibility seriously, and already reports indicate gratifying results.

Grandview

J. W. A. Bailey was the speaker the second Sunday in May, and gave us one of his splendid sermons on the *Book of Mormon*. It was much enjoyed.

May 22 was the annual election of officers. The stake presidency were present and assisted in the service. They also remained for the evening service at which Brother McWethy was to have been the speaker; but Brother Ward L. Christy and wife arrived just before time for service, and he was asked to occupy. Brother Christy's sermon was well received. The following were chosen: Pastor Charles W. Martin; director church school, L. L. Bogue; assistant, C. Anderson; supervisor of music, Gertrude Bogue; adult supervisor, David Speas; young people's supervisor, Mrs. Anna Bogue; children's supervisor, Mrs. Charles Martin.

June 5 was ushered in with sunshine and roses, both of which are abundant in Grandview. This day found the newly elected officers on duty. Brother Amos E. Allen and daughter, Jewel, worshiped here, taking part in the church school, the sacramental service, and giving a splendid sermon in the evening.

Kansas City Stake

Northeast Mission

The Northeast Mission had an all-day meeting on Sunday, June 5. They were joined in the services by the Saints from North Kansas City who are planning to make their church home with this group. For the past three years this latter mission has been meeting at the Community Hall in North Kansas City. Brother Ross Higdon has been their devoted pastor and while the work did not grow numerically, it certainly developed in spirituality and good fellowship.

The financial red ink and the need of Brother Higdon's services elsewhere brought about the closing of this mission for the present.

In a splendid spirit of cooperation the Saints there voted to join their forces with another mission.

The combined church enjoyed a lovely sacrament service at eleven o'clock and had a basket dinner at Observation Point at noon. Bishop Skinner spent the day with the group, and preached to a good audience in the evening.

For a number of years this group has been meeting in a hall on Guinotte at the foot of the Chestnut Street viaduct. The landlady has agreed to entirely renovate this structure, build on a large room at the rear, shingle the exterior and paint the interior. When these improvements are complete the Saints will have a neat and adequate church home for service and worship.

Brother Henry Davis, one of the church's devoted young men, carries the real pastoral spirit into his leadership of this group.

Malvern Hill Church

The Saints at Malvern Hill have been passing through many trials during the past few months. They have lost by death three of their stalwart workers, Brother Sherman, Brother Bootman, and Sister Schimmel; and Brother Ray Lloyd and Brother Welton Wood have both found it necessary to discontinue their pastoral supervision. However, the good spirit and the courage of those who remain are undaunted, and they express an unbounded faith in the future possibilities of the work in this church.

For a number of years the stake has sponsored a week-day church school at Malvern Hill where, under the capable direction of Sister Florine Hands-Graham and her staff of devoted Latter Day Saint teachers, over two hundred non-member children have received religious instruction during school hours. Many of these children have spent six years in such instruction, and the good will of the entire neighborhood is behind the church's effort to help.

Elder Ross Higdon has been selected as the new pastor

for the church. He and his family met with the Saints there for the first time last Sunday. In the evening the church was closed to allow the Saints to join with two other community churches in an Allied Forces for Prohibition meeting.

Independence

The young people of Independence will begin Sacrifice Week with an early morning prayer meeting at the Campus June 19. The service will begin promptly at seven o'clock, and all young people are invited to be present. If the weather is not favorable, the meeting will be held in the basement of the Stone Church. On Sunday night, June 26, the young people of the church in Independence will be guests of the Campus congregation. They will be invited by the pastor in charge to sit together in a reserved section of seats.

Next Sunday evening the first of the Campus Sunday night services will be held. Apostle Edwards is scheduled to be the speaker for the summer months.

Eleven Independence students graduated June 6, from the University of Kansas at Lawrence, Kansas. Of this number the following are members of the church: Delmar T. Goode, A. B.; Richard L. Harrington, B. S.; Frank L. Holmes, B. S.; Rilla Margaret Leeka, B. S.; Margaret H. Sturges, A. B.; S. A. Thiel, B. S., and Ethel Watson, B. S.

Stone Church

It was appropriate that Children's Day should open with an early morning baptismal service in the basement of the church. Thirty boys and girls were brought to be baptized by parents who are heeding the instruction of latter-day revelation to teach their children so that when they become eight years old, they will request baptism. In the ordinance officiated various members of the congregation's priesthood.

The following were baptized: Ellen La Vaughn Tonahill, Lester Hall Thompson, Donald Lynn Surles, Malvin Cecil Stone, Beulah May Shull, Charlotte Lorane Penrose, Ralph Emerson Stone, Virginia Lou Bailey, Richard Egbert Bullard, Robert Burns Meyer, Roberta June Sackman, Doris Nadine Sackman, Dorothy Lee Gould, Dorothy Willmott Savage, Mildred Nadine Savage, Wanda Marie Savage, Betty May Williams, Rhea Ruth Cannon, Sarah Anne Burch, Donna Belle Rawlings, Vance Burnett, Homer Gillen Tordoff, Priscilla Fern Lewis, Robert Maurice Pawley, Maxine Elenora Abter, Elizabeth Anne Brock, Orin Jefferson Dunfee, jr., Ardetia Beatrice Scott, William Eugene Monsees, and Gladys Ruth Leigh.

Morning and evening services were in charge of the church school, and programs were presented by the children and junior young people. Regular lesson sessions were conducted from nine thirty to eleven o'clock in the morning, then a large crowd listened appreciatively to a program of chorus numbers, recitations, duets, and solos by the children of the beginner, primary and junior departments. Elder S. A. Thiel, church school superintendent, was in charge, assisted by the superintendents of the three departments: Beginner, Mrs. C. R. Smith; primary, Miss Ruby Williamson, and junior, Mrs. Ray Moler, and their respective musical directors and pianists.

An impressive, ceremonial service took place at two thirty in the afternoon when those baptized in the morning were confirmed members of the church, and six infants were blessed by the elders. Elder H. G. Barto was in charge, assisted by Elder S. A. Thiel. The following babies were brought to the altar for blessing by their parents: Jerry Lee Rawlings, son of Mr. and Mrs. Levi W. Rawlings; George Whiting Lund, son of Mr. and Mrs. Henry A. Lund; Carl Merrel Dooley, son of Mr. and Mrs. Roland Dooley; Jacque Wiley Vincent and Joy Lee Vincent, son and daughter of Mr. and Mrs. G. R. Vincent, and Jimmie Duane Miller, son of Mr. and Mrs. George Miller.

In the evening the intermediate department presented the theme, "The Men and Women of Tomorrow," with fitting scripture reading, instrumental numbers, readings, and hymns. The boys' choir, directed by J. Glenn Fairbanks, made its initial appearance at the Stone Church, singing, "Lead Me, O Lord," and "Fairest Lord Jesus." A chorus of girls from three classes sat in the rear of the gallery and at intervals sang a cappella favorite hymns. The sermon was by the intermediate pastor, Priest W. Earl Page, assisted by Priests Howard Cook and Raymond Wrigley, assisted superintendent and teacher, respectively, in the department.

A profusion of June flowers and asparagus fern beautified the rostrum for the services of the day. The baskets of blossoms were brought and arranged by the Girl Scouts of Troop 37.

One hundred and fifty attended the special sacrifice week prayer meeting of the young people in Independence, last Wednesday night at the Stone Church, the congregation being representative of the nine branches in the city. Apostle F. Henry Edwards in a short talk challenged the young people to pray unceasingly for the church, Zion, and their own task. Priest Roy Davey was asked to give a prayer in behalf of the young people. A feeling of sincerity and a strong desire to be active in the work of the church was accentuated by the bearing of earnest testimonies and the singing of hymns on consecration. Elder T. A. Beck was in charge.

Approximately two hundred attended the priesthood prayer meeting at the Stone Church last Friday night, Pastor John F. Sheehy in charge.

Second Church

Children's Day proved most satisfactory for Second Church. Nineteen were baptized: thirteen by Brother A. K. Dillee, five by Brother John Miller, and one by Brother Adkins. The baptismal font was artistically decorated and much credit is due Sister G. W. Bush for the beautiful arrangement.

A most enjoyable program was given at eleven o'clock. The production showed faithful training, and special praise goes to those who gave their time and efforts in that direction. Agnes Edmunds, Katherine Inman, and Erma West had charge of the little play, with Sister Sarratt supplying the music and Lillie Hansen in charge of the lovely little costumes.

The service was in charge of Leonard McCormick, with Geraldine Fields as chorister. Orson Murdock made the opening prayer and Richard Dillee gave the benediction.

At the evening service Brother C. B. Woodstock preached an excellent sermon.

The women's department of Second Church will hold meetings all summer. Sister Sherwin, who has been the leader for some time, is moving to apartments at 312 North Liberty Street, but will continue her work in this district until further notice.

Brother and Sister Roland Fulks are visiting Sister Fulk's parents, Brother and Sister J. T. Curtis. Sister Fulks will enter the Sanitarium for treatment. Brother Curtis, who has been ailing for some time is improving.

Brother Roy Settles, in charge of the young people's activities, reports splendid interest. At present a volley ball team is being organized.

A short time ago an enjoyable evening was spent at Deer Lake. The young people were chaperoned by Brother and Sister A. K. Dillee, Brother and Sister Roy Settles, Brother and Sister William Inman, and Brother and Sister Sam Inman. It would be difficult to decide whether the evening was more enjoyed by the chaperones or by their charges.

A general get together meeting for the young is to be held July 5. Sunday, June 12, was the closing day for the regular six o'clock evening service.

Enoch Hill Church

Children's Day added eight new members to the Enoch Hill congregation, two of whom were adults. The baptismal service occurred at eight o'clock at Second Church, the following being baptized: Uih Smith, George Griffiths, Cora Mae Jenkins, Clarice Stevens, Billy Inman, Eugene Inman, Robert Murdock, and Jacqueline Warren.

The confirmation ceremony took place at eleven o'clock. Elders officiating were H. L. Barto, H. E. Winegar, F. J. Lewis, J. W. Brewer, C. E. Beal, and F. G. Christie. Following this ordinance came a Children's Day program of songs, drills, and short plays.

Frank Hunter, chorister at Mount Washington Church, Kansas City Stake, was present at the evening service and sang pleasing solos. Then Elder F. J. Lewis preached an excellent sermon, reading his scripture lesson from Philipians 2: 5: "Let this mind be in you, which was also in Christ Jesus."

Saints in this district were saddened by the death of a faithful member, Sister Effie Jane Cox, wife of Brother William H. Cox, who passed away at the Sanitarium the morning of June 7. For many years she was a member of the church, very active and helpful in the work of the women and in the community. Besides her family she leaves many friends. There survive her, her husband, four sons: Glenn Cox, Don Cox, Buel Cox, and Edgar Cox, all of Independence; three daughters, Mrs. Rilla Lillian Johnson, Mrs. Vera Riddle, and Gladys Cox, all of Independence; two sisters, Mrs. Minnie Werner, of Independence, and Mrs. Flora Rudicil, Middletown, Ohio, and two brothers. Walter Chappelow, Independence, and Ed. Chappelow, Buckner, Missouri. The funeral was held from the church last Thursday afternoon, and interment was in Mound Grove Cemetery. Sister Cox was fifty-seven years old.

Topeka, Kansas

1116 Clay Street

Since General Conference, Topeka Saints realize with others of the church that the task of the latter day church is not lessened. With a greater spirit of unity, trust, faith, hope, and charity, they find themselves in better condition to do their part in performing this great task.

April 24 was O. E. Weedmark's birthday. Ten young people from Chelsea Park, Kansas City, surprised him in honor of the event. Pictures were taken, refreshments were served, and a tour of the city was made by members of the party. At seven thirty in the evening they gave a musical program at the young people's meeting at the church, and dedicated it to Brother Weedmark.

The juniors have become farmers for the season. Under the leadership of Sister Fern Weedmark, they have chosen a garden as a stewardship project. The location of the garden is five miles out in the country at the home of Sister Anna Alfrey, and the boys and girls have great fun making trips out to work in their garden. They have planted onions, carrots, beets, and popcorn, and are planning to put in more. This group continues to work on contest notebooks.

District President Dave Little and family made an official visit at the close of conference in the interest of the work at this local. Brother G. G. Cadwell is again in charge, having been transferred to a run to this point on the Missouri Pacific Railroad. He is working toward a unity of effort in harmony with recent measures taken by the general church.

The midweek study class under the direction of Sister F. O. Kelley is studying the *Herald* outlines for credit.

This congregation has recently had some helpful worship programs. One interesting theme was "Above and Beyond," and "The Last Supper," was appropriate at the regular May sacrament.

Early in the spring Sister Mary Crooker was appointed

police matron for the city of Topeka. Her address is 210 West Fifth Street, and she will appreciate hearing from her friends.

Mother's Day was appropriately remembered at the morning and evening services. Clifford Alfrey gave a carnation to each mother present at the morning service.

Those who have occupied the stand are F. O. Kelley, B. F. Deller, G. G. Cadwell, and O. E. Weedmark. F. O. Kelley and O. E. Weedmark are in charge of the church school.

The evening adult class under Sister Helen Hays will soon complete *Jesus and His Message*, by Christiana Salyards.

Jonesport, Maine

Would you like to hear from the little radio town of Jonesport? Then listen in.

The Saints feel very much encouraged with the progress made during these "perilous" times. The officers of this branch have "stood by" in a fine way. Elder Newman Wilson has carried on in a most valiant manner. After his release from active service in the ministry, he was elected the town's first officer, first selectman. He is known as the busiest man in town, yet the Saints think he has done more in the church work than ever before. Special series of meetings have been held at Beals, South Addison, Kennebec, and Indian River, cottage meetings, young people's prayer services, classes for the study of *Doctrine and Covenants*, Zion Builders' meetings, and many other activities, besides his regular meetings in this branch.

Elder W. E. Rogers, president of Jonesport Branch, was seventy-five years of age the other day. A surprise party was given him and his associate, Elder Arthur Rogers, who also is advanced in age.

The weather has been very unfavorable. A number of times on Wednesday night not many of the older ones could get out. At one such prayer meeting the young people fairly ran away with the service. The officers rejoice at the life and vitality of the young people, and feel that their worries are nearly all over when the young men and women begin to help.

The Saints regret to have to report any but pleasant things to the church paper, but there have been a few deaths here to sadden the hearts of all. Brother Leon Crowley, a fine, young, active Saint, has been called home, as was Brother Ernest Beal, another very good man. Sister Rebecca Alley, a dear old Saint, has also gone to rest.

The efforts put forth by the ministry and members in Jonesport have brought in five baptisms, and all rejoice in the work. The Saints ask the church to pray for them; they need the prayers of all, especially the young people who have much work ahead of them. They expect to hold a young people's convention next month.

Lost Boy Returns Home

June 5.—Brother and Sister George F. Kettner, 916 Hobson Avenue, Hot Springs, Arkansas, are happy to announce the safe return of their son, Leroy Kettner who was persuaded by a schoolmate to leave home May 26, and they thank the heavenly Father and the Saints for helping to bring about his return through prayer.

Of the Saints in Hot Springs Brother Kettner writes in his letter: "We are all very enthusiastic in the work of the church. Are looking forward to the district conference to convene here in July, and hoping the Lord will bless us with a complete set of faithful workers in the priesthood, that the true spirit of the work may be established in every home. We have good material if preparation is made, and to this end we earnestly desire the prayers of the Saints. Home work is very much needed here and can not be had without the aid of a faithful, working priesthood."

"If any Saints are taking their vacation in July, we shall be pleased to have them come to Hot Springs and spend conference week with us, beginning July 14, and lasting three days."

Missionary Pair Have Returned to Salt Lake City

Salt Lake City, Utah, 336 South Fourth East, May 30.—We are back in our field, assigned us by the powers that be. We had a rather wonderful experience in our efforts to tell the Gospel story at Wichita, Kansas; Alva and Freedom, Oklahoma, and La Junta, Colorado. The spirit we felt among the Saints at these places certainly augurs well for the work there, and if it is the same throughout the church, we shall move forward to better conditions as the year passes. Our only regret at leaving the Saints in these places was that we could not stay longer with them. This was particularly true at Alva and Freedom, Oklahoma.

We left La Junta, Colorado, Monday, May 23, and reached this point Wednesday evening in time for the weekly prayer service. We found that we were just in time to officiate at the funeral of J. C. Jensen.

Weather here is fine since our return, and we were greeted with fairly good audiences at our services yesterday, though we hope soon to see them increase.

We are planning a special missionary effort in Salt Lake City for June and as much longer as we can find profit in the enterprise. Of course the day of street services is past in these centers, as the auto traffic makes this practically impossible, but there are parks and private homes which are available.

Sister Chase and I were somewhat fatigued from the strenuous three-day trip from La Junta, but are "on the job" once more and hopeful for the days to come, and not the least of the causes for this hope is our participation in, and experiences at the late General Conference.

A. M. CHASE.

Columbus, Ohio

Second Branch, Rinehard and Twenty-second Streets

This congregation is experiencing a generous outpouring of the Spirit, which has encouraged the individual members to greater service. The Saints hope to work as a unit in helping the church to realize its objectives. The May sacrament service was marked by rejoicing, many being encouraged through the messages given.

The women's department gave a dinner May 5, in the social rooms of the church. Such dinners bring to the Saints pleasant social evenings, the men of the branch being guests. On this occasion Sister Hazel Gribben was toastmistress, and the speakers were Vassie Sheets, John R. Grice, J. E. Matthews, Harry Hoffman, and R. E. Madden. Solos were sung by John R. Grice, Lucinda Madden, and Hazel Gribben.

On Mother's Day the Sunday school presented a short program. Each mother present was given a rose.

Twenty-six members and one visitor were present at the regular monthly meeting of the women's department May 12. Sister Stratton read a good paper on "*The Officers of the Church in the Time of Moses*." A splendid paper on "*Ideals*" was ready by Barbara Brassine.

The Tri Sigma Chapter of Temple Builders gave a Mother's Day banquet May 13, in honor of their mothers. The entertainment was provided by the girls. Talks were given by Sister Nieman, leader of women, and Sister Swanson, supervisor of the girls' department. Each mother was presented a rose.

There are twenty-five members in the Blue Bird group of this branch. They recently took a hike into the country to

gather wild flowers. Now they are making scrapbooks to give to the Children's Hospital. Ethel Kirkendall is leader, and Barbara Brassine her assistant.

The Orioles, with Lepha McMillin as monitor, are very active. They have studied manicuring and learned to make several useful garments in their sewing classes. They recently had a fine evening of recreation in the form of a roller skating party.

During the month instructive sermons have been given by the following speakers, G. H. Kirkendall, John R. Grice, J. E. Matthews, R. E. Madden, C. W. Clark, pastor of First Branch, H. E. French, and Doctor W. B. Reeves.

A Day With Saints at Walthill, Nebraska

Plattsmouth, Nebraska.—Sunday, May 22, was a busy day at Walthill. Making the long drive from our home, we arrived in time for the morning sessions. We were repaid for our trouble as we entered the church and looked into the faces of the Saints. Sister Etta Brownrigg had just arrived from Independence and was sitting in her usual place. I had only to shut my eyes an instant and Sister Flo and others missing, were there also. Sister Lena, whose sweet voice brings comfort and pleasure to the Saints, sang for us, and Mary was at the piano.

That day I baptized seven people, six of them adults. As I went down into the font, thoughts rushed through my mind, how I had constructed the font with my own hands, piece by piece, with the help of Brother Graves and how the good sisters had prepared food and refreshments for us. Among these helpers were Sister Lampson who recently passed to her reward. Then I thought of the many who had been through the waters in the little font, and how good Brother Lane, that grand old man of Iowa, came to help confirm and preach. Also Elders Reilly, Oehring and Lampson were there.

This visit to Walthill seemed all too short as we returned home, arriving shortly after dark.

CLAUDE E. CARTER.

First of Special One-day Meetings in Northeastern Kansas

The one-day meeting, May 29, at Scranton, Kansas, was a success in spite of unfavorable weather conditions and the absence of Apostle Roy S. Budd, who was to have been the speaker on this occasion. About forty attended.

Topeka Saints dismissed services for the day in order that the membership might attend. Elder C. B. Woodstock, associate director of Religious Education, was present and spoke at the eleven o'clock hour, using the theme, "Our Great Need." Preceding this service, he directed the adult class in the best method of teaching, using as an example Benjamin in the *Book of Mormon*.

In the afternoon "Church Objectives" were discussed and the necessity of teaching them in Religious Education in order to develop the character of the members and perfect the citizenship of the world.

Bishop's Agent O. E. Weedmark gave a synopsis of the financial status of the church, and solicited cooperation looking toward the next Harvest Home Festival at Independence.

The music was in charge of Sister B. F. Deller. Brother C. F. Wolfe, of Kansas City, a one-time resident of Scranton, was present and directed the singing.

Special numbers, "The Holy City," by Fern Little, "The Beautiful Garden of Prayer," by Sister C. J. Sheets, Anna Alfrey, and C. J. Wolfe with Sister Deller, pianist, added to the services.

A basket dinner was eaten picnic style in the church because of the rain.

This was the first of a series of meetings planned by the district presidency to be held at different times in the dis-

trict. The purpose is to acquaint the Saints with the church objectives and to enlist their support in helping to reach this goal. The Saints of different localities are requested to watch the *Herald* for announcements of these meetings.

Birmingham, England

On the first Sunday of May, Pastor Peter S. Whalley led four young people into the waters of baptism. And again on May 15 two young women were baptized. Six precious souls have dedicated themselves to Christ's service. The hearts of the Saints were gladdened as they witnessed the sacred ordinance.

The sacrament service following the baptism was one of great power. The members were eager to testify of the loving power of God in their lives. Not a moment was lost, and at the conclusion everyone experienced the spirit of peace and rejoicing. They pray that Christ's gospel, this marvelous work and a wonder, may very soon be taken to all the world for a witness.

English Saints felt a deep measure of confidence as they read General Conference news. They experienced the urge to do their part in the latter-day work. A portion of the Spirit manifested at that time fell on the Saints in Birmingham as they prayed God's blessing in a special endowment of divine guidance. God is not far off. He still hears the cry of his people. These members desire to be charged with the Holy Spirit of love which binds the hearts of men and consecrates them to service. They look forward to meeting Apostle John W. Rushton. He will receive a true welcome from many old friends. May God bless his mission and give him *bon voyage*.

The young people, who call themselves the Laurel Club, raised five pounds by means of a jumble sale. They are enthusiastic workers.

Bishop T. Trapp visited Birmingham May 15, and preached on "Loyalty."

Altogether these Saints have had a month of rejoicing, and thank the Father for his unspeakable gift of love and light and truth.

1932 Reunion Schedule

DISTRICT	PLACE	TIME
North Dakota	Logan (near Minot)	June 22-26
Des Moines	Des Moines	June 12-19
*Minnesota and Northern Wisconsin	Chetek	July 1-10
Owen Sound	Port Elgin	July 3-10
Central Texas	Hearne	July 8-17
Southern Saskatchewan	Weyburn Plains	July 14-17
Northern Saskatchewan	Saskatoon	July 21-24
Kentucky-Tennessee	Puryear, Tenn.	July 23-31
Southern New England	Onset	July 23-August 7
Toronto	Lowbanks	July 24-August 7
Lamoni	Lamoni	July 29-August 7
North Platte	North Platte	July 29-August 7
Alberta	Edmonton	August 5-7
Seattle	Silver Lake	August 5-14
Western Oklahoma	Eagle City	August 5-14
Eastern and Western Maine	Brooksville	August 12-21
Kirtland	Kirtland	August 12-21
Western Iowa	— — —	August 12-21
Far West	Stewartsville	August 18-28
*Eastern Montana	— — —	— — —
*Western Montana	Race Track	— — —
*Northern Michigan	Park of the Pines	August 12-21
Eastern Michigan	Cash, Michigan	August 7-14
*Plans uncertain.		

MISCELLANEOUS

Conferences, Institutes, Conventions, etc.

- Western Iowa—Institute, Logan, June 4-5.
 Eastern Maine—Young People's Convention, Indian River, June 18-19.
 Far West—Young People's Convention, Cameron, June 25-26.
 Western Maine—Conference, Stonington, June 25-26.
 Southern New England—Ministerial Conference, Onset, July 2-3.
 Northern California—Institute, July 8-10.
 Southern California—Institute, Los Angeles, July 15-17.
 Northern California—Institute and Conference, July 22-24.
 Nauvoo—Conference, Montrose, June 18-19.
 Nauvoo—Two-day Meeting, Nauvoo, August 6, 7; 13, 14.
 Northeast Illinois—Two-day Meeting, Plano, May 28-30.
 Spring River—Institute, Coffeyville, Kansas, June 18-19.
 Spring River—Institute, Miami, Oklahoma, July 16-17.
 Spring River, Institute, Carthage, Missouri, August 20-21.
 Spring River—Institute, Pittsburg, Kansas, September 17-18.
 Pittsburg—Conference, Fayette City, June 4-5.
 Western Oklahoma—Rally Day, Canton, June 5.
 Western Oklahoma—Rally Day, Calumet, July 3.

Pastoral

To the membership of Nauvoo District, and all others interested: This will inform you that the reunion committee met May 12, and decided that owing to the prevailing conditions, it would be wise not to hold a reunion this year. However, the same plan that was used last year will obtain and there will be two, two-day meetings held. The first one will be August 6 and 7. The next August 13 and 14. Also during the week between, there will be services held each evening, at the church or on the lawn in Nauvoo. At this time if there are those who are having their vacations, we suggest that Nauvoo would be an ideal place to spend the time. There are rooms to be had for a nominal cost at the Nauvoo House as well as others in private homes. Also it is an ideal place for camping. Information with reference to rooms, etc., can be had by writing or seeing J. C. Page, caretaker of the church property, Nauvoo, Illinois. We suggest that all coming make arrangements to look after their individual needs, so none will be expecting to be cared for, as no provision has been made for the same. On the two Sundays mentioned, all-day services will be held, and we suggest that all come prepared to participate in a basket dinner. This to apply to the Nauvoo folks as well as those from a distance. Arrangements are being made for speakers for these dates and we are hoping for a successful gathering.—*F. T. Mussell, district president.*

Ministerial Conference

The Southern New England ministerial conference will be held on the Onset reunion grounds, Onset, Massachusetts, July 2 and 3. President Frederick M. Smith wishes to meet every man who holds the priesthood at a general priesthood meeting Saturday, July 2, at 7.30 p. m. Apostle Paul M. Hanson will also be present. This meeting is exclusively for the priesthood. This will be one of the big meetings of the year and of vital import not only to the church as a whole, but to the personnel of the priesthood. Cancel your services, if necessary, and come to Onset.—*F. S. Dobbins, district secretary, 48 Fellsway, West, Winter Hill, Massachusetts.*

Conference Notices

Western Michigan conference will be held at Bendon, Michigan, June 18 and 19.—*John Randall, Ludington, Michigan.*

Young People's Convention

The young people of Flint, Detroit, Orion, and Pontiac, Michigan, will hold their first convention June 19, at Pontiac. A day full of activity is being planned for the benefit of those present. The convention will be opened by an early prayer service in charge of Allen Pohly, of Flint. This will be followed by the regular church school directed by Clifford Vennard, of Pontiac. The eleven o'clock service will be preaching by Apostle D. T. Williams. Lunch will be served by the women of the branch. Members of the different branches will participate in a program in the afternoon. This will be followed by a general discussion period. Elder David Dowker, of Detroit, will be the evening speaker. This convention is under the auspices of the young people's class of Pontiac.

The annual Far West stake young people's convention will be held Saturday night and Sunday, June 25 and 26, at Cameron, Missouri. President F. M. McDowell will be in attendance. The convention will open with an organization meeting Saturday night followed by a lecture by President McDowell. The Sunday services will commence at 10 o'clock and continue throughout the day with a basket dinner at noon. Baskets should be provided by the different groups attending. The theme for the convention will be "Onward to Zion," and the program will include lectures by President McDowell, an Allegiance Meeting and a stake-wide program and sermonets. A more detailed program will be announced later.—*Office of Far West stake presidency.*

Reunion Notices

The Lamoni Stake reunion will be held from July 29 to August 7, at Lamoni. Apostles J. F. Garver and F. Henry Edwards and Bishop G. L. DeLapp are scheduled to be present during the reunion, which will be conducted on the same basis as last year. Those wanting rooms should get in touch with Sister Ed. Downey, Lamoni, Iowa.—*Lamoni stake presidency, by Cora Levenson, secretary.*

One-day Meetings

Central Michigan District has two one-day meetings scheduled for the remaining Sundays in June. The first of these meetings will be held June 19, at Whittemore, Michigan, the second, at Tawas City, June 26. Saints of the district are asked to take notice of this announcement.—*Hubert Case, district president.*

Two-day Meeting

We invite you to meet with us, June 25 and 26, at Jackson, Ohio, the first services to convene at 2.30 p. m., June 25. "Spirituality" is the keynote of this meeting, and we urge everyone, particularly the priesthood, to avail themselves of this opportunity. Elder A. B. Kirkendall, of Creola, will be present, and we also hope to have Bishop H. E. French and Elder John R. Grice. The Saints have secured the Jackson County Courthouse for services. Come and bring your basket on Sunday.—*A. E. Anderton, district president.*

Summer Services for the London District

June 19, ordinations to high priest at London, Apostle D. T. Williams in charge. July 24, special rally at Delhi. August 14, special rally at Stratford. September 18, institute at Saint Thomas. October 16, conference at London. Prayer service, 9.30 a. m. Preaching services 11 a. m., 2.30 and 7 p. m.—*James Winegarden, president; Percy Farrow, district missionary.*

New Addresses

Richard Baldwin, 3245 North River Drive, East Saint Louis, Illinois.

D. T. Williams, 12274 Ilene Avenue, Detroit, Michigan. Brother Williams would like all official correspondence from

branch and district presidents and missionaries sent to this address.

William I. Fligg, 71 South Park Avenue, Buffalo, New York, (field address).

Our Departed Ones

SERGEANT.—William Franklin Sergeant was born at Batavia, New York, July 8, 1879. He died May 31, 1932, at his home in Council Bluffs, Iowa, after several months of severe suffering. He married Mrs. Effie E. Herman, of Papillion, Nebraska, September 28, 1916. Besides his wife he leaves a stepdaughter, Chloie Sergeant, to feel keenly the loss of a loved one. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints January 18, 1929, at Council Bluffs, by Elder J. F. Mintun who preached his funeral sermon June 3, 1932, being assisted in the services by Elder G. J. Harding.

COLLINS.—Charles Edward Collins died May 9, 1932, at his home in Council Bluffs, Iowa, being fifty years, five months, and nine days old. He was born at Maryville, Missouri. Was married to Miss Orbie M. Carle, January 5, 1904. He was baptized November 27, 1921, and later was ordained a deacon. Was a student of the sacred word. The funeral services occurred May 11, at the Saints' chapel in Council Bluffs, Iowa, the sermon being by Elder J. F. Mintun.

JENSEN.—J. C. Jensen was born in Richfield, Utah, July 6, 1872; moved to Pleasant Grove and there married Annie Nelson, of Provo, in December, 1896. Five children were born to this union, all of whom, with the wife survive him. He leaves, also, four sisters: Annie Adams, Pleasant Grove, Utah; Stina Conyers, Salt Lake City, Utah; Lenora Cunningham, Pocatella, Idaho, and Minerva Jacobson, of Burley, Idaho. He has lived in Salt Lake City, Utah, for the last twelve years, where he has been engaged in painting and decorating. Prior to this he lived in Midvale, Utah, and was employed by the Alta Railroad. While thus employed he was seriously injured, and never fully regained his health. A month ago he was operated upon for goiter and came through the operation successfully, but other complications set in and he passed away May 25, 1932. The burial was from the Intermountain Mortuary, May 27, Elder A. M. Chase preaching the funeral sermon.

SINCLAIR.—Susan E. Gilbert was born November 13, 1881, at Fall River, Massachusetts. She was the daughter of Doctor John and Sister Elizabeth Gilbert. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at the age of thirteen by Elder John Smith at Fall River. She was married to Doctor W. A. Sinclair June 11, 1907, in her home city, and with her husband established a home in Somerville, where she lived during her married life. From her girlhood she was a consistent and active member of the church of her choice, proving an efficient teacher, especially among the children and young people. Affliction of a serious character, known as Hanot's Cirrhosis, fastened upon her, from which she was a great sufferer for a number of years. Seeking relief, she went to the operating table three times in 1928; but neither medicine nor surgery brought permanent relief, and for the last four months she was practically confined to her bed. Through prayer and faith she was strengthened and relieved at times, and was enabled to endure patiently her suffering and await the end which she knew was approaching. Her release came May 18, 1932. Sister Sinclair leaves to mourn her early departure her husband, Doctor W. A. Sinclair; three sons, Oliver G., twenty-three; Wallace E., nineteen; and Charles F., thirteen; her father and mother, and brother Milton; other relatives, and a host of friends. A devoted wife, a loving mother, an efficient and consecrated worker in the church, a good neighbor, a real Saint has gone home. The funeral was held at the Saints' Church in Somerville, Evangelist J. A. Gunsolley delivering the sermon and Bishop M. C. Fisher offering the prayer. Interment was in the cemetery at Sandwich.

HOMER.—Sarah Catherine Lane was born in Nauvoo, Illinois, June 23, 1844. She was baptized into the church when sixteen years old. Married Benjamin T. Homer in 1868, and was the mother of seven children. Five survive her. She was a member of the church seventy-one years. Departed this life March 12, 1932, and the funeral sermon was preached by Lee Quick at the Hudson Schoolhouse. Interment was in the cemetery at Edna, Kansas. She was a loyal Saint, paid her tithing and was faithful to the end.

SNETHEN.—Leo Everett Snethen was born at Pleasanton, Iowa, December 11, 1889. July 7, 1919, he married Miss Mildred Prather at Mount Ayer, Iowa. She with six children survives him: Charles, Shirley, Harold, Gerald, Beverly, and Betty. He is also survived by a son, George, by a former marriage; his mother, Mrs. Isabelle Snethen, of Lamoni, Iowa; two brothers, Charles and Ivan, Gowrie, Iowa; two sisters, Mrs. Ethel Truman, Gowrie, and Mrs. Lulu Pyle, Carroll, Iowa. Death came to him quite unexpectedly, May 24, 1932, at Des Moines, Iowa. The funeral services were held from the Carl E. White Funeral Home in Des Moines, May 26, by Elder F. T. Mussell.

HEIDE.—Almira Elizabeth Campbell was born near Fulton, Iowa, February 25, 1857. Departed this life May 29, 1932, near the place where she was born, having spent her entire life in that community. She was united in marriage to John Heide August 17, 1876, and to them were born the following children: A. W. and Elwin, of Maquoketa, Iowa; Arthur J., Blythedale, Missouri; E. L. and Clarence, Lamoni, Iowa; Mrs. Lydia Campbell and Mrs. Nettie Edwards, of Fulton, Iowa. She was preceded in death by one daughter, Mrs. Blanche Stoll who passed away December 5, 1918. Those remaining mourn the loss of a faithful companion, mother, and follower of the Lord. She was baptized into the Reorganized Church in October, 1887, by J. S. Roth, and was faithful to her covenant with Christ. She had been failing in health for some time, but a paralytic

stroke hastened her demise. She was highly respected by all who knew her, this being evidenced by a large attendance at her funeral, not more than half the crowd could enter the church. The funeral was in charge of Elder E. R. Davis, and the sermon was by L. G. Holloway. Interment was in Sutton Cemetery.

WESTCOTT.—Ethel Westcott, wife of Calvin Westcott, of Union Township, Pennsylvania, passed away at the New Castle Hospital, May 23, 1932, following a short illness. She was born May 2, 1903, and was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints June 9, 1929. Is survived by her husband and four children. Mr. Westcott lost his mother just a year ago the day of his wife's passing. Mrs. Westcott was laid to rest in Greenwood Cemetery, the funeral services being in charge of Elder W. G. McCune, pastor of New Castle Branch. Mrs. Westcott will be missed in New Castle Branch, for she was loved by all the Saints.

LUND.—John August Lund was born at Oland, Sweden, January 10, 1866, and came to the United States in 1885. He married Miss Hilma Beckman February 11, 1891, and to this union were born seven children, six of whom are living. He joined the Reorganized Church of Jesus Christ of Latter Day Saints January 15, 1900, and lived in Independence twenty-four years. Died at his home in Independence the morning of May 30, 1932. The funeral was from the home, Elder W. D. Bullard in charge, sermon by President Elbert A. Smith. Surviving are his widow, three sons and three daughters: Miss Jennie Lund, Mrs. V. O. Beal, John H. Lund, Henry A. Lund, Roy E. Lund, and Ruth Lund, all of Independence; one brother, Fred Lund, Lees Summit, and one sister, Miss Kristina Lund, Oland, Sweden, and twelve grandchildren.

JONES.—Mary Jones was born March 6, 1875; died November 5, 1931, at Portland, Ohio. Left to mourn her husband, H. C. Jones; three brothers and two sisters: Mrs. Ella Evins, of Bashin, Ohio; Mrs. Maggie Mosier, Portland; Henry Wells and Luther Wells, Portland, and John Wells, Long Bottom, Ohio. She united with the church December 26, 1901. Lived a clean, good life and died firm in the faith. The funeral was held in the United Brethren church at Bald Knob. Elder J. C. McConnaughy preaching the sermon. Interment was in Bald Knob Cemetery, Meigs County, Ohio.

COTTRILL.—Joanna Cottrill was born February 11, 1859. Died May 5, 1932. She was united in marriage to William H. Cottrill May 24, 1883, and to them nine children were born. She leaves to mourn her husband and seven children: Mrs. Dollie Collins, of Parkersburg, West Virginia; Emerson Cottrill, Central Station, West Virginia; Olie Seders, West Union, West Virginia; Mrs. Clara Dotson, Parkersburg; Mrs. Mollie Jackson, Pennsboro, West Virginia; Charles E. and W. B. Cottrill, Greenwood, West Virginia. She united with the Reorganized Church of Jesus Christ of Latter Day Saints about 1893, and was a true Saint. Died firm in the faith. The funeral was held from the Methodist Church at Cabin Run, West Virginia, the sermon being delivered by J. C. McConnaughy, and interment was in Cabin Run Cemetery.

WHITFORD.—Sarah Jane Whitford, eighty-three years old, and one of Port Huron, Michigan's oldest residents, died May 12, 1932, at the home of her daughter, Mrs. W. A. Foster, after a long illness. She had lived there eighty years. Was born in New York State in 1848, and moved with her parents to Lakeport when a little child. She was married May 8, 1867, to Lyman D. Whitford, a Civil War veteran who died in 1929. Was one of the first members of the Saints' church there and an active church worker. Her son, Charles Whitford, was the first pastor of the church at Port Huron. The funeral services were held from the Saints' church May 15, Elder A. C. Barmore, pastor, officiating. Interment was in Lakeside Cemetery. She is survived by a son, Charles C. Whitford, Port Huron; six daughters: Mrs. D. B. Costuma, New York, New York; Mrs. Herman Diem, Hamilton, Missouri; Mrs. Emma Mead, Pontiac, Michigan, Mrs. George Laubach, Los Angeles, California, and Mrs. W. A. Foster and Mrs. Eugene Wyman, of Port Huron; a brother, Joseph Gamble, Farwell, Michigan; sixteen grandchildren, and twenty-two great-grandchildren.

ASHMAN.—Ruth Ann Robson was born April 7, 1860, at O'Fallon Depot, Illinois, and departed this life May 1, 1932, at Beloit, Ohio. She was married November 17, 1880, to Charles Ashman, and to them were born nine children. She leaves to mourn her departure, her husband, four daughters, one son, four brothers, and one sister. She was the daughter of Robert and Margaret Robson. She was baptized into the church in 1888, by Gomer T. Griffiths, in Washingtonville, Ohio. Interment was at Alliance in Fairmont Memorial Park. Funeral services were held at the home of her daughter in charge of Elder John D. Carlisle.

SHRINER.—Henry Charles Shriner was born July 15, 1857, at Hamburg, Iowa. Passed from this life at his home in Blue Rapids, Kansas, May 25, 1932, after an illness of ten months. He married Minnie Case, of Blue Rapids, Kansas, September 27, 1884, and to them ten children were born. Four preceded him in death. He learned the blacksmith trade when a young man and followed this until he was injured four years ago. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints May 18, 1884, at Blue Rapids, Kansas, by G. W. Shute. Ordained a priest August 30, 1893, which position he held until death. He was superintendent of the church school and held a tender spot in his heart for all, especially the little ones who will miss his handshake, his pleasant smile, and the offerings so often slipped into their hands. He was a pioneer member of Blue Rapids Branch, and leaves to mourn his wife, five daughters, and one son: Mrs. Nora Johnson, Mrs. Mina Austin, Mrs. Myrtle Cerveney, and Benjamin F. Shriner, of Blue Rapids; Mrs. Carrie Trumble, Greenleaf, Kansas, and Mrs. Geneva Babbitt, Barnes, Kansas; sixteen grandchildren, two great-grandchildren, three sisters, one brother, and a host of neighbors and friends. The funeral was held from the Saints' church May 29, the sermon being by Elder Samuel Twombly, assisted by the Reverend Cutrell of the Methodist Church. Interment was in Fairmount Cemetery.

Letters to the Editor

On Sister Attebery's Letter

Sister Attebery's letter in the *Herald* of May 25, was beautiful. I can not help but think how much good would come if we had the prayer meeting she suggests. The Saints need their faith strengthened in these perilous times. Could we not also choose the same hymn for the opening number? "*We Thank Thee, O God, for a Prophet*" suggests itself to me at this time. Think of the thrill of it if the Saints all joined in one grand chorus as we shall some day do in Zion.

FRIEDA E. BUDWORTH.

SEBASTOPOL, CALIFORNIA.

The One Thing Needed

I have just read Sister Attebery's letter, with the editorial note. And I feel very deeply impressed with the significance, and the possibilities of the things which are set forth; and hope that I may be permitted to add my word.

If I grasp the Sister's thought correctly: The thing which is intended, is not that we should do away with our financial program, but that it would not be required by those who were found to have faith. I do not need the prohibition law, nor the law against theft or murder. But I would not for the world seek to have them done away. The financial law, like all other law, is for the direction, control, and admonition of those who are found to be below the level of the law.

Pentecost was not an accident. God never has, and he never will pour out his blessings except in accord with his divinely appointed plan, and he has said, "If ye are not one, ye are not mine."

I firmly believe that if we as a church will come before God upon our knees, desiring to know his will, and with a firm determination that we will do his will, to the full extent that it is revealed to us; that we may see the glory of God resting upon Zion, and our fondest dreams of spiritual blessings more than realized, in the space of so short a time that we shall wonder at our slothfulness in times past.

June has been set apart as a month of prayer. Shall we not be of one accord, and in spirit in one place, before the Throne of God in Zion.

We have prayed for many years, "Thy kingdom come," let us now ask, What may I do that I may help to answer that prayer.

Sincerely,

E. J. HAYDEN.

BANGOR, MICHIGAN, May 30, 1932.

THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.
Elbert A. Smith, Floyd M. McDowell, Associate Editors.
Leonard J. Lea, Managing Editor.
Leta B. Moriarty, Assistant Editor.

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REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

Listen

Forty-acre farm, 30 acres cultivated, 4-room house, barn, fruit, on good road, 10 miles to Thayer, Mo., price \$800; terms \$250 down, quick possession.

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Church Programs Over KMBC

Devotional service at 6.30 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.

Sunday, 8 a. m., *Bible Study*, by U. W. Greene.

Sunday, 5 p. m., *Vesper Service*, U. W. Greene, speaker.

Sunday, 10 p. m., *Doctrine Hour*, A. B. Phillips, speaker.

THE SAINTS' HERALD

NEW WESTMINSTER
 4651 BURKE ST
 WASHINGTON D C
 JULY 22

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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

Volume 79

Independence, Missouri, June 22, 1932

Number 25

The Financial Situation to Date

As the HERALD goes to press this week the church-wide sacrifice effort is in full swing. In order that the Saints might have the last-minute information we add the following to supplement the reports of the Presiding Bishop's office as furnished in the HERALDS of June 1 and June 15.

The following figures will leave no one in doubt as to the truth of an editorial statement furnished in last week's HERALD: "The situation continues to be serious."

Operating budget requirements for 5 months	\$120,000.00
Debt reduction requirement 5 months	80,000.00
Total	\$200,000.00
Total receipts 5 months:	
January	\$29,122.26
February	19,183.75
March	20,628.87
April	14,968.55
May (from 73 districts)	14,000.00
Total Budget Deficit	\$103,196.57

It will be noted that the total receipts for the five months of \$97,903.43 lacks \$22,096.57 of meeting our operating needs for the five months which amounts to \$120,000.00. It therefore continues to be impossible to meet current obligations from current income.

This issue of the HERALD will reach the majority of our readers before the closing Sunday of Sacrifice Week. We therefore urge as earnestly and yet as kindly as we know how that both priesthood and membership make a special effort to the end that the returns for the month of June will cover the operating deficit and more. To do this, at least \$55,000 would be required. (The income for June, 1931, was \$69,000.)

Remember this is our day to carry forward the work of the church. It is not required of us that we be martyred for the Cause. It is not required that we shall be driven from our homes. Our task now is one of meeting the grievous financial burdens of the church. If we should give our all it would be no more than others have given for the Cause of

Christ. Shall history record that we met the challenge of the hour? We sincerely believe that it will be so.

THE FIRST PRESIDENCY,
By F. M. MCD.

"Fillers"

Some people are just finding out that the church did *not* cause the depression. They now feel better toward the church.

An old Dutch farmer bought a cyclopedia from an agent who told him that it contained all useful knowledge. The farmer wanted to educate his family, and put the set of books in the living room where they could read them. Weeks passed, and his children looked at the pictures, but did no reading.

"There you are now," he told them. "If you remain ignorant, I can't help it."

In good times the people of the church "looked at the pictures" of Zion, and went about their private business. Now they need Zion, but find that it can't be built in time for the present emergency.

But the future is still before us. We may learn our lesson in time to do something to protect ourselves against the *next* depression. And who is there to doubt that there will be another one?

My front lawn grows in a fine soil that is still soft and moist from the rains of last week, and the grass is flourishing. My back yard is of clay, already baked hard by a few days of sunshine, and the grass is withering.

It occurs to me that not so much depends on what blessings God sends us, as it does upon what kind of people we are. Some of us derive great good from little blessings, and others retain little good from great blessings.

Some of the young people who were graduated from high school this spring are in the city hunting jobs. Some others are at the corner drug store, displaying their natty "sport" clothes. Come, does

OFFICIAL

To Pastors and Church School Directors

In keeping with the progress made at the recent General Conference in seeing clearly the immediate objectives of the church and defining them in terms of our immediate teaching tasks, we come now to urge in every branch of the church that the following specific things be done:

1. *Organize the effort of your church school* about the two major objectives of the church; it must definitely assist in your local missionary program in its class work and its activities, and special emphasis must be given to teaching and observance of the financial law, that our spiritual natures may be developed and that the work of the church may go forward.

2. *The new church school year begins October 2.* It is none too early to begin to plan for the most effective class work possible. New study courses are to be available and will be advertised. Select courses and teachers with great care. We must teach effectively what our people most need. Use the quarterlies and other study materials and insist upon home study in preparation of the lessons.

3. *Organize your young people* for active participation in your local church work. We need them and they need the experience of challenging assignments under encouraging and sympathetic leadership. Provide for stimulating class work, let them assist in solving the problems and in carrying the burdens of the church, and cooperate with them in providing an adequate social and recreational program.

To further the work of young people we suggest:

A. *Please send us at once* the name of the president of your young people's Council, who automatically becomes a member of our general church council of young people. Note "*A Working Agreement,*"

it take a genius to predict where they will be in ten years.

The land was suffering from the drouth. The plants in three neighboring gardens were wilting under the pitiless sun. One man prayed for rain. Another man carried water. The third man did both.

In the present crisis, it is revealed that these three men are also typical church members.

L. L.

and plans for the young people in the *Saints' Herald* for June 15. Encourage local and district plans for an active young people's program.

B. *Include Graceland College* in the plans and program of your branch. The action of the last General Conference makes it your duty to search out *prospective Graceland students* and to give every assistance possible to young members of your branch to enter Graceland this fall. Do what you can to encourage them, and send a list of names and addresses to President G. N. Briggs, Lamoni, Iowa, that he may send them catalogs and give them personal help.

The new provision for the first year of a *nurse's training course* at Graceland opens a splendid field for our girls.

C. *Train your young people for local leadership.* A ten-day training camp for young people is being planned at Nauvoo, Illinois, August 15 to 26. This is an exceptional opportunity for a training in leadership at low expense under the direction of our church. Send a list of those who should be interested to E. E. Closson, Camp Director, Lamoni, Iowa, for descriptive literature and an enrollment blank.

4. *Plan some definite training for all your teachers and leaders.* The blind can not lead the blind, the unskilled can not teach skill. We need training in study, in faith, and in active service. As never before must our teaching carry and embody the spirit of the Restoration, which is the spirit of love, sacrifice and intelligent devotion to the task before us. Our teachers and leaders, including the men of the priesthood, must themselves master the science and the art of spiritual living and leadership. They must lead the way to spiritual as well as intellectual attainment. There must come a deeper, soul-stirring conversion of our entire membership before we are free from the lure of trifling diversion and the fetters which bind us to selfish gratification. For this conversion and soul growth the redemption of Zion and the promised endowment waits.

Let every branch have a training program. It may not be pretentious, but there should be definite, continuous effort to perfect our work. Organize credit courses, by correspondence or under local direction; short courses planned to cover specific fields and to be followed by more advanced courses.

Plan local and district institutes. Take full advantage of attendance at classes held at your reunion. Write the general department of religious education for suggestions and help in perfecting your training program.

Together we must move forward in the teaching work of the church.

THE FIRST PRESIDENCY.

NEWS BRIEFS

This Is Sacrifice Week

After much prayerful and careful preparation the church in America launched into Sacrifice Week, June 19, thousands of members pledging to do all they can to relieve the critical financial situation of this organization. Special prayer services everywhere marked the opening of this period, and the priesthood, women, and young people are now adding to their offerings.

In many places special ceremonies will mark the collecting of these offerings, and the spirit which will prevail at these ceremonies will be the true spirit of sacrifice. Great numbers of Saints will place on the altar money which they really need for a livelihood—their *sacrifice* offerings. Realizing that the responsibility of relieving the church in its present crisis, lies in their own hands, the Saints are consecrating themselves and their property to the great cause of latter days. Under this spirit, the church will press on towards its goals.

Children's Day Baptisms for Independence

On Children's Day the church in Independence received one hundred and four new members in eight of the nine congregations. Most of the candidates were children, many of whom had just reached the age of eight years. Baptismal services were the order of the day in the churches, and some beautiful ceremonies were witnessed. This large number of baptisms was distributed in the eight congregations as follows: Stone Church, thirty; Second Church, nineteen; Walnut Park, twenty; Liberty Street, twelve; Enoch Hill, eight; Englewood, eleven; Spring Branch, two, and East Independence, two.

Albert Carmichael Busy in New Office

Saints of Holden Stake are profiting from the missionary efforts of Patriarch Albert Carmichael. He is in their midst talking, preaching, explaining the things nearest his heart—Zion, stewardships, sacrifice, and consecration. For two weeks he held meetings in the little brick church at Atherton, Missouri, ten miles from Independence. His series ended June 4. And last Sunday, he began Sacrifice Week for Saints at Holden with meetings, and is continuing during the week.

Into the work of patriarch, to which office he was ordained at the late General Conference, Brother Carmichael brings the experience of thirty years as a bishop in the church, a great devotion to the church and its goals, and a loyal desire to do his share in bringing about the redemption of Zion.

Former Pastors Helpful in Omaha

In recent weeks Omaha, Nebraska, Branch has profited much from the services of some of its former pastors. Presiding Patriarch F. A. Smith, a pastor there some thirty years ago, visited the city the latter part of May, and the theme of his sermon was a question, "*What Does Your Church Mean to You?*" More recent pastors who have contributed sermons and helps are Elders John L. Cooper, Blair Jensen, and Melvin Russell. These have supplemented the efforts of the present local priesthood. Elder Ray Whiting is the present pastor.

In addition, Omaha has had special meetings in which President Frederick M. Smith, Bishop G. Leslie DeLapp, and Apostle John F. Garver have been speakers.

Young People Make Historic Pilgrimage

The young people of Cameron, Stewartsville, and Kingston joined the First Saint Joseph O. T. Z.'s in a pilgrimage to old Far West, Missouri, May 22. There they met with the Saints of the branch for worship. This was a stake-wide young people's movement.

The little church was packed, mostly with young people, as Stake President Ward A. Hougas recounted the history of the early Saints at that place and vividly pictured their sufferings and sacrifices. He gave a stirring challenge to the young men and women of today to make the "spirit of '36" the "spirit of '32."

A feeling of reverence swept over the group when, after a basket dinner in the shade of the grove, they gathered at the cornerstone of the temple that was to have been builded at Far West.

Apostle Roy S. Budd in His Field

After a brief illness at his home in Independence, following General Conference, Apostle Budd is actively at work in his field, the South Central States Mission which includes Colorado, Kansas, Oklahoma, Nebraska, Arkansas, Louisiana, and Texas. The last few weeks have found him in Oklahoma, Kansas, Nebraska, and Missouri.

During the latter part of May, Apostle Budd, in company with J. E. Lancaster, of Tulsa, and District President Ed. Dillon, of Oklahoma City, visited a number of branches in Oklahoma, where they were welcomed with eagerness and enthusiasm. Then the district conference at Norfolk, Nebraska, called Brother Budd farther north. Last Wednesday he left Independence for a tour through branches in southern and western Kansas.

THE CIRCLE OF PRAYER

Under this heading will be printed short articles on prayer, with occasional examples. Requests for prayer will also be gladly received and printed.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.—*James 5: 14, 15.*

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—*Tennyson.*

Pray for Others

It is our first thought, when sickness and trouble come upon us, to ask others to pray for us. When others who are in need ask it of us, do we pray for them?

We never know when it is to be our turn to suffer, when health may forsake us or departing fortune leave us in sorrow and want. Then and then only do we begin to realize what it means to have friends, and to be able to call on the members of the church for help, both material and spiritual. How hard it is for some who have been careless and indifferent to the appeals of others to ask for help from those that they have not helped!

There is no life but that some time it knows a great need, when strength and health fail it, and it must depend on others in order to survive. Let us be so considerate of others, in our time of health and strength, so willing to respond to their needs, that when our time comes, and misfortune brings us low, we shall have a strong spiritual reserve, and hosts of grateful friends to intercede for us.

The best prayers are unselfish. They embrace the whole world. All men are included in the limitless circle of their charity and love. Though the people who utter them may be intensely conscious of their own wants—though they may suffer acutely—they know that personal need is only a small part of the greater need of suffering humanity. Children are taught to pray for themselves, for their families, and for their homes. As they grow older, if the gospel of Christ means anything to them, they learn to include the many others that they may never see, until their interest and concern reaches all men. When we have learned to love others, the Divine Love comes to us. When we learn to pray for others, the Divine Benediction becomes ours. We have

learned the meaning of the Cross when through sacrifice we can push others before ourselves into the presence of God.

Ask for Prayers

Sister Inez Slover, a school-teacher of Drumwright, Oklahoma, was severely injured in an automobile accident on March 13, 1932. Her spine was badly injured, which left her lower limbs and extremities in a paralyzed condition. She asks the prayers of the members of the church that her health may be restored and that she may be able to walk again.

Mrs. Nora Winders, of Wheatland, Missouri, is deaf, and finds this deprivation of her hearing a great trial since it prevents her from hearing the church services. She says, "I feel sure that when I approach my heavenly Father in the right way I will receive the blessing I want so much. I am fasting and praying, and would like the Saints to offer prayers for me the first Sunday in July and also the following Wednesday evening at prayer meeting." Her letter expresses her strong faith in God and her interest in the work of the church.

Quarterlies Late

Owing to conditions over which we have no control—namely, the delay in copy reaching us for some of the grades—the quarterlies will be late in the mails for the next quarter. We hope, however, to be able to mail all of them with the exception of the Intermediate grade the last of the week or the first of next. That one will follow as soon as ready.

HERALD PUBLISHING HOUSE.

Australia Loses Oldest Church Member

In his report to the conference of Southern New South Wales District, held at Hamilton, April 23 to 25, District President A. J. Corbett mentioned with regret the death of Sister Ann Williams, of Hamilton, a member of the church for more than half a century, and said to be the oldest member of the church in Australia.

Sister Williams was born in Aberdare, Wales, May 8, 1853, and was baptized into the church at Waratah, New South Wales, January 10, 1876, by Elder Glaud Rodger, early missionary to that continent.

Our Task

Sacrifice and Social Progress

(A radio talk by J. A. Koehler.)

It was only a few years ago that the men of America were asked to sacrifice their lives, if necessary, in order to "save Democracy." Of the millions upon millions of men who answered the call of their respective countries, ready to make the supreme sacrifice, if necessary, only a few could give any rational explanation of how the saving of their social institutions was to result in good to humanity. This blind sacrificing we call "Patriotism."

But that is the experience of the race. Men *feel* the need and the value of social institutions even when they can not *understand* them. And this feeling of the value and sacredness of social institutions runs so strong and is so general, that thousands upon thousands have actually experienced *happiness* in making the supreme sacrifice in order to save or to establish them.

In times of national distress men have always been ready to sacrifice for social ends. When the welfare of the colonies of America was threatened by the presence of a foreign foe, the friends of religious and political freedom rose up and offered their lives in sacrifice for their social institutions.

When the guns of Fort Sumter roared out their threats against "The Union," the friends of that cause offered *their* lives in sacrifice to save their social institutions.

It is the *way* of *good* men to sacrifice for social institutions. And where is the scorner who dares to mock the humblest and most ignorant man who offers himself a sacrifice for his country? *It is Patriotism.* And who dares to scoff at Patriotism?

Does it not seem strange to you that the same individual who highly praises personal sacrifices in political life, calling it "patriotism," should scoff at sacrifice in religious life and call it "fanaticism"? That is hard to understand. But it is much harder to understand how men of the church, who have felt in their own souls the heat of the fire of devotion to religious ideals and institutions, can scoff at men of another church who, in the same spirit, under the same impulses, offer themselves a sacrifice for their religious institutions.

Some have asked, How can they do it? What they should have asked is, How can they keep from doing it? They can't. Good men, who appreciate and love their religious institutions, can not help doing something to save them. It is contrary to the nature of things for the good men of any church to stand idly by and see their religious institutions

threatened without themselves being moved by an almost irresistible force to sacrifice in order to save them.

The history of the advancement of civilization is at once the history of the development of social institutions. What kind of a world would this world be? and what would your fate and my fate be if the peoples who lived before us had not been willing to sacrifice for social institutions? And if we are to be as worthy men as our fathers have been, then we, too, must willingly pay the price that needs to be paid to pass on to our children *better social institutions* than we received from the past. Otherwise there can be no social progress.

This is a time of economic confusion, of industrial depression, and of financial distress for peoples generally. Some of our most highly prized social institutions are threatened by the mess into which both our personal and our social unrighteousness has gotten the world. The life of our own church is threatened. Already, the powers of some of its vital organs have been impaired; its sustaining functions have been obstructed and weakened; we have had to give up some of the ground, even, that we had gained; and already we are feeling very keenly the need of the Bread of Life which only the church, with its social institutions, is able to give.

What is to be expected of the men of the church in such a time of need? If to "save Democracy" we men of the church would risk the horrors of military combat, what *must* we be willing to risk in order to save "The Kingdom"? Is it possible that a man who reveres the name of Jesus could be slow to sacrifice *money* to save The Body of Christ—the church—from amasculation or from atrophy or from dishonor? particularly the man who would spill his *blood* to "save Democracy"?

We men of the church have but one medium through which to realize The Kingdom, and that medium is our own church with its social institutions. If it is a fact, as we men of the church have testified both in the presence of God and man, over and over again, that "neither death nor life, nor angels, nor principalities, nor powers, neither things present, nor things to come. . . shall be able to separate us from the Love of God," then it is also a fact that we must spend ourselves in some way to sustain our church and fit it for its task. That is the way of love. There is no love of God which does not work that way.

Redemption is sacrificial. If men individually are to be saved, and if this world is to be saved, then there must be Good Men who are willing to pay the price of redemption. Redemption has always been sacrificial. In 1776 the price of our redemption was the sacrifices of Washingtons and Morris and Harvey Burches. Without these sacrifices the Colonies could never have been saved. That was the price, which, under the circumstances, had to be paid. And because men loved the cause of freedom, the price was paid, and the people were saved.

In 1864, the price of redemption from chattel slavery was the sacrifices of the "Abraham Lincolns" of that day. It was because the good men of America were willing to pay the price that the day came when the oppressed heard the good news of the Emancipation Proclamation.

And so, through the personal gifts of Luthers and Calvins and Smiths, of Pastors and Kochs and Jenners, of Washingtons and Lincolns and Wilsons, *civilization has been advanced*. Through the sacrifices of such godly men mankind, thus far, has been redeemed.

Not only have the personal gifts of men saved us from the disease and poverty that issue from maladjustment to the natural world, but we have been saved through personal sacrifice from many of the heartaches and hatreds that issue from maladjustment to the ethical world.

Don't forget, friends, that the sum total of human good has been made possible in the measure of the willingness of men to spend themselves for others.

And now, in the year of our Lord 1932, the stern fact that redemption is by sacrifice—that salvation from the despair of unbelief, and from the sorrow of sin, and from the collapse of civilization must be purchased at the price of sacrifice—forces itself upon our attention like the roar of a tornado, and the world is literally begging its good men to save it "from this untoward generation." If ever there was a day, *this* is a day of sacrifice.

This is a day of sacrifice notwithstanding all that has been done to save humanity, whether in the field of medicine or politics or religion. And this demand for sacrifice today is found in the fact that civilization has become wonderfully complex and the development of its various phases unbalanced.

The progress we have made in the natural sciences demands of us more progress than we have yet made in the social sciences. It is imperative that we make better ethical adjustments to save ourselves from both economic, social, and spiritual disaster.

Of whom, now, are these sacrifices expected? To whom must we look for adventure in "righteousness"? Who but the men of the church? "For unto whomsoever much is given, of him shall much be

required." It is written in the very nature of the moral constitution that there is a duty to sacrifice resting upon the peoples of the church who, almost alone, are in a position to make a sacrifice that will count for the redemption of the race.

What has been committed to the peoples of the church? The oracles of God. The Way of Life. The Gospel of salvation. And not only that, but the grace that is necessary to make the sacrifices of the peoples of the church *count* for the redemption of the race.

"Ye are the *light* of the world." "Ye are the salt of the earth." And with these gifts in our possession, what do God and society and conscience demand of us in the way of sacrifice?

The answer to that question is to be found in the attitudes of the men whose personal gifts have helped to save us—an answer which is verified in the parables of "The Lost Sheep," "The Good Samaritan," and "The Sheep and the Goats." Even though ninety and nine are safe in the fold, and but *one* has gone astray, it is the *duty* of the shepherd to sacrifice the comforts of his bed, to forego his night's rest, and take whatever personal risks may be involved in order that the lost may be restored.

And this willingness to sacrifice is the mark of a Christian man. And when all nations shall be gathered before the Judge of all the earth, these shall be declared "The Worthy Men of earth"—those who were moved upon by the deeds of men to give their lives a sacrifice. But the salt of the earth "which has lost its savor," which has not spent itself in sacrificial saving service, shall be cast out as "good for nothing but to be trodden under the feet of men."

I want to present now just a few verses from the third chapter of Ezekiel, which bear upon the question of the duty to pay the personal costs necessary to achieve social ends. This is the language:

"Son of man [whoever you are], I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at

thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."

This is but a statement of what our own consciences demand of us as the price of our own self-respect. Now the world is in a mess. It is an ethical mess; a political mess; an economic mess; a social mess. And the good men of the church are *expected* to do for the world what Christian peoples themselves can hope to do only through the Christian church, with its social institutions. We are expected not only to sustain, but to advance the social institutions of the church even at the cost of personal sacrifice.

The fate of the church, with its world-saving program, is at stake in the behavior of the men of the church. There never was a time when society needed saviors more than today. If the church fails the world, all is lost; for the need of the world, I repeat, is not a better economic technique; it is not business stimulation; it is not more progress in the utility arts. The need of the nations is a better ethical world—the need of the world is a "Government of God."

The salvation of society awaits the social reconstruction which must be achieved by men who have experienced individual regeneration. The need of the world is the church. The Saving Church. A church which has within itself the power to realize the Kingdom.

And today, it is being put up to us men of the Latter Day Saint Church to say whether or not we are willing to make the sacrifices necessary to give to society such social institutions.

The fate of the church hangs in the balance. The church may die. But if it does die, it will be because *we*, first, have died; for we are the church. All the church can possibly be is what we make it. And we have made it what it is. Our own personal fates hang in the balance. *This* is a day of Sacrifice. And there is only one way to make good in the sight of God, in the eyes of the world, and in the light of our own consciences, and that is to make willingly the sacrifices necessary to save the church and to establish its institutions.

I have found life not too meager but too rich in opportunity. It needs eternity to justify itself.—
Harry F. Ward.

The talent of success is nothing more than doing what you can do well, without a thought of fame.—
Longfellow.

By This Shall All Men Know

A TESTIMONY

By Harold I. Velt

There is one quality about the work in which we are engaged that makes it outstanding above every other organization upon the face of the earth. That is, there is developed among faithful workers a mutual appreciation and a love which stir the emotions to heights of inexpressible praise and thanksgiving to God for such happy fellowship. Indeed, it is a foretaste of heaven. It was this attribute which caused the Apostle John to write, "We know that we have passed from death unto life, because we love the brethren."

Truly did President Elbert A. Smith write in his article in *Zion's Ensign* for May 19, "There arises this further consideration: man himself is emotional; he has three attributes, will, intellect, and emotion. In the normal man these are well balanced and equally developed. The religion that will help the normal man should be both intellectual and emotional and should stimulate and develop the will. God is not perceived by the intellect alone. The soul that is not stirred never senses God."

It was in August, 1914, that I attended a church conference for the first time. It was in Brisbane, Australia. Under the spirit of that conference there was manifested among the members a love which caused a willingness to sacrifice self for the good of others and the building up of God's kingdom on earth. What an experience that was! With new light and meaning the words impressed themselves upon our minds. "By this shall all men know that ye are my disciples, if ye have love one toward another." (John 13: 35.) With great zeal we went forth in missionary endeavor assuring the people that we had found the divinely appointed system by which human relationships could be made like heaven.

A clergyman confided to my parents that their son would lose his enthusiasm after a little more experience; that they all did, etc. Certainly my views have been modified about many things, but I am happy to say that with the broadening of experience has come a still greater appreciation of and love for this latter-day work. The very Spirit which accompanies it enables us to see in one another gems of good that otherwise might easily be obscured by the many little weaknesses so often manifest, and often we are constrained to sing:

Blest be the tie that binds,
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.

It is still true that, "To love and to be loved is the greatest happiness of existence."

Sister Velt and I can truthfully say that the mutual love that has developed between us and the Saints of the Seattle and British Columbia District where we have labored the past two years has been an experience which we would not have missed for worlds of material things. The will and the intellect must of necessity form a great part in the work of the church, but it is the third attribute, the emotional, that can "change this cold world into heaven."

We believe with the poet:

It is the heart and not the brain
That to the highest doth attain,
And he who followeth love's behest,
Far exceedeth all the rest.

We thank God for the experiences of the past, and for the assurance that even richer experiences are still before the faithful of this church.

Report of the Department of Statistics

By Carroll L. Olson

The reports received during the month of May have resulted in the following changes in the total enrollment of the church:

Total enrollment May 1, 1932	110,788
May baptisms	103
Transfers from unknown	5
Gains by correction	8
Total gain	116
Deaths	87
Expulsions	15
Total loss	102
Net gain during the month	14
Total enrollment June 1, 1932.....	110,802

The following miscellaneous reports were also received:

Transfers	375
Blessings	133
Marriages	87
Ordinations	17
Silences	11
Divorces	4
Restored	3
Suspension of membership	1

The branches or district nonresident groups which had three or more baptisms each were the following:

East Jordan, Michigan	10
S. W. Texas, nonresident	7
Detroit, Michigan	5
Lancaster, Ohio	5
Third Columbus, Ohio	4

Coldwater, Michigan	3
McDermott, Ohio	3
Omaha, Nebraska	3
Pittsburgh, nonresident	3
West Haven, Connecticut	3

The total of one hundred and three baptisms was distributed as follows:

Zion and the Stakes	6
United States and Canada outside the Stakes	88
Holland Mission	5
British Isles Mission	4
Total	103

A Warning

By Joseph Luff

The flood-gates are lifting—beware of the tide!
'Twill sweep o'er the nations, subsiding their pride;
No barrier can stay it—no hand can prevail—
For God moves in judgment—His word can not fail.

The fires are kindling—beware of the flame!
For havoc and ruin 'twill surely proclaim;
'Twill feed on the structures, and laugh at the wall
Defiantly builded, and science appall.

Fierce tempests are brewing—beware of their blast!
Their fury will gather in strength to the last;
The roar of their rushing the world will astound,
And woe in the wake of their whirlings abound.

A plague is in nesting—beware of its breath!
Its touch is as mildew, its watchword is death;
No rank will escape it, no station be free,
Nor safety be found on the land or the sea.

A panic is pending—commotion and dearth
Lie close in its path, and the treasures of earth
From hand that have held them like dust shall be swept
And poverty enter where wealth has long slept.

A famine is coming—the long fertile field
Will mock at man's labor, refusing to yield;
The earthquakes, increasing, shall sport, as they reel,
With towers of granite and strongholds of steel.

Disorders upon and disasters beneath
Earth's surface shall terror and sorrow bequeath;
The nations shall war and people contend,
And man must himself 'gainst his neighbor defend.

The vials of fury, poured forth everywhere,
Shall fill the ungodly with woe and despair;
No bond shall withhold them, no cov'nant restrain
From slaughter for vengeance nor pillage for gain.

Though millions are heedless and scoffers deride,
'Twill come, and come shortly, and WHO SHALL ABIDE!
Make answer, O Zion, for surely within
Your borders shall cleansing and judgment begin.

If loving your God and neighbor, you'll purge
Yourselves of all selfishness—fear not the scourge!
For angels will camp where beholding this sign
Of Sainthood, and guard you, because ye are mine.

The Father saith "Yea!"—the Spirit "Amen!
Repeat to the Nations this warning again:
The end is approaching—Redemption is near
And Jesus 'ere long will in glory appear."
GIVEN NOVEMBER, 1907.

Letters to the Editor

Steps Toward Zion

Often I have thought to write you about steps towards the redemption of Zion. I am only a "new" Saint, but since I have understood the church's Zionic program, my daily prayers have been that I may be enabled to do something that will help in promoting the redemption of Zion. My whole desire, and it is a very strong and permeating desire, is to see Zion redeemed.

We Latter Day Saints need Zion established. The world needs Zion and does not know it. Would it not be a fine thing to have Zion flourishing in the midst of the world today? Think of Zion built upon the foundation of brotherhood, equality, and stewardship!

I believe that faith as a step towards the redemption of Zion is one of the most needed attributes. We need more faith, a faith that is strong whatever happens, a faith like unto Daniel's. We need also united prayer, the whole church throughout the world getting together often in prayer, and as Sister Attebery in her letter to the *Herald* has said, if we have faith and are filled with his Spirit, we shall not need a man-made financial program.

It would be very beautiful if we Latter Day Saints were all together, helping one another to live in justice, equality, liberty, and fraternity, for only in such a community can God's will be done on earth as in heaven. Every one of us would then be living with one hope—the coming of our Lord and Savior Jesus Christ.

MRS. MATILDA RICHARDSON.

TORONTO, CANADA, 131 Ronau Avenue, Bedford Park.

The "Lord's Tenth"

What may I add to the letter of our noble Sister Attebery, "*Calls for an Act of Faith as a Step Toward the Redemption of Zion*," printed in the *Herald* of May 25, to bring us the eternal resolve to set up altars in our homes and to consecrate ourselves with the words of Joshua: "As for me and my house, we will serve the Lord"? Test and experience will prove to us that there is meat in God's house and that he is blessing his children when they obey his commandments.

I have been in the church thirty-four years and have heard personal experiences of moving forward, acting, and trusting. You know Abraham said: "Of all that thou givest me, I surely will give thee one tenth," and the Martyr Joseph, also Oliver Cowdery, promised to pay the Lord their tenth. The Lord did

not fail them because they did it. They proved him.

I have had the test of taking out my just wants and needs and paying everything else before I paid the Lord. We may feel that we are honest with the Lord's storehouse, but if we leave him or the storehouse till everything else is paid out, we can not be honest stewards of God.

In our earnest desire for God's favor, let us come to his altar first with the one tenth and lay the nine tenths there and prove God in blessing it.

I believe there are many real Saints who are waiting for direction.

I have promised the Lord that I will square up with him what I owe him. From now on I am paying one tenth as it comes into my possession.

E. A. ULRICH.

DRUMWRIGHT, OKLAHOMA, Box 1251.

Preparing for Christ

The Saints of this branch rejoice that God blessed the late conference with his Spirit and that again we can send a few more out to spread the gospel as a witness to some of the nations. With this spirit, as Brother Elbert A. Smith says, we can succeed. Let us keep it. Let us cling to it. Let us walk in the light of God.

This business depression will work out for good. Husband finds time to get acquainted with his wife and children since he is not so busy. The family can go to church now. The girl can help mother more since her sweetheart can not buy gas to speed his car. There are still conditions which must be made right. Why not keep God's Sabbath holy as he asks us to do? Why not have the ball game and auto races Saturday afternoon, and let the church-loving people have church unmolested by speeding cars and young folks rushing pell-mell to the places of Sunday amusements? It doesn't stop there—gray-haired people seem to be taken up quite as much.

We must learn the lesson of life which God has designed we should know. Aren't we slow? Why can't we wake up? You hear the cry, "Hoover is to blame!" Oh, no, one man is not alone to blame; one man does not rule heaven and earth. Like other nations our nation has forgotten God. "Pride goeth before a fall," is a proverb and it is true.

Have we been sleeping? or have we read our *Book of Mormon* and noted how when the people became wealthy, puffed up, wore costly clothing, they always fell. The same cause will bring the same effect. Saints, let us dress more soberly and inexpensively, both ourselves and our children. Let us eat plainer foods, let tobacco, hot drinks, and liquors alone. Let us get our sleep in the night hours.

Let us pray faithfully as did Daniel and the three Hebrew children. Let us believe and practice stewardships, have all things in common. When we do these things heaven can not keep the Christ any longer. When we remember to share with each other, to have brotherly kindness, and to work together, we shall be well on the road to Zion. Let us live and pray, and then we can cease singing, "By faith we can see Him *afar*," and raise our voices in gladness, "He is coming soon."

"Onward to Zion, faithful and strong,
Zion the beautiful, beckons us on."

With this spirit we will succeed.

MRS. JOHN TEETERS.

ALEXANDER, KANSAS.

After reading the interesting letter by Mrs. Louise Attebery in the *Saints' Herald* for May 25, I agree with her. Something must be done to increase the faith of the Saints. Earnest prayers will ascend to the throne of God, and He has promised to give for the asking, and his promises are sure. There is no hope in the world.

We must awaken and put on the whole armor of God to fight the battle before us. But few of us are able to do what our hearts would desire during these strenuous times to help pay the indebtedness. But it costs no money to pray. Therefore a united effort on the part of the whole church should bring the Lord's blessings that are needed for our program.

MRS. G. E. HEMSTOCK.

BANGOR, WISCONSIN.

In the *Herald* of May 25 I notice with great interest the letter from Sister Louise Attebery, suggesting that a day be set apart for fasting and prayer and exercising of faith, that the church may be relieved of her present affliction of indebtedness, etc.

I, as one of the interested Saints, think it a very good idea, for if the Lord has promised to hear and answer "where two or three are joined together" in prayer concerning a thing, how much more effective would it be if several thousand earnest prayers uttered in sincerity of faith, ascended at once to the throne of Grace? I believe there would be great rejoicing among the hosts of heaven, at the display of such trust and faith on our behalf and that it would certainly bring down the blessing so earnestly desired. It is certain that something must be done, more than bemoan the church's present plight, and it also seems that only God can do it. And I think an "act of faith" of this magnitude would at least bring the blessing of faith and a desire in each Saint's heart to sacrifice to their limit, to help their

Weekly Health Letter

Number 47

Infection and Immunity—Cerebrospinal Fever

By A. W. Teel, M. D., Church Physician

Immunity is a condition of the system brought about by substances unfavorable to the presence of disease-producing bacteria. It has a tendency to neutralize the poison produced by this kind of bacteria, or in other words, a state of the system whereby contagious or infectious diseases meet with resistance. It is a mechanism that we have been able to understand more fully in late years—the resistance of the body to contagion. One may harbor in his system a dangerous disease germ in the intestinal tract, skin, or in other parts of the body, but the moment death takes place, and sometimes shortly before, the lowered resistance of the body permits these bacteria to invade our tissues and destroy them. Natural immunity requires the frequent exposure of an individual for several years, and while this is being established, many deaths and great economic loss occurs, but finally, a resistance is gradually worked up, by the bacteria continuously entering our bodies and producing antibodies within our systems and thereby ameliorate or eradicate the disease entirely from our systems. The slowness of natural immunity has been accelerated to a remarkable degree by the injection of anti-toxins or anti-bodies. This is why those who live under excellent sanitary surroundings, when exposed to infections, are more likely to contract the disease.

Cerebrospinal fever is an acute and very severe infection produced by specific germs which are usually found in the spinal fluid, also in the nasal secretions. Its origin is frequently among those living in unhygienic, overcrowded, and filthy places. Naturally people living under such conditions have poor food and impure water, which only adds to the contagiousness of the disease. It is a disease of youth,

most precious possession, the Church of Christ, the restored church.

And such faith and united love and effort will surely make it possible for the Saints who are now unable to pay their tithes and offerings, though never so willing, to catch up and more.

My sincere prayers are ever for the welfare of Zion, and for anything that will help in bringing about the Zion conditions, for, in the words of the dear sister, "We need Zion, and now."

MRS. WALTER CALAHAN.

BANGOR, WISCONSIN.

and is more prevalent in the winter seasons. Carriers are also potent factors in the spread of this disease. It is epidemic and sometimes sporadic. (Sporadic, meaning a disease that occurs in single or scattered cases.) The germ is called meningococcus and is unknown in nature outside of the human body and is found in the blood almost constantly in the early stages of the disease. Death may occur within twenty-four hours after infection. This germ is rather surprisingly resistant to air and sunlight. One author found that some of the germs revived after eight or nine hours' exposure to the sun.

There are persons who have a peculiar immunity, but if directly in contact with the disease, become carriers and transmit the infection to others, and these to others, indefinitely. The healthy, passive characters far outnumber the cerebrospinal cases. It is a well known fact that a mother who happens to nurse an infant infected with this disease, becomes a carrier. There is no evidence that chronic carriers develop the disease. During the World War, on account of the great numbers of carriers, it was found impractical, from a military standpoint, to isolate them. Those who harbor the disease, as carriers, the longest, are those that have some nasal or pharyngeal irritation. Vaccinations have been found useless so far as relieving the danger from the carriers of the disease.

Telling the Gospel Story

MISSIONARY EXPERIENCES

By Richard Bullard

To those who love the music of the turbulent ocean, there is a charm mingled with awe as Father Neptune hurls his mighty waves against the rock-bound coast of Maine, sending spray many feet in the air, and in time of storm causing sounds similar to the booming of distant cannons.

It was along this coast that I spent some years of my ministry, among men who go down to the sea in boats, often risking their lives as they brave the storms common along the coast of that State. Fishing is the principal industry of the towns along the coast, and these men are fishermen.

In September of 1908, I had made arrangements to hold a series of meetings at Stonington, a town well known to Latter Day Saint missionaries and for years the home of our faithful missionary of many lands, Patriarch U. W. Greene. His name is a household charm among those who have listened to the gospel story from his lips and heart, and many of those who listened are now members of the church.

Our church building stands upon a hill commanding a splendid view of the ocean dotted with islands, a picture of wonderful beauty to all lovers of the work of the Creator. I know of few scenes more enchanting than the one seen from this eminence when the fog is slowly rising from the sea and gradually revealing the islands surrounded by the white-crested waves breaking against their wall of rocks. No artist could do justice to what I have admired from that hill by the sea.

Arrangements had been made for my comfort at the hospitable home of Brother and Sister Frank Carter. Sister Carter is known throughout the church as Mary Leland Carter who wrote the story, "*An Instrument in His Hands*," an outstanding, silent missionary since its publication, which is still doing its work to the blessing of those who study and appreciate its message.

While acting as bishop for the church, I always felt it my duty to do regular missionary work, and tried to arrange a series of subjects that reached beyond the financial department of the church, although I always tried to include it in the gospel story where it belongs—it is only departmental as we choose to make it so. To me the gospel is one whole, unbroken story and includes tithing, consecration, freewill offering, surplus, equality, stewardships, inheritances, and gathering. These principles, carried out in the lives of the church membership, will bring about the Zion of latter days. Nothing short of this can bring to us the ideals we have so long dreamed of, and praised.

Now for the incident I wish to relate which caused much joy to the household in which I was staying. When entering this home, I was at once introduced to Miss Grace H. Prescott, a cousin of Sister Carter, who had come to spend her vacation there. If I remember correctly, she was a member of the Baptist Church and a consistent Christian of that body of worshippers. At first she was quite reserved and showed but little interest in the subjects presented. Nevertheless, she attended my meetings which continued two or three weeks. I was blessed with the freedom and liberty of the Spirit of the Master, and knew the heaven was working in the hearts of some in attendance. After the first week's services, questions were asked, and answered as we were led and this evidence of inquiry reached the home of my friends where I was staying I noticed that Miss Prescott followed with open *Bible* the subjects under discussion, but made no outward demonstration of deep interest.

On the Saturday prior to my last Sunday at Stonington, I had some five candidates to baptize on the afternoon tide, so that the confirmations could be attended to on Sunday. I had been busy painting

the back porch of the home during the morning hours, and while I was occupied with this little exercise of helpfulness, Sister Carter came to me with the message: "My cousin is ready for baptism and wishes you to baptize her with those who will be here this afternoon for that purpose."

This was the statement of Miss Prescott: "When you came through the gate to our home, I was standing at the window, and as I saw you coming toward the house, a voice quite distinct said to me, 'This is a servant of the Lord, and he will baptize you before he leaves Stonington.' But I replied, 'Never! I can not join that church!' I have fought the idea of joining an organization which will cause me to leave my church and all my friends, suffer ostracism, and have my name cast out as evil, and I thought I could not do it. But since I have listened to the subjects presented which I have followed closely and compared with my *Bible*, I have decided that to be honest to my conscience and the truth, I must obey, and I wish you to baptize me today." This is as nearly the message she gave me as I now remember, and to the joy of that household I was privileged to baptize her into Christ with the others who were ready to follow their Lord through the door ordained of God into the security and care of the Good Shepherd.

"My sheep hear my voice, and a stranger they will not follow," was the declaration of the Good Shepherd while he was here among men. It is true today as when Jesus spoke those words so long ago. That voice may be conveyed in dream, vision, prophecy, or through the preaching of the word of God, but it is from the same infallible source, the Spirit of truth sent from the Father and his beloved Son from the heavens above.

The year following this event Elder Daniel McGregor was sent to Maine, and made Stonington his headquarters. He found many honest souls waiting to hear the message of life, and during his stay in and near that town he baptized many, the number I can not now recall, but enough to make quite a stir among the representatives of other church organizations.

A large stone quarry provided labor for some two or three hundred men and boys at this place, and the interest of Daniel's messages had reached the hearts of a number of these men and their families. So an invitation was extended Brother "Mac," to preach to these toilers during their lunch or dinner hour. This request was willingly responded to, but after one or two sermons had been delivered, the foreman, who was not friendly to the Saints, refused to permit the preaching to be continued although the men urged a continuance of the meetings. He forbade Elder McGregor to return for another meet-

ing. Brother McGregor was leaving the quarry, had walked but a short distance, when he turned and going to the foreman made this statement: "The day will come when grass will be almost knee high where you are now working, and not a hammer will be heard in this quarry. There will be no work in this place for these men."

This came to pass in every detail as it was delivered to the foreman on that day. As far as I know no more stone has been quarried from that place. This incident provides another evidence that no weapon formed against this work of God can prosper, but that it will come to naught.

"The work, and the designs, and the purposes of God, can not be frustrated, neither can they come to naught, . . . Remember, remember that it is not the work of God that is frustrated, but the work of men." (*Doctrine and Covenants* 2:1, 2.) If our work has its foundations in the word of God, it will prosper and the fruitage be seen in God's time and in his own way.

Reunion Study Courses

In the *Saints' Herald* of May 25 there appeared an official announcement of four specially prepared courses designed for reunion use. Two of these appeared in outline form in the May *Vision*, "*The Objectives of the Church*," and "*The Church School*." One will appear in the June *Vision*, "*The Message of the Book of Mormon*." Due to unexpected pressure of work the fourth course, on church history, has not been prepared. However, we suggest other material which may well take its place.

"*The Objectives of the Church*" is based upon a pamphlet of the same title which should be sold at the reunion at five cents each. The pamphlet contains the resolutions of the last General Conference setting forth the objectives toward which all our energies shall be focused.

"*The Church School*" is based upon a study of the *Church School Handbook* which will be on sale at thirty-five cents. In eight lessons are covered the purpose, plan and method of church school organization and administration, as provided by the General Conference of 1930.

"*The Message of the Book of Mormon*" consists of eight lessons taken from parts one, two and three of the current adult quarterly. The purpose of this course is, (1), to teach some most vital lessons from the Nephite record, (2), to give an appreciation of the *Book of Mormon* as a part of the sacred literature of the church, and (3), to demonstrate most effective methods of teaching from the record.

Class supplies of this quarterly should be taken to the reunion for use.

For further selection of class material we suggest the following:

The Priesthood Manual. This is just off the press and makes an excellent study, especially for groups of the priesthood. It should be on sale at forty-five cents.

The Teaching of Religion. This is a recently prepared little book in the pedagogy of religion and is a most excellent beginner's course. It sells for twenty-five cents.

The Background of Our Church History. This is an outline of our church history well planned as a guide for class use. Price ten cents.

Extra copies of *Vision* for May or June. Fifteen cents each.

To Secure Credit

District directors of religious education and reunion committees are urged to plan their courses early and to arrange with the general department of religious education to secure credit for those who meet credit conditions.

In general, those conditions are as follows:

1. The class program and instructors selected should be approved for credit.
2. Instructors should be teachers of merit, well prepared in the subject they are to teach.
3. Students to receive credit should attend at least six of the eight class sessions, one point per class hour attended being allowed. Credit is not usually assigned to students under sixteen years of age.
4. If possible students should make personal preparation of the lesson assignments and manifest a genuine interest in the work of the class.
5. Each student wishing credit should pay ten cents as a credit fee to be sent to the general office.
6. An official attendance record should be kept daily of all classes, and forwarded at the end of the class to the general office. This record should include the name and street address of all who are recommended to receive credit.

Other subject matter may be chosen and organized for credit courses on approval of the general Department of Religious Education.

Order Supplies Early

The Herald Publishing House will gladly forward on consignment, a supply of any of the above study materials to district directors or reunion officials. Select the courses you wish, estimate the number of each pamphlet you think you can sell, and get the supply on hand. These study materials are not expensive and our people will appreciate this opportunity to study them together.

Let the training classes of the reunion help to equip your teachers and leaders for the most effective service of which they are capable, as they go back to their branches.

Let these study courses add materially to the good of your reunion for the entire membership in instruction, in appreciation and in zeal for the success of the work committed to the church.

THE DEPARTMENT OF RELIGIOUS EDUCATION,

By C. B. WOODSTOCK.

What Seek Ye?

By E. J. Hayden

In John 1: 38, we find that Christ asked the above question of some who sought to follow him. It was by no means an idle query. If we give it a moment's thought, we shall realize that there is a deep heart searching required, before this question can be properly answered.

John and Andrew, like most of the Jews of their time, were looking, and hoping for the coming of the Christ, the anointed One, who should deliver Israel from the yoke of bondage and foreign rule, and establish his kingdom as the supreme power in the world. That this is true is manifest in the fact that they were among those who asked the Lord, as he stood on the Mount of Olives, "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1: 6.) But, "what seek ye?" Have you looked deeper than the thought of material gain? Have you a desire to search the deep things of God? Do you seek to serve; or is it your ambition to rule? These are some of the questions which we find implied in that simple, direct question. And the answer which, at that moment, the Master discerned to be uppermost in the mind of at least one of these men, can be inferred from that which we find recorded in Matthew 20: 20-23, in which we find the two sons of Zebedee coming to Jesus, and asking for places of preferment in his kingdom.

Man by nature seeks and desires place, prominence and the praise and plaudits of his fellow men. He longs for ease, comfort, luxury, and all the good things of this life, which he sees about him in such abundance. He strives for wealth, influence and power. And all these things are good in themselves. But when place makes us proud: when prominence makes us inconsiderate: when praise causes us to lose sight of our own faults: when ease brings unwillingness to do that which is hard in the service of God and our fellow men: when comfort makes us forget those who are in distress: when luxury makes us unwilling to share with those who lack: when wealth brings greediness: when influence

makes us long to rule: and power causes us to forget the rights of others, and to ignore the cry of the oppressed: in short, when the things of the world exalt self to that place where we lose sight of the larger needs of the group: then it is that they, each and every one of them, become evils which must be guarded against in order that the lusts of the flesh may not gain dominion over us.

Shall we say that to crush these desires, or aspirations; or to so far subdue them that they are no longer a factor in our lives, is the aim and object toward which we should strive? Or shall we rather endeavor to shape and mold our lives so that the very existence, not only of those things which are in themselves good, but of those also which exhale the very atmosphere of hell, shall, through us, bring a blessing to those about us, and to the world at large? This is, I believe, the true mission of those who would follow Christ.

Merely to renounce those things for which other men seek, and hold ourselves apart from the world, is to proclaim our own weakness, and inability to hold the station in the world in which we have been placed. To flee from duty is to brand ourselves as deserters. To shrink from, or refrain from using opportunity, because the task is hard, and involves responsibility, affirms our own moral trepidation. To refuse the burden which society would impose, is to find oneself a recluse, though he abide amid the throng; a hermit, though domiciled where multitudes surge.

Since we can neither yield to, nor yet ignore these, the things of the world, it is for us to find some other way: a way which, while shunning the dangers on the one hand, will not lead into the pitfalls on the other. Such would indeed be a narrow way; and being thus described, we at once think of him who said that his followers must seek, and walk in the straight and narrow way: and of his words in the wonderful prayer that he offered in behalf of those who believed on his name: "They are not of the world, even as I am not of the world." (John 17: 16.) And again: "I am come that they might have life, and that they might have it more abundantly." (John 10: 10.) And: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." (John 17: 3.)

Webster tells us that eternal is synonymous with everlasting, and endless. And in the *Doctrine and Covenants* (18: 2) we find that the Lord has told us that "eternal punishment is God's punishment. Endless punishment is God's punishment. For his name is Endless." Therefore, if eternal punishment is God's punishment, then eternal life is God's life; and it is this life which we receive by coming to know God, through his Son, Jesus Christ whom he

has sent. It is that we might have this Godlike life that Christ came into the world. In acquiring this life we must walk in the straight and narrow way. As Christ's followers are admonished that they "be not slothful in business, fervent in spirit, serving the Lord," (Romans 12: 11) we find that the conditions necessary to meeting our problem are quite clearly set forth, and in fact it is only a part of that life which the Lord would have us live. For if we are to live the God life, it must needs be that we will live as Christ lived, doing good to all men, with our ears ever open to the cry of the needy, ever considerate of the rights of others, seeking no place, or position for ourselves, which the Lord would not have us to occupy.

The world is today demanding, through the modernistic pulpit, that there be a recasting of the gospel message; that there shall be a social gospel preached. But Jesus Christ declared a social gospel upon the hills of Palestine, when he said, "Seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you." (Matthew 6: 38.) And it is made even more clear by Jacob (2: 23, 24): "Before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and afflicted." And it is this same social gospel which is today being proclaimed in the doctrine of stewardships.

Our Lord said: "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor." (John 12: 26.) And: "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matthew 16: 24.) Are we following Jesus? Do we wish to follow him more perfectly? Then let us look well into our own hearts. *What seek ye?*

If faith pleases God, then the more the faith is intelligently exercised the more he is pleased. Faith is the beginning to man in all things, not in religion only. Explorers, inventors, scientists, all, are moved forward to success by faith. The active principle of faith works everywhere. Its accomplishments are to be reached by its perpetual enlargement. In religion, man is to evolve by it from the sphere of the finite, into the realm of the infinite, being saved; the process beginning here, and continuing, ending there.—*R. Etzenhouser, in "The Whole Gospel Briefly Set Forth."*

OF GENERAL INTEREST

Wealth to Be Cherished

(Editorial by John A. Judd, in *Southern District Herald*, England.)

What is true Wealth? Too often it is measured in terms of money, property, jewelry, etc. A man is said to be wealthy when he has large possessions, and yet the Lord said to some, "Knowest not, that thou art poor, naked, and blind." The "wealth of the church" can not be measured in terms of money; it can only be measured by her service to humanity. The church has duties to perform, that can bring her untold wealth and which if neglected, is nothing less than a crime. There are "sins of omission" which will reach down through future generations, and these "lost opportunities" for which no amount of repentance or sorrow can make up.

Earthly wealth is essential for the progress of the work, we can not carry on without it; if we fail to consecrate our wealth to the church, or pay our tithing, no amount of repentance will make up for this neglect. The missionaries can not go out; souls are not warned, and many who should be enjoying the "gospel of light," will be sitting in darkness. Often too lightly, some think that sometime in their lives, they will do better; remember Esau sought a blessing with tears, but the greatest blessing of all, he had lost.

There is one kind of wealth which we should cherish, "our children" for in them there is an ever-growing supply of souls for the church; a wonderful wealth of souls that no money can buy. The value of children is not always appreciated, and the church that makes no provision for the young will soon die out. What if half the children born to the members of the church in the past hundred years, had been kept within the church? If the law had been kept in respect to our children, what a difference it would have made. Many in the church stand in condemnation because of their children; and this will follow them for the following commandment is binding upon the church.

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the Doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents; for this shall be law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when

eight years old, and receive the laying on of hands: And they shall also teach their children to pray, and to walk uprightly before the Lord." (*Doctrine and Covenants* 68: 4.)

How many parents in later years, when they see their children drifting, losing sight of the church and the spiritual side of life, wish that they had given them a better start in life? Then let us not count our wealth in terms of money, houses and personal belongings, but rather in the souls of men, women and children, and in the wealth of character. Into God's harvest field, let us gather the children, that they may grow up to be useful in the church, and a blessing to humanity. Happy are those laboring in the church school, where the joyful songs of the children are raised in praise to their Maker.

A Fair Comment

The following is an editorial clipped by a reader from the New York Sun of Saturday, April 16, 1932. Though the reader will notice misspellings in names and other mistakes, he will be struck by the spirit of fairness and liberality in which it is written. We are presenting it as it appeared in the Sun, with some corrections in brackets.]

So closely associated with Utah and Salt Lake City have become Mormonism and Mormons that it may be somewhat difficult for Americans to understand the present gathering of thousands of members of this religious body from almost every country in the world at Independence, Missouri. American interest in Mormonism was centered in the exodus in the middle of the last century of the followers of Brigham Young from Illinois and the hardships of their journey across the great plains and the Rocky Mountains. It was a dramatic episode in the history of this country and came as a climax to a series of religious and political uprisings that extended from eastern Ohio to western Missouri and resulted in the sacrifice of many human lives. In fact, it completely overshadowed the fate of the followers of Joseph Smith, who did not undertake the journey to Great Salt Lake but remained in Missouri, many settling near Independence, which, according to revelations, they declared, is the location of the Zion where eventually are to be gathered all who stood steadfastly faithful to the religious teachings of their leader.

The Mormons came to Missouri following the collapse of their financial institutions at Kirkland [Kirtland], Ohio, in 1837. Joseph Smith and one of his chief disciples, Sidney Rigdon, were charged,

whether deservedly or not was not definitely determined, with responsibility for the financial losses which the Kirkland colony suffered. Already many Mormons had settled in southwestern Missouri and were making progress in Mormon colonization schemes. Smith was welcomed by these people, some of whom were his own converts; others he had assisted materially in their western migration. Missouri, however, was growing less cordial to the Mormon settlers as their numbers increased; they were largely from the North and anti-slavery in sympathy. The two factions frequently clashed; they met in a violent struggle at an election at Gallatin, where State troops, which had been called out to quell the disturbance, arrested some of the Mormon leaders and frightened many of their followers into flight into Illinois. In that State the Mormon settlement of Nauvoo, on the bank of the Mississippi, was in the throes of a struggle between its own people and neighboring communities, which were objecting seriously to Smith's presence. The Illinois Governor permitted Smith's removal to Carthage for trial on charges brought against him by Missouri authorities. While waiting in the jail a mob raided the building. Joseph Smith and his brother, Hyrum, were shot to death. The colony at Nauvoo continued for two more years and Brigham Young, succeeding Smith, led his followers to Great Salt Lake.

After the civil war conditions greatly improved for the Mormons in Missouri. Following Smith's death most of them rejected the leadership of Brigham Young. They also rejected many of his teachings, among them polygamy, and founded a church which they declared was the legal successor of the one which Joseph Smith had founded and to which they gave the name of the Reorganized Church of Jesus Christ of Latter Day Saints. A son of Smith became the head of this reorganization and held that position until his death in 1914, when he was succeeded by his son, Frederick Mason [Madison] Smith, the present leader. The Missouri membership includes many prosperous farmers of northern Missouri and southern Iowa. They have striven with even greater zeal than the church of Salt Lake City for converts; the result is shown in the attendance at the present conference of representatives from many foreign lands and a membership of 110,000. Several years ago the church began erection of what it was hoped would be one of the largest church buildings in the world, a structure with a vast auditorium surmounted with a great glass dome. It is as yet unfinished. It stands on the lot which Joseph Smith declared in one of his revelations was his field of Zion, a literal gathering place for his followers.

STUDY OUTLINES

For Class and Home Work

OUR TASK: SACRIFICE AND SOCIAL PROGRESS

By J. A. Koehler

1. If you call devotion to country "patriotism," what would you call devotion to the cause of Christ? What reasons can you offer for devotion to the cause of Christ? the cause of the church?
2. Try to estimate the worth of the church. Is it worth the sacrifices which are necessary to maintain it?
3. Try to imagine what your life would have been without the church, without the friendships it brought you, without the inspiration and blessings it has brought to you. Make a contrast of the picture. Try to imagine what society would be like without churches.
4. Is there any other institution through which our desires, our hopes, our ambitions can be realized? Or are *likely* to be realized?
5. The work of the church is at stake. What can we do about it?

BY THIS SHALL ALL MEN KNOW

By H. I. Velt

1. This short article brings to mind the value of testimony. After reading the article, what do you think of it? Do you think it would be appropriate to have other testimonies printed?
2. Which impresses you the most—an argument, or a testimony? Why?
3. When you try to tell another person about the gospel, do you use arguments or testimonies? Do you think you could make use of both?

Friendship's Road

Friendship is a chain of gold,
Shaped in God's all perfect mold.
Each link a smile, a laugh, a tear,
A grip of the hand, a word of cheer.
As steadfast as the ages roll,
Binding closer soul to soul.
No matter how far or heavy the load
Sweet is the journey on friendship's road.

—Author Unknown.

Your load may be heavy to bear,
And you weep as you travel your road,
There are others with burdens as heavy,
That laugh as they carry their load.

Your road may seem rough and stony,
And you sigh as you carry your load,
There are others with paths just as rocky,
But they laugh as they travel this road.

—Meda C. Steele.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Nauvoo, Illinois

An interesting session of the Nauvoo, Appanoose, and Sonora District Sunday School Convention was held in the Saints' church Sunday afternoon and evening, June 5. Five Sunday schools of the Methodist, Presbyterian and Latter Day Saint faith were represented on the program, the local branch's contribution being a story by Florence Ourth, scripture reading by Roderic Lewis and a fine address on the "Cause and Cure of Depression," by District President F. T. Mussell.

Mother's Day was observed with appropriate exercises in the morning and a talk by the pastor, and in the evening a pageant, "Famous Mothers," was given in which nearly every member of the branch took part.

Brother and Sister E. F. Robertson visited Nauvoo on their return to their mission in Maine, and were guests of Wilfred Wood, brother of Sister Robertson. Their visit will long be remembered because of its help and encouragement, for they brought the spirit of the conference with them. During the Sunday school hour the senior classes united and Brother Robertson addressed them, relating personal experiences that showed God is still working with his people. The worship period was continued, and Brother Robertson preached on "Love." In the evening he occupied again with a sermon on "The Signs of the Times."

The steamer, *Cape Girardeau*, put in at the harbor one morning and on board was ex-Governor Len Small who is the present candidate for governor on the Republican ticket, also William Thompson, former mayor of Chicago, and a number of other politicians. They were making a cruise of the Mississippi and Illinois Rivers in the interest of deep waterways. A large crowd gathered and they were all invited on board to shake hands with Mr. Small and others in the receiving line. It was announced that the boat would stay only thirty minutes, so the parties did not visit the principal part of the city, but Mr. Small, several editors and two Methodist ministers, took time to visit the Mansion House, where they registered, and the rest of the church buildings under the escort of J. C. Page, Edward Kemler and Mike Baumert.

On May 29, the evening service was dispensed with so that all might attend the baccalaureate service for the graduating class of Nauvoo High School in the school auditorium. The address was given by the Reverend K. C. Meyer, of the Lutheran Church, and the invocation by Elder J. C. Page. No Latter Day Saints were among the graduates this year, but at the eighth grade commencement there were two, Roderic Lewis and Vera Garrett, also Gertrude and Irene Koch, grandchildren of Sister Dighton, who were members of our Sunday school for some time.

The Unity Club is sponsoring the organization of a Boy Scout troop and Arnold Ourth has consented to act as scoutmaster.

Two old landmarks are being torn down, the old John Taylor residence and a large brick building that was used as a store in the early days. It seems too bad that these buildings could not have been preserved for historical attractions for the future.

Nauvoo members were glad to welcome home Irene Layton who has been teaching in Independence. She will spend the summer with her parents and return to Independence in September. Jack Sanford and Roberta Lewis arrived home from Graceland, Jack to spend the summer with the home folk, but Roberta stayed only a week before leaving for Boston, where she is to make her home with Brother and Sister E. L. Traver, while she is attending Boston University. Mortimore Fisher, who had just graduated from the Univer-

sity of Kansas, came around by way of Nauvoo to pick up Roberta. He was accompanied by his twin sister, Elizabeth, and his fiancée, Gertrude Laird, of Roseburg, Oregon, who will spend the summer in the East. Mildred Sanford joined the party and went with them to Boston, where she will visit places of historic interest for a few weeks. She is to teach the third and fourth grades again in the town school.

Mary Lee is attending normal school in Warrensburg. She is to teach the Columbia School in the fall.

Kenneth Yaxley, a former Graceland student, and his bride, spent a few days of their honeymoon in Nauvoo as guests of the Lewises and Ourths.

Children's Day was observed with an illustrated talk to the children in the morning by our pastor, and in the evening the children gave a pageant, "Of Such Are the Kingdom," under the direction of Florence Ourth.

This church is supplied each Sunday with beautiful flowers from the garden of Brother and Sister L. H. Lewis, who are great lovers of flowers. Their home place with its winding rows of iris, masses of peonies and other flowers, is becoming one of the show places of Nauvoo.

There is to be no reunion in Nauvoo this year, but a week of special meetings will be substituted beginning August 6, with all day meetings the thirteenth and fourteenth. Several rooms have been furnished in the Nauvoo House so that anyone desiring to spend their vacation in Nauvoo may communicate with J. C. Page and enjoy the beauty of this historic spot. The Pages have also purchased a house nearby that may be used as a stopping place for those desiring to spend a few days.

Following the week of special meetings, the young people's camp will be held in Nauvoo.

Omaha, Nebraska

The few months of the year just prior to the General Conference were busy preparatory months. To strive to merit and to carry on under the spirit that was manifested in that assembly, seem to be not only our goal, but our task.

If the sacrament meetings have taken on a more dignified air, much of the credit is due to the former pastor, Elder Melvin Russell. The Lord's Supper for the month of April was in his charge, and that evening Brother Russell preached his farewell sermon. A few days after that he and his family moved to Cameron, Missouri. The Saints were sorry to have them leave, and wish for them success in their new endeavor.

On April 17, this congregation was happy to have the pastor of some three years ago, Elder John L. Cooper. He preached in the morning, and reminded his hearers that they should bring the Spirit of God to church with them, and not wait until they get to church to acquire it.

Omaha members were grateful when they heard that the present pastor, Elder Ray Whiting, had been reappointed, and that they were to have his association for the next two years. Brother Whiting occupied at the pulpit service on the morning of April 24, and brought the encouragement of the conference. He said that the conference made him more conscious than ever that there must of a necessity be a complete change in our lives.

A beautiful May Day, and the sacrament meeting was in charge of Elder W. T. Wellman. A spirit of peace prevailed the assembly, and reigned in power.

Mother's Day was very fittingly observed both in the family worship period, and in the pulpit service that followed,

A young man, Merl B. Grover, with a white carnation in his lapel, choose for his text, "*Behold, Thy Mother.*"

On Wednesday the eleventh of May, the members were visited by President Frederick M. Smith, and Bishop G. L. DeLapp. The regular prayer service was turned into a preaching service at which both President Smith and Bishop DeLapp spoke. President Smith warned the congregation that if prosperity should again return, it would be but temporary.

Sunday, May 15, the young people of Council Bluffs and Omaha made an early morning trip to Missouri Valley, Iowa. The sermon for the eleven o'clock hour was delivered by an Omaha young man, Marion C. Cooper, and was particularly adapted to the needs of the youth, in that he urged them to "be strong," and wise in making choices.

Presiding Patriarch Frederick A. Smith was guest speaker May 22. Brother Smith, too, falls in line as being one of Omaha's pastors of some thirty years ago. He choose for his subject, "*What Does Your Church Mean to You?*"

A special district conference convened in Omaha on Saturday evening, May 28, and the following day. Apostle John Garver was here. This was Brother Garver's first official visit since the General Conference, at which time he was given jurisdiction over our district. Brother Garver preached both Saturday evening and Sunday morning. At the business session on Sunday afternoon the ordination ceremonies were taken care of. Apostle Garver delivered the charge to the men. Fred Lang, Merl Grover, and Marion Cooper were called to the office of elder. Wilbur Wallace was called to the office of priest, and John Hewitt to the office of deacon. George W. Taylor, of Columbus, Nebraska, was called to be a deacon, but was not present for the ordination. The Saints were again fortunate in the evening, as they were in the morning, to have Brother George Anway, of Kansas City, Missouri, sing. Elder Blair Jensen, another former pastor, was the speaker at the evening pulpit service, and based his remarks on the topic, "*The God of Latter Day Saints.*"

"One of the best sacrament meetings we have ever had," was the comment made by many on Sunday, June 5. Pastor Ray Whiting was in charge, and read part of the article that appeared in the *Herald* entitled, "*Under This Spirit.*" Many wonderful testimonies were given, and truly the worshipers enjoyed a touch of divinity. A surprise came on the evening of this Sabbath, when they were again privileged to hear Apostle Garver. He chose the text, "All are called according to the gifts of God unto them." Where there is ability there is responsibility.

On Children's Day they were happy to welcome into the church seven children. The sermon prior to the baptism was delivered by Elder Marion Cooper, and the ordination was performed by Elder Merl Grover. This was a pretty service as the children were seated around the flower decked font. Also, at this service four babies were blessed. At the close of this day of devotion, the choir, which has been under the direction of Sister Anne Hicks, rendered its last anthem of this season. Pastor Ray Whiting was the speaker, and took for his subject, "*Be Ye Reconciled to God.*"

On Tuesday evening, June 14, the branch was favored with a musical treat, when Nell Atkinson Kelley, Anne Self, and William Hill, jr., presented a concert at the church. Sister Kelley is leaving for the summer; Anne has just returned from the Eastman School of Music, and "Billy" has just won special recognition for his musical ability in a State contest.

A wedding that occurred at the Council Bluffs church on June 3, united in marriage Mindred Keairnes of Omaha, and Helen Hendrix of Council Bluffs.

June 5, Sunday, four new members were enrolled in Macon, Missouri, Branch, by baptism, William H. Burns, Mildred Waddle, Marjorie Waddle, and Carl Haynes, all of Macon. They were baptized by Elder S. J. Joyce at Bevier font.

A Conference Visit

Angola, Indiana.—The spirit of the 1932 conference will hold pleasant memories for all who were fortunate enough to attend. Before going, we thought that this conference would be attended only by a few who lived not a long distance away, this because of the financial conditions of the country. But we were badly mistaken. The Auditorium was well filled at almost all sessions, and the peaceful influence of the Holy Spirit was present.

The prayer services, held each morning, were a great help and strength. In them the gifts of the gospel were experienced, the Holy Spirit being manifested in tongues and prophecies, telling us of the perilous times yet to come and admonishing us to be faithful to the covenant made at the water's edge. It was the Spirit of peace and good will.

We left Angola Tuesday morning at four o'clock and went by way of Fort Wayne, Indiana, Indianapolis, Saint Louis, and arrived at Independence that night at twelve o'clock, having covered a distance of seven hundred and twelve miles in twenty hours of steady driving. On the return trip we left Independence, Friday, April 15, at 4 a. m., going by way of Keokuk and Carthage and Peoria, Illinois. This trip registered seven hundred and sixty miles, and we arrived safely home at twelve thirty that night.

While in Independence we visited our old-time missionary, I. M. Smith, and wife. Brother Smith brought the gospel to a little band of neighbors who lived five miles east of Angola, and the idea of Mormonism created no little commotion in the neighborhood. Our Disciple friends began to cry "Debate! debate!" and secured Clark Braden. Brother I. M. Smith secured the assistance of Elder S. W. L. Scott, of Coldwater, Michigan, to defend the work, and certainly Brother Scott can do justice when the gospel is under discussion. The result was nineteen fathers and mothers accepted the gospel of the Reorganized Church. But time has claimed a number of these by death, some passing away quite young.

The Saints at Clear Lake are happy to have again Brother A. C. Barmore, an old-time missionary in Southern Michigan and Northern Indiana. The members of that branch regret to lose Elder and Sister O. J. Hawn, who have moved to Independence, Missouri, in response to a call from the Presidency. For some time Brother Hawn has not been well, and the doctors at the hospital recommended a change of climate.

Saints traveling between Chicago and Toledo on Road Twenty are invited to stop with Elder George Cassel and family at Angola, five miles east of town. Telephone Angola 961J.

MRS. GEORGE CASSEL.

Brentwood, Missouri

Marshall and Berry Avenues

The Saints of this congregation have rejoiced over the last General Conference. Although few attended, many followed the proceedings of the meetings through the *Daily Herald*.

The young men's club, organized March 13, gave a spaghetti supper in the church basement April 21. After about ninety-five people had been served, they found that they had earned more than twenty dollars, the total amount to be used for church improvements and charity work. Under the leadership of Brother Kaler, this club has done many things. A sum of more than eleven dollars was given for paint and other improvements on the local church building, and five dollars went to charity. These young men are attempting to do their best to help the general church with offerings.

All the Saints have been given new thought and understanding in regard to the church program and objectives. Recent church services have brought out a number who had

not been attending so often. And with the recent improvements, painting, and repairs on the church, everyone seems to take new heart and viewpoint. These changes have been brought about with the aid of several of the men, and the women deserve the credit for the wholesome meals served to the men on Thursday of each week.

Another newspaper has been added to the publicity list. The *Brentwood Owl* has consented to insert branch news into its columns. This is the fifth weekly paper to give this branch favorable publicity.

Many of the members attended the district conference at Belleville, Illinois. A wonderful time was reported. The church was filled to capacity at all services. May the church continue to grow, locally and generally.

Tulsa, Oklahoma

The Saints of Tulsa have been working with renewed courage and enthusiasm since General Conference. Every member has been inspired with the need for greater service.

Sunday morning, May 1, the Saints enjoyed a beautiful sacrament service in charge of the pastor, Brother Emmett Lancaster. The spirit of this service and the radiance of the beautiful day brought to each a renewed appreciation of God's goodness.

"Mother" was the theme of the morning service, May 8. Flowers formed a setting for the program. The male quartet sang, "*Faith of Our Mothers*," and Mrs. Alma Adams sang, "*Little Old-fashioned Mother*." Ruth Kelley gave a touching talk, "*A Girl's Tribute to Her Mother*," and Paul Moore responded with "*A Boy's Tribute to His Mother*." "*Blessed Are They*," was the theme for Brother Lancaster's sermon. He interpreted each of the Beatitudes as a quality of the character of mothers.

Sunday morning and evening, May 29, Apostle Roy S. Budd was here. Saints were glad to welcome him again to the state of Oklahoma. At the church school hour Brother Budd talked to the entire adult division. The morning service was a special memorial service, dedicated to those of our branch who have died during the past year. These are, Edmund L. Thomas, Peter Adamson, sr., Florence Cato Duncan, William W. Smith, and John Wise. Mrs. Maude L. McComb gave the history of Memorial Day; Paul Moore read Lincoln's Gettysburg Address; Alma Adams sang, "*Let There Be Peace*," and Brother Budd gave an inspirational talk. The theme of Brother Budd's sermon in the evening was "*Prayer*." He stressed the value and effect of prayer, and brought attention to the call to the church to make June a special month of prayer. There was a large crowd at both services.

Monday, May 30, Brother Budd and Brother Lancaster visited the Saints in Sperry, Brother Budd preaching there in the evening to a large group. On Tuesday they visited the Saints in Skiatook. Brother Ed. Dillon, of Oklahoma City, district president, came to Tulsa on Wednesday for the purpose of making a trip through the district with Brothers Budd and Lancaster. During Brother Lancaster's absence the services were in charge of Brother O. A. McDowell.

The women's quartet sang, "*Take Time to Be Holy*," as the opening of the communion service, June 5. Following the sacrament, Brother McDowell asked for a number of prayers; many responded. This responsiveness was felt during the entire service in prayers, testimonies, and hymns.

For the May monthly meeting of the women's department the women of Tulsa accepted the invitation of the department of women at Sperry to meet with them. Quite a number of the women made the trip and had an enjoyable day. On May 26 the Temple Builders gave a three-act play, "*And Mary Did*." The play was enjoyed by a large crowd and netted a substantial sum to the building fund.

June is the month of graduates and brides and Tulsa has her share. On June 3 three members graduated from Tulsa

Central High School. They are Charlotte Hopkins, Ruth Kelley, and Milburn Peacock. On June 7, Don C. Bailey, son of Mr. and Mrs. S. H. Bailey graduated from the University of Tulsa with the degree of bachelor of arts.

Miss Loretta Viles became the bride of Houston Snow, son of Mr. and Mrs. H. H. Snow of Sand Springs on June 3, at the home of the bridegroom's parents. Elder J. E. Lancaster officiated. This day was the birthdate of the bridegroom's grandmother, Sister H. R. Harder, widow of Brother Hudson Harder. The young couple will reside in Sand Springs.

God has blessed the efforts of the priesthood in their program of home visitation. This is evidenced in the increased attendance at services and an increase in offerings sufficient to enable the branch to meet the June 1 note and interest on the building, amounting to \$775.75. The priesthood are making a special effort to visit each family during the month of June in order that Tulsa Branch may respond wholeheartedly to the sacrifice period called for by the church.

Sacramento, California

Twenty-fourth and Kay Streets

The priesthood of the branch have organized into committees for more extensive work. The committees are program, visiting, missionary, educational, financial, and building maintenance.

Brother Joseph Bussell and family, accompanied by Brother Jabez Elam, have returned from the East, where they attended General Conference and visited Saints and relatives in eastern Oklahoma and Arkansas. They report a splendid trip and testify to a greater faith in the church and the work that is to be done.

The pastor has just concluded a series of two months' Sunday afternoon preaching services at Auburn, California. All of his discourses were doctrinal sermons. Some nonmembers attended and were made friends to the latter-day cause.

An invitation to all the branches of the district to join with this branch on Rally Day was accepted. Early in the morning they began to arrive. Services commenced with a prayer meeting. Two hundred and twenty-five were reported at the eleven o'clock service. The young people occupied the choir, under the direction of Sister Hazel Blohm, and sang joyfully. President Frederick M. Smith delivered the sermon. Never was a sermon more appreciated. The spirit of his office clothed him, causing the Saints to sing in their hearts, "*We Thank Thee, O God, for a Prophet*." The Evening services commemorated Memorial Day. The orchestra, led by Brother Burdick, rendered appropriate selections. Just back of the orchestra the beautiful American flag waved in the breeze, a lighting effect achieved by Ives Honeychurch. He spends many tireless hours doing things that the church may be more beautiful and attractive. The members are grateful.

Mother's Day was observed, the Temple Builders, led by Sister Edna Burdick, presenting a play dedicated to the mothers of today. They also gave all the mothers present a bouquet of sweet peas.

A young brother, Jack McDonald, who has been very ill with typhoid fever for the last two months, is recovering. The Saints thank the heavenly Father, for they know he does hear the prayers of his children.

April 6, the branch held a special service commemorating the birth of the Restoration Movement. Many incidents were brought out with regard to local work in past years.

The Idola Club continues to be active. Its members surprised the pastor and his wife the latter part of April. A program was presented and many useful gifts were bestowed. Brother and Sister Dawson are faithful and true and have the love and respect of everyone.

The church and its location are getting well advertised, especially in musical circles. Because of the splendid ac-

coustics and beautiful setting, the church has been used on several occasions by various music teachers and clubs. The recitals have been well attended, and a gift has always been made to the building fund for the use of the building.

Sister Gertrude Bidwell, church school director, put on a musical program April 22. Her daughter, Miss Betty, who has an exceptionally, lovely voice, sang several numbers.

Easter Sunday services were a joy to all. The church was very attractive with flowers and lighting effects by Ives Honeychurch. The first part of the service was a program by the children after which a Christian Flag was presented the school by Sister Cora Taylor. At eleven o'clock the choir sang beautiful selections, followed by a sermon by G. P. Levitt. That evening the choir again sang, and the sermon was by the pastor. A little child, Wayne Randolph Fox, was blessed by Elder E. C. Burdick and the pastor.

It was in March that Brother Esias Epling, recently ordained to the ministry, preached his first sermon. It was well delivered, and many feel that this brother will be a power in the Lord's work.

In the latter part of March a manufacturers' dinner was given, and netted the branch thirty-seven dollars, to be applied to the building fund. That same evening a girl, Margaret Lewis, was baptized in the church font. She is a studious, fourteen-year-old girl who is now helping in the children's division.

Conference in Southern New South Wales

A lengthy report of the district conference for New South Wales, Australia, held April 23 to 25, appeared in the *Newcastle Herald and Miners' Advocate*. Brother H. Ley, who is a reporter on the regular staff of that journal also a priest in Hamilton Branch where the conference was held, secured the publication of the story. From it we quote excerpts as follows:

"Reports indicating progress in all departments were submitted at the annual conference of the southern district of the Reorganized Church of Latter Day Saints, which was convened at the Saints' Church, Tudor Street, Hamilton, on Saturday. The sessions were continued yesterday, and will conclude with an Anzac Day service this morning.

"The district president, Elder A. J. Corbett, presided over large attendances. At the majority of the services the seating accommodation was taxed to its utmost. The missionary in charge of Australia, Elder W. J. Haworth, of Sydney, was also present. Approximately fifty delegates attended from Sydney. In addition to the preaching and prayer meetings, there were educational and musical sessions.

"In his report, the district president expressed appreciation of the cooperation accorded him in all the branches he had visited. The work, he said, was progressing. He visited the Newcastle District on eight occasions and during recent months conducted a mission in Hamilton Branch. The services were successful and a spiritual uplift to the members. Reports from others centers indicated a decided spiritual impetus. He regretted having to report the loss of the services of Elder W. J. Vaughan, who had been appointed to labor in the Wingham and Taree Districts. Elder A. V. Robinson had been appointed as missionary in the Newcastle District, and was located at Wallsend. Evangelist J. H. N. Jones, of Victoria, visited the district and attended services in the various branches. He also regretted having to report the death of Sister Ann Williams, of Hamilton, during the year. The late Sister Williams was the oldest member of the church in Australia. Since all the branches were well cared for by an efficient priesthood, he looked forward to the future with optimism.

"According to the report of the district secretary, R. K. Imrie, the numerical strength of the district was seven hundred and seventy-three. During the year there were thirty-eight baptisms.

"At the prayer service held yesterday morning, the ordi-

nance of baptism was administered to one candidate. Brother H. J. Jones was ordained to the office of elder, Brother E. Haworth to the office of priest, and Brother C. McLaughlin to the office of teacher.

"During the business session on Saturday afternoon, the presidency received a cablegram from the conference at the church headquarters, Independence, Missouri, United States of America, in which it was stated that Apostles G. G. Lewis and E. J. Gleazer had been appointed to labor in the Australian mission. The announcement was applauded. Prior to going to America about nine years ago, Mr. Lewis was employed in the Commonwealth Navigation Department at Newcastle Custom-house. He is the eldest son of the late Bishop G. Lewis.

Cadillac, Michigan

Another visit from Apostle D. T. Williams, May 26, encouraged this branch. His subject was "*The Church Moves Upward*." Saints of this region were happy to have Brother Williams again appointed to this territory, but it is regretted that he can not be in Cadillac as often as before.

In spite of financial conditions, the Saints have worked faithfully in their endeavor to repair the church building. It has been redecorated, the work being donated by two nonmembers, Howard Oligney and Bert Billings. Their help is much appreciated. The roofing was put on by the members of the branch, and no expense was involved except for the purchase of the material. The Ladies' Aid Society earned practically all of the money by having socials and bake sales, under the leadership of Sisters Violet Oligney and Alta Billings. Sister Joseph Scott is leader of young people.

Elder Joseph Scott, pastor, is unable to be with his congregation except on one Sunday of the month when he is off duty at the city hall. Brother Harry Briggs has charge of most of the services, and appreciates the help of Brother James Southerland, of Leroy, and Brother R. D. Davis, of Marion, when it is possible for them to be here. Brother Charles Benson has also ably assisted.

The church school department is rapidly growing under the leadership of Brother David Oligney.

Brother Joseph Scott announces their new address to be 125 West Pine Street.

Alexander, Kansas

June 13.—Attendance in this little branch has ranged between thirty and forty out to day services on Sunday—Sunday school at 10 a. m., preaching at 11 a. m., young people's meeting at 7.30 p. m., and preaching again. And the people come a distance of from six to fifteen miles.

Brother Herman Kueffer and family have begun to attend, and Brother Kueffer sometimes preaches. He gives good, earnest talks. He also teaches the men's class. Sister John Teeters teaches the women's class. Both use the quarterly, "*The Message of the Book of Mormon*," by C. I. Carpenter. In all this church school has five classes.

A quiet little wedding took place at the home of Brother and Sister J. A. Teeters when Mr. Laurel Bondurant and Miss Myrrl Coddington were united in marriage by Elder John Teeters. The bride is a member of the church and both are excellent young people. They will live on a farm some distance out of Alexander. The bride is a niece of Sister John Teeters.

An evening memorial program May 29, was in charge of Sister Vida Teeters. Miss Vida is now attending Hays City Teachers College. She will receive her junior high school life certificate in August.

A wiener roast and games were enjoyed the evening of May 30, when Sister Teeters and her helpers entertained as the result of a contest. The games were played on the church

lawn, but the merrymakers went to the creek bank for the roast and campfire.

On June 12, the Children's Day program was had at eleven o'clock after which all went to Walnut Creek for a picnic dinner especially for the children. Brother and Sister George Kelley and little Jack, of Modoc, Kansas, were present, and at two o'clock in the afternoon Brother Teeters baptized little Jack. This completes the Kelley family Circle. Brother Kelley is a son of W. H. Kelley and Sister Kelley is a sister of Earl Bailey.

Mason City, Iowa

June 13.—Mason City group started church school again April 10, and is having an average attendance of fifteen or twenty.

June 5, Brothers C. E. McDonald and Stephen Robinson, of Des Moines, were at Mason City for sacrament and preaching services. This was a memorable day, the presence of the Spirit being felt by all. Three families from Charles City were here, and at noon a picnic lunch was served to about twenty-one. Brother McDonald preached in the afternoon.

An attractive program by the children added to the enjoyment of Children's Day, June 12.

Great Falls, Montana

A portion of that good spirit which prevailed during the sessions of the late General Conference seems to have wafted its way across the hills and prairies and found lodgment in the hearts of Saints who are endeavoring to promote the interest of the work in Great Falls, Montana, Branch. Although the branch has not grown in numbers of late, there seems to be a gradual development in unity and spirituality. An urgent desire to become better acquainted with the gospel law is also making itself manifest.

It was the privilege and pleasure of this group to have Apostle J. A. Gillen here a few days during the latter part of May. The day of his arrival being his birthday anniversary, a little surprise was arranged in his honor at the home of Brother and Sister E. V. Graybeal. One had to see the changing expressions on Brother Gillen's face to fully appreciate his surprise at a birthday remembrance so many miles from home.

Another event planned for Brother Gillen was a trip to Fort Benton, Montana, from which place fifty-six years ago he embarked on a steamboat and sailed down the Missouri River amid shouts and shots of Indians, with Sioux City, Iowa, as his destination. A half century has brought about many changes in surroundings. Fort Benton, the oldest town in Montana, now has a population of about two thousand. Part of the old fort of adobe blocks, however, still remains.

Brother Gillen's sermons and visits in the homes of the Saints have left a greater determination to build up the work here, and the spirit which characterized his efforts has remained, testifying to local people that the Lord is indeed mindful of his own.

Great Falls Saints were pleased when news came that the Joint Council had reconsidered the appointment of Patriarch George W. Thorburn and assigned him to this territory again. "When can we expect a visit from Brother Thorburn?" has been an oft repeated question the past few weeks. The Saints are also expecting a visit from Brother L. O. Wildermuth in the near future.

The clouds of "depression" hang low, as far as temporal things are concerned, but through the blessing of God's Spirit, members are looking to the day when they hope, as a group, to be able to join forces with those who are privileged to redeem Zion.

Fall River, Massachusetts

Activities have been limited of late in this branch. Midweek and Sunday services, along with the work of a young people's club comprise the major interests. Attendance at midweek prayer services continues around eighteen, which is better than has been for a number of years; sometimes this increases to twenty-two or so. Sunday services attendance has also been limited. About twenty-seven were at the June sacrament service, and thirty at the evening service to hear a Gracelander speak. This is in the neighborhood of the maximum attendance.

The work of the branch falls upon the shoulders of the pastor, Elder James W. Heap, who lacks the support of able assistance in the priesthood, and who with his individual effort has done notably well. There are at present no young men of the priesthood in this branch during the year's activities.

A young people's organization called the "?" Club has functioned remarkably well during the year, holding the youth together and enjoying socials. The name designates what may be done next, almost anything. This organization has been a successful means of giving the youth a proper environment.

Enthusiasm seems to be lacking to a large degree in church attendance, and the one-time prominent locality of aged Latter Day Saint workers from the West now seems to be taking the defensive position of holding on without any progress. Being in the heart of the textile country, this city has been seriously affected. This has taken hold of our members in an economic depression.

Graceland College has been presented a number of times in the past and especially this month of June. Three young people of this city have each spent three years there, and this fall another young woman hopes to experience Graceland life. Graceland is assuming its proper place in the church program.

Those who remain active here look forward to the continuation of unity and good feeling in the church as it moves forward into the future.

Minot, North Dakota

A year ago this country was parched, but now it is drinking heaven's rains. As a result vegetation and crops look good. Brother F. B. Spaulding, associate pastor, and wife have returned from California, where they spent the winter.

The Saints are looking forward to the reunion of this district, to be held at Logan, June 22 to 26. Apostle J. F. Curtis and Missionary P. T. Andersen are expected to attend. The district conference will be held June 25. Saints are invited to come and camp the five days and make the time profitable.

Sister M. D. Graham is greatly missed from local services. She has been in the hospital for over six weeks. Her speedy recovery is a matter of prayer in the branch.

In March, Minot members celebrated the seventy-fifth birthday of Brother William Sparling. Speeches were made in his honor by the following: Mrs. M. D. Graham, Warren K. McElwain, Ralph T. Darling, Laurel V. McElwain, and Warren McElwain.

Mother's Day was appropriately observed. "That Wonderful Mother of Mine" was sung by L. V. McElwain, and Pearl M. McElwain sang "Ireland Must Be Heaven for My Mother Came From There." The speech makers were Ralph T. Darling, F. G. Spaulding, W. K. and L. V. McElwain.

Another milestone was passed in the life of Grandmother McElwain when her seventy-fifth birthday was observed by the branch. One of her daughters, Mrs. Frank Stowell, and her husband and part of the family came from Fargo, North Dakota, to participate and wish her many more returns of the day. Her son, Warren McElwain, and three grandsons, Jerome Stowell, L. V. and W. K. McElwain, spoke of her an-

cestry, her life and character, and her acceptance of the restored gospel and what it meant to her posterity.

Summer again, and the Saints have taken up a practice had for a number of years, going from place to place with the services.

Santa Ana, California

Children's Day in Santa Ana was observed with a ceremonial program. Under the leadership of Sister Charles Calkins, the children had prepared a splendid service. Songs, drills, and recitations were given by the smaller children in an entertaining manner. Then, to soft music, Mr. and Mrs. Samuel Fink came forward with their young daughter, Patricia, followed by Mr. and Mrs. Donald Nimmo with Anita Mae. These parents presented their children to the church to be blessed. The ceremony was performed by Bishop David Carmichael. These two small girls are descended from families long prominent in the church; Anita Mae Nimmo is the great-granddaughter of Brother D. S. Mills, one of the missionaries who in earlier days brought the gospel message to California and converted many to the truth. Little Patricia Fink, on the maternal side, is a descendant of Sister Olive Ames, who, with her four children, hid in the bushes at Haun's Mill and witnessed a mob kill friends and fellow church members.

The speaker of the morning was Apostle G. G. Lewis, who gave a short address to the children appropriate to the occasion. Then very quietly the audience filed downstairs where the ordinance of baptism was performed by the pastor, Brother Albert Starkey. The four children who were to be baptized, as well as Brother Starkey, were dressed in white. The font was decorated with masses of greenery and flowers, and the ritual of baptism was performed with reverence and beauty. Confirmation followed immediately. The children who became members of the church are Alberta Whisler, Bonnie Faith Beck, Elaine, and Walter Mills. Elaine and Walter Mills are the great-grandchildren of Brother D. S. Mills and Brother Joseph Burton.

Santa Ana observed District Day and Rally Day together on April 24, when District President Will Teagarden, spoke morning and evening. A luncheon in the basement of the church was followed by discussions from branch and district officers and interested members. Sister Stella Hodges, district chorister, gave a splendid summary of problems and their solutions in the department of music. Brother Launce Sutherland discussed phases of the church school.

Two very practical gifts were recently presented to the church by the pastor. The first delighting the little folks, who came to Sunday school one morning to find the table and chairs in their little room painted a soft green color, the work of Brother Starkey. The older members noticed the improvement in the outside appearance of the church building when the sign bearing the name of the church and the hours of service had been neatly redone. This also was the work of the pastor.

Thayer, Missouri

This branch is proud to announce two weeks of meetings to close June the month of prayer, starting June 26, and continuing to July 10. Local members feel lifted up by this arrangement and are sure that the little band here will be blessed and encouraged to carry the latter day work to greater heights. There is work for every one to do, and with the cooperation and strength resulting from this series, they expect to go forward.

No doubt Brothers Hayden and Baker will be here on this occasion, and they will help to bring about greater faith.

Thayer Saints have much to look forward to. July 17 and 18, is the time set for the district conference when they hope to see Saints from over the surrounding country. They have

looked forward to the conference and feel sure it will prove successful. Of course the trials and hardships which Saints and all others face today will make it more difficult for some of them to attend, but Thayer Branch hopes many will be fortunate enough to attend and mingle with those of the faith. It has been suggested that Apostle J. F. Garver may be present at the conference, and the members hope to welcome him then.

Independence

Rain compelled the young people to hold their special sacrifice prayer meeting Sunday morning at seven o'clock, under a roof. They met in the lower auditorium of the Stone Church in charge of President F. M. McDowell, Apostle F. Henry Edwards, Elder D. S. McNamara, and Brother Roy Settles, president of the Independence Young People's Council. Though attendance was somewhat smaller than had been hoped for, because of the rain, an excellent service of worship and prayer was enjoyed. The event was sponsored by the young people's council.

Sunday night, according to the summer schedule, was to have been the opening evening of the Campus meetings. The week before all evening meetings in the nine congregations in Independence were discontinued, and members living in a radius of several miles had made plans to be present to hear the first of Apostle F. Henry Edwards's summer series of sermons. But Sunday was a rainy day, and early at the morning services, announcements were made that the Campus service would be held at the Stone Church.

"*The Faith of Our Fathers*" was the theme of the inspirational discourse of Apostle Edwards, and the Choir of Central Church, Kansas City, gave a pleasing thirty-minute concert, which added to the attractiveness of the service.

Stone Church

Weather conditions were reflected in the attendance at services all day Sunday. Perhaps the church school suffered the most, but by eleven o'clock attendance began to increase until many listened to the stirring sermon of Elder C. Ed. Miller.

Reminding the congregation that right here in Independence God has promised a perfect city if the Saints obey his commandments and do his will, the speaker proceeded to show how we waste our time, our efforts, and our money. He discussed the costliness of mistakes, and urged sacrifice, cooperation, and help for the church in its present crisis.

The Stone Church Choir, directed by Paul N. Craig, sang "*Peace, Perfect Peace*," the contralto solo being taken by Mrs. Alice Burgess, and "*The Woods and Every Sweet Smelling Tree*," Lilly Belle Allen singing the soprano solo. Elder H. G. Barto presided over the service assisted by Elder G. E. Harrington.

Sister Estella Wight, for twenty-five years a member of the editorial staff of the Herald Publishing House, was entertained last Thursday night by the Board of Editors of the church with an outdoor supper in the garden of President and Sister F. M. McDowell. It was regretted that President F. M. Smith and Apostle J. F. Garver were absent from the city on church business, and unable to attend this function. Sister Wight is editor of *Stepping Stone* and *Zion's Hope*.

On June 13, Group Eight helped Elder Richard Bullard celebrate his eightieth birthday. Brother Bullard was born in London, England, in 1852. He has lived in the United States forty-nine years, coming first to Providence, Rhode Island, and Boston. There he accepted the gospel. His career as missionary is rich with experiences in the gospel, and he has occupied in six different offices of the priesthood from Aaronic teacher to patriarch. The birthday celebration occurred at the home of Brother and Sister Charles E. Sterrett and was also a farewell party for this worthy couple who are moving to Detroit, Michigan.

Walnut Park Church

On Friday evening, June 10, a large audience assembled at Walnut Park church to hear presented a cantata, "The Pisie's Triumph," by the junior department, directed by Sister Erwin Moorman. They were assisted by the Walnut Park Orchestra, conducted by Orlando Nace.

Children's Day services began with an early prayer meeting in charge of Elders Benjamin Bean, William Gard, and Fred Lanpher. The church school session was cut short to allow time for the Children's Day program. Flag Day was also observed in this program, the exercises being in charge of Sister J. H. Logeman, jr. Elder members gave their places to the young ones at this service.

The church was decorated with flowers along the altar, beautiful blossoms brought by the Saints from their gardens, and a little white gate adorned with pink roses and the word "Baptism" had place on the rostrum.

At the baptismal hour the twenty candidates for baptism entered from the rear and marched through the gate to places on the platform. A quartet composed of Delta Nace, Evelyn Phillips, Arlan Chapman, and Milford Nace, sat in the gallery and sang, "Go Ye Through the Gates." A talk to these young people who were about to make their covenant with Christ was made by Pastor Frank McDonald. Then the quartet sang "Onward to Zion," and the congregation went to the basement font to witness the baptism.

On the morning of that day the Galilean Class had for its speaker Sister L. E. Hills, who talked on the *Book of Mormon*. This subject was made very interesting, and the class hopes to have Sister Hills talk again.

At six o'clock the confirmation service took place, and in the evening the speaker was Elder J. Arthur Davis.

Walnut Park held its annual picnic at the Campus June 14. Guests of the evening were Pastor Frank McDonald and family, President F. M. McDowell and family, Apostle F. H. Edwards and family, and Elder D. S. McNamara. The outing was much enjoyed. On the following evening the crowd assembled at the church for union prayer service, and friendships were again renewed with these families.

Elder H. L. Barto was the speaker last Sunday morning, delivering a splendid sermon. Thinking of Sacrifice Week, he said: "All weeks should be weeks of sacrifice for the Saints, that the purposes of God may be realized. The hour has come when we must all labor together."

A little daughter, Brenda Joan, was born June 12, to Brother and Sister Arthur E. Constance.

East Independence Church

A lovely, quiet Sabbath marked the opening of the month of June, a day when the congregation met to partake of the Spirit of the Master in his house. Church school was active, and the Lord's Supper which followed was characterized by the peace of the heavenly Father.

The next Sunday was Children's Day, and the church was prettily decorated with daisies and asparagus. The junior department gave a program of song, under the direction of Sister Alta Dutton. Sister Emma Christensen told the story of Jesus and the little children in a touching way. Brother A. H. Christensen gave a discourse filled with reminders of the duties of Saints and the way to lead little children. The congregation then went to the banks of the Blue River for a basket dinner after which the pastor led into the waters of baptism John Arthur Crabb and Ethel Ruth Johnson.

The Saints have rejoiced lately at the inspiring sermons presented by those who have occupied the pulpit. Brother William Gard, at the close of Children's Day presented a beautiful lesson advising the children and young people to take advantage of the opportunities for preparation in the gospel work.

Brother H. V. Minton, appointed by the bishop in Zion, gave a stirring sermon on "Sacrifice" to open the week of sacrifice.

Brothers C. K. Green, Harry Friend, and E. T. Atwell have also brought fine messages to this congregation.

June 19 being Father's Day, an appropriate program was given by the women of the adult division. The fathers occupied seats of honor on the rostrum.

The two children baptized on Children's Day, were confirmed by William Gard and Harry Friend.

Brother and Sister Logan Butler have moved into this district. They are a young married couple. Sister Butler is a graduate nurse and a young woman of ability. She has been appointed supervisor of the young people's division of the church school, and is entering her work with the promise of being much help.

Kansas City Stake

Gladstone Church

During May the Saints of this congregation listened to the following speakers, F. B. Blair, L. C. Connelly, and Elmer J. Moran, of Kansas City, and James L. Gray, C. V. Hopkins, and Ammon White of Independence.

The Children's Day program was given at the morning service June 12. Two children were baptized in the afternoon. Doris Jean Moran and Joseph Good.

Several new members have moved into this district, and are welcome additions to the branch.

A former member, Mary E. Johnston, died May 28, at La Veta, Colorado. She and her husband, E. B. Johnston, were active workers in this group when they lived in Kansas City.

Pastor C. A. Selbe is still ill in the hospital at Saint Louis. His condition is about the same.

Gladstone Saints desire to support the policies of the church, and pray for God's guiding Spirit.

Holden Stake

Atherton

Friday night, June 3, closed a two weeks' meetings by Patriarch Albert Carmichael. He talked along lines of spiritual growth and stewardship. He said even though he is now a patriarch, he still has the fire of stewardship and Zion from his former office of Bishop. His sermons were full of instruction, and the Saints found him one hundred per cent back of the efforts which tend toward Zion and its redemption.

Sacrament was well attended and a good spirit prevailed. In the evening Missionary S. S. Smith preached a real missionary sermon.

Last Friday evening a social gathering of the choir members was given in honor of Sister Hughes who has been musical director for several years. Sister Anna Lou Haws now enters upon her work, and the members feel sure she will give us very able and helpful service.

Brother D. R. Snively was chosen young people's leader, and Sister Holman, supervisor of adult department. Sister Mae Curtis was given charge of the primary department.

Children's Day was beautifully observed. In the children's play occurred the blessing of Brother and Sister Heath's baby. Sister Roderick May related her experience of baptism by J. J. Cornish, when the shaft of light descended upon them during the observance of this ordinance. Brother Dempsey who was also present verified the truth of this experience. Sister Edith Koehler, whose father, William Clow, witnessed this experience, spoke of hearing her father relate many, many times this unusual manifestation of God's power. These testimonies were interesting, and much appreciated. Following the program, three children were baptized by Brother Otho Clark. In the evening came the confirmation service followed by a sermon by Brother G. W. Beebe, pastor. His advice and counsel was prompted by the Spirit of God, not only to the ones who were confirmed, but to the membership of the branch.

Buckner

The newly-elected officers of Buckner group were in their places June 1, with J. E. Martin, of Independence, as pastor. Other officers are: S. S. Smith, former pastor at Walnut Park, and W. E. Grubb, assistants; church school director, Fred Immer; Earl Grubb, assistant; adult supervisor, S. S. Smith; young people's supervisor, C. L. Allen; children's supervisor, Ruth Grubb.

The sacramental service was well attended and spiritual. Children's Day was observed with an appropriate program at 11 a. m. Then came basket dinner and baptismal service in the afternoon and a musical program by Independence musicians and an excellent sermon by Brother A. E. Allen in the evening.

MISCELLANEOUS

Conference Notices

Arkansas district conference will convene at Hot Springs, Arkansas, July 15 to 17. Place of meeting, the Saints' church five miles southwest of Bonnerdale Route. Clerks of various groups, please be prompt in sending reports. Apostle Roy S. Budd has promised to be with us. We want a good representation from all groups including Louisiana.—A. M. Baker, district president.

Clinton, Missouri, district conference will convene at Rich Hill, Missouri, July 9 and 10, at which time all district officers will be elected, and such other matters of business transacted as the needs of the district demand at this time such as changes in some of the present policies. Apostle J. F. Garver will be with us to help us with our problems and to preach to us. The opening service will be a prayer meeting at 9 a. m. Saturday, July 9, in charge of Brother Garver. Business meeting will follow till the noon hour, and again from 2 to 4 p. m. After this recreation will be provided. Meals will be served in the hall both noon and night Saturday, and the noon meal Sunday, for which a charge of fifteen cents will be made. Lodging and the Sunday morning meal will be free and in the homes of the Saints. Provisions will be made inside if weather is bad, for all those who care to bring their own meals.—Birch Whiting, district president.

Southern Missouri district conference will convene at Thayer, Missouri, July 16 and 17. There will be an election of district officers, and a good representation from each branch is desired. Apostle J. F. Garver, Elder Birch Whiting, and Elder Hogan will be in attendance. Branch clerks will please forward, at once, their reports to G. A. Davis, Thayer, Missouri.—W. E. Haden, district president.

New Addresses

O. W. Okerlind, Torquay, Saskatchewan, Canada; mission address.

E. B. Hull, 229 Platt Avenue, S. Hills, Pittsburgh, Pennsylvania.

1932 Reunion Schedule

DISTRICT	PLACE	TIME
*Minnesota and Northern		
Wisconsin	Chetek	July 1-10
Owen Sound	Port Elgin	July 3-10
Central Texas	Hearne	July 8-17
Southern		
Saskatchewan	Weyburn Plains	July 14-17
Northern		
Saskatchewan	Saskatoon	July 21-24

THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.
 Leonard J. Lea, Managing Editor.
 Leta B. Moriarty, Assistant Editor.
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HERALD PUBLISHING HOUSE
 INDEPENDENCE, MISSOURI

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REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

Listen

Forty-acre farm, 30 acres cultivated, 4-room house, barn, fruit, on good road, 10 miles to Thayer, Mo., price \$800; terms \$250 down, quick possession.

Also 200-acre stock and grain farm, 100 acres cultivated, 3-room house, barn, fruit, 8 miles to Thayer, Mo., price \$1,450; terms \$350 down, quick possession. Have other farms, big list free.

JOSEPH WARD

Mammoth Springs, Arkansas

950 Kilo.

KMBC

315.6 Meters

Church Programs Over KMBC

Devotional service at 6.30 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.

Sunday, 8 a. m., Bible Study, by U. W. Greene.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

Kentucky-Tennessee Puryear, Tenn. July 23-31

Southern New

England Onset July 23-August 7

Toronto Lowbanks July 24-August 7

Lamoni Lamoni July 29-August 7

North Platte North Platte July 29-August 7

Alberta Edmonton August 5-7

Seattle Silver Lake August 5-14

Western Oklahoma Eagle City August 5-14

Eastern and

Western Maine Brooksville August 12-21

Kirtland Kirtland August 12-21

Southeastern Illinois Brush Creek August 12-21

Far West Stewartville August 18-28

*Eastern Montana

Western Montana Race Track August 25-28

*Northern Michigan Park of the Pines August 12-21

Eastern Michigan Cash, Michigan August 7-14

*Plans uncertain.

THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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

Volume 79

Independence, Missouri, June 29, 1932

Number 26

Reflections

The Fleshpots of Egypt

The children of Israel, suffering from heat, thirst, and hunger during the early stages of their long journey through the wilderness, became sick at heart. Or perhaps it was at stomach. They forgot their bitter years of slavery—a slavery that they had grown up under from childhood. They forgot the hope of freedom, and a country of their own. They forgot the promises of God to them. They remembered only one thing—the fleshpots of Egypt.

And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger.—*Exodus 16: 3.*

The modern world may smile at their simplicity, and thinks it is very much wiser than the poor folk of ancient times. It would have gone straight for the Promised Land without any complaining, without that silly incident of the Golden Calf, and would certainly not have taken forty years for a journey that should have occupied only a few months at most.

But we moderns have our faults, too. At present we are in an economic wilderness, suffering the discomforts of a period of severe readjustment. We have forgotten to look forward to the Promised Land of a reformed and improved world. We have lost sight of the freedom which it is possible for us to attain. We forget that the prosperity which we worshiped led inevitably to the disaster of the times we are now suffering. We are blind to the fact that any economic order of society which is motivated by selfishness and organized for exploitation will always produce booms, extravagance, gluts of the market, financial crashes, unemployment, and suffering.

We are still, at the present moment, worshipping the Golden Calf of wealth. The children of Israel were no more foolish than we are. And we have history to learn from that they didn't have.

The Economic Ideals of Zion

One of our correspondents recently made a very fine suggestion: that we should produce for use, and

not for profit. The purpose of industry should be to serve a need, not to make millionaires.

It is the economic ideal of Zion that every man shall have an opportunity to work at the job for which he is best fitted, with the understanding that he may fit himself for better positions in life. It is also one of the ideals of Zion that every man who is able to work shall be required to do so, and that there shall be no parasitism, either of indigents or of the wealthy, nonproductive leisure class. There will be no leisure class, either at the top or the bottom levels of society. The economic arrangements of Zion will be for the benefit of the whole body, rather than for the profit of a few.

The present economic order is haphazard, and irregular. People flock into some new line of production or service without adequate preparation for it. A large percentage of them are doomed to failure and the loss of all their savings. Even those that survive do so in a competition that wastes, duplicates services, and overproduces. The economic ideal of Zion is an order of things in which these evils will be eliminated through organization and scientific direction and control of industrial effort.

Among the leading writers and thinkers of the world there is strong condemnation of our present system, or, we should say, lack of system. There is a demand for some new order, though what that order is to be is only vaguely suggested. Cooperation is hinted at. Government control has been found in many cases too complicated and unwieldy, though in some cities municipal control has worked wonders of efficiency and economy.

It is perhaps too far a reach of the imagination to think of a world organized on the basis of stewardships. Some smaller unit of society shall have to make an experiment, and when some single successful unit of stewardship organization is effectively operating, we shall have something to show the world worth talking about. We believe that it can be done. We believe, under the guidance and inspiration of the Spirit of God, men who are converted and regenerated not only can but will do it.

The Social Ideals of Zion

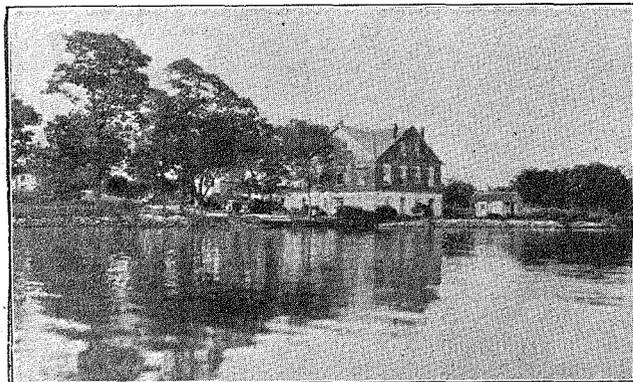
We think this one factor should be emphasized: the social ideals of life will encourage men to spend

less time working for profits alone, and more time in self-improvement and community welfare. Modern men, for all their brightness and common-sense, have worked too much like the bees, who can only accumulate honey and continue at that one task until the hive is robbed and they die. "Man shall not live by bread alone," said the Master. Wealth and property is not enough. Business and profit taking may fatten the body, but starve the soul. Many a man has smothered his soul in a bank account.

There are other things in life: culture, education, neighborliness, charity, friendships, and, as Jesus reminded us, "Every word that proceedeth out of the mouth of God." There is the soul to consider.

Summer Days in Old Nauvoo

VISITORS ENTERTAINED AT FAMOUS NAUVOO HOUSE



Nauvoo House, by the Mississippi River

No member of the church has done his full duty by himself and family until he has visited Nauvoo. He has missed one of life's real pleasures. And we do not mean, either, that he can get the benefit out of his visit by passing through in his motor car, spending a few minutes shaking off the dust while he has the gas tank filled and his windshield cleaned. He should stay for a few days, letting the peace and quiet of the place soak into him while he rests in the shade of the tall and beautiful trees, goes boating on the river, and refreshes his memory of history as he looks at the older houses built by the people of another day.

Nauvoo House was built for the entertainment of travelers in the days of Joseph Smith, the founder of the church. In recent years it has been modernized, and many who visit Nauvoo are delighted to stay there, since it is so close to the cool waters of the river. Conditions have made it necessary for Nauvoo House to become self-sustaining, and it is now operated under the management of James C. Page for the church. Visitors will be assured of a cordial and friendly welcome, and they are certain to enjoy their stay as a happy memory.

THE CIRCLE OF PRAYER

Under this heading will be printed short articles on prayer, with occasional examples. Requests for prayer will also be gladly received and printed.

For thou, O Lord of hosts, God of Israel, has revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee. And now, O Lord, God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.—*A prayer of David (2 Samuel 7: 27-29).*

"Prayer seems to me to be the way we link up our lives with the eternal source of all energy. It is the way we make it possible for God to help us."—*Edmund B. Chaffee.*

Prayer—Communion With God

The ideal prayer is a conversation—communion—with God, whether spoken or felt. All too many public prayers are said for their effect on earthly ears. On a great public occasion, one reporter for the *Boston Transcript* wrote that a certain man's prayer was "the most eloquent prayer ever addressed to a Boston audience." The writer's unconscious satire condemned the prayer, for it should have been addressed to God. Prayers addressed to the audience are vain displays of eloquence.

One of the most insipid things in human experience is the oral meditation, addressed to no one in particular, making no requests, admitting no repentance, and benefiting no one. It is prayer divested of the only real excuse for prayer, which is a belief in and a need for the Spirit of God. There is no prayer without a consciousness of God.

Prayer grows out of a sense of human helplessness. A man does not really pray until he is terribly worried about some of the most serious concerns of his life. No real prayer was ever complacent—and those who make prayer a daily habit must avoid the tendency to make it a daily period of mumbling. Prayer must be passionately sincere, it must be provoked by an almost desperate personal sense of deficiency and need.

Everyone of us may reflect, as we contemplate the universe, whether under the blazing glory of the sun, or under the mystery and solemnity of the incredible vastness of the star-lit heavens, that all its marvelous construction and operations are the work of a Supreme Personality. He made us, too, and we are a little part of Himself. We are a part of all the creation, and feel our kinship in a way that makes us at once humble and reverent. Our understanding makes us want to achieve harmony with that Power, to understand it, to know its purposes, to submit ourselves to it. That is the beginning of prayer.

L. L.

NEWS BRIEFS

Stone Church Sacrifice Offering \$1,600

The effort to sacrifice on the part of Stone Church Saints preceding and during Sacrifice Week, resulted in an offering of approximately sixteen hundred dollars Sunday morning, June 26. This sum was collected at the special sacrifice service reported in the news from Independence. The congregation is happy over this fruitful sacrifice drive and as a result of it, many have learned new and frugal habits. The members plan to continue to sacrifice for the welfare of the church.

Though reports are yet incomplete, and the total amount of sacrifice offering from Independence is undetermined, indications are "good," according to the bishop in Zion. It is possible that a more definite report will be available next week.

Apostle M. A. McConley in Southern California

Since General Conference, Los Angeles has been the focal point of Apostle Myron A. McConley's church work. In company with Apostle G. G. Lewis, he is now devoting himself to intensive missionary efforts in the various branches and missions of Southern California District. His tireless efforts and buoyant courage are appreciated by the Saints and friends of that territory.

Sister McConley had been ill for some time, but Saints at the General Conference in April, were happy to hear that she was resting better and to see Brother McConley in his place at conference. Before the sessions had adjourned, however, he found it necessary to return to his wife's bedside. Sister McConley is still ill in a sanitarium near their home in Los Angeles, and many who love her are praying for her immediate recovery.

District President Receives Gold Seal Certificate

Elder Amos T. Higdon, president of Spring River District (southeastern Kansas and part of Missouri) received a gold seal certificate in Religious Education at the first institute held in the district, June 18 and 19, at Coffeyville, Kansas. The certificate representing five hundred hours of work in Religious Education, was presented to Brother Higdon by Elder C. B. Woodstock, associate director of Religious Education and guest speaker at the institute.

Spring River Saints enjoyed the institute, and attendance was representative of the various branches. The largest number attending any one session was one hundred seventy-five. Emphasis was given the

cause of sacrifice in view of the opening of Sacrifice Week, and a fine feeling prevailed. Elder Lee Quick, a widely known church worker, was also present.

Boys Conduct Milwaukee Church School

Bobby Pratt, age nine years, and Raymond Cone, twelve, conducted the church school of Milwaukee, Wisconsin, Branch, the morning of Children's Day. They were assisted by others of the junior members of the school. Dignity, order, and reverence marked the session, and the program presented by the children was good. Two babies were blessed at this service. In the afternoon Bobby and Raymond were baptized and confirmed members of the kingdom of God on earth.

Australian "Maori" Club

Long strides in social and church activities have been made since Easter by the Maori Club of Wallsend Branch, Southern New South Wales District, Australia. This club, which was organized after Brother and Sister A. V. Robinson moved into the branch several months ago, has a membership of almost fifty, and is doing much for the Saints at Wallsend who are few in number and find themselves in a place where church work is not popular. The name "Maori" is taken from the language of a native New Zealand race and means, "Come here; there's a gathering." Brother O. J. Jones is president of the club.

Memorial Services at Nauvoo

Memorial services last Sunday in quiet, old Nauvoo commemorated the anniversary of the death of the Prophet Joseph Smith and his brother, Hyrum. President Elbert A. Smith, a grandson of Joseph the Martyr, was the speaker. Services were held both at the Saints' church and near the rolling Mississippi River, where are buried Joseph, Emma, and Hyrum Smith. A prayer service at the church at eleven o'clock drew a considerable number of Saints from neighboring branches as well as local members, and the afternoon memorial service was witnessed by many members and friends. Brother Elbert A. Smith was the speaker, and there was a special ceremony in which an abundance of flowers was placed on the graves.

It was eighty-eight years ago Monday, June 27, that Joseph and Hyrum paid the supreme sacrifice of their lives for their faith and their God. They were shot down by a mob at Carthage Jail. History-loving Saints all over the world remembered the sacrifice of these brothers with deep appreciation and gratitude.

STUDY OUTLINES

For Class and Home Work

OUR TASK: TRANSMITTING OUR SPIRITUAL HERITAGE

By Alice M. Burgess

1. Discuss "our spiritual heritage." What is it?
2. What is the "living faith" as contrasted with other kinds of faith? How are we to give it to others?
3. What are some of the specific results of the spirit of consecration that permeates our ministry and membership? How may we cause the spread of that spirit among other members?
4. What does the author mean by "the larger scripture"? The "unlimited creed"?
5. Do you see any real evidences of a closer fellowship existing between our people that may be observed elsewhere? What are they?
6. Discuss the ideals of stewardship. Describe the conditions of stewardship.
7. Name a few of our unfinished tasks. Have we made a creditable start on some of them? Which ones? Do you see a chance for this generation to go further?

CHRISTIAN FAITH TURNS TO THE FUTURE

1. With what single word does the author characterize the present condition of the world?
2. What does the author think is the "deeper trouble"? Name the two kinds of confusion prevalent. With which of these is the author most seriously concerned? Which do you consider the most alarming?
3. Is it possible to have economic stability and social peace without moral righteousness?
4. What does the author mean by saying that "Christianity is running on low gear"?

Religion and Science

Religion has always shared with science the belief in the controllability of the environment. It is unfortunate that so strong an antithesis has been made between the two modes of control—the scientific and the religious.

There are two aspects of control. We must have a knowledge of the mechanics of the things with which we are dealing; and we must know what our goal is to be in using them. Now it is the function of science to give us knowledge of the processes of nature. Religion relates this knowledge to the goals or ideals of life. This means that science as science can carry on its analyses and experiments without

religion. Religion, however, rests upon science for its information. Life demands both.—*Edwin Ewart Aubrey, in "Religion and the Next Generation."*

A Good Investment

Benjamin Franklin said that when a man emptied his purse into his head no man could take it away from him. A good education is something which thieves can not steal. Some men put their money into their clothes; some like to put it into a fine automobile; some put it into a mansion; some into very expensive furniture; some like it in Persian rugs; some prefer it in thoroughbred cattle or pedigreed sheep, or even dogs and cats; but not one of these investments can compare for safety, and probably for pleasure, with the investment in desirable knowledge.

A cultured intellect means more than any outside adornment. It lifts us into a higher sphere; it transports us into the company of the great and good of all ages; it widens our mental horizon and saves us from the narrowness of petty thinking. It is a good investment; and it is possible to all. Not all may go to college, but all may attend the university of books, and learn from them what wise men have to tell the world. And it may be that even in dollars and cents this education will pay a thousandfold.

My people, the misfortunes that are upon you are not sudden nor do they spring without cause. Even as the palm springs from the seeded soil, so misfortune springs from seeds within you. Look into your hearts and spirits to find from whence comes the dreaded maladies and need. For a long time you have been nurturing the seeds with greed and lust; you have watered them with the stream of selfishness, you have denied the weak protection and the needy help. You know it not, but the illusion that you clasp to your breast is not happiness, but the scorpion of self-gratification. Turn your hearts from hatred and greed and give yourselves to the love of all life and all nature. Turn your hands to good works rather than the storing of mats and possessions, then the rainbow of your spirit will glow with a clearer, more beautiful light.—*The words of a Hawaiian sage, from "Paradise of the Pacific."*

A bad book is a big thief. For it robs a man of his time and of his good principles. Many young people have been ruined by the vile literature which is so common. Of bad books we can never read too little; of the good never too much.

Books should to one of these four ends conduce: For wisdom, piety, delight or use.—*Detroit's Beacon Light.*

Our Task

Transmitting Our Spiritual Heritage

By Alice M. Burgess

The words, "our spiritual heritage," fill the mind with a dozen pictures of vivid blessed experiences while the heart thrills with a peculiar sense of kinship with the Divine. I see the strong faces of the ministry of God in conference assembled and hear again the fervor of their hundreds of voices lifted to the moving strains of "*Redeemer of Israel*." I glimpse a family altar where the little household bow in the agony and glory of their renunciation as they send forth the man of their circle to labor in God's vineyard. There flashes into consciousness the sick bed of a dear one who has been given up to die by the physicians, the blackness of despair lifted by the assurance of heavenly succor as I hear again the inspired words of the ministering men of God. My mind stirs in remembrance of the electrifying power of the preached word and the peace and ecstasy of many an hour of prayer with God's people, and my heart glows anew over the achievement of some hard task for Christ's church. There is a blending of the joy of service, the security of faith, and a warm fellowship and love, all transcended by the divine peace and exaltation of the definite presence of God's Spirit.

Spiritual heritage! That means, too, the voices of our parents and grandparents singing in deathless faith the songs of Zion. That means the whole significance of our religious life, the motivation of all our struggles and sacrifices, the supreme responsibility of our generation. This is a thing almost too big and too subtle for analysis.

A Living Faith

Any attempt to analyze and evaluate the spiritual heritage of a Latter Day Saint discovers first the presence of a living faith. Many religious and intellectual leaders of the world today are realizing the possibility of a higher or deeper phase of consciousness wherein we may "make contact with the Divine," or "gain for ourselves a knowledge of the reality of God."

Belden, in his *Religious Difficulties of Youth* is convinced that "There is possible to every soul a spiritual sensation or conviction of God's reality. This is the testimony of the saints of all generations and he would be bold to the point of recklessness who would deny its genuineness. . . . The greatest need of humanity today is the soul that has made this personal investigation and has discovered God for himself and can speak, therefore, with conviction.

It is in this fundamental moral and spiritual miracle that there is to be found the best proof of the divine in human life."

Howard McCluskey, instructor at the University of Michigan, spoke to the National Interdenominational Student Conference of 1925 at Evanston, Illinois, as follows:

"I maintain there are powers, there are secret powers we haven't yet dreamed of, and the new psychology is beginning to indicate to us, if we could develop the technique by which we could dig down and get to those tremendous powers which we will call, for want of a better term, spiritual powers, we would begin to understand the secret of life and begin to get hold of the thing that will keep us from slumping. It is coming to me with powerful conviction that there actually are resources at our command which we have not yet tapped. There are tremendous reservoirs of strength. There are uncharted seas that would literally make us supermen if we knew how to get them."

Even that scientist and scholar, Mr. Overstreet, in his recent book *The Enduring Quest*, spends a number of chapters trying to analyze that "marked phenomenon of consciousness" which has characterized prophets of all ages, a sort of "illumination" which enables the individual to become vitally a part of all life and brings a sense of "oneness of existence, the utter livingness of reality." He decides that this level of conscious life is a further stage in the progression of consciousness in which the individual becomes vividly one with the universe.

Over a hundred years ago the boy Joseph Smith had the splendid audacity and the limitless faith to test out the scriptural promise concerning these "secret powers" and he tapped these "reservoirs of strength" and secured an "illumination" or revelation of divine truth. From him, from his fellows, and from hundreds of spiritual leaders since him we as a church have a spiritual heritage of light and knowledge that goes beyond anything in the religious world today. It is our birthright to know for ourselves the reality of God and to walk the path illumined by the power of his Spirit. We have seen our sick healed, we have heard Him speak through his prophets to the church. We are called to a higher level of intelligence which is the glory of God.

To Transmit This Living Faith

We as a church have been intrusted with the torch of revelation, we have been endowed with the au-

thority and power of a God-chosen priesthood, we have been blessed with gifts of healing, tongues, faith, wisdom and knowledge. What can we do purposefully to transmit this heritage to others?

First we must see to it that this flame of living faith is kept alive in our own hearts. We must live in close and prayerful contact with the Divine. We must occupy our birthright and exercise our heritage of spiritual gifts and blessings. We must seek earnestly and passionately for an ever-increasing power of God's Spirit in our own lives.

Then by a careful plan of religious education in the home and in the church school we may teach our children of the glory and wonder of the spiritual heritage that is theirs. We may help them in worship services arranged for them to begin to enter in to that heritage as fast as they develop mentally and spiritually. If they are surrounded by the constant manifestations of God's presence and power in our lives and in their church life, our children will constantly and gradually grow in grace and spiritual knowledge.

We must be sure that the leaders and teachers of our young have not only educational preparation but also the deeply spiritual life the definite conviction of the reality of God and his power which is the birthright of every Latter Day Saint.

The Spirit of Consecration

Another factor in our spiritual heritage is the far-reaching spirit of consecration peculiar to Latter Day Saints. The spirit which sent our early missionaries through the trackless wilderness to find the land of Zion. The spirit which offered the most precious jewels, and treasures, to adorn the walls of the temple of God. The spirit which lives today in a consecrated unsalaried ministry and in the hearts of thousands of our sincerely converted Saints.

He who has received the birthright of a living faith will not falter in the utmost consecration of his talents, his money and his life to Christ's Cause.

Transmitting the Spirit of Consecration

Here again if we would transmit the spirit of consecration to our children we must surround them with consecrated parents and teachers. The leaders of our young people must lose themselves in the kingdom of God. The Church of Christ must come first with them if they are to interpret and impress its great significance and importance upon the young.

Then the children and youth of the church must be given a definite sense of their own responsibility in the carrying on of the work of the Lord. They must be made to feel that their service, the consecration of their talents, energies, and moneys is necessary (as it is) to the support of the church. Every

church, large or small, should give its children and young people definite projects and activities in the church work, should seek from them an important contribution to all forms of church life.

The Larger Scripture

The Latter Day Saint heritage includes the possession of a larger scripture, an additional chronicle of the life and mission of Christ and the religious experience of other peoples besides those recorded in the *Bible*; it includes also the record of the Word of God to his church today.

The problem of acquainting our youth with the *Book of Mormon* and *Doctrine and Covenants* as well as the *Bible*, of giving them an appreciation of the three church books and a working knowledge that will enable them to use them in seeking wisdom, above all the transmission to the young of the spiritual lessons of the past so that they may profit by the religious experiences of the race, this important task is the responsibility of the church school and the ministry aided at all times by the religious teaching of the home.

This is a task that requires great study and infinite care. These books must be studied and taught in the spirit of reverence, yet their human characters and life situations should be seen sympathetically and an accurate historical basis must be laid. Another big problem is to choose the lessons from these books in accordance with the life needs of those who are taught. All this intricate problem of the transmission of our religious culture is more and more satisfactorily met by the department of religious education. But the leaders in this department need the prayerful cooperation of every parent, teacher, and leader in the church.

An Unlimited Creed

Aside from the simple Christ-authorized ordinances of baptism, laying on of hands, and the Lord's Supper the Latter Day Saints heritage is one free from restrictions of dogma, ritual or creed. We are free to "go in and out and find pasture," to "seek learning even by study and also by faith," to "become acquainted with all good books and with languages, tongues and peoples." Our young people should be inspired to great heights of knowledge and learning. They should be encouraged to fill their minds with the great truths, the noble thoughts, and the beautiful things of life. They should be led to see that nothing that is really true or beautiful will be found in last analysis to be inconsistent or hostile to the religion of Christ.

The Closer Fellowship

True Latter Day Saint fellowship is a closer-knit bond than the usual church fellowship. The direct

simple faith, the spiritual blessings that are peculiarly ours and the sense of being a chosen people, the one religious body which has restored to the world the gospel and church of Christ in unbroken integrity, binds us together in close and democratic union of soul to soul. This communion of spirit, this interest of all for each and each for all is a very precious heritage—one which we must not fail to pass on to our children.

Every Latter Day Saint is his brother's keeper; there is no room for snobbishness or selective aristocracy. We are all called to one aristocracy, an aristocracy of spirit. Parents, teachers and ministers are failing if they fail to transmit this spirit of sacred fellowship to the coming generation. The forward movement of the church necessitates a solidarity of interest and purpose, a continuation of this sense of kinship with each other.

This close sense of Christian love, this spiritualized brotherhood that we have in the church should but lay the foundation for a deeper sense of brotherhood with all humanity. It is not a "holier than thou" attitude nor a religious provincialism that is the true Latter Day Saint heritage. Rather it is the oneness of spirit that Christ prayed for when he asked that his disciples might be one even as he and the Father were one.

Ideals of Stewardship

Other churches have ideals of stewardship and splendid books and treatises have been written upon this subject by the religious leaders of the world. But with our definite faith and contact with God, with the Latter Day Saint spirit of consecration, with the larger scripture to guide us and that close fellowship under Christ we are justified in claiming the ideals of stewardship as peculiarly ours and we should feel their demonstration our especial responsibility.

For a hundred years the church has been trying to work out a project Christianity. Our purpose has been not only to bring mankind closer to God, to restore the gospel of Christ to the world, but also to apply that gospel in our own lives so definitely as to work out a new pattern of Christian living. We have undertaken to establish in very deed the kingdom of God upon the earth. We are pledged by repeated instruction and by many revelations to become actual stewards under God, holding our mental powers, our physical energy, our properties, our talents, all that we are and have, in trust to use and spend entirely for his glory.

An Unfinished Task

"With the unfinished task each generation passes on to its successors the experience of the past and its own experience in dealing with it. In this way

the tides of human life may ebb and flow but there abides as a continuum through it all the unfinished task of human reconstruction and the progressive realization of the kingdom of God." (Bowers, *The Curriculum of Religious Education.*)

We may well feel discouraged over the unfinished state of this project of stewardship and the establishment of Zion. It is hard to see what progress we have made in the past century toward the culmination of our hopes. But surely we have laid some foundation stones upon which the next generation can build: a better coordinated general church organization, a well established department of religious education with trained leaders to meet the needs of the children and youth of the church, a careful evaluation of our objectives and a definite program of united and purposeful activity throughout the whole church, an experienced and more or less educated ministry, and a membership of higher educational and cultural standards than the previous generation. If we can preserve with this achievement the fire and power of spiritual life that was the endowment of the founders of this church and transmit the whole to the coming generation, working with them in a vigorous and unflagging effort toward the development of our birthright, our children will be in position to make swift strides toward the establishment of the kingdom of God.

After all, since the building of Zion means the actual perfection of the Saints, we can not expect it to be accomplished quickly. We must needs depend upon our children for the completion of the task; but let us see to it, each of us, that we pass on undimmed the ideals of stewardship and that we lay a sound foundation for the structure they may erect.

A Priceless Heritage

How carefully a conscientious father will husband his wealth and property, how ceaselessly he will toil to add to the family estate in order to have a substantial heritage to pass on to his children. How ceaselessly the mother with plan and labor to make the family income meet the needs of her growing children and have a few dollars left over each month to add to the family exchequer. How hard we work and how constantly we plan to give our children the "right start in life."

Every church member has a heritage of religious light, of nobility of religious ideals, of freedom of thought and of definite projects for Christianized living which can not be valued in terms of earthly wealth. Have we made an inventory of our spiritual heritage so that we may preserve its value? Are we transmitting to our children our whole spiritual estate, with an increment due to our efforts?

Are we preparing our children to enter into this heritage? Have we given them an accurate estimate

of its value and are we training them to take over the responsibility of the administration of this heavenly estate? Are we expending as much thought and energy on giving our children the right start spiritually as on the problems of a financial start in life?

Let us pray for an enlargement of vision and a deepening of understanding and sympathy. May we so transmit our spiritual heritage to the coming generation that they may be able to go forward to the establishment of the kingdom of God upon the earth—even as it is established in heaven.

A Word for Graceland College

In America for a good many years past, education has been a sort of fetish. It was assumed that anyone who had passed through high school and college, and perhaps a university course, was fully equipped for citizenship. Secular education has been one-sided and unbalanced because it gave its attention largely to the acquiring of knowledge without sufficient attention to the character of the individual, and we have discovered that an educated criminal is more dangerous than he would have been without the education. It is a waste of public money and individual time to educate men and women who are not to have the character and the ideals that will enable them to make proper use of their scholastic training.

The correct basis for education is set forth in the Scriptures, "And besides this, giving all diligence, add to your *faith* virtue; and to virtue *knowledge*." (2 Peter 1: 5.) As a prerequisite to the acquiring of knowledge, the possession of faith and virtue are presupposed to furnish the foundation of character that can profitably take training. In too many of our public schools, colleges, and universities faith has not been reckoned with or considered necessary. In some of them it has been undermined and destroyed. In many of them scant attention has been given to the possession of or development of virtue or character. As a result we have not reaped the benefits that were hoped to be received from popular education. "Besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience Godliness; and to Godliness brotherly kindness; and to brotherly kindness charity." Not only are there certain prerequisites to the acquiring of knowledge, but, it having been obtained, the individual is to continue the development of his character by the addition of these other fundamental virtues.

In my judgment Graceland College is better equipped than any other school I know of in the

world to help our young people acquire an education in harmony with the word of God just quoted and in harmony with the further commandment in our own *Doctrine and Covenants*, "Seek knowledge even by *study* and also by *faith*."

I witnessed the laying of the corner stone of Graceland College. I was present at its dedication. I watched its development. I lived in Lamoni, where I could observe its growth over a period of years and am personally acquainted with numbers of the graduates from Graceland College who are now active in the general ministry of the church and others who are engaged in church work locally along various lines. I am personally acquainted with numbers of younger graduates and students who I am convinced in future years will render a splendid service to the church. I know by observation and reputation a great many others who are not known so intimately at first hand. Two of my own sons have graduated from Graceland College. So I believe I am in a position to speak out of some experience and opportunity to observe and with a degree of knowledge in this matter. I would advise those parents who can arrange for their sons and daughters to attend Graceland to do so, even at some cost of sacrifice. I am sure that they will be well repaid. It is true that an occasional student attending Graceland has been dissatisfied. That is inevitable. It would be claiming too much to assume that Graceland has never, as an institution, made mistakes in the past, or that mistakes have not been made in the handling of individual students. No institution in the world or in the church is infallible; but the surroundings socially and morally in Lamoni, the consecrated purpose and devotion of the faculty, the aims and ideals of the college, the character of the boys and girls who come there as students from year to year, all conspire to give our sons and daughters an opportunity there that they could find nowhere else in the world. I know one young man who first attended one of our larger western universities one year. The next year he attended Graceland, and he told me that Graceland was a hundred per cent better than the university. For him it was a hundred per cent better. In the university he had scholastic opportunities; in Graceland he had scholastic opportunities plus other vital opportunities that gave him a start in life that he could never have found elsewhere.

Graceland was fostered in its beginning by the church. President Joseph Smith, Sister Marietta Walker and many others of the abler and most consecrated of men and women of the Reorganization cooperated to bring the college into existence, to give it direction and life, and to strengthen it during its younger years; so it is only in harmony with church precedent established over such a very long period of time that the recent General Conference

should have made the work of Graceland College a part of the church program for this year and have put the stamp of unanimous approval upon Graceland's immediate objective, thus set forth in the conference action:

Whereas, the welfare of Graceland College is closely coordinated with the welfare of the church, and

Whereas, the present physical plant and educational set-up of Graceland College is designed to function most efficiently with a student body of three hundred fifty to five hundred students, and

Whereas, the interests of the church are conserved by the youth of the church continuing their higher education in our own church college, therefore

In harmony with the report of the Board of Trustees of Graceland College

Be it resolved that one of the objectives of the church, governing and directing the efforts of its representatives and constituency is *200 freshmen at Graceland College in 1932.*

I have no reservations at all. In fact I am happy in lending my influence to the furthering of this objective, and trust that the Saints everywhere will cooperate and endeavor to see that it is realized.

ELBERT A. SMITH.

Weekly Health Letter

Number 48

Cerebrospinal Fever

By A. W. Teel, M. D., Church Physician

An ordinary case of this disease usually begins with an excruciating headache, chills, intolerance to light, nausea, dizziness, and prostration. These symptoms come on from two to ten days after exposure. With these pronounced symptoms, there follows, shortly, rigid and retracted muscles of the back of the neck; soon after the muscles of the back are similarly attacked. After the back muscles are attacked, an arching of the back occurs; the shoulders, neck, and heels resting on the bed, leaving a space under the back. This position is called the opisthotonos position. By this time, the patient is rendered helpless and is unable to straighten the leg completely when the thigh is flexed upon the abdomen, when the patient is in the recumbent position. Kernig was the first to discover this, hence, it is known as Kernig's sign. This symptom is almost never found in any other disease, or in health. In a short time, inflammation of the joints occurs, followed by muscular cramps, convulsions, and delirium. Special nerves being involved, the patient exhibits an extreme intolerance to light and sound, followed by blindness and deafness. Tremor of the eyeballs and paralysis of the eye muscles, together with the loss of sense of smell and taste are not un-

common. The temperature is variable, ranging from ninety degrees to one hundred and four degrees Fahrenheit. From the first to the fifth day, a characteristic eruption makes its appearance, followed by other skin manifestations. The duration of the disease is from a few hours to several weeks, but usually reaches its height in about three to eight days. The patient that recovers has a protracted convalescence. If it terminates fatally, he goes into a stupor, or coma. The fatal form of the disease is characterized by the sudden and exaggerated symptoms already enumerated, resulting in death, in a few hours.

What is known as the abortive form, in the course of an epidemic, terminates in prompt recovery. It is very common for the disease to take on a chronic form, which is of unusual and prolonged duration, which either finally terminates in death from exhaustion, or complete recovery. Preventive measures are very hard and very difficult, due to the large number of carriers in existence of mild and abortive cases, which only adds to the difficulty in administrative control. It seems that most preventive measures have been impractical and noneffective. All preventive measures attempted should be under the most skilled medical advice obtainable.

The near failure of preventive measures should not lead us to assume an indifferent attitude. Vaccines have been tried with some apparent results, and appear to be logical and deserve extended observation. The general treatment is symptomatic. While the anti-meningitis serum is not practical as a preventative, it is useful in the treatment of some of the cases and for this reason, lumbar puncture should be performed promptly in all cases, which includes the mild, both for purposes of diagnosis and for an introduction of the serum. The patient should be isolated in a well-ventilated, darkened, large and airy, room. The diet should be of the most nourishing form possible. Feeding by the rectum may be necessary. Local cold compresses and ice bags should be applied to the head and spine, together with counter irritation to the spine. Medicines are quite frequently useful, but should only be administered by a competent physician.

True and genuine repentance is a turning away from everything that is of a sinful and evil nature, and strictly adhering to those things commanded of the Lord.—*D. E. Tucker, in "The True Gospel and the True Church."*

Greatness lies, not in being strong, but in the right using of strength.—*Beecher.*

AMONG THE BOOKS

Christian Faith Turns to the Future

Rufus M. Jones, whose writings enjoy a widespread fame, sends a stirring call to the Christian peoples of the world for a united faith to meet our most perplexing problems. The following extracts, selected from the foreword to his recent book, "A Preface to Christian Faith in a New Age," take the true measure of our present age and the condition of its society.

It is a sad spectacle that so great a part of the Christian world, blinded by the glitter of its material gains, and deceived into a false sense of security and a notion of a social righteousness that it did not possess, was content, ostrich-like, to hide its head in the sands of creed and tradition, ignoring the rapidly changing conditions in social and economic life. The awakening has been rude, but it has come at last; and it has been hastened by the frankness, courage, and honesty of men like the authors of this volume. (A Preface to Christian Faith in a New Age, by Rufus M. Jones; New York, The Macmillan Company, 1932.)

There is a faith that overcomes the world, or at least there has been such a faith, and there is a faith, as is only too obvious, that is overcome by the world. . . . There are many confusions abroad which are bound to arrest attention and to chill optimistic hopes. Among the many confusions there are two types that are most clearly in the foreground of present-day consciousness. The financial confusion is a well-recognized fact, patent to all observers. Every industry is affected. Every investor of money is seriously concerned. Every laborer is made anxious. Every banker is worried. Every statesman in every country is harried over problems of budgets and balances, currency values and doles. Never before, perhaps, to quite the same extent has the whole world been made conscious at one time of business depression and of the tragedies of unemployment.

There is at the same time a drift of moral and spiritual confusion which is as widespread and as ominous. . . . The old order has given way and there is a vast element of moral chaos. Crime waves have swept over great centers of population in countries that used to be sane and ordered. Bandits infest not only what the pious call "heathen lands," but, as well, lands which boast of "Christian civilization." They are almost certainly symptoms of a deeper trouble. The steadying power of a great faith has for many persons waned. The rush and hurry, the speed and drive, which prevail, are significant signs of nervous restlessness, if not of hys-

teria. Serenity and calm are not characteristic virtues of the age. Depth of life and power of endurance which come from the vision of great realities are none too common. The horizon of life with its far perspectives and expectations has narrowed, and the focus of attention has become distinctly secular and this-worldly. Question marks blur the most sacred arks and sanctuaries. There is a "run" on the bank of the ages and the most stable moral and spiritual assets of the past are being critically scrutinized.

At last, the world has been shaken awake and is clearly conscious of its financial confusions. Its experts are busy night and day endeavoring to discover how to save the remnants of wealth, how to stabilize currency, and how to care for those who suffer from unemployment, with the hope eventually of finding a way to give regular employment to all the able-bodied workers of the world.

There is as yet no such awakening to the prevailing moral and spiritual confusion, no such urgency to discover what is the matter with our lives, or what is more important, to find out how to rebuild the shattered foundations of the spiritual structure. It is high time to awake out of sleep and to put on the armor of light. . . .

This situation in which the world finds itself can not be remedied by a spray of rose water. There is no quick panacea which will put things right. The kind of obsession which has infected our lives and minds calls for a new type of "cure of souls," and a most serious work of searching the deeps of our being. It is not the business alone of some one lone prophet crying in the wilderness. It will need the cooperative efforts of all those who have experience and wisdom and vision and insight.

The various types of confusion, almost certainly, go back to a common root and basis. We shall not get permanent stability in any one field until we are on the way to get in the other fields. There are moral and spiritual grounds involved in the economic and financial confusion as well as purely economic grounds. It is impossible to defy the moral laws of the world and still to have a stable, economic order and to have business go on "as usual." Before the troubles of the world are over we must right wrongs, deal justly, and love mercy, and walk humbly before our God. There are moral and spiritual principles of life that are older than banks or stock-markets and they underlie and undergird the whole of individual and social and national well-being. . . .

The Christian message and the spiritual task, like the economic and financial problems, have suddenly broadened out and become world-wide issues. We can not have an effective message or a dynamic gospel for China or for India unless we can discover

some fresh power, some deeper interpretation of life that will transform our own civilization and *inaugurate a new epoch of faith here in America*. . . . We must learn how to consume our own selfishness in a new flame of love for Christ and his kingdom. We need to have our smug self-satisfied lives invaded by an absorbing and self-annihilating passion of sacrificial love.

We want to know why Christianity is running on low gear. We need to ask what ought to be expected of the Christian church in this new age. What is its program and what is the secret of its power? What realities survive all the acid tests? What is the live nucleus of our faith today and what message can the churches offer a confused world in these days? . . .

There is a faith, a message, a power of life, a mighty experience of God . . . which can unite us all in one tremendous world task, adequate for this epoch.

Who Does Go to Church?

A DESCRIPTION OF A CHURCH ATTENDANCE RECORD SYSTEM THAT HAS PROVED ITS VALUE

By Ward A. Hougas

Mr. and Mrs. Hawkins went to church Sunday night, the first time in three months. Old Silas Martin was there, too, with his week-end company, a Mr. and Mrs. Joseph Babcock from Saint Louis. And Deacon Jones came back to refresh his memory as to what the church teaches. But who were those three young couples who sat just under the edge of the balcony? Oh, yes, here they are, names and addresses of them all, visitors from the church two blocks down the hill.

Romance? Fiction? Neither—just an up-to-date attendance record system in the hands of a live-wire pastor—and it works. It not only works now but has worked from its very beginning many months ago.

How many pastors wish they knew just who does come to church and how regular they are in attendance. In the small congregations it's easy to look around and recognize the various members of the congregation. In the city churches it is not only difficult—it is impossible.

Many families are forgotten until they have drifted so far they can't be brought back. Many people just don't realize how poor an attendance record they really do have. An up-to-date system has no end of uses for the pastor who is really interested in his work.

The system of which we speak is simple and effective and is designed primarily for the Sunday evening service—the service at which most of the visitors are present.

Two kinds of cards are required for use, the service card which is used for but one service and the permanent record card in the index file which carries the permanent record for a year. (See samples below.)

The service card is about 3½x6½ inches in size and is punched in one end so that an ordinary program pencil can be looped into it. As each person enters the church at the evening service they are handed a card with a pencil attached. At the time of the offertory the organ plays softly for a minute or two while the one in charge explains the use of the card, every one signs the card, fills out the blanks and the cards are collected at the same time that the offering is received.

The following information is asked for on the service card: Name; address; phone number; are you a visitor? If so, with whom? Did you attend church school here this morning? If not a Latter Day Saint what is your church affiliation? The card carries the name, address and phone number of the pastor, associate pastor and secretary.

Those who attend the church school or morning service and who do not expect to be in attendance at the evening service call for a card which is signed, properly checked and returned.

But a very few minutes are required on Monday mornings to enter the attendance of even several hundred members on the permanent record cards and the work of keeping the record is complete. The work of the record has only been begun, however.

One of the most valuable usages is in connection with the visitors. A letter to them, a personal letter from the pastor, not some cut and dried form, thanking them for their attendance and inviting them back works wonders. A letter to the members who bring company to the service is even more effective in stimulating missionary spirit among the membership. It is equally encouraging to the member to learn from their company of the Sunday previous that the pastor was interested enough in their work to take time to write their guests personally.

Then there is the priesthood. Maybe in some places they all go to church regularly but not so where this system has been in operation. A six months' summary of attendance with some averages proved a very interesting and effective subject for one priesthood meeting. It is a stimulator, too, and gives the pastor some definite information for use in an effort to organize an active priesthood.

Six-months' attendance records on the bulletin board tend to increase interest in continued attendance.

What type of people attend the morning service? Who are interested in the evening service? What relationship is there between church goers and tithe-payers? Does your priesthood visiting get results?

Who *does* go to church anyway? These and a dozen other similar questions can be answered by the use of an attendance record system that works. The cost is low—in fact, the difference in the evening offering will almost pay the cost to say nothing of the added interest on the part of the membership.

The biggest value of the system, however, lies in the story which it tells to the pastor who cares enough to take the time necessary to analyze the picture. Without some such system pastoral work at best is apt to be more or less haphazard, unorganized and, to a great extent, fruitless. The system is not copyrighted but has been standardized and printed in quantities by a former missionary so that it seems practical for any church with a congregation of a hundred or more.

Do you know your visitors? Do you follow up their first attendance? Do you encourage those who are showing missionary zeal? Are you keeping track of the activities of your priesthood? In other words, are you a pastor or simply the man elected by the branch to be its head?

(Any pastor who would be interested in a supply of cards for the use of the system that the author describes can get details by writing to the Herald Publishing House, Independence, Missouri, and giving an estimate of how many of each kind of cards will be needed.)

Autobiography

XXI.—Notes From the Records of 1906-1907.

By James Franklin Mintun

I prepared a tract on the subject, "*Are you a Christian?*" and had several hundreds printed for distribution during a series of tent meetings, and used several hundreds more that I secured from the Herald Publishing House. On July 21, I baptized five, among whom was Brother William Robinson, who did a good work in Des Moines in after years, and Brother and Sister Rosser Davis, who had formerly been Utah Mormons.

In the tent meetings I note that to reach the public I used two thousand of the leaflets, "*Are You a Christian?*" and about three thousand special notices of the tent meetings, besides many tracts that I secured from the Herald Publishing House. For several days while engaged in these tent services, Brother W. D. Bullard, of Independence, Missouri, was in the city on the account of the serious illness of his daughter, Sister Minnie Mather, and he rendered help at the tent services. She died on the seventeenth of September, the funeral services being held at the residence in Council Bluffs, and the remains taken to Independence, Missouri.

After the death of Sister Mather, it was the desire of Mr. J. H. Mather, that I should bring my family to the city and keep house for him. So I consulted with the President of the Highland Park College regarding the bringing of my two youngest children to the city, and what credits he would allow from the Woodbine Normal, and permit them to enter the college. He would allow full credit to them from the Woodbine Normal. Both of the children were to graduate from the Woodbine Normal, and I wished to avoid the graduating expense if I could continue them in the college along

their line of work, for I was not able to pay such an expense at this time, and by consulting in regard to the expense at the college I would save considerable just at that time. On September 27, Sister Rachel Vice died, and I conducted the funeral the next day, and on the twenty-ninth, tent work was closed for the year.

In agreement with all concerned it was finally decided that I should rent the home of Brother W. R. Vice, whose wife had just died, other arrangements being made by Mr. Mather.

I then returned home, sold my property there, and what goods I could profitably, and moved the family to Des Moines, making our home in the house vacated by Brother W. R. Vice at the death of his wife, he to occupy one of the rooms, securing the same for the rental of fifty dollars till April 1. I arrived with the family in Des Moines October 17, and the children began their college work on the twenty-third of the month. The rest of the month was quite fully occupied in the city.

My daughter Ruth had secured the school at Runnells for one year, so that the family were near together, and all busy. My time was fully occupied in attending and assisting at all the services, preaching once or twice each Sunday, teaching the Sunday school class, and assisting at the religious services, preaching several funeral sermons, administering to many sick, and using as much of my time as possible in visiting in the homes of the Saints to give encouraging instruction, and looking for property that I could buy that would make us a home in the near future. I purchased a property on November 17, then made some improvements on it as I could, which occupied my time till December 1.

At the beginning of the year 1907, I was at home and in my mission, making reports to the bishop and the minister in charge. . . .

I spent one evening at Mr. Rubenstein's, a Jewish family that had become somewhat interested in our claims. They invited two of their Jewish brethren to be present, who were at the time studying to become rabbis. During the evening's conversation the question arose as to who Jesus, who was called Christ, was. I referred to Genesis 8:12, in which is contained the blessing of Judah by the patriarch Jacob, in the which is found this prophecy, "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be." I inquired of them who they considered the Shiloh to be. They answered without hesitation, "The Messiah." Then I said, "Has not the scepter departed from Judah?" They hesitatingly answered, "Yes." "Then has not the Messiah come?" I said. "And, if so who was he and when did he come?" They made no answer. I said this proves that Jesus was the Messiah or the Christ, he being the one who came, claiming to be the Christ, before the scepter departed from Judah. Then I presented Isaiah 9:6, 7, which reads:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace."

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord shall perform this."

"Who do you believe should sit upon the throne of David?" I asked them. They replied, "The Messiah." "Then, when was he born, as here spoken of?" They could not answer, but only said, "We do not understand that scripture." I then referred to the claim made by the historian Luke, in Luke 1:26-33. They would not continue longer, but said, "We will look these matters up, and inform ourselves."

I note one item in my records that brings to mind how I was able to secure an education for my children. On the twenty-ninth of April, I received one hundred and fifty dollars as a loan of Brother S. B. Kibler, that I might continue the education of them. When one of the children would

teach a term of school, then I could pay the loans I secured, or if they could not I would extend the loan, or borrow of some other party to repay the loan used, and then in time the children would repay all that was borrowed. And in this regard, wish to say with a heart full of gratitude for the willing sacrifice that my children have made that I might be kept in the missionary work, that up until the death of my wife, in 1920, my girls, would use all they had made in supplying the family, and I would have to loan them money enough to go to the next term of school, till they could teach for a while then they would return it. Otherwise than this I could not have been in the missionary work as much as I have been. May God reward them, and I believe he will.

On August 1, I enjoyed the privilege of seeing my second daughter, Alice, graduate from the Primary Training Course in the Highland Park College. My heart was glad that my children sought to prepare themselves for honorable positions in life, and that God was so good to me that they could have the privilege of securing such advancement.

A brother came to my home one early morning and made a confession of two grievous sins, which was the second offense. He felt so humiliated that he would not at first consider he was worthy to enter my home, but I told him that my home was a place where sinners might come, confessing their sins, and seeking advice what further was required. He was in a disposition to not attend church services again, because he knew he must be cast out of the church, but I finally persuaded him that the place where he had received the greatest strength to withstand his weaknesses was at the services of the church, which he confessed was the case and he promised me that he would not only attend but would do what he could to honor God in those services. He was a frequent attendant at prayer services after this, and gave of his means to assist in supporting the work of the church, and many time through administration received blessings for himself and his adopted children. After he had confessed to me, I gave information to the branch president, and it was thought advisable for another of the priesthood to visit him and get the confession, if such was true, before a court of elders was appointed. So a brother, holding the office of priest was sent to see him. He told him what had been heard by him, and wished to know if it was true. He told him that it was. Then he asked him why he told it, for if he had not told it, no one would ever have known it. But the brother said, "God knew it, and why should I try to keep it hid from his church so that I might be meted out a just penalty for my sin?" The visiting priest said, "Well, you are a fool for ever having told it to any one." The brother who had sinned went at once and confessed to his wife, and told her he was no more worthy of her as a wife, and for her to accept of all the property, and go to herself, and pay no more attention to him. She said, "I can help you more by remaining your wife and filling the place of a wife, than to turn away from assisting you when you need me the most. I will forgive you if you will promise to overcome, and live honorably as you know you should." I knew him for several years, and he honored his place as a husband and as a father to some adopted children. When the decision was rendered by the church that it was possible for one in the condition that he was in to live such a life in the future, and become sufficiently repentant to again reenter the church, I could not get in touch with him, and learn of his life so that I might know whether to advise him to apply for readmission into the church. One thing that encouraged him to attend the church services was this: I told him that I could not encourage him that he could ever secure celestial glory, but that he was acquainted with the fact that there were more glories that men could attain to, and the church might assist him to secure one of the lesser glories if he would overcome his sins, and live as near the Lord as possible.

One time when several of the elders were present in Des

Moines the sinful brother came to be administered to, but I found that the majority of them would not assist me to administer, for the reason that the revelation said, for the second offense, "they shall not be forgiven, but shall be cast out." He had suffered the penalty by being cast out, but I told them it did not say that he should not ask forgiveness, or that when sufficiently penitent the Lord would not heal his physical infirmities even while he was in an out-cast state. He was administered to, and blessed with physical relief. His faith was such that whenever the little children he was caring for would get sick, he would bring them for administration, and in nearly every case that came under my observation they were relieved. These were lessons in God's mercy to me and others.

About this time my wife's illness resulted in what was thought to be inward cancer. She was being treated under the care of Doctor Joseph Luff, who advised that she be examined by a local physician and his diagnosis sent to him. Doctor J. A. Goodrich, made the examination, and pronounced the affliction cancerous, and sent the diagnosis to Doctor Luff, and he also decided it was cancerous, and advised to put her under the care of a specialist in the city, who would be near her, in the case of an emergency, the possibility of the cancer eating off an artery. We, wife and I consulted with each other, and prayed about what was our duty, and thus concluded: God has revealed two methods of treating disease, one by administration, the other by a church physician, and as she was being administered to by the elders, we decided to request Brother Luff, the church physician, to continue the case. He consented, but said for us to depend principally on the administration, and to continue them. We did so, and as a result, by another examination some months later, the cancerous nature of the disease was removed, and God received all the praise, and neither physician but what was willing we should give God all the praise.

On November 5 I was selected one of the permanent trustees of the Iowa Anti-Saloon League, in which position I labored as long as I was in Iowa, and then was transferred to the Ohio Anti-Saloon League while in Toledo. On November 10 I was voted in as a member of the Ministerial Association of Des Moines, becoming a member with the understanding that I would labor with them in the civic and temperance interests of the city and state.

My wife's health was not good during the latter part of this year, but she sacrificed my presence many times for the work's sake, when it might have been better for her had she not have done it. Above all else I thank God for a good wife during the time of my missionary labors, who though oftentimes absent was a strength to me.

(To be Continued.)

You can do anything that you try to do,
If you only try to do it.
You must get a little start,
You must have a little heart,
Then a long strong pull and go to it.
Oh, it may take years to worry it through,
And you may break a leg and an arm or two.
But in the by and by you will find it true
That you will do anything that you try to do—
If you only try to do it.

—Edmund Vance Cooke.

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

New York District Conference

Sherrill, New York.—As the world's in the midst of never-to-be-forgotten times, so the Saints had in Buffalo, June 4 and 5, a not-soon-to-be-forgotten district conference. Members were disappointed that Apostle Paul Hanson was not there, but understand that he was called home by the serious illness of his father. The new district missionary, William I. Fligg, was here. He gave a fine talk on missionary work Saturday afternoon after a sermon on the subject, "*The Picture Before Us, What Will We Do Now?*" by F. C. Mesle.

Business session followed, during which the election of officers took place. Doctor P. L. Weegar was elected to succeed himself as president of the district, with Brothers E. V. Wagner and F. C. Mesle, first and second counselors, respectively. Other officers were sustained or reelected as the case might be. Arrangements were made for ordinations which took place Sunday morning during a splendid sacrament service. Richard L. Harris was ordained to the office of deacon and Brother A. Butler to the office of elder.

The Saturday evening session included some very good papers and talks on Religious Education, worship, and recreation, by Eugenia Norton, William Eidt, Sanford Morden, jr., and Dorothy V. Mesle. Important lessons were taught by drama by the Zion's Club of Buffalo and Niagara Falls' talent. There were several special numbers in music and readings which were very much appreciated, and two numbers by the New York District Choir, under leadership of District Chorister Catharine Lambert, were especially enjoyed; in fact our president wished it could have been broadcast. At the close of the evening's program, Saturday, a large class of Buffalo students were presented with credit slips and certificates, resulting from some real work. Brother Hewitt, of Toronto, addressed the class in presentation with fitting remarks.

During the Sacrament session a prophecy was given, promising, under conditions, the endowment, and many good things if we measure up to God's requirements.

Junior Church was carried on in lower auditorium, and during the services the babies were cared for.

Toronto was nicely represented at the conference and Niagara Falls added much to the program in more than one respect. Rochester had a delegation of six present. The Mesle family represented Sherrill, and Sister Ada Davison was the only one from Syracuse present, but she did her share musically. Two or three of the smaller branches, due to unemployment among the membership, have temporarily given up the use of their halls and are meeting in the homes. We think it never pays to give up assembling together, if at all possible. Buffalo Branch is growing and the need of an addition to their church building was especially noticeable at the time of a conference.

There was an optimistic tone to the conference, and it is hoped that this was carried home by all.

In Sherrill the group is small but the Saints seem to turn out to church services better than members of other churches. Eleven and twelve, respectively, were out to prayer service last night and one week ago. There are less than twenty Saints in town. Brother and Sister Floyd Rathbun, seventeen miles away, at Morrisville, are very faithful in attendance, and always willing to help in any way possible.

Last Sunday a few from Syracuse were down to carry out a joint Children's Day program. Local workers would not have been ashamed to have any of the *Herald* readers present to hear that program. The group adjourned to a quiet little part in the town and enjoyed a picnic dinner, thirty-two being present. Sister Eleanor Whitehead came

with the Davison family and stayed down a couple of days to visit. If Syracuse and Sherrill groups could be brought into closer proximity, there would be a good-sized branch. Only those who have labored in small branches, where the one's and two's are very much missed when absent, and the preacher's wife feels that she must go whether she feels like it or not, and perhaps fill two or three people's places, know what it is like. Sherrill is bereft of young people. Either they are off at school, except during vacation, married to out-of-town companions, or business takes them away.

Detroit, Michigan

From Detroit's Beacon Light

The Detroit branch picnic was held the afternoon of June 18, at Zachariah Chandler Park. Everyone was invited, and brought baskets filled with picnic lunch. Lemonade was furnished. The committee in charge had all details well worked out. Ball games began at two o'clock.

The mass meeting of the women occurred June 7, at First Church. Lunch was served at twelve thirty. This was the annual business meeting, and officers were elected.

Friends extend sympathy to Brother and Sister R. E. Ulman in the sudden death of their daughter, Geneva. This young woman's pleasant smile and kind words will continue to live in the hearts of the Saints.

The annual Detroit branch business meeting for election of officers was held Tuesday evening, June 7, at First Church.

First Church

The Sunday school officers and teachers of this congregation have enjoyed during the past season, a series of get-together meetings in the form of dinners. During the meal the work of the department was discussed and new suggestions were made. Among the speakers who of late have addressed this assembly are Brother Mottashed, Brother Bruce Brown, Brother David Dowker, and Doctor Pearse. May's meeting ended the activities until this fall. The workers extend appreciation to all who have made these dinners possible.

With the coming of summer weather the recreational activities of the young people have increased. Among the active groups are the Cappa Epsalon Temple Builders, the Sunny Side Girls, and several Sunday school classes.

Mother's Day was impressively observed with program numbers, an abundance of flowers, and the blessing of the little children of Brother and Sister James Green and Brother and Sister Jack Barss.

Elder K. H. Green is now conducting a series of three sermons on "*Church Government.*" The first of these occurred June 19, at the morning service. These sermons have been delivered in other groups where they have proved most instructive. The themes are, "*Priesthood Authority,*" "*The Organic Law,*" and "*Tracing the Priesthood From the Beginning.*" Brother Green has had wide experience in the church; he was in the mission field in the city of Chicago, and in Eastern Michigan District for several years. Twice he has been president of the Detroit District, and for a period of twelve years, he was a counselor to several First Church pastors.

Roseville Church

Sister Eleanor and Brother Frank Everts are the proud parents of a new son.

Considerable illness has been experienced in this group. The members are happy that Sister Teal has recovered suffi-

ciently to come out to church once more, and they rejoice at word from Elder Alvin Ellis, of South Boardman, that he is recovering from a serious operation. Prayers are requested in behalf of Sister Wilsie.

Wyandotte Church

All of the meetings in the different departments are well attended, a good spirit prevailing. Everyone is working to forward the cause of Christ as is demonstrated by the missionary effort under the direction of Brother Norman Jones, who appreciates the cooperation of the Saints.

The priesthood has been active in visiting and encouraging members of the congregation and helping to brighten the lives of some of the more unfortunate ones.

The support given by the junior choir in the past few months has been a great help.

The Mother's Day program given the evening of May 8, under the direction of the department of recreation and expression, was a success. The little drama, "*Ponder the Ways of Thy Feet and Let All Thy Paths Be Established,*" was composed and given by members of this group.

East Side Church

The blessings received through prayer and administration are helpful to the faith of this congregation.

A larger attendance at the Sunday morning eight thirty prayer service is desired.

Sister Anna Mae Pappas, leader of the department of recreation and expression, and Brother John J. Nesbitt, a prominent young man in this branch, were united in the bonds of matrimony May 7, at the home of Sister Mae Pappas in Battle Creek, Michigan.

The women of Group No. 13 held a bake sale not long ago. It was so successful that they are planning another in the near future.

The condition of Sister Vera Boos who is in the Herman Keifer Hospital, is greatly improved.

Lincoln, Nebraska

Twenty-sixth and H Streets

A former pastor and missionary for southern Nebraska, E. F. Robertson, and wife, of Maine, visited Lincoln on their way back to their field from the General Conference.

On Mother's Day this branch had a number of visitors. The main reason for their coming was the fact that Brother and Sister Robertson were in Lincoln, and they took this opportunity of meeting them. Among those present were Brother and Sister D'Arcy and Brother and Sister Rasmussen, of Auburn, and Brother Dave Gamet and family, of Tecumseh. The new missionary for Southern Nebraska District, Brother W. A. Smith, of Independence, also worshiped here that day. An all-day service with basket luncheon was planned, and thoroughly enjoyed. A Mother's Day program, in charge of Sister Weller, was presented at the close of the Sunday school hour and an inspiring sermon was preached by Brother Robertson at 11 o'clock. After lunch, there were several administrations and the baby boy of Mr. and Mrs. C. A. Hale was blessed under the hands of Pastor B. M. Anderson and Brother Robertson. At three o'clock Brother D'Arcy delivered a wonderful sermon, and at seven thirty Brother Robertson preached, using as his topic, "*The Signs of the Times.*"

"*Chintz Cottage,*" a three-act play, was given at the church the evening of June 3, under the direction of Sister Schrunk, assisted by Rogene Anderson, the leader of our young people's department. A good attendance netted these young folks a nice sum of money. The cast was as follows: Dorothea Hunt, Roxie Fletcher, Margaret Jones, Carrie Hale, Rogene Anderson, Francie Schrunk, and Mary Reichenbach.

Brother and Sister Bailey suffered a sad loss when their

oldest son, Harold, was killed in a motorcycle accident Sunday evening, June 5. He, with his companion, Miss Nicholas, were returning to Lincoln from Beatrice. A truck was stopped on the highway, and in attempting to pass between it and a car coming from the other direction, he hit the truck, killing his companion instantly. He passed away in a short time, never regaining consciousness. The funeral was held on Wednesday at two o'clock at Hodgeman's Mortuary, Brother E. J. Lenox in charge. Burial was at Lincoln Memorial Park.

A baby boy, Gerald Edward, was born to Brother and Sister Ezra Oehring, June 9.

A Sunday school picnic was enjoyed by young and old at Antelope Park the afternoon and evening of June 11. There was a ball game and other recreation. A basket supper with ice cream and cake for all, was served in the evening. This picnic was in charge of Brother Poague, church school director. About seventy attended.

A business meeting was held the evening of June 8. After hearing reports from the various officers, it was decided to do some necessary repairing on the church, and a committee was appointed to see about installing a new gas furnace. The old one is in a dangerous condition for another winter's use. It was decided to hold an officer's and teacher's meeting once a month.

Sister Poague and Sister Weller were in charge of the Children's Day program, June 12. The white arch with the text, "Suffer Little Children to Come Unto Me," across it and the white gate, with vines and flowers decorating it, made an appropriate setting for the program. It was made more impressive by the baptism of two little boys, Roland Poague and Donald Reichenbach, and confirmation took place at the same meeting. The infant son of Sister Madsen was blessed also. Sister Anderson played soft music during these ordinances. The children who took part in the exercises are to be commended for their effort, as well as those who were in charge. We feel that it was the best organized and executed Children's Day service Lincoln has had.

The women's department is busy with quilting and other work.

Lake Orion, Michigan

June 14.—The spirit of the late General Conference has entered the hearts of the Saints here, and they are having some very spiritual meetings. Interest in the work is growing.

Members were glad to have Apostle D. T. Williams returned to this district, and greatly enjoyed the report he brought from the conference.

The church school is well attended, and all seem to be interested in the study of the gospel work.

The branch is proud of its young people. They are always ready and willing to assist when called upon. Some fine musical talent is found here.

On last Sunday a fine Children's Day program was given under the leadership of Sister Verna Schaar, who recently returned from her school at Tingley, Iowa. Twenty-one young people and children took part.

It being decision Day, four young people decided to come into the fold of Christ. At eight thirty in the morning the Saints assembled on the shore of Lake Orion, where Brother Frank Davis performed the sacred rite of baptism for Edna Jean, and Verna Mae Gonyou, daughters of Brother and Sister Simeon Bruce Gonyou, and Cameron, and Barbara Bernice Dollinger, children of Brother Jack Dollinger.

After the baptism, the Saints went to the church, where the young people formed in line on each side of the aisle, down which the new members marched and took their seats upon the platform. The songs for the church school has been selected especially for the occasion and were sung by the

young people, "I Would Be True," "Just as I Am," "Jesus, I My Cross Have Taken," and "Consecration."

After the church school session, the program was given, and at the close of this, the four who had been baptized were confirmed by Elder Dur M. Taylor. The members are happy to welcome these new Saints to the branch, and hope that other young people will soon be led to make the great decision.

First Institute for Spring River District

Spring River District held its first institute at Coffeyville, June 18 and 19, Elder C. B. Woodstock in charge. The opening service Saturday was a prayer meeting at ten o'clock, which had an attendance of nearly thirty-five. Institute classes were held at 11 a. m., 2.30 p. m., 3.30, and 7.30 p. m., and after the evening class a short social and musical program was enjoyed.

Elders Woodstock and Martin conducted a fifteen minute worship service at nine thirty Sunday morning, followed by another institute class. Then Elder Woodstock presented Elder Amos T. Higdon, district president, a gold seal certificate, representing five hundred hours of institute study. Brother Higdon preached at the eleven o'clock hour on "Sacrifice" in conjunction with Sacrifice Week conducted by the church.

At twelve o'clock a basket dinner was served to nearly two hundred people at Forest Park.

Another institute class was presided over by Brother Woodstock, followed by priesthood meeting in charge of Brother Cadwell.

From seven fifteen to eight o'clock a musical program was in charge of Brother Leslie Epperson, consisting of selections by a ten-piece orchestra, and several instrumental and vocal numbers. This did much to get the congregation in tune for Brother Woodstock's closing talk, "The Call of the Church."

During the services Sunday two baby girls were blessed, one the daughter of Brother and Sister Loyd Martin, the other the daughter of Brother and Sister Atkinson.

Attendance at services was larger than was expected. The highest number present at any of the sessions was one hundred and seventy-five. Eighteen branches were represented.

The following district officers were present: Amos T. Higdon, Lee Quick, Norman Gray, R. G. Smith, and Andy Jones.

A fine spirit was present at all the meetings during the two days, and everyone was helped by the institute work.

Vancleave, Mississippi

(Mobile District)

Children's Day was observed at Vancleave, June 12, there being a fine crowd present, and everyone enjoyed himself socially and spiritually. The church school hour was devoted to the children. Branch President A. G. Miller also gave them a little talk.

In the afternoon Brothers A. G. Miller and W. C. Yocum officiated at a baptismal service, nine candidates being inducted into the church. Confirmation was held at the church at seven thirty o'clock and just preceding the preaching service.

The recreation and expression department meets regularly, and the young people gave a Negro minstrel June 11, at the home of Brother and Sister H. E. Jennings. Although it rained, a big crowd was present, and the program was much enjoyed.

The women have been doing very helpful work in their department.

Saints in this vicinity hope in the next few months to accomplish many things.

Milwaukee, Wisconsin

Saints of this branch send greetings to all Saints and friends throughout the church, and wish to announce that they are now holding their regular services in the lower auditorium of the Asbury Church, located at the corner of West Washington and South Eighth Street. Members and friends passing through Milwaukee are welcome.

The gospel work in this city has taken on new growth and the few remaining families of Saints are zealously trying to carry on in greater unity and love, the task intrusted to them.

Sunday, June 12, was a red letter day for them. Bishop C. J. Hunt was there to instruct and encourage. His optimistic attitude and words of hope were a great help.

Since this was Children's Day, the church school was conducted by children. Bobby Pratt, age nine years, and Raymond Cone, twelve, were in charge, and a good program was presented by the few junior members of the school. The two babies were blessed at this service, the infant son of Everett and Elnora Lindsay, and the infant daughter of Thomas and Ruby Sylvester. The room was appropriately decorated in pink and white and the songs of canaries added praise to the Creator.

A baptismal service was held at three o'clock when the local priest, G. W. Lindsay, inducted three into the church and family of God, William Lawrence, twenty-six years old, and the two boys above mentioned, Bobby and Raymond. Confirmation services followed immediately.

Webb City, Missouri

Oregon and Second Streets

The district conference met with this branch May 20 to 22, and was a source of great encouragement to the Saints here. Since the conference, District President Amos T. Higdon has spent a week in Webb City, and with the priesthood of the branch put on a visiting campaign in behalf of Sacrifice Week. They visited almost every home in the branch and this will surely bring good results. Brother Higdon preached some fine sermons on Sunday and was present at the sacrament service June 5, at which time God's Spirit was felt in abundance. Under its influence, Brother Higdon was moved to speak first to the priesthood of the branch, then to Pastor Waldron, and then to the membership. Everyone rejoiced, and it is hoped that the members will not forget the counsel given, but, remembering it, do their part to move forward.

The children gave an appropriate program June 12, being led by Sister Neva Trimble, supervisor of the children's division, and Sister La Fern Waldron, director of junior church.

At two thirty in the afternoon seven children were baptized by Pastor Waldron, Carrol Neal Beutte, Wilma Vida Burns, Eldoralynn Deaver, Milville Pierre Mottet, Maxine Neva Jones, Imogene Eva Jones, and Iris La Fern Waldron. The baptismal service was well planned and beautifully and reverently carried out. The confirmation preceded the evening preaching service, the pastor being assisted by Elder Charles S. Warren, of Independence, Missouri, and Elder F. L. Freeman. Then Elder Warren preached an instructive sermon.

Sister Hettie Sutherland has recently been chosen branch solicitor by the district bishop's agent. She is entering this work with enthusiasm.

The pastor is conducting a class in "Church Objectives" on Thursday evening of each week. Thirty-four have enrolled in this class, and though its first meeting night was quite rainy, nineteen braved the storm and gave good attention.

Kansas City Stake

The sacrifice drive which for some time has held the attention of Kansas City Stake, ended Sunday evening when the offering was collected in the fourteen local churches.

Central Church

The ministry of the stake met on the afternoon of June 12, to discuss the organizing of the forces of the stake for the special drive preceding Sacrifice Week. The task of making a personal visit to each member of the stake was well worked out.

In recent weeks the speaking force of the stake has been augmented by President F. M. McDowell who addressed Saints at Central Church June 19, at Fourth Church, June 21, and at Grandview, June 23. His help was much appreciated.

The women of Central Church made memorable their last church dinner of the season, June 24, by handing to the stake bishop, Brother C. A. Skinner, a check for \$1,576.35, their sacrifice offering. This sum was accumulated during the course of many months as the result of sacrifice measures and earnings of the housewives and business women of the church. An account of the hundreds of ways in which these thoughtful sisters saved and helped to gather together this large offering, would be most interesting. Central Church is proud of the spirit of sacrifice which has touched its women. Sister Mary Moats is president of this group.

Argentine Church

Bishop R. T. Cooper, of Independence, Missouri, gave the sermon for the church school at eleven o'clock June 19, introducing some needed instruction in regard to the principles of our faith. This was much appreciated.

Speakers for June 19, were Elder Daniel P. Cooper, in the morning, and Elder W. S. Brown in the evening.

On the closing day of Sacrifice Week Brother William Fox was the morning speaker, and in the evening Bishop C. A. Skinner called to mind many instances of sacrifice on the part of early Saints who gave all they had, some of them their lives, for the glorious latter-day cause. For a text he chose Romans 12: 1.

Second Church

In this small congregation a faithful few are very much alive in the gospel and are enjoying the Spirit of the heavenly Father, especially at their prayer meetings.

On Children's Day two boys were baptized by Brother P. J. Raw, one his grandson, Patrick J. Raw, the other, Wilford D. Evans. Sister Mildred Lungwitz arranged a good program at the church for both Mother's Day and Children's Day.

The O. B. K. Class meets the last Sunday of each month.

Recent speakers have been E. W. Lloyd, E. S. Zink, P. J. Raw, W. S. Brown, C. E. Wight, O. G. Helm, and F. A. Evans.

A little son, Robert Lazelle, was born to Brother and Sister Claude H. Anderson, May 29. Sister Anderson was formerly Leona Sherman and her home is in Chicago.

Sister Mary Pickett, seventy-two years old, passed away June 10.

Two marriages have occurred in this congregation in late weeks, Sister Anna M. Myers became the bride of John E. Valear April 21, and Lavina Kiso was married to Harry Stimson June 1, Pastor F. A. Evans officiating.

Bennington Church

Recently Elder Joseph Curtis, associate pastor, and Sister Curtis celebrated their fortieth wedding anniversary with their entire family of five boys and three girls and their husbands and wives and twelve grandchildren. They reenacted the wedding ceremony of forty years ago, Elder Orville Helm officiating. A banquet dinner was given in

their honor by the Haita Club at the home of their youngest daughter, Mrs. Bert Canterbury, on the following evening.

Mount Washington Church

"The Open Door" was the theme for the worship service during June, and Sister Lois Gibson conducted this period.

The pastor was in charge of the June sacrament service, being assisted by R. L. Bishop and the local priesthood. Stake Missionary J. Charles May gave some timely remarks, and a fine spirit was felt. Brother May was the evening speaker.

The adult and young people's divisions met with the children's division in the worship program June 12. At this time five children were baptized by Pastor Bolinger. The decorating committee was commended for the beautiful treatment it gave the baptismal font. During the eleven o'clock hour the upper auditorium was the scene of the confirmation service. Those officiating were Elders Herbert Gould, T. C. Lentell, and W. F. Bolinger.

The young people began Sunday, June 19, with an early morning prayer service the theme of which was "Our Loyalties." President Floyd McDowell was present and gave a fine talk. Brother Will Gould spoke sincerely and interestingly on the theme, after which several expressed their desires to put first things first.

Brother Herbert Gould was the morning speaker that day, and his theme was "The Privilege of Sacrifice." Sister Trego, a World War mother, gave the members of the church as well as many nonmembers a treat in the evening by showing them pictures she secured on her trip to France with a group of World War mothers. Her lecture was helpful.

Elder C. E. Wight was the speaker for the young people at their prayer service early June 26, and an active meeting followed his talk.

"Sacrifice" was the theme of the eleven o'clock hour, and the topic of the pastor's sermon was, "The Gospel Is True."

That evening the Aeolian Chorus gave a pleasing musical program, which was followed by a discourse from Brother Orville Helm, pastor of Bennington Heights Church.

The young people are planning a picnic party for July 4.

New Philadelphia, Ohio

An inspirational program of which local members are proud, was rendered the morning of June 12, under the theme, "Zion Redeemed." Sisters Margaret McMillen and Marie Graff sang "Hope of Zion," and in the prologue Nettie Bigler quoted several prophecies from the *Book of Mormon* and gave sketches of the lives of the three Presidents of the church. A pantomime of the hymn, "Puritan," accompanied by a quartet, was most effective, and a dramatic story of church history, presenting scenes in the early life of Joseph Smith the Martyr, gripped the attention of the congregation. At the close, Sister Anna Cramer gave as a reading the words of the hymn written by President Frederick M. Smith, "Zion, the Beautiful Beckons Us On," and the congregation sang "Consecration." Jane Robson played as a saxophone solo, "Glorious Things Are Sung of Zion." Sisters Bigler and Cramer deserve the credit for this program. They are students of the *Book of Mormon*, and worked untiringly to present the program. Many in the congregation testified of the presence of the Holy Spirit at the meeting, and all were happy. Zion should indeed beckon the Saints on, and New Philadelphia members ask the prayers of their brothers and sisters, that they will be faithful to the end.

The funeral of Walter F. Williams, twenty-one years of age and a nonmember, was conducted at the church. The young man was killed in a motorcycle accident June 1. He, with his mother, brother, and sister, had been a regular attendant at the church school. Elder William Goudy was in charge and preached the funeral sermon. Interment was made in East Avenue Cemetery.

A volunteer choir will participate in the services of Kirtland reunion in August, and New Philadelphia singers are

now holding rehearsals on reunion songs, under the direction of Samuel B. Mansell.

The adult members were entertained on a recent Friday evening by the young people's department. A varied program was given and refreshments were served. The young people enjoyed a swimming party at the Dover Y. M. C. A., April 25.

Southern Wisconsin Conference

The semiannual conference of Southern Wisconsin District was held at Lancaster, June 18 and 19. A preconference sermon was given Friday evening by Elder J. E. Vanderwood, the discourse being based on texts from *Doctrine and Covenants*.

Saturday morning at ten o'clock class work opened, the first part of the hour being conducted by Bishop C. J. Hunt on the theme, "*The Contribution of the Church to the World*," the second part by Elder J. E. Vanderwood, on "*The Meaning of Sacrifice*."

An organization meeting was had at two o'clock in the afternoon. Since Apostle J. F. Garver was unable to be present until evening, business was postponed until then. Round table talks began at two thirty, speeches being made by Bishop Hunt, retiring bishop of the district; Lee Root, new bishop's agent; Harry Wasson, director of Religious Education; J. E. Vanderwood, new missionary of the district, and George Noble, associate president.

Prayer by Apostle J. F. Garver opened the eight o'clock business meeting. The report of Bishop Hunt was read, and a rising vote of thanks for his services was extended to him by the district. The appointment of Lee Root as bishop's agent for the district was approved. A communication from Phillip Davenport, president of Soldiers Grove Branch, regarding the proposed sale of Bell Center Church building, was read and accepted.

Brother Henry Woodstock was elected district president, to fill the vacancy made by Brother Leonard Houghton's resignation. For associates he chose Brothers George Noble and Harry Wasson.

After the transaction of business, Apostle Garver gave a short sermon.

Early Sunday morning a very spiritual prayer meeting was held. The nine forty-five church school was conducted by directors of Religious Education. The school was divided into three classes. Elder Vanderwood taught the adult class, Nora Root, juniors, and Sister Erne Edwards, beginners. A brief talk on the ideal of the church school was given at the close of the session by Harry Wasson.

"Who will go?" was the text of Apostle Garver's morning sermon. The choir gave special selections, some of its members being soloists. At the close of the sermon an offering of eighteen dollars was taken to defray the expenses of the conference. Then a plate dinner was served at the hall by women of Lancaster Branch.

In the afternoon Elder Vanderwood delivered a sermon, and the conference adjourned subject to the call of the presidency. This was a fine gathering, a spiritual feast to all present. Branches represented were Madison, Evansville, Janesville, and Soldiers Grove.

Shidler, Oklahoma

The Saints are responding to the call of the sacrifice period in a commendable manner.

A Children's Day program was given June 19, which was well attended and much enjoyed. It was followed by a community dinner. Then at three o'clock came a beautiful baptismal and confirmation service. Fourteen were inducted into the kingdom, eleven children and three adults. The services were conducted by local priesthood.

June 1, the members were happy to have here Elders F. Ed. Dillon and J. E. Lancaster, district officers, and Apostle Roy S. Budd, who preached an inspiring and helpful sermon, leaving the congregation with renewed courage to do their bit for the latter-day cause.

Independence

A meeting of officers and teachers of the children's division of Religious Education in Independence, held in the young people's room Sunday afternoon at three o'clock, was well attended. Elder D. S. McNamara, director of Religious Education in the center place, was in charge, and Elder C. B. Woodstock, associate director of the general department, was present to assist with ideas and suggestions. Considerable discussion of study materials and projects for the year to come was had at this session.

A similar meeting of officers and teachers of the adult division convened at the Y. K. T. room Monday evening at eight o'clock, plans being formulated to more definitely organize the work of this part of the church school.

The Young People's Council of Independence will sponsor a trip to Marshall, Missouri, July 10. All who plan to go with the caravan of cars are to meet at the Auditorium at 7.30 a. m. with basket lunches. The travelers will return home at 4 p. m. This is one of a series of summer events sponsored by the council.

Stone Church

The thought and effort of several hundred Saints in the Stone Church, during Sacrifice Week, reached culmination in a beautiful service Sunday morning at eleven o'clock, a service witnessed by a large number of people whose countenances showed deep interest and concern.

The Stone Church Choir, directed by Paul N. Craig, and accompanied by Robert Miller, sang two anthems, "*More Love to Thee*," and "*Turn Ye Even Unto Me*," soloists being Nina Grenwalt Smith, soprano, and Velma Brocaw Nunn, contralto. For a scripture lesson Bishop G. Leslie DeLapp read from *Doctrine and Covenants* 59. Then Miss Anita May, daughter of Missionary J. Charles May, told the story of the church in the South Sea Islands. She described in simple, touching language some of the sacrifices of missionaries to those islands, Glauod Rodger, Charles Wandell, Joseph and Emma Burton, Brother and Sister Charles Lake, Brother Clyde F. Ellis, and others including her own parents. Anita was born at Papeete, Tahiti, while her parents were on a long mission in the islands. A solo by Brother Colin Ferrett, the young Australian bass soloist, was much appreciated.

"The church needs Saints upon whom it can depend," stirringly declared Pastor John F. Sheehy in his sermon on sacrifice, "Men and women willing to sacrifice until every missionary who has been released can be put to work again." He made very forceful and appealing the sacrifices of Joseph and Hyrum Smith and of Emma Smith. His talk was a challenge to all who believe in the restored gospel to lend their aid and support and love to the church in its present crisis.

After the sacrifice offering was collected by the deacons, Bishop G. L. DeLapp offered a special prayer of blessing upon it and the church.

Again rainy weather made it necessary for the Sunday evening Campus-scheduled union service to be held at the Stone Church, and Apostle F. Henry Edwards addressed the Saints on the theme, "*The Church's One Foundation*." This was the second sermon to be based on famous hymns, and both speaker and congregation are finding a wealth of inspiration in them.

Group eight misses the cheerful and helpful presence of Brother and Sister Charles E. Sterrett, long-time residents of Independence. They have gone to Detroit for a year, to be with relatives. A farewell party was given them by the women of the group the evening of June 13. Fifty-six were present to say good-bye and wish this worthy pair Godspeed.

Englewood Church

Children's Day was another outstanding Sunday for Englewood. A feeling of deep reverence fell upon all who entered the door of the little church home. At the close of

the lesson period of the church school, the primaries were ushered to the front row of seats to witness the baptism of eleven of the older children of their department. This was also Decision Day.

Flower decorations about the baptism font made a fitting setting for the ceremony, and the candidates to be baptized followed ten members of the priesthood to the platform. The officiating elders were Perry Hiles, A. G. Hougas, and D. S. McNamara, and the candidates for baptism were Adrie Hougas, Kenneth Stobaugh, Charles Moore, Eugene Alma Wilcox, George Kenneth Willis, Imogene Petentler, Barbara Long, Patty Donaldson, Betty Jean Sheldon, and Norma Dean Sheldon.

Elder Earl Moore addressed the congregation while the children were changing for the confirmation service. Music was in charge of the chorister, Pauline James Arnson, assisted by Dorothy Koehler Waters at the organ. Then the members of the priesthood confirmed the boys and girls. The entire service was most impressive.

A program by the children's division in charge of Mrs. Lyman Fike, the primary superintendent, was given in the evening.

A "surprise" was given Pauline James Arnson, the faithful chorister, June 16, when the women's department and the Friendly Circle took advantage of the choir's social evening on the lawn of Brother and Sister Earl Moore, and presented her a beautiful quilt and a "friendship" flower pot. A large number were present to enjoy the fun of the evening, the surprise, and the supper of hamburgers and wieners and their "trimmings." Sister Arnson is a member of the Stone Church Choir, but for many months now, she has been directing the music in this congregation. Her services are much appreciated.

The Dramatic Class held its first birthday anniversary at the home of Mrs. Earl Moore last week. As a special treat Mrs. Elma Eaton gave a review of "*The Barretts of Mimpole Street*," by Rudolph Besier. Mrs. JoZelma Taylor, teacher of the class, has made plans for the summer's work; the class will take no vacation.

Englewood recently sustained a loss when the family of Brother Lyman Fike moved to Mount Washington. Sister Fike has been the primary superintendent for six years, and the three boys, Wallace, Melvin, and Elmer, played the oboe, slide trombone, and clarinet in the orchestra. They have attended Englewood Church for nine years. Wallace Fike is still meeting with this congregation, and the choir has the help of his rich bass voice. He is a dependable choir member. Irene, eldest daughter of Brother and Sister Fike, was a valuable helper in the music of the branch until her marriage at Easter to Brother Paul Gould who took her to their new home in Cleveland, Ohio. Irene was the church school chorister at the time of her marriage, and Dorothy Koehler Waters was elected to fill the unexpired term.

Last Sunday Pastor Perry Hiles was the morning speaker. Since this was the closing day of Sacrifice Week, his theme was "*Sacrifice*."

In the afternoon a workers' council was conducted by the pastor and his assistant, and some helpful changes were discussed and passed upon.

Enjoy Gift of Tongues

Alpena, Michigan.—A new experience was had by local members the other night when, in the midst of a cottage meeting, the branch teacher arose and read the scripture lesson from the thirty-second section of the *Doctrine and Covenants* in tongues. Everyone was greatly impressed. The local group often experiences the gifts of the gospel, and have been promised in these gifts that a greater work is to be done in the future than has been accomplished in the past. Individual members have also been given this assurance. They are, therefore, looking with faith into the future.

London, Ontario

This branch has had a number of visiting members in the past month, some coming from Stratford and others from Detroit.

The church school observed Children's Day June 12, a large number enjoying the splendid program presented by the junior division in charge of Sister Grace Perry and the adult school in charge of Brother Fred Heddington. Elder Frank Gray, church school director, assisted by other workers, decorated the baptismal font and platform with flowers and vines and crepe paper work. Three junior pupils were baptized prior to the program. Elders MacGregor, Gray, and Winegarden officiated. Sister Winegarden's class and Sister Mitchell's class took part in the junior department program, and Helen Mills and the Neal brothers in the adult program. The confirmation service finished the activities of the church schools.

In the evening the Young Men's Bible Class had charge of the service, Elder Percy Farrow being the speaker. The singing of the young men was favorably commented upon.

We are pleased to see Bruce MacGregor, a junior school member, around again after a severe attack of the flu.

The attendance at the Friday night church school has increased of late. The meetings are interesting and educational with the lectures on health given by Doctor Campbell, Orlo Dent, and Raymond Sinclair, medical students and members of the school.

Holden Stake

Blue Springs

This group is still active in carrying on the gospel work at Blue Springs.

Sister Emily Raschke and Winfred Robinson were married April 30, I. M. Smith officiating.

Sacrament service May 1, was well attended and a spiritual meeting. Gladys Amelia, infant daughter of Brother and Sister Alfred Johnson, was blessed by Elders O. W. Sarratt and R. J. Stark.

In the evening Elder and Sister Frank Veenstra were missionary guests. Brother Veenstra's sermon, Sister Veenstra's testimony, and their music were much enjoyed.

A Mother's Day program was given at the morning service May 8, and Brother John Stowell was the evening speaker. Brother B. J. Scott, of Independence, occupied the evening hour, May 15, and on the following Sunday Bishop J. A. Koehler preached morning and evening. Two other speakers of the last month whose messages were most helpful were H. A. Higgins and W. H. Hattey.

The branch business meeting was held May 6, in charge of Brothers W. S. Macrae and F. A. McWethy, and the following officers were elected: Pastor, O. W. Sarratt; church school director, R. J. Stark; music director, Flossie Tomlinson; branch clerk, Gerald Phillips; solicitor, W. E. Oglevie, and treasurer, Gerald Phillips.

Marshall

Elder G. R. Wells, again appointed to Holden Stake, has been helping at Marshall during the past several weeks. In the last three years he was given pastoral responsibility at Lees Summit, Grandview, Warrensburg, and Knobnoster, but this year he is to be free from direct pastoral charge. He is still an interested worker, however, because he is a member of the stake high council and as such finds it necessary to be acquainted with branch conditions. Besides preaching at Marshall, he has assisted local officers with branch visiting, corrected branch records, and made a card index of the Saints, in convenient form for the pastor to carry.

Harmony marked the Children's Day exercises. Much credit is due the musical leaders for the way they trained

the children. There was a variety of musical numbers. Sister Dixie Spohrer, chorister, gave a reading accompanied by the pianist, Frankie Thayer. Brother G. R. Wells delivered a fitting talk in the form of a *Bible* story. It was impressive. Roses, lilies, and other flowers decorated the platform, and Brother Harold Thayer compared the children to the flowers, speaking of the responsibilities of parents in cultivating these buds of promise. He then pronounced the benediction.

The attendance contest ended in a picnic in the basement of the church after the church school. The picnickers had been invited to the farm home of Sister Marion Terrell, but rain prevented their taking this trip. Since it was Father's Day, Brother Wells gave a fitting talk for the fathers.

Among the seventy-one graduates at Marshall High School this year was Sister Frankie Thayer, daughter of Brother and Sister Harold Thayer.

Iowa City, Iowa

The summer group of students at the University of Iowa numbers about fifty-five. During the first term of the summer session this group is presenting a series of Edward Partridge lectures at the Iowa Memorial Union conference room at seven o'clock each Sunday evening. Elder John Blackmore began the series Sunday night, June 19, with the theme, "*Biblical Interpretations of Life.*" Bishop Edward Partridge was presented as leader of the Colesville Branch, the first settlement in the land of Zion, a man who stood for a combination of religious fervor with intelligence, and intellectual training. The Colesville group erected its first building in Missouri for both a church and a schoolhouse.

Other themes and speakers included in this series are as follows: "*A Scientist's Interpretation of Life,*" Doctor Lee Edward Travis; "*An Educator's Interpretation of Life,*" A. R. Gilbert; "*A Minister's Interpretation of Life,*" Doctor F. M. McDowell; "*A Father's Interpretation of Life,*" Doctor Lonzo Jones. The group hopes that a series of this kind will be carried on from year to year in Iowa City.

Sylvania, Ohio

The Northwestern Ohio District one-day meeting was held in this branch Sunday, June 19. District President E. L. Ulrich and F. L. Clark, district director of Religious Education, were in charge of the services of the day. "*Service*" was the theme. The church school commenced at nine thirty, Elder W. S. Hettrick giving the adult sermon and Elder E. L. Ulrich, the junior sermon. Both discourses were of uplifting nature. At noon a basket lunch was served in the basement, and at two o'clock another service opened at which ten-minute talks were given by Elders W. G. Kimball, W. R. Wirebaugh, R. F. Slye, C. Brough, and E. L. Ulrich on the theme, "*Service*" These talks presented to the one hundred and forty Saints present the many different ways in which we can be of service to God and his church. The members were blessed spiritually to the enlightenment of all.

Missionary J. G. Halb is holding a series of meetings, commencing June 24. He opened the activities of the year with another missionary series, the first conducted at Sylvania for some time. Attendance was fairly good, mostly Saints being present.

During the month of March local members were busy raising the church building and excavating the basement for the junior church school. Other improvements have added to the value and appearance of the building.

Elder W. M. Grice was here the first week in May and held a week's services with good attendance. One was baptized previous to his coming.

Brother Hettrick, of Philadelphia, Pennsylvania, and Brother Wirebaugh, of Bradner, Ohio, have been here at different times, and their help has been much appreciated.

Chicago, Illinois

Central Church, Sixty-sixth and Honore Streets

June 19, Elder H. P. W. Keir chose for his text, Hagai 1: 5: "Thus saith the Lord of hosts; Consider your ways." Brother Art Sherman sang, "*Open the Gates of the Temple,*" and Brother Floyd McNickels played the organ. This day began Sacrifice Week.

The women have been meeting each Thursday for weeks past, quilting for each other. One hour in the afternoon is spent with the *Bible* class, Sister Warren, teacher.

A picnic has been planned for July 4, by the Sunday school. Early in March Central Saints were encouraged by the week of services conducted by Elder Roscoe Davey. Though the weather was cold, a fair attendance was had. Easter was observed with a pageant by the church school, "*Easter Triumph,*" a sermon, and special music by the choir.

On April 26, Brother Keir preached the funeral sermon of Sister Alta McNickels. Sad, indeed, is the passing of this young mother, and the heart-felt sympathy of the Saints goes to her loved ones.

Mother's Day was observed with a sermon by Brother Keir and appropriate music by choir and soloists. Red and white roses were beautiful.

This spring the branch has had to part with five families of members. Brother and Sister Schmidt and son were tendered a farewell the evening of April 26. Games, conversation, and a short speech by Brother Keir characterized the evening, and a purse was presented the family. Brother and Sister Joe Smart and children have returned to Canada. Brother Ray Hurst and family have gone East. Others who are gone are Sister McCabe and children, Brother William Cochran and family, and Sister Rose Millman and sister. Thus have the local ranks grown smaller. Those who are gone will be missed, for they are workers.

After General Conference, Elder Roscoe Davey brought new courage to Chicago's South Side. He presented an interesting account of the good times had at conference and the membership rejoiced with him.

May 15, Allen McPeak and Ruth Sevy were married by the bridegroom's father. They are taking a trip West and upon returning will live at the home of the bride's sister, Sister Horr. Best wishes are extended to Brother and Sister McPeak.

This congregation has of late been favored with some splendid sermons. Patriarch F. A. Smith was here and preached. During his stays some of the young people received their patriarchal blessings.

Children's Day was observed with a program. Wild and garden flowers, children's voices raised in song, colored lights, and singing birds made a most enjoyable time. Each department of the church school was represented. Sisters Lela Eskridge, Lucille Olliver, Erma Sherman, and Eugene Horton were in charge.

At the following Wednesday evening service, six precious souls were baptized, James Miller, Donald Bennett, Jack Eskridge, Dick Keir, Charles McKay, and John Bradbrook. Brothers Keir and J. J. Olliver did the baptizing and Brothers Davey and Edstrom were in charge of the service. The confirmation followed the baptisms. A good service was enjoyed, and Brother Davey bore a strong testimony of what the latter day gospel had brought into his life.

The music department has greatly helped the services, and splendid individual work has been done by a number of the faithful musicians.

The young people recently gave a play at the church on two evenings, "*An Old-fashioned Mother,*" Sister Tessie P. Wainwright directing. Proceeds went to the local funds. Music for the occasion was by Sister Eskridge and Sister Naomi West.

Mr. and Mrs. Dick Keir are the parents of a son born June 15.

Manitowaning, Manitoulin Island, Canada

June 5, Brother Myley Sagle took a load of Saints from Little Current to Manitowaning in his open truck for an all-day meeting. Elder H. A. Dayton was in charge of the ten o'clock prayer meeting, and since this was the first Sunday of the month, sacrament was shared. The Holy Spirit was present. At eleven o'clock Elder J. H. Bond was the speaker, emphasizing the necessity of making right decisions. After the sermon, the Saints sought the shade of the maple trees in the yard to eat lunch. Elder H. A. Dayton preached at three o'clock in the afternoon, telling of the actions of conference and the good accomplished there.

Local members hope that the meetings may continue and that much good shall be accomplished by them. They wish to remain steadfast and obedient to the commandments of the divine law.

Holdenville, Oklahoma

The Lord is mindful of his people, especially those who are hungering and thirsting for righteousness. He surely was mindful of those at Holdenville when the way was opened up a short time ago for a visit from Apostle Roy S. Budd and Elders J. E. Lancaster and F. Ed. Dillon.

A large crowd consisting of members and nonmembers gathered at the church on Saturday evening to receive such blessings as the Lord saw fit to give through the teachings of this trio of brothers. Members drove from Seminole, Wewoka, Tate Mountain, Weleetka, and Wetumka, to hear them.

By request of the congregation Brother Lancaster remained over Sunday, and the Saints heard three more wonderful discourses during his stay. His departure was regretted, but he left a promise to return in the near future.

Sunday, June 12, there were four baptisms. Two girls, nine and eleven years old, and two young men who have carefully investigated the latter day message and promise to be good workers.

After the visit of the missionaries, the Saints decided to begin their midweek prayer meetings. At the first meeting, the eleven-year-old girl bore her first testimony, telling how much she wanted to go the right way. Surely this is the Lord's way of beginning.

Holdenville members are striving to keep the work going in this region. They are hoping in the near future, to have a longer missionary meeting.

Western Michigan Conference

Surely, the spirit of the late General Conference has found its way to Michigan. The annual conference of Western Michigan District convened at Bendon, Saturday and Sunday, June 18 and 19.

Most of the branches of the district were well represented. From the opening meeting Saturday, which was a social meeting, until the closing preaching service Sunday night, the Spirit of God was the dominating power. During the business session not a dissenting note was sounded. The new missionary, Charles E. Harpe, was present and gave one of his inspiring sermons, which was appreciated by all. Sunday afternoon and evening were occupied by Elder B. H. Doty, of Traverse City, the afternoon sermon being preceded by a timely talk from the bishop's agent, Elder John Bennett, of Free Soil.

The theme of the two days seemed to be that of sacrifice, and all who expressed themselves, voiced a desire to do the best they could.

The officers who served last year were reelected, as follows: President, Elder Buell Shelly, with Elders John Ran-

dall and J. Cecil Doty as his counselors; Sister Mary Tubbs, of Free Soil, secretary, and B. H. Doty, musical director.

District members are hopeful that the spirit which prevailed during these two days may continue to be the power by which the work will be carried on. If it is, this district, with the rest of the church, will go "over the top" in the efforts to build Zion.

Calumet, Oklahoma

Calumet Branch has been active during the past weeks. Very few services have been missed, and those were because of bad weather, or some other unavoidable cause. The group has had one visiting elder in the recent past, Brother Lancaster, of Tulsa, Oklahoma. He delivered a remarkable sermon.

The first Sunday in June was rally day at Canton, Oklahoma, and seven Calumet young people motored to Canton to enjoy the services. There was a splendid attendance, and enthusiastic interest was shown.

Decision Day was a very busy one here. Following the regular church school session, there was a program given by the children and the young people. After a basket dinner came a short preaching service at one thirty, and the members went to the river where six people were baptized. Four of the candidates were young people: Mrs. Evelyn Schmoyer, Miss Ethel Owens, and Mr. and Mrs. Frank Owens; and two were children, Ray Merit Walbaum and Carlus Crownover. In the evening, confirmation and preaching services were conducted. Special music, prepared for the occasion, was rendered by two groups of young people.

Spring River Young People

Joplin, Missouri.—Approximately one hundred and thirty young people of Spring River District gathered on the bank of Spring River at Forest Park, Thursday evening, June 16, for a wiener and marshmallow roast. An interesting program was given by Pittsburg people after which games were played and refreshments were eaten. The young people are endeavoring to hold these meetings once a month, and plan to scatter them over the district. The next gathering will be at the same place July 12, and will take the form of a watermelon feast.

This group has also carried out some dramatic work in a one-act play contest, and the plays were staged by the three winning contestants, Pittsburg, Kansas; Parsons, Kansas, and Cardin, Oklahoma, at the last district conference at Webb City, Missouri.

Joplin Branch young people held a prayer meeting June 12, which was well attended by the group. There were a number of testimonies and prayers. The theme was, "Seeing God, or Seeing the Beautiful." These prayer meetings will be held the third Sunday of each month.

Missionary Meetings in Medina and Bandera Hills

Medina, Texas.—J. W. A. Bailey and D. S. Palmer have just closed a ten-day meeting in the little chapel built and given to the church at Bandera, by Sister Virginia Hay, who when a girl was a member of the Lyman Wight Colony.

The house was full nearly every night. Communion service on Sunday was in charge of Elder Carl F. Wheeler. Sunday night was the last night and the house was full with a number on the outside.

Brother Bailey made many friends in this community, and the Saints hope to have him return soon. One was baptized

and others are investigating and more friendly to the church.

Several county and district officers attended. On every side people were saying this series was the finest thing they had ever heard.

Sarnia, Ontario

The Chatham district institute and conference convened at Sarnia, June 18 and 19, with a record attendance. Out of the thirteen branches in the district eleven were represented, and visitors came from London and Eastern Michigan Districts.

The conference was opened by District Missionary D. J. Williams, and class work on "Family Evangelism," conducted by Apostle D. T. Williams, proved most interesting.

The main feature of Saturday evening's entertainment was a one-act comedy, "Crazy to Reduce," presented by the women of Sarnia Branch.

At the close of the Sunday afternoon service an ordination ceremony was held, and three young men were ordained to the Aaronic priesthood. These young men, if faithful, will be a power for good in their respective branches.

Children's Day was observed with the baptism of six children and a program by the boys and girls.

This branch has been operating under the new church school plan since the first of the year, and it is believed when the system is perfectly established, the efficiency of the branch will be increased.

Buchanan, Michigan

Sunday, June 19, one was added to the congregation here, a brother of Steven Martin, the worthy local deacon. The young candidate, John Martin, was made welcome in the local ranks, and it is believed, if he is faithful, he will some day be called to teach this gospel to the world. Brother Gross, of Shultz, Michigan, lately of Buchanan, was here for the baptismal service, and Brother J. W. McKnight, of Galien, assisted with the confirmation.

Sister Viola McCarty, nee Gross, was joined in wedlock to Brother George Seymour June 3. Peace and happiness along the way of life are wished for them by the branch members. Brother Seymour is the local priest, recently ordained.

Brother and Sister L. W. Johnson, Sister Sarah Most, Sister Claude Glover and husband, Claude Glover, attended the district conference at Lansing, June 12. They report a splendid spirit there.

Brother Gross moved to Battle Creek, or rather, that is his nearest branch for the present. He has work there. But he retains the pastorate here and hopes to return in the fall. The Saints will welcome them back.

Conditions here are not very encouraging due to the economic depression. Nevertheless, the Saints trust in and pray to the Lord, that he will come to the aid of all.

Nine Baptized at Vancleave, Mississippi

Nine candidates were baptized into the church on Children's Day in the little branch at Vancleave, Mississippi, a part of Mobile District. Brothers A. G. Miller and W. C. Yocum officiated.

For whosoever shall do the will of my Father which is in heaven, the same is my brother.—*Jesus*.

When we pray for any virtue, we should cultivate the virtue as well as pray for it; the form of your prayers should be the rule of your life; every petition to God is a precept to man.—*Jeremy Taylor*.

MISCELLANEOUS

Pastoral

To the Saints of Rock Island District, Greetings: I wish to express my appreciation to the Saints of this district for their kindness to me and for their response to the call of the church during Sacrifice Week, and now I ask the cooperation of all in the task that is yet ours during the remainder of the year. Missionary L. G. Holloway has gone to spend some time in Des Moines District, and I am left alone to represent the general church in this field for a time. During the months of July, August, and September, I should like to spend my time in missionary work, except where the interests of the local work demand my attention. My first missionary effort will be at Galesburg, beginning Sunday night, June 26, and from there I shall be ready to go to other places when a special series of meetings is desired. Will branch presidents kindly send me word as to their desires in this connection, and let me remind you that if each branch attempts to choose the time of year when the weather is most suitable, that all will want meetings about the same time. Some will have to choose the warmer months and some the colder months of the year if all are to be supplied. Please inform me as to your needs, and I shall try to supply these needs as conveniently as possible for all concerned. Write me without delay so I can arrange my program in advance. Will branch presidents and church school directors, kindly send me their quarterly reports at the close of the quarter? Let me suggest that the members of the priesthood obtain copies of the new *Priesthood Manual* from the Herald Publishing House for careful study as to priesthood duties and responsibilities. The price is forty-five cents. This work should be used as a study text in local priesthood meetings. In all lines of work, efficiency is the call of the hour; as ministers for Christ, we must become efficient if we are to carry forward the Lord's work to meet the call of this age. Great opportunities are before the church, which demand qualification, willingness, and consecration on the part of all. My field address is 2325 Twenty-third Avenue, Moline, Illinois. In cases of emergency call Moline 1848, or Moline 3137. Let us all labor together to make the last half of 1932 the best half of the year, in advancing the Lord's work.—*E. R. Davis, district president*.

Counselor to District President Chosen

During the Toronto district convention, only one counselor was chosen in the district presidency. This notice will inform the Saints of Toronto District that Elder Duncan Clatworthy, of Ridgetown, Ontario, has now been chosen to fill the vacancy in the district presidency, and that he is recommended to all concerned as a worthy elder who is well qualified to fill this place.—*James A. Wilson, district president*.

Reunion Notices

Toronto district reunion will convene at Lowbanks, Ontario, July 23 to August 8. We are pleased to announce that Apostle D. T. Williams, Presiding Patriarch F. A. Smith, and Elders William I. Fligg, Percy Farrow, and Grant St. John, of the general church, together with other leading speakers will be present. We have reduced the prices of tents to two dollars per week and board to four dollars and fifty cents per week. Come and spend a week or two on the shore of Lake Erie, and hear these general church officers.—*J. L. Prentice, secretary-treasurer*.

Notice of Silence

Brother Max Beebe, of Utleyville, Colorado, priest, having refused to surrender his license upon request of the district president, notice is hereby given that the said brother has been placed under official silence and is not authorized to act in the office of priest until this silence is revoked.—

Glaude A. Smith, district president, Eastern Colorado District.

New Addresses

Richard Baldwin, 3245 North Park Drive, East Saint Louis, Illinois.

William Patterson, 1515 Miller Street, Port Huron, Michigan.

Our Departed Ones

COY.—Myrtle Imogene Omen was born August 27, 1864, at Montrose, Iowa. At the age of ten years she was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints. November 5, 1884, she married W. E. Coy at Montrose. Her last illness covered a period of more than six years, but she bore her suffering with Christian fortitude. She was the oldest member of Montrose Branch. Death brought an end to her suffering June 16, 1932, and the funeral services were held in harmony with her request under the shadowing branches of a stately oak in the little cemetery adjacent to Montrose, June 18. Elders O. T. Miller and F. T. Mussell were in charge.

QUINN.—Susan Taylor was born May 25, 1860, near Springerton, Illinois, one of twelve children born to Benjamin H. and Mary Ann Taylor. On April 15, 1877, she was married to Arthur C. Everett, who died and was buried in the Hawaiian Islands. July 4, 1893, she was united in marriage to William J. Quinn, at Lima, Ohio, and to this union was born one son, James Cleo, October 25, 1901. Both son and husband preceded her in death. She had been a resident of Wabash, Indiana, about forty-eight years, and there she died May 17, 1932. She was a faithful, devoted wife, a kind, loving mother, and a neighbor and friend to all with whom she came in contact. Her many relatives and friends will greatly miss "Aunt Susan" as she was familiarly known. She was reared a member of the Reorganized Church and was a faithful follower of the Master at all times, striving to exemplify his divine life. The funeral was held at the home May 19, in charge of Elder Charles H. Fish, of Indianapolis, Indiana. Interment was at Falls Cemetery, Wabash.

LAWTON.—Ella Lawton was born April 8, 1865, and passed peacefully to rest the afternoon of April 17, 1932, at her home in Oakland, California. She was the wife of H. S. Lawton. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints May 10, 1899. She was a loving mother, a devoted wife, and a faithful follower of the Christ. The funeral service was in charge of Elder J. B. Carmichael.

NELSON.—Dorothy Joan Nelson was born April 21, 1931, at Galesburg, Illinois, the daughter of Mr. and Mrs. Arthur V. Nelson. She passed away May 26, 1932, leaving to mourn her departure besides her parents, the following brothers and sisters: Dale, Leo, Ethel, Harold, and Darlene, also two grandparents, and numerous other relatives. The short space of time Dorothy was permitted to stay among her loved ones, has left a deep and lasting love to her memory. She was stricken with illness about a month ago. Interment was at Galesburg, the funeral sermon being preached by Elder E. R. Davis.

ZAHND.—Anna Catherine Schlenker, of Marengo, Indiana, was born April 9, 1882, and departed this life at her home in Marengo, June 20, 1932. On October 19, 1902, she was united in marriage to Ernest Zahnd, and to this union were born seven children, one boy, Lonnie, having preceded her in death. Besides her husband she leaves the children; Mrs. Ella Hartley, of Campbellsburg, Indiana; Esther, Ethel, Erma, Leroy, and Ernest Ray, of Marengo. She united with the Reorganized Church of Jesus Christ of Latter Day Saints in 1917, and remained faithful to her death. The funeral was from the Oldtown Church at Marengo, June 21, at two o'clock in the afternoon. Interment was in the Marengo Cemetery, the sermon being by J. O. Dutton.

SALISBURY.—Glenn Salisbury, son of Herald and Pearl Salisbury, was born at Benan, Carroll County, Iowa, October 27, 1901. Departed this life, having been killed by lightning at his home near Lanesboro, Iowa, June 10, 1932. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints August 17, 1917. Graduated from Graceland College in 1926, and the University of Iowa in 1928. He taught two years at Webb, Iowa, and one year at Mingo, Iowa. Married Miss Velva Williamson December 26, 1931, and they established their home on a farm near Lanesboro, Iowa, March 1, 1932. He leaves to mourn his departure, his wife, his parents, two brothers, Orris and Ward; one sister, Thelma, and a host of other relatives and friends. The funeral service was conducted by Elder E. Y. Hunker at the Saints' church, Auburn, Iowa. Interment was in Auburn Cemetery.

HARE.—Theresa Miller, daughter of Michael and Betsy Miller, was born February 23, 1858, near Millersburg, Illinois. She passed peacefully away May 19, 1932. March 14, 1878, she was united in marriage to James Hare, of Millersburg. Became a member of the church in 1877, and always was a faithful worker in the church and Sunday school until sickness prevented these activities. Hers was a home for the missionaries. She was an ardent lover of flowers, but requested that only home-grown flowers be used at her funeral and burial. There remain to mourn, her husband, James Hare; two daughters, Mrs. Cora Gilmore, of Millersburg; Mrs. Selena Wakeland, of Viola, Illinois; one son, Milo Hare, of Joy, Illinois; nine grandchildren, eleven great-grandchildren, and a host of neighbors and friends; also two brothers, Walter Miller, of Bloomington, Nebraska, and Palaski Miller, of Knobnoster, Missouri. The funeral was conducted by Elder J. W. Bean, assisted by Elder W. V. Holmes. Interment was in Millersburg Cemetery.

WARREN.—Stewart Edgar, son of Mr. and Mrs. Frank E. Warren, was born June 16, 1927, at Regina, Saskatchewan. Died from

an operation for thyro-glossal cyst June 10, 1932. Leaves to mourn, his parents, three brothers, two sisters, grandfather and grandmother, together with other relatives and friends. The funeral was from Speers Parlors, in charge of John Mountainay, the sermon being by Elder O. W. Okerlind. Burial was in Regina Cemetery.

PIEFLOW.—Rex Fred Pieflow, only son of Fred and Alice Pieflow, was born January 3, 1910, and departed this life June 11, 1932. He attended the rural school near his home until he finished the eighth grade, and was graduated from the Lamont Consolidated School with the class of 1929. At the age of eleven years he was baptized and confirmed in the Reorganized Church of Jesus Christ of Latter Day Saints. In 1919 when Fayette County's first Dairy Calf Club was organized, he became a member and continued his membership until 1929. During this he won many medals and honors in judging and showmanship as well as on his cattle. Through his club work he was awarded trips to Detroit, Michigan; Memphis, Tennessee, and Saint Louis, Missouri. After his graduation from high school he helped his father with the work on the farm where he was born and lived his entire life. Rex had a sunny disposition, was cheerful happy and contented, and enjoyed the association with friends and loved ones. He had planned going West for a trip soon, but for the past three weeks had been suffering with a wisdom tooth which he had extracted Saturday, June 11. The strain and nervous shock were too great. He passed away suddenly a few hours later. Besides his parents he leaves three sisters, Wanita and Myrna, at home, and Mrs. Gladys McMillan, of Vicksburg, Mississippi, other relatives, and a host of friends. The funeral was in charge of George McFarlane, from the Union church. Interment was in Union Church Cemetery, the sermon being by E. R. Davis.

1932 Reunion Schedule

DISTRICT	PLACE	TIME
*Minnesota and Northern		
Wisconsin	Chetek	July 1-4
Owen Sound	Port Elgin	July 3-10
Central Texas	Hearne	July 8-17
Southern		
Saskatchewan	Weyburn Plains	July 14-17
Northern		
Saskatchewan	Saskatoon	July 21-24
Kentucky-Tennessee	Puryear, Tenn.	July 23-31
Southern New		
England	Onset	July 23-August 7
Toronto	Lowbanks	July 24-August 7
Lamoni	Lamoni	July 29-August 7
North Platte	North Platte	July 29-August 7
Alberta	Edmonton	August 5-7
Seattle	Silver Lake	August 5-14
Western Oklahoma	Eagle City	August 5-14
Eastern and		
Western Maine	Brooksville	August 12-21
Kirtland	Kirtland	August 12-21
Southeastern Illinois	Brush Creek	August 12-21
Far West	Stewartsville	August 18-28
*Eastern Montana		
Western Montana	Race Track	August 25-28
*Northern Michigan	Park of the Pines	August 12-21
Eastern Michigan	Cash, Michigan	August 7-14
*Plans uncertain.		

Conferences, Institutes, Conventions, etc.

- Southern New England—Ministerial Conference, Onset, July 2-3.
- Northern California—Institute, July 8-10.
- Southern California—Institute, Los Angeles, July 15-17.
- Northern California—Institute and Conference, July 22-24.
- Nauvoo—Conference, Montrose, June 18-19.
- Nauvoo—Two-day Meeting, Nauvoo, August 6, 7; 13, 14.
- Northeast Illinois—Two-day Meeting, Plano, May 28-30.
- Spring River—Institute, Coffeyville, Kansas, June 18-19.
- Spring River—Institute, Miami, Oklahoma, July 16-17.
- Spring River, Institute, Carthage, Missouri, August 20-21.
- Spring River—Institute, Pittsburg, Kansas, September 17-18.
- Pittsburgh—Conference, Fayette City, June 4-5.
- Western Oklahoma—Rally Day, Canton, June 5.
- Western Oklahoma—Rally Day, Calumet, July 3.

Letters to the Editor

Anxious Times

The frailty of man is very apparent. It is so easy to neglect to do first things first. We always think of doing these things at some future time, fully complying with the law, and hope, in the meantime, that the Lord will continue to bless, knowing if he does, that the blessings are undeserved.

Satan and his forces are ever alert to gain the attention of God's people, and draw them from the path of duty; he wants them to lose sight of their goal. Once they lose the missionary spirit, they are nothing short of dangerous ground. Discouragement is his satanic majesty's best tool. Not long ago I read the story of Satan having a sale of his wares. On Discouragement he put the very highest price for very good and sufficient reasons. So many varied excuses are offered—buried in debt, people not interested in the gospel message, our own church folks not abreast of the times, not examples to others, and a hundred others.

The sacrifice period is upon us. Let us do our best, and that is hardly good enough for the work we claim to love. These are anxious times. Business in this region is at its lowest ebb, and this makes it necessary for our people to exercise considerable faith regarding future months. Thus far we have not wanted for necessities, and the Lord will let none of his people suffer if they put their trust in Him. What a pity we, as a people, are not better prepared for this situation and able to bring more cheer to the world generally! May the Almighty forgive us for our failure, and help us in the future to do more toward the redemption of Zion.

MARY MESLE.

SHERRILL, NEW YORK.

Looking for Faults

Many persons spend a great deal of time watching to find faults in others. They are looking for evil, rather than for good. Such a mental attitude has a tendency to keep evil active in their own lives, although they may expect to find it only in others. It is not important whether or not they voice their accusations; the influence upon their own lives comes from the attitude of mind that causes them secretly to hope for faults in others.

One who is conscious of his own need to put forth his highest endeavors has no time to look for faults of which he may accuse others. He concentrates upon the good in all, and brings it into expression by his recognition of it.—*Detroit's Beacon Light.*

THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.
 Leonard J. Lea, Managing Editor.
 Leta B. Moriarty, Assistant Editor.

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Independence, Missouri, July 6, 1932

Number 27

The Victory Beyond

The first news to come in concerning the results of Sacrifice Week, has been good news. The reports are incomplete, and it will be a little time before an official statement can be made. But the first indications are that the people are sincerely devoted to the church, and that they are willing to give to the limit of their power.

What happiness it brings, at a time when difficulties confront the church, and the faith, loyalty, and friendship of the people are tested severely, to realize that our people are possessed of spiritual resources that are not to be broken by even the bitter trials that have come to them.

The Scripture tells us how the little band of disciples endured the venomous hatred of a dominant religious hierarchy, the brutal indifference of the Roman masters, persecution, and the crucifixion of One whom they had come to regard as the invincible Lord. But they had a faith that would not die; for they had seen a vision of that invisible world whose glories outshone all the splendor of earthly grandeur; they had witnessed the Power that held all creation in the hollow of its Hand. They measured the material world with the spiritual rule and found it little, and all the men that were in it little, when compared with the glory and power of the kingdom of God. Suffering temporary defeat, they had that wherewith they became victors over all their foes.

We have seen a great vision. Though our material world may come clattering down around us in ruins, we know that in the eternal order these are not the things that are ultimately important. We have that wherewith we may rise victorious over all defeats. But for the present we must follow in the bitter path that was trod by the disciples of Jesus. It is the price of the victory that lies beyond.

We can start from *here* on the road that leads to the kingdom of God.

L. L.

I use the Scriptures, not as an arsenal, to be resorted to only for arms and weapons, but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe and excite my devotion to the Deity there preached and adored.—*Boyle.*

The Beautiful Work of Faith

The beautiful work of faith goes on. No matter what the perils of the time—the weakening of law, the faltering of justice, the disintegrating fiber of moral character, the growth of sectional and national bitterness and hatreds—the Spirit of God continues responding to the individual needs of the people who diligently seek Him.

Faith has its work. It is the initial step that frees the mind of the darkness of doubt, fear, and sin. It is a healer of both body and soul. It fortifies against the shocks and disappointments to which the conditions of life expose us. It is a strong defense in all times of trouble.

The work of faith is beautiful. To see how it aids in the restoration of physical power and health, of mental peace and serenity, of the calm contemplation of all things that enables one to master both self and environment, brings to us in accumulated power the testimony of the efficacy of the spiritual life.

All the Christian world is troubled. Power, wealth, influence—all that a world can offer it—have been tried and have been found in vain. Only faith is left. And faith, neglected for a while, is found at its usual work: helping, lifting, inspiring, building. Our faith is our precious possession.

Do some say that religion has failed? Religion has not failed. Prosperity and the benefits of the material world had nearly stifled faith, and religion was often pushed aside by other things. Now that those other things have failed, we have been driven back to religion and faith, which are strong as of old.

We, too, had been led astray. We, like others, had failed to distinguish between that faith which is the true heart of religion and those external accoutrements in which popular religion had been clothing itself. We, too, were disappointed when those external and unnecessary things were stripped from us.

The beautiful work of faith goes on. In humble homes and humble hearts it continues the loving ministry of the Spirit of God. Are we reaching for that faith? Or have we been reaching for something else?

L. L.

THE CIRCLE OF PRAYER

Under this heading will be printed short articles on prayer, with occasional examples. Requests for prayer will also be gladly received and printed.

The language of prayer should be simple and direct, yet dignified and elevated. Simplicity and directness are demanded by sincerity of worship, and something of elevation by the nature of God, to whom we go. Heart-felt adoration and desire can never dwell needlessly upon the language in the way of rhetorical finish or ornament.

This does not prevent the use of imagination in prayer, and the forms of highest beauty. Imagination must be used to break the dullness of worldly states and lead the soul to apprehend God. And strong feeling expresses itself in symbols of beauty. The *Bible* prayers are direct, but full of suggestion. And they sometimes take the forms of the highest poetry. But it does not follow that such language should be imitated. When a prosaic mind expresses itself thus, there is always the suspicion of artificiality; and better a thousand times that prayers be unadorned, even clumsy, than artificial. The garnishing of prayer with quotations from the poets and the hymn writers is a breach of literary taste as well as of religious propriety. . . . A child does not quote poetry when he talks confidentially to his father.—*McFadyen*, "The Prayers of the Bible."

The Proper Language of Prayer

The "You" Fault

I always receive a shock when I hear anybody, in public prayer, address God as "you." The speakers may not intend any lack of reverence, and often they are very humble and good people; but the use of this form of address conveys an impression of too much familiarity.

The visitor, especially the nonmember, is likely to think that the speaker uses such a form of address through ignorance; and that may cause a bad reflection on the church. Although our own people are likely to be lenient in their judgments, the practice is one that should be avoided.

Other people, even when they use the traditional terms, make mistakes in selecting the right ones. In the following paragraphs an attempt will be made to present the correct usage. The main trouble is that of selecting the right case of the pronoun.

"Thou" is for the nominative case, and therefore for the subject of the sentence. (Example: "Thou art all-powerful.") "These" is for the objective case, and therefore to be used as the object of transitive verbs and of prepositions. (Examples: "We worship thee," "We come to thee.") The possessive adjective "thy" should be used instead of the ordinary "your." (Example: "Give us thy Holy Spirit.")

Something About Verbs

For the verb "to be" here are the correct usages in prayer: "I am," "Thou art," "He is," for first, second, and third persons, singular, respectively. In the plurals we follow ordinary usage.

For many other verbs the archaic form of the lan-

OFFICIAL

Correction of Elder's Expense Account

Through a clerical error the amount of Elder's expense charged to Apostle Clyde F. Ellis for the year 1931 was published in the Presiding Bishopric report as follows:

Personal	\$557.54
Traveling	401.33
	<hr/>
	\$958.87

It should have been

Personal	\$226.31
Traveling	401.33
	<hr/>
	\$627.64

The Presiding Bishopric appreciates the opportunity of correcting the error.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

guage requires special endings in the singular number: for second person, —st, or —est; for third person, —th, or —eth. (Examples: Second person, "Thou comest," "Thou runnest"; third person, "He cometh," "He runneth.")

For the Good of the Work

Some people make countless errors without ever being aware of them. Consequently they never know the extent to which they prejudice the cause of the church in the opinions of nonmembers before they have heard the message. It is impossible to estimate how much carelessness and indifference hinder the work of the church and prevent its acceptance by the better-educated groups of people.

We must be willing to sacrifice for the good of the cause. That sacrifice includes the time necessary for the training required to perform an effective and worthy ministry. There is no basis for the assumption entertained by some people that God loves an ignorant better than an educated one; and nothing to prove that the ignorant man is more humble than others.

The simple rules given above are easy to master. All who take part in conducting worship services for the church should know them. It is necessary to the dignity and beauty of the services.

L. L.

NEWS BRIEFS

"Wonderful Experiences" for Apostle

J. A. Gillen

"Wonderful experiences have been mine in meeting with the people of this mission." These are the words with which Apostle James A. Gillen describes his six weeks of missionary work in the North Pacific Slope Mission to which he was assigned by General Conference.

At present Brother Gillen is working in Seattle Branch, but lately he has traveled and preached in Montana, met with members in Idaho, and visited the Saints at Portland, Oregon. He plans next to attend the reunion of Eastern Montana District, at Fairview, July 8, 9, and 10, where he will be one of the speakers.

Though the work is strenuous and his help is in great demand, Brother Gillen is feeling strong and well. His health is good. Cheer, vigor, and faith radiate from him, and daily his circle of friends, members and nonmembers, expands.

The new mission includes a wide territory—Wyoming, Montana, Idaho, Oregon, Washington, and British Columbia, but Brother Gillen is accustomed to big assignments in the cause to which he is devoted.

Kimnor Klub Holds Debate

The Kimnor Klub of Balmain Branch, Rozelle, Sydney, Australia, presented a series of four debates on different phases of baptism during April and May. "*Resolved That Baptism Is Essential to Salvation*," was the opening topic, and the debates generated considerable interest not only among the Saints but also among their friends. The Kimnor Klub, which is the public speaking club of Balmain Branch, is composed of young workers whose ambition is to take the "t" out of "can't." The club motto is, "We learn to do by doing."

Canadian Young People Honor Mother

The hearts of mothers in Lowbanks Branch, Ontario, Canada, were gladdened when their sons and daughters presented a beautiful and an appropriate evening service on Mother's Day. The main feature of the evening was a pageant, "*Mother*," in the presentation of which stage setting and lights were ingeniously arranged to produce an effect modeled after James McNeill Whistler's famous painting, "*Mother*." Musical numbers, choruses and solos,

were also greatly appreciated by a good crowd. The program was given by the young people's class.

This class of young people is alert to the needs of the branch and active in giving help in program, music, class work and other lines. Its services have made outstanding other special days of the year.

Kansas City Stake Raises \$2,800 Sacrifice Money

A sum of about \$2,800 is now in the hands of the Kansas City Stake bishop as a result of an intensive "Sacrifice" campaign conducted by the priesthood throughout the congregations of the stake. And money is still coming to the bishop. This is material evidence of the consecration and sacrifice of the people of this area.

For the last year the women of the stake have been actively sacrificing. At their annual jubilee dinner, June 24, their club handed the bishop a check for \$1,576.35.

Eleven Baptized at Flint, Michigan

Eleven children were received into the fellowship of the church by baptism and confirmation, on Children's Day, June 12. These children had been prepared for membership in a special class conducted each Sunday morning over a period of three months.

Elder Arthur Oakman in Bay Cities

Saints of the Bay Cities, California, have welcomed Elder Arthur Oakman, general church appointee, and he is proving a valiant helper. Twice recently he has preached at the San Francisco church on Danvers Street, making his meetings doubly enjoyable by preceding his sermons with a vocal solo. His rich baritone voice is much appreciated.

Brother Oakman was assigned Northern California District as his mission by the late General Conference, with the Bay Cities as his objective. Previous to that time he was missionary to Saint Louis District, and had also done missionary work in Kansas City Stake. About four years ago this young minister came to America from his home in Enfield, England, to attend Graceland College. He is widely known in musical circles in this country, having sung in two conference oratorios besides doing considerable individual solo work.

Reflections

We know a charming little lady that recently went to the Sanitarium for a serious operation. If she did any weeping or moaning, she must have done it in private, for no one saw her shed any tears of self-pity.

The operation, to the delight of everyone, was a great success. Whether it was due to the skill of the doctors, or to the prayers of her friends, or to her courage and obedience, or to all three, no one is able to say. So the honors are distributed.

A few days after the operation she is sitting up in bed, entertaining the doctors and nurses with little stories and poems, and radiating a spirit of good cheer and kindness that touches everybody near her.

A noble and gallant soul!

A writer in the *International Journal of Religious Education* says: "The average man craves help and guidance in the temptations and perplexities of commonplace living."

That is just the trouble with the average man: always more interested in his temptations than his opportunities, always walking around the slippery places to see if somebody won't trip him or push him in. He'll talk all night about his weaknesses, but go to sleep if you try to tell him how to overcome them.

Of course, no one will admit being an average man.

A letter from F. S. P. says: "I know a barnyard mystic who told me the other day that the way to grow cabbages was to get your spirit in tune with the spirit of the cabbage, as you hoed it, and it would grow for us. But who wants to have a spirit like a cabbage?"—Shame on you, F. S. P.

When a man starts out by telling you, "Of course, I don't want to——" you know that is the very thing he is going to do. It is the usual introduction for gossip, complaints, back-biting, and many of the other things that people ought to be careful about.

Honesty is a delicate thing: it does not bear over-much talking about. What has become of that genial tribe of swindlers and liars that used to call themselves, "Honest John" Something-or-other? The tribe is not dead, but they go by a different name nowadays.

An old friend dropped into the office the other day and told an interesting story. A Mr. X came to this friend to borrow money. Mr. X delivered a thirty-minute oration on how honest he was. My

STUDY OUTLINES

For Class and Home Work

THE CHRISTIAN MINISTRY *By John W. Rushton*

1. What two kinds of ministry are there? Should they be allowed to come into conflict of interests? In what ways should they supplement each other?

2. Describe the difference between the priestly and the prophetic offices. Why do they come into conflict? What has become of the prophetic office in most modern churches? Can a church fulfill its mission without this office?

3. What is the effect of ordination on the person ordained? Can it act as substitute for training? Is the endowment of the spirit sufficient for the ministry? What does the *Doctrine and Covenants* offer as the ideal combination of training? ("Seek learning by") Finish the statement.)

4. What mistakes must a minister avoid? What one essential thing must he have to perfect his ministry?

(This article is to be continued next week.)

THE UNUSED TALENT *By E. R. Davis*

1. Tell the substance of the parable of the talents. What is the lesson?

2. What happens to an unused talent, according to the words of Luke? And what happens to a person who neglects it?

3. Do all people have some gift of ability? How many of them take the trouble to develop their gifts? Are we to seek some of the gifts?

4. Who loses most when we fail to develop and use our powers? Why?

5. There are some people who are the champions of ignorance. They believe in it as a form of righteousness. It is their idea that one who does not fill his mind with the learning of the world is more open to the influence of the teaching of the Spirit of God. Give your reasons for or against this belief.

6. Perform this simple process of addition: inspiration plus ignorance equals ——? inspiration plus training equals ——? Which of these makes the greater sum?

friend made the mistake of believing Mr. X and lent him the money. In a little while my friend found that Mr. X had been guilty of perjury in a written statement.

On the other hand, it is wisdom to distrust a man who declares that all other men, except himself, are crooks. You will find that he will try to excuse himself of some villainy he intends to commit by accusing others in advance.

Our Task

The Christian Ministry

ITS ENRICHMENT

By John W. Rushton

The Evolution of the Church and the Ministry

The growth of institutional religion in organization and the development of the priesthood must be considered in order to understand the meaning of this article. A critical study of the New Testament will show that the Christian church did not come into being fully and perfectly organized at the commencement. The saying of Jesus recorded by Saint Matthew—"I will build my church" (16: 18)—was a promise and not a declaration of a fact accomplished. In this quotation the word "church" does not have the content which it possesses today: It meant an assembly or association of persons drawn together by a mutual recognition and appreciation of God's will and purpose being revealed in and expressed through Jesus Christ. It was not until this fundamental qualification was in evidence, as was witnessed by Saint Peter's response to the Lord's questioning, "Thou art the Christ, the Son of the living God," that the idea of the "church" was introduced. The ecclesiastical institution with its graduated priesthood and ritualism which we know today was a slow and gradual development requiring time and experience.

The Different Kinds of Ministry

The ministry of Christ was almost entirely evangelical, being concerned with propaganda the central theme of which was the nearness of the kingdom of God and the need of preparation for that event. The consciousness that he was the looked-for Messiah and the Son of God was not because of any direct claims He made, but a conviction born of the experiences which the disciples had of His grace, power and the truth overwhelming them with cumulative assurance. After the death of Christ and the resurrection to which they gave enthusiastic witness this group of ordinary men began an intensified campaign and with flaming enthusiasm literally took the world for Christ. Their itinerary carried them to almost every part of the then known world the work of evangelization being augmented by the tremendous enterprise and zeal of Saint Paul as a result of which Gentiles and Jews of all nations and classes were gathered into the new movement making permanent organizations imperative. With the organization of local churches and congregations the demand for nurturing, teaching, educating and

shepherding required another kind of ministry. So there grew up the twofold functioning of the Christian ministry; the missionary or evangelical and the local or pastoral.

The New Testament makes the division between the two easily identifiable. With the first the effort to win converts to Jesus Christ and his teachings together with the teaching that the apocalyptic Kingdom was about to be established, was paramount; with the second division, the need of culture in the practice of the Divine life, the solidifying of the converts into a definite institution, the disciplining of them in cooperative activity with loyalty to the Christian ethic was of the supremest importance. The one was devoted to the ministry of "witnessing," the other to the establishing of the church in the teachings of the apostles and the regulating of the affairs of life individually and communally.

Prophets and Priests

The study of comparative religion shows that men have always been conscious of their intimate relationship to Powers outside of themselves upon whom or which their welfare depended, leading to all kinds of cults which had for their end the placating their displeasure or winning their favor. Gradually, for some reason or other, (probably because the mass did not have the time to devote to the matter or because of the opportunity to exploit the situation), it became customary for some to claim and the rest to recognize that claim that they were upon more friendly terms or had some kind of access to the Divine which the others did not have, a hierarchy came into being. To this work of influencing the Gods on behalf of the mass certain ones dedicated themselves and were given special privileges, being considered on an equality with the chiefs or rulers, and at times even above them. As Carlyle says: "Mankind has always had priests, if not true ones, then false ones." The history of mankind is largely the account of man's efforts to "get right with his God."

The duties and functions of this class of men are readily classified under three heads as follows: sacrifice, which meant the doing or giving of something for the purpose of averting wrath or of winning approval of God for the people; intercession, which means that some priest stands between the people and their God as intermediary representing the peo-

ple and their needs to God and of representing God in some definite response to the plea; and benediction, the giving of Divine favor, in blessing or comfort or guidance to the people. From out of these experiences there has developed the vast and varied forms of cults and worship which are inextricably bound up with the history of the race.

The two chief groups of such religious men concerned with these transactions between God and the people are "prophets" and "priests." Singularly these two orders are not always friendly to each other nor complementary in their work. Frequently they are antagonistic to each other and the success of the one means the decline of the other. According to the history of the Hebrews as recorded in the *Bible*, the prophet was seldom of the temple (only two of the prophets mentioned in the Old Testament are definitely catalogued as being priests, Samuel and Ezekiel). Jesus Christ is spoken of as being "prophet, priest and king."

The word *prophet* comes from the Hebrew *N'abi* which means "forth-teller." The word *priest* is from the Hebrew *kohane* meaning to "draw near." In Von Ogden Vogt's *Art and Religion* he says this: "Priests have always stood for order and stability, the maintenance of things as they are; prophets have always produced disorder and change and hoped for things as they should be. Priests are conservers and instructors; prophets are destructors and radicals." (Page 82.) "The priest teaches personal and individual matters; the prophet carries these up to some national or universal view for fresh examination and revision. The priest seeks the prevalence and power of present morals and customs as they are maintained by rites and forms; the prophet breaks present forms to lay foundations for a better morality that shall be. The priest relies upon some ancient sanction for his sacred authority; the prophet claims the authority of immediate inspiration." (Page 83.)

I once heard Doctor H. L. Willetts of University of Chicago say: "The prophet is the disturber of peace." By which he meant that the prophet declines to condition his life in and by the past and believes that the best is always to come. In this contrast between prophet and priest it is not intended to underestimate the work of one by the undue glorification of the other. As a matter of fact the ideal ministry should be a combination of both. Besides speaking of the work of the priest as being that of teaching, spiritual advising, pastoral, overseeing and of using the ritual and sacraments of the church as an artist to express the soul's quest for God, Vogt presents this as describing the work of the priest and church minister: "The work of the priest is a difficult one. He must take the new truths of the prophet and the great general princi-

ples laid down and he must study and apply them to particular conduct. He may tell the people just what the great principles mean in their homes, in their work, and in personal morals. He must say what is right and wrong in each special instance in such a way as to induce general agreement. The prophet disintegrates old standards; the priest must integrate new ones; and that is a very hard thing to do. It is disastrous to life to be all the while in a prophetic whirlwind. Society needs a hundred years or so of quietness and stability to make civilization possible." (Page 85.) But besides these priestly duties the modern minister owes it to the church and to society to cultivate the prophetic quality.

"The pastor of a modern church must be jealous of his work and word as a prophet, a severe and perilous calling. It is disastrous for religion if the voices of social justice, the prophetic demands for righteousness in all departments of life, be found chiefly outside rather than inside the institution of religion, and we are, alas, close to this disaster." (*Art and Religion*, page 89.) Perhaps enough has been said to indicate the high and holy functions of these two great departments of ministerial work. The prophet stands aloof from the world and is a strict individualist, communing with the unseen Reality, and as the mystic companion of God gathers the "hidden wisdom" bringing his message warm from the heart of the Eternal. The priest working with external things, through rites, symbols and sacraments seeks to convey the intangible, mystical values produced by the prophetic ministry, within the grasp of ordinary men; making current in common experience the values of the Divine. May we say, the prophet, possessing the gift of spiritual tongues speaks his message in the language of heaven, and the priest with the gift of interpretation takes that message and translates it through the symbolism of the church services into universal discourse.

The Significance of Ordination

While the minister must draw his inspiration from God and develop his power through the cultivation of "the Divine presence," being at once the "celebrant" and the "sacrifice," he also owes responsibility to men and women. As Carlyle has expressed it: "As priest or interpreter of the Holy is the noblest and highest of all, so is a sham priest the falsest and basest; neither is it doubtful that his canonicals, were they the Pope's tiaras will one day be torn from him, to make bandages for the wounds of mankind, or even to burn into tinder, for general scientific or culinary purposes." (*Sartor Resartus*, page 144.)

For practical purposes, the Christian minister is appointed to represent men and women and has their

authority to serve them as teacher, shepherd and counselor in spiritual things and is entitled to their confidence, support and sympathy so long as he labors for their welfare "Godward."

Ordination does much for him. It symbolizes public assent to the inward urge which has prompted him to accept the "holy calling," it provides a field of service and opens a door of opportunity. But ordination will not remedy defects of character or undisciplined living, nor supply the lack of education. We repeat what we have said and written on other occasions: "While we reverently acknowledge the miracles of grace through inspired illiteracy, we still believe that the 'polished shaft' in the hands of God can achieve more and better service." None can be too good or too well trained for the Master's service. God can do more through inspired intelligence than through inspired ignorance. The ministerial "commission" can add nothing to personal qualifications, nor does it relieve the one ordained of the stern necessity of personal effort. The minister's competency and effectiveness will depend upon his knowledge of God and His ways with the sons of men, and that knowledge in his case as with professional men in other fields of human service, must depend upon his experience—in his case—with God. A minister can not tell what he does not know, nor do the things he has not learned. And much of this the minister must learn upon his knees. There must be the times of solitude, withdrawing from the multitudes to spend nights in communion with God to prepare himself for the actual conflict with the powers of earth and hell, for there are still many "devils" who go forth only through prayer and fasting.

The Ministerial Ideal

Always the minister must beware of substituting emotionalism and ecstasy for serious study, or allowing himself to think that sympathy and an easy sociability can do duty for careful thought and hard work. Having done all possible himself to prepare and qualify for his high duty, "he is then only ready for the Altar and awaits the fire from Heaven." Genuine consecration must characterize all the minister's work and with Saint Paul he must learn to say: "By manifestation of the truth I commend myself to every man's conscience in the sight of God."

To save himself from the dangers to which a constant intimacy exposes him the minister must keep his mind under strict and vigilant watch, being clean in thought, in word and action. No treachery can be quite so vile as that which uses the holy profession to gain the esteem and confidence of men and women to exploit such a treasure for nefarious ends.

Again we quote Thomas Carlyle: "Awake! Arise! Speak forth what is in thee; what God has

given thee that the Devil shall not take away. Higher task than that of priesthood has God given to no man: wert thou but the meanest in that sacred hierarchy, is it not honor enough to spend and be spent therein?" (*Sartor Resartus*, page 122.)

In the light of these comments perhaps a new meaning can be found in the saying of the Master: "And I, if I be lifted up will draw all men unto me." It is our great privilege to elevate him as the world's Savior, and he will be the Magnet winning all to his sovereign sway.

(To be continued.)

Make This a Year of Sacrifice

By Mrs. S. C. Bethel

The special sacrifice period has drawn to a close. Many have answered to the call of the needs of the church.

The remainder of the year lies before us. What are we going to do with it.

Will the end of this special sacrifice period end our sacrifice for this work until another like period is called in the future?

These are questions well worth pondering over.

Let the year 1932 go down in the history of the church as a year of sacrifice—a year of self-denial for the good of this work that we are engaged in.

In Luke 9: 23, we have the words of Jesus. And He said unto them all, "If any man will come after me, let him deny himself, and take up his cross *daily* and follow me."

There is just one way to sacrifice that will bring us closer to our goal than any other year in the past century.

An exceedingly great per cent of the income of this people is spent for food.

By the closest economy and abstinence from the nonessentials, we can lower our budget and increase our amount of tithing.

Much of the food on the market today is adulterated or denatured by refining processes.

One of the greatest sacrifices that we as a people can make, is to abstain from the use of such foods—delicacies that our false appetites crave.

How can we hope to enjoy that Spirit of peace and love when our physical and mental powers are dulled by such indulgence?

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." (1 Corinthians 3: 16, 17.)

There may be various ways in which we can defile this temple. But surely if we yield to those desires that eventually harm our physical and mental condition, we are indeed defiling this temple.

We can not gorge our systems with all the pie, cake, candy, and other delicacies that are obtainable in these modern times, and expect to have good health and an abundance of the Spirit of God.

Science teaches us that a balanced diet is essential to a pure blood stream. Our blood stream determines whether we shall have health or otherwise.

In the *Herald* for November 26, 1930, Doctor A. W. Teel, our church physician, in an article concerning health says, "Wheat is especially rich in vitamins, mineral salts, protein, and carbohydrates. Supplement these with the fat of milk and carbohydrates of honey or unrefined sugar, with their additional vitamins and minerals and we have a diet 'fit for a king,' and a perfectly balanced diet. An unbalanced diet fills our hospitals, asylums, and jails."

In connection with this let me quote Isaiah 7: 15. In prophesying of the birth of Christ, we find this statement: "Butter and honey shall he eat, that he may know to refuse the evil, and to choose the good."

Then, too, we have the "Word of Wisdom" in these the last days, found in the eighty-sixth section of the *Doctrine and Covenants*. "Nevertheless wheat for man," is one statement contained therein. Not the white refined flour that we have today, but the whole grain. Remember the saying, "The whiter your bread, the sooner you're dead." Fruits and vegetables are needed in a correct diet according to the "Word of Wisdom."

What are the promises in these words? Are they not perfect health and strength, and wisdom and great stores of knowledge? From whence do we receive this wisdom and great stores of knowledge? Is it not through the Divine Spirit?

Then, Saints, if we would sacrifice these nonessentials and seek to obtain correct knowledge of our daily diet, we would live to a good old age with perfect health and strength and enjoy an abundance of the Spirit of God.

In the Old Testament times, we find that men lived to be several hundred years old. In Deuteronomy 34: 7, we read: "And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated."

Undoubtedly by knowledge obtained through direct revelation from God, these people knew what to eat to give them perfect health.

Daniel also had this knowledge. When brought before King Nebuchadnezzar to be taught according to the knowledge of the Chaldeans, he was expected to eat a "portion of the king's meat." He pleaded to be allowed to eat that which he knew would be good for him. What was the result? The answer is found as follows:

And at the end of ten days their countenances were fairer and fatter in flesh than all the children which did eat the portion of the king's meat. . . .

As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. . . .

And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. —*Daniel* 1: 15, 17, 20.

Were we as a people to heed these things, we would have perfect health, an abundance of the Spirit of God, and as a result would have peace and love in our hearts one toward another, and reach that plane of perfection that God would have us attain.

Do the women of this church realize how they may be hindering the onward progress of this work? Especially wives of the priesthood, whose husbands are hindered in carrying on the duties of their offices as a result of their physical and spiritual condition.

Then, too, there are the missionaries who must suffer. They are likewise hindered in their great work of spreading the gospel.

In recent issues of the *Herald*, were notices of three of the traveling ministry having had operations.

In 1920 a prophecy was given in Kirtland Temple to the effect that the women of this church were holding back the work and hindering the work of the missionaries by feeding them too much meat and rich foods.

The money now being spent by the Saints for hospital and doctor bills and for operations, caused by incorrect eating, would go a great way toward paying off the church debt.

Much could also be saved by the use of a balanced diet. The body does not need as much food when it receives what it needs. Then, too, the price of meat, tea, coffee, pie, cake, etc., would amount to quite a little sum.

It would be a great sacrifice to do without the things that one is accustomed to, and to learn methods and food problems that are new to one, but how great the reward.

Truly it would be hard to adjust one's self to conditions that would arise as a result of our following this plan, but are we as a people going to be big enough to make the sacrifice?

Think of the missionaries and their families, especially those who must cross the waters. Are we going to be content to sit idly by and let them make their great sacrifice.

Let us go forward—pay off the church debt—reach our goal, by making 1932 a year of daily sacrifice.

Weekly Health Letter

Erysipelas

By A. W. Teel, M. D., Church Physician

This issue comes near the first birthday of the Weekly Health Letter. Number one appeared in the "Herald" of July 8, 1931. Since that time the Letter has regularly brought information and advice of a valuable character to our readers. During this time Doctor Teel has been an ideal contributor—always far ahead of his assignment. Both Editors and readers join in expressing their appreciation of his services.—The Editors.

Erysipelas ("Saint Anthony's Fire") is an acute, specific, infectious disease which essentially is a septic inflammation of the skin and subcutaneous tissues, usually beginning on the neck and face with a marked tendency to spread, its cause being often directly traceable to some internasal infection. It may cause abscesses of the internal organs—lungs, spleen, and kidneys. The predisposing factors are abrasions, wounds, puerperal state, alcoholism, diabetes, nephritis, or anything that will cause lowered vitality. It is highly contagious and one attack predisposes to subsequent attacks.

It may occur from two to seven days after exposure, beginning with severe, chilly sensations which are soon followed by an eruption of red spots which rapidly coalesce, presenting a crimson or violet hue and giving the skin a shiny appearance. The patient is annoyed by itching and complains of heat and of a tingling burning sensation, the skin area being swollen and firm, hot and tender to the touch. The features are distorted, due to the marked swelling of the face. The fever usually drops suddenly after five or six days, followed by moderate desquamation. A blood examination reveals a marked increase of the number of white corpuscles (leukocytosis). There may be nausea and vomiting, convulsions, headache, pains in the limbs and a temperature rise of 104 to 105°F. The fever drops suddenly when the disease has run its course. There are various other complications that may arise, but the outlook is favorable, except in debilitated subjects—puerperal states and infants. All cases should be isolated because they are especially dangerous to surgical and obstetrical cases. While it is a self-limited disease and the patient may get well without any treatment whatsoever, it is always best to have a competent physician in attendance.

A laxative, especially if the bowels are constipated, should be administered in all cases. Various local applications are comforting to the patient and

frequently limit the spread of the disease. The diet should be liquid and nutritious. Applications of solid nitrate of silver or tincture of iodine will often check the spread of the disease, but this is best left to the attending physician.

Autobiography

XXII.—IN AND NEAR DES MOINES, 1908

By James Franklin Mintun

On the twelfth of January at the business meeting it was decided, after proper consideration and the consent of the Saints, to engage in a special missionary effort, beginning January 28.

In the preparation for the special meetings a committee was appointed to secure means to meet the expenses, and several days were spent in putting up notices in public places, and on bulletin boards which we made, and erected in various parts of the city. At these special meetings evangelical minister C. E. Butterworth assisted, and gave several blessings, and also Brother Wardell Christy. It being so rarely that I had enjoyed anything of the kind, my record says, and I present it here, "My wife had so far improved in health that she attended many of the services." You may know that I fully appreciated having her in such health that she could enjoy going to public services once more. During these meetings my work was principally calling on the people and advertising, Brethren Butterworth and Christy doing the principal part of the preaching. I assisted the patriarch in giving the blessings. My son and youngest daughter received theirs, the contents of which have been of great comfort to me.

On February 13 to 16, the conventions and conference were held at Des Moines, where I assisted at all the services. I continued the missionary services after the conference with the assistance of Brethren Nelson P. Sheldon, M. H. Cook, and W. Christy. During the time of these meetings Sister Cushatt, a daughter of Brother W. C. Nirk, came to the city with her daughter, Lela, who had lost her sight, to see a specialist, and called at my place before going to see a specialist for advice and counsel, and administration. I was led to advise her to have the daughter administered to before going to a specialist, and arranged to fast from the evening meal, and to meet at the church with the other brethren for the administration. The brethren felt led the same way as I had advised. The mother brought the girl to the services, and although the church was brightly lighted the girl had to be led to a chair for administration. Immediately after the administration Sister Lela arose and walked to a seat in the audience without any need of one leading her, and strange as it seems, the light did not hurt her eyes. This occurred on February 19. The next day the mother and daughter returned home, without going to a specialist to see whether the daughter needed any further assistance or not. The special services closed February 23.

Feeling the burden of the work in the city, seeing so much to be done, and wishing to know just what to do, and how to do it, and my family being in need of financial assistance, I note my record says, that on March 1, "I sought the Lord in fasting and prayer for spiritual guidance, and for temporal assistance for the family."

I received a request to visit Sister Frank North's on the account of sickness of her babe, and learning that Sister Mary Doss had been converted through the preaching of her father, Brother Green Cloyd, I requested her to go with me in this visit. The doctors had given the child up to die, but through prayer and administration the child improved.

I now arranged with the city authorities to hold street meetings, having decided to try to reach the people for a

time in this way. I learned that because of the Utah Mormons, and the Salvation Army and the Volunteers of America, some of the Saints that I had expected to assist me, felt that it would not correctly represent us to put ourselves in a class with the ones mentioned, as they viewed them; but there were others who were willing to assist. I never felt chagrined to be on an equality in the one respect of holding meetings on the street, but I had not continued long till I did feel chagrined, and mortified. One of our brethren disgraced himself and involved the name of the church. When I heard of this event, I felt till this was corrected I did not care to be on the street. The brother to whom I refer did not hold any official position in the church, but the people on the street did not know this, but when they contrasted his condition with theirs at that time, they would be more favorable to them than to our church. I sought to have this corrected as soon as possible, for the sake of the church, and the brother who had sinned. But I held no more street meetings that summer in the main part of the city. But while we were holding some street meetings in Highland Park that summer with Brother M. H. Cook, the two who had formerly visited me to make inquiry about our faith were in town and had heard of our meetings and were present, so Mr. Wright and Mr. Hopkins came, and with them we had a pleasant conversation. On the account of rain and cold we did not continue long in this part of the city.

In the latter part of May Sister Anna Johnson, a daughter of Brother William Lewis of Saint Joseph, Missouri, was at a hospital and had quite a serious operation, to whom I was called to administer, and after several visits and administrations she improved and recovered.

Our custom had been that as our children attained their eighteenth birthday we made them a present of a watch, such as we were able to purchase; but on the account of the son working, and needing a time piece badly, the older children agreed that we would make him the gift one year earlier, so that out of our mites we had enough to make the purchase, and on his birthday, June 2, I presented it to him, with a heart full of gratitude that this could be done in agreement with the feelings of all, and with a pleasure to all.

While in Highland Park preaching on the street I called socially and enjoyed conversing with Brother H. H. Hands on gospel topics at his business place, and called at his home and had several talks with his wife answering some of the questions she still did not understand, but on June 21 she was baptized, and proved a noble Saint of God.

On December 21, I had a complete nervous breakdown as a result of "continual trying conditions in the church and home work. My wife was poorly nearly all the latter part of the year, and not well except a little of the time during the year, and when I was away making calls, or out of the city I was continually burdened with her condition. Several Saints were found in serious wrongs, and I labored in sympathy with them to right their wrongs. Then several troubles among families existed, which I was called to assist to bring about a reconciliation, and save the wrongdoers. Then there was some trouble in securing what was due us. However God came to my relief for which I rejoiced. While I was yet weak from the nervous attack, I secured a tree for the Christmas entertainment, administered to one sick near Fort Des Moines, then called to Enterprise to administer to a babe, that as soon as administered to went to sleep, and in that sleep passed from life without a struggle, the Spirit of God giving comfort to the parents in a marked degree." On the twenty-fourth I preached the funeral sermon of this babe, buried it at Youngstown, then returned to the Christmas entertainment to assist. On December 28 I gave a talk to the Saints on the adjustment of troubles, advising each to do his part, to bear and forbear, and to save the wandering ones. At 5 p. m. went to Baxter to preach the funeral of Sister Amanda Elliott, the next day.

This was one of the busiest years of my labors, and as-

sociated with some of the most complicated problems. I was in continuous counsel every week one or more times with the branch officials and especially the branch president, as well as with the district officials, and I was given to much prayer that the burden of my wife's affliction might be lifted, and that I might have wisdom, grace, and strength to meet the problems of the mission in a way to do no harm, and to bless all who were in a receptive condition to receive a blessing from the Lord.

This year's work closed so that I had peace with all men and my God, for which my heart now wells with gratitude, for I had met with many possibilities of troublous differences, had God not been with me.

Present and Future Events in the Lives of the Jews

By Hazel L. Minkler

At some future time, historians in recording the history of the Jews will find that this history, since 1830, will resolve itself into two periods, namely, the restoration of the Jewish state, and the preparation for this great event, which has been taking place since the restoration of the gospel on the above date.

The Book of Mormon as a Factor in the Restoration of the Jewish State

That the appearance of the *Book of Mormon* in 1830 was to presage the restoration to Palestine of its former fertility is shown by the words of Isaiah who, in speaking of the time of the coming forth of this book says:

Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

By placing these two events in such close proximity, it is evident that the prophet intends us to regard them as the first and second, respectively, of those events which, following each other in logical order, are to prepare the way for the final gathering of the Jews to the land long since promised to their fathers, Abraham, Isaac, and Jacob.

Moreover, since the *Book of Mormon* is to be instrumental in bringing the Jews to the knowledge of Jesus as the Messiah whom they rejected (*Book of Mormon*, Mormon 2: 41) it is evident that it provides the justification for all the other events which were to take place during this period of preparation for Jewish independence. After the joining of the two "sticks" (the *Bible* and the *Book of Mormon*) the one of which was to confirm the testimony of the other concerning the identity of the Messiah, the Lord commanded Ezekiel to reveal the sequence of this act in the following prophecy, as found in Ezekiel 37: 21, 22:

And say unto them, Thus saith the Lord God; Behold I will take the children of Israel from among the heathen,

whither they be gone, and will gather them on every side, and bring them into their own land:

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

From this prophecy we may reasonably infer that the reestablishment of Palestine as an independent state is to be contingent upon, and simultaneous with, the acceptance by the Jews of the *Book of Mormon*.

Prophecy Fulfilled

The second of the two prophecies which we have cited above is known to have been fulfilled in 1853, with the restoration to Palestine of the former and latter rains which, for so many centuries had been absent from the land. Then, with the capture of Jerusalem by the British, on December 9, 1917, the complete conquest of Palestine, October, 1918, and the Balfour Declaration, November 2, 1917, by which Palestine was converted into a homeland for the Jewish people, Zionism which, in its modern phase began late in the nineteenth century, became a reality, and the work of colonization, reconstruction, and reclamation was begun.

Elwood Mead, one of our leading agricultural scientists, has the following to say concerning present conditions in this ancient land:

My knowledge of Palestine is based on visits in 1923 and '27. I went to study and report on the Jewish settlement. In order to do so, I talked with Jews and Arabs in their fields and in their homes. I learned how they lived, what crops they grew, what tools they used, and the income which came from their labors.

The Jewish colonies and settlements represent the 20th century. They had comfortable homes, good schools, they used modern tools, and many of them grew crops which represent an acre value of ten times that which was possible under the methods of the fellaheen.

Surrounding these cases, which represent sanitation, comfort, progress, were the Arabic farms which, with their mud huts, dirt floors, and primitive methods of cultivation and harvesting were a counterpart of the life of two thousand years ago. There had been no progress. On the contrary, the life they lived for centuries before the English Mandate, with its uncertain taxation, its lack of encouragement, its awful poverty, gave no hope of change for the better, if development depended upon the initiative and expenditure of the Arabs. Instead of trying to drain the malarial swamps along the Mediterranean coastal plain, or in the valley of Esdraeldon, they abandoned the land, and moved their homes onto the hills. These unused and unpeopled pestilential areas were the opportunity of the Jew. He risked life and health to reclaim them through drainage. Now they are dotted with orange groves, market gardens, and alfalfa fields. Some of these colonies, especially the irrigated ones, have already the beauties of ancient Palestine, described by the prophets.

I saw the stone columns which had supported irrigation head gates, built by the Romans, lifted out of the mud where they had rested for about one thousand years.

In addition to these achievements the Jews have reafforested hillsides, have harnessed the Jordan River, and are about to bring forth vital substance from the Dead Sea. "The remarkable town of Tel-aviv has arisen on the Jaffa sands, the only exclusively Jewish municipality in the world.

Immigrants, together with other Jews, are taught Hebrew, and that tongue has been resuscitated as a living language.

Hebrew theaters have been organized, a living literature in Hebrew is encouraged. Newspapers and public signs are in Hebrew. Schools have been opened in great numbers; a Hebrew university has been built on Mount Scopus, near Jerusalem, a definite revivification of Jewish life has occurred, expressed in Hebrew terms.

The Jewish homeland, thus established, must be regarded as the connecting link between the period beginning A. D. 70, at which time the Jews were scattered among all nations, and that of the restoration of the Jewish state. It is the dawning of that new day in which the Jews will once more be in sole possession of the land of Palestine, and in which they will hold an honored and respected place among the nations who once despised them. Truly "The kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers," a prophecy which is even now being partially fulfilled in the British control of Palestine. Forming but one sixth of the present population of the land, and being ruled by the British under a colonial form of government, the Jews are far from realizing the promise of God to their fathers that this land should be theirs as an everlasting inheritance, but we believe that with their acceptance of the *Book of Mormon* as it is presented to them by a divinely endowed ministry for Christ, this ancient promise will begin to be realized. As pertaining to this period of Restoration, certain outstanding events are outlined in the Scriptures, and these we shall now briefly consider.

The Appearance of Christ Upon the Mount of Olives

From the reading of Zechariah 14: 1, 2, we infer that, when the Jews are restored to the land of their nativity, other nations, looking with envy upon their material possessions, will combine to war against them for the purpose of taking a "spoil." Then we are told that the Lord, himself, shall come down to fight against those nations, and that "his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east," and that this mountain shall cleave in twain, leaving a very great valley between its east and west portions, after which half of it shall remove toward the north, and half of it toward the south.

It appears from the reading of *Doctrine and Covenants* 45: 8, 9, that the Jews will at this time receive the certain knowledge that Jesus is the Messiah whom they rejected, for these verses tell us that the Jews will look upon him and say, "What are these wounds in thy hands, and in thy feet?" and the reply to this question will be, "I am the Lord," and "These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus, who was crucified. I am the Son of God." Then, we are told, the Jews shall weep because of their iniquities, and lament, because

they persecuted their king. This event shows us that while the *Book of Mormon* is to bring this people to a *belief* in Jesus as the Messiah, his spectacular appearance upon the Mount of Olives is to bring them to a *knowledge* of his divine origin.

Status of Jews Among the Nations After Their Acceptance of Christ

What shall now be the position of the Jews among the nations of the earth? Isaiah tells us that they shall be greatly sought for by the nations which once despised them, and Zechariah says:

It shall yet come to pass, that there shall come people, and the inhabitants of many cities:

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

Thus saith the Lord of hosts; In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

They shall be priests and ministers of the Lord. (Isaiah 61: 6.) The nations who will remain on the earth during the millennial reign of Christ will be granted this privilege only so long as they are obedient to the laws of Christ, and these laws must be taught them by the inhabitants of Jerusalem, and of Zion (in America). "And many nations shall come, and say, Come let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth out of Zion, and the word of the Lord from Jerusalem." The "law" here spoken of has been interpreted to mean the *Doctrine and Covenants* which contains the special revelations of the Lord to the Gentiles in latter days, and the "word of the Lord" as the *Bible*, the special contribution of the Jews to sacred literature.

Zechariah tells us that every one that is left of the nations which fought against Jerusalem shall go to Jerusalem from year to year to worship the Lord, and to keep the feast of the tabernacles, or suffer from the lack of rain.

New Names Which Shall Be Given the City of Jerusalem

As the result of its new status among the nations of the earth, Jerusalem shall be called "A city of truth; and the mountain of the Lord of hosts, the holy mountain"; (Zechariah 8: 3). "The city of the Lord, the Zion of the Holy One of Israel." (Isaiah 60: 14.)

The Unused Talent

By E. R. Davis

(From a sermon reported by Mrs. John C. Stiegel.)

Now I will liken these things unto a parable. For it is like as a man traveling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, and to another two, and to another one; to every man according to his several abilities; and straightway went on his journey. Then he that had received the five talents, went and traded with the same; and gained other five talents. And likewise he who received two talents, he also gained other two. But he who had received one, went and digged in the earth and hid his lord's money. After a long time the lord of these servants cometh, and reckoneth with them. And so he that had received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold I have gained beside them, five talents more. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two talents beside them. His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he who had received the one talent came, and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not scattered. And I was afraid, and went and hid thy talent in the earth; and lo, here is thy talent, take it from me as thou hast from thine other servants, for it is thine. His lord answered and said unto him, Oh wicked and slothful servant; thou knewest that I reap where I sowed not, and gathered where I have not scattered. Having known this, therefore, thou oughtest to have put my money to the exchangers, and at my coming I should have received my own with usury. I will take, therefore, the talent from you, and give it to him who hath ten talents. For unto every one who hath obtained other talents, shall be given, and he shall have in abundance. But from him that hath not obtained other talents, shall be taken away even that which he hath received. And the lord shall say unto his servants, Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.—*Matthew 25: 13-31. Inspired Version.*

In Luke 19: 13 we read, "Occupy till I come," and in the twenty-fifth verse of the same chapter, "Unto every one who occupieth shall be given, and from him who occupieth not, even that he hath received shall be taken away from him."

I also wish to draw your attention to *Doctrine and Covenants* 119: 8 where we read the following language: "All are called according to the gifts of God unto them." In Ephesians 4: 8, Paul writes with reference to Christ, "He gave gifts unto men." And in his first epistle to the Corinthians (12: 4) we read, "Now there are diversities of gifts." And in the seventh verse, "But the manifestation of the spirit is given to every man to profit withal." From these scriptures we learn that God has given one or more gifts to each of his creatures, and that the purpose is that all should profit by these gifts.

But in order that the gifts might be of benefit, it

is necessary that they be developed and used. Now the Saints give me money from time to time to use in my ministerial work. If I keep that money in my pocket, or use it for some other purpose, then I am untrue to my trust. And if God has given me a gift which I am not using for his purpose, or use it for something for which it was not intended, then also am I untrue to my trust. In this connection your attention is invited to *Doctrine and Covenants* 46: 4: "Seek ye earnestly the best gifts. . . . They are given for the benefit of those who love me and keep all my commandments . . . that all may be benefited." In the first letter to Timothy (4: 14) Paul admonishes him, "Neglect not the gift that is in thee," and in his second epistle (1: 6) he writes, "Stir up the gift of God which is in thee."

The gifts of God are to be sought after; stirred up, developed and used, but not neglected, that both the church and society might be benefited thereby.

Now we come to the point for a careful consideration of the outstanding point in the scripture reading, quoting from the eighteenth verse. Jesus in the parable says, "But he who received one [talent] went and digged in the earth and hid his lord's money." Luke presents it as follows: "Behold thy pound which I have kept laid up in a napkin." It is evident from both of these writers that Jesus wished to convey the idea of God-ownership, for the person who has received the one talent admits that this talent belongs to his lord, but that he has buried it or laid it up in a napkin, unused.

What Have You Done With God's Gift?

Jesus goes on with the parable in statements of the slothful servant: "I knew thee, that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not scattered, and I was afraid and went and hid thy talent in the earth." In other words he buried it, but he said to his lord, "Here is thy talent. It is thine," again admitting God-ownership.

Are you afraid? Have you hidden God's talent? Each one should recognize that the gifts of God unto him are placed in his care that he might develop and use them for the benefit of himself, his Lord, and the Lord's work.

Then we come to the point in our lesson where rather a severe rebuke is forthcoming. The Lord goes on to say, "Having known this, therefore, thou oughtest to have put my money to the exchangers and at my coming I should have received mine own with usury"—in other words, Put the talent to work.

In another place in the scriptures we have the following splendid advice, "Get thy spindle and thy distaff ready and God will send thee flax." Far too

many expect the flax to be forthcoming before they get the spinning tools ready. The admonition of the Lord is to get the spinning tools ready first, and then the materials with which to work will be forthcoming.

The Lord goes on in the parable in severe rebuke, "Oh, wicked and slothful servant!" And a little farther on he says, "Cast ye the unprofitable servant into outer darkness." He who fails to develop and use the talent must be a slothful and unprofitable servant and eventually must be cast out.

From Luke 16: 12 we glean the following thought, "If ye have not been faithful in that which is another man's, who shall give unto you that which is your own?" This means that if we have not been faithful in that which belongs to God which has been placed in our possession to be developed and used who will give us that which otherwise might have been our own had we been faithful to the trust imposed in us. We hold in trust all our powers, given by our creator to be used to his glory for the good of society. We have need to discover and enlarge these powers.

There are certain hindering causes that must be overcome if we are to accomplish our full purpose in life. From the fourth chapter of Mark we have the following illustration: "There went out a sower to sow . . . and some [seed] fell among thorns . . . and these are they who receive the word among thorns: such as hear the word [of God] and the cares of this world and the deceitfulness of riches, and the lust of other things entering in choke the word, and it becometh unfruitful." Luke 8: 14 says, "And that which fell among the thorns are they who, when they had heard, go forth, and are choked with cares and riches and pleasures of life and bring no fruit to perfection." From these scriptures we learn that the cares of this world, deceitfulness of riches and the pleasures of life may be permitted to choke the gift or talent that it may become unfruitful and not be brought to perfection.

For a few moments let us give consideration to the deceitfulness of riches. We read in the word of God that the love of money is the root of all evil. It is not the *money* that is the root of all evil, but the *love* of money. Jesus says, "For what shall it profit a man if he gain the whole world and lose his own soul?" And again Jesus says, "A man's life consisteth not in the abundance of things which he possesseth." One's life does not consist in the abundance of the things he may gather around him which are of a material nature, but in the use which he makes of the things which come into his possession.

We have the story of the foolish rich man whose

barns were too small to hold the produce of his fields. He instructed his servants to tear down the old barns and build bigger ones. And when the larger barns were filled he said to himself, "Take thine ease, eat, drink, and be merry." Far too many have been doing this, and are still doing so, which has resulted in the present condition in which the world finds itself. But God said unto his rich man, "Thou fool, this night thy soul shall be required of thee. Then whose shall these things be which thou hast provided?" They will be left for his heirs to quarrel over.

I am reminded of the story of the man who saw his angry face in the glass, and when he saw how cross he looked he was ashamed of himself and, from that time forth, began to gather virtues such as pleasantness, kindness, brotherly love, and all other good traits, so that when he died he left no estate for his heirs to quarrel over but took it all with him. In other words, he laid up treasures in heaven where moth and rust could not corrupt and where no thieves could break through and steal.

So many today are worried about their material possessions, fearing that some thief will break through and steal, or some bank will close on their life's savings, but give little thought and consideration to the laying up of treasures in heaven. The Master continues, in his story of the rich man, "So shall it be with him who layeth up treasure for himself and is not rich toward God."

Let us consider what might be our loss if we fail to magnify our calling. In the story of the marriage supper the guests who had been invited had each offered some excuse instead of accepting the invitation gladly. Jesus said of them, "The wedding is ready, but those who were bidden were not worthy." Quoting from the twenty-second chapter of Matthew, "The servants went out and gathered together as many as they found and the wedding was furnished with guests. But when the king came in to see the guests he saw there a man who had not a wedding garment on." How sad this picture is. When the King comes in to view the guests at that time shall any of us be found without the wedding garment on? And shall we hear the voice of the king to his servants, saying, "Bind him hand and foot and cast him out where there shall be weeping and gnashing of teeth"? Luke (14:24) uses the following language, "None of those men who were bidden shall taste of my supper."

And in the story of the foolish virgins who had no oil in their lamps we are told that when the bridegroom came, those who were ready went in and the door was shut. May none of us be found without a wedding garment on, without any oil in our lamps,

or unworthy to taste of the supper. But may it be our happy lot that, because of having occupied till he comes, we shall hear the welcome plaudit, "Well done, thou good and faithful servant. Thou hast been faithful over a few things, therefore I will bless you in many things. Enter thou into the joy of thy Lord."

Shall we be faithful then in seeking for, developing, and using the talents God has given us and occupy faithfully till he comes, is our prayer in Christ's name.

William H. Fuller

By T. M. Carr

At eleven thirty the morning of June 5, Brother William H. Fuller, colored, of Uniontown, Pennsylvania, passed away after a lingering illness. He was born a slave January 1, 1851, at Fayetteville, Georgia. The date of his birth was confirmed to me by another aged Negro at Brother's Fuller's funeral, who said that they came to Uniontown together at the close of the Civil War and that at that time William Fuller was fourteen years old.

He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints by Heman C. Smith at Irvington, California, September 11, 1892, and was confirmed by Heman C. Smith and Joseph F. Burton. Then came the call to serve in the priesthood, and he was ordained a priest, April 21, 1900, at Lamoni, Iowa, by Elders John H. Lake and I. N. White.

As a priest Brother Fuller labored in the missionary field for a number of years, ministering in Illinois and California. While in California he baptized Harry Passman who later represented the church in Palestine.

He was a man of great faith and constancy. Once while preaching on the streets of Chicago, he used all his money, and though his room rent was paid for a few days in advance, had to fast two or three days. Finally, with the faith of a child in his father, he took the matter to the Lord. In substance he said: "Lord, I have been sent out to represent thee, to preach thy law. If you want me to preach, I will continue until I die. If you do want me to preach, help me. I am going to put my hat on the pavement when I preach tonight. If you want to help me, cause the people to put money in it." When he started to preach, people stopped to listen. Then they put money in the hat on the pavement. As Brother Fuller heard the money fall and clink in his hat, his troubled heart was filled with gratitude and he preached with power. At the close of the

sermon, he discovered that he had enough money to live on for several weeks.

He enjoyed talking of the church and its progress and of the men he knew when we was in the mission field. He would recall name after name and ask after first one man and then another. The list of living men he knew was growing pitifully small. In March or April of 1929, Patriarch F. A. Smith, with Elder Warner and I, visited Brother Fuller. He and his wife had been living with a brother-in-law and were burned out about two months before our visit. When we located them, they were living with another brother-in-law, and clothed in borrowed garments. The fire had occurred at night. His greeting was, "Brothers, my head is low in the dust." He was glad to meet Brother Smith again, who had been secretary of the Quorum of Twelve when Priest Fuller was under church appointment.

I do not know the reason for Brother Fuller's release from the field—old age, in all probability. But he returned to Uniontown and gathered around him colored people and the white people who were willing and started a Sunday school. In this he has been helped by the colored members and by some white members of the priesthood. Through this Sunday school some white members have been brought into the church. Elder B. F. Warner, one of the district presidency, a plasterer by trade, while working in Uniontown years ago, attended the colored school. For this reason, whenever help was needed at Uniontown, the call was for "Brother Bennie." We were summoned twice in April and May to administer to our aged brother.

June 7, Elders J. E. Bishop, B. F. Warner, and I conducted the last services for Brother Fuller whose picturesque life was so enriched by gospel experiences. His relatives and friends were gathered at the house, his widow sitting by the coffin. Elder Warner offered the invocation, I preached the sermon, and Elder Bishop concluded the services at the grave.

We left Brother William Johnson in charge of the Sunday school, and promised to visit him as often as possible.

The criterion of true beauty is, that it increases on examination; of false, that it lessens. There is something, therefore, in true beauty that corresponds with the right reason, and it is not merely the creature of fancy.—*Greville*.

There are three great difficulties in authorship: to write anything worth the publishing; to find honest men to publish it, and to get a sensible public to read it.—*Colton*.

Builders of a Church

By Merl B. Grover

A great master builder once erected the foundation of a mighty structure which he proposed to build for his sons and daughters. It was some day to be their home, their shelter in the long days of winter which he could see in the future. He knew well that if he himself fully completed the edifice it would never be fully appreciated by them, so he built only enough of the foundation that he knew the building could not fall, not be built wrong on that foundation. Then, giving explicit instructions as to the procedure to be followed, he left the completing of the structure to his children. He still sat by to advise and counsel them, but took no active part in the labor. In his deep fatherly wisdom, the great master knew that if they finished the building with their own hands, they would never forsake it, because of the part which their lives had played in its creation, and the satisfaction which they derived therefrom.

For a time the sons and daughters of the mighty builder labored diligently together to complete the house of their father. Many of them made marvelous contributions to it, some of them even giving their lives, for it was truly a stupendous undertaking requiring a great deal of time and labor and sacrifice. But there came a time when the work on the structure gradually decreased, and finally completely ceased. The sons and daughters had lost interest. Some were pursuing foolish ventures, forgetting their interest in the work of their father. Others had become slothful and still others—those who had the superintendency of the work—diverted it in such a way as to bring profit to themselves. When the great master saw this, he left them for they no longer hearkened to his counsel. In time the children became so engrossed in their work of elevating themselves in the eyes of the world that they erected an entirely separate structure beside the half finished one of their father. The nature of this new building was such that its black smoke and sooty boilers cast a film upon the fine old building, and at times even endangered it, but through it all, the beautiful though half finished old house stood undaunted and steadfast, so strong was its foundation.

Many years passed by and the children had nearly all come to live in the completed substitute beside the strong but forgotten foundation. At last, however, there came a day when a few of the younger sons and daughters became dissatisfied with the filth and stench and blackness of the substitute building, and sought about for a better place in which to live. A few strove to construct houses of their own after the pattern of that of their father; others, believing

OF GENERAL INTEREST

Small Christian Colleges Distinctive

Independent colleges, generally church-related, make their highest contribution to the educational system of the country by being distinctive rather than by duplicating tax-supported institutions. The facts presented in the following pages indicate that our public system of education is enormous in scope, that the rapidity of its growth has been overwhelming, that the mounting costs of education, if all are to be served, will prove colossal. Extreme diversity of educational offerings, over-supply of students trained for professions, a growing tendency toward selection of students, personalized education with corresponding expense, and cultural education for leisure could be cited as additional dominant tendencies. In the light of these well-known facts, clearly it is not the business of church-related colleges to attempt an impossible load. It is not their

that the great builder would some day come back and instruct the completion of the task, patiently waited. Many days passed and there were now a great number of grandchildren and great-grandchildren who began to look longingly upon the old structure. Then one day the great builder did return. He quietly sought out a young man and after considerable preparatory instruction, told him to lead the way in the completion of the master's house. He was given all the old tools which his fathers had used, and shown the correct way to use them. He was given some new materials and some new instruction and with the counsel and advice of the old master builder, the young man and a number of others began building. They builded well for a time, but their numbers were few, and some of them, like their fathers, became slothful. The master builder still sat by, watching, counseling, and patiently waiting.

The construction still goes on, but the story is now in the present instead of the past. At a certain place within the house, the master has placed fine tools within easy reach of all who labor. He has told his builders that if they will each one use every tool which he has provided, his house will soon be finished. But the people have not yet done so. Some will use certain ones and ignore the rest. Very, very few are using them all. The master still watches and waits, but no longer patiently. His great form has again entered the walls of his house and the sifting time is here. Workers who are not builders are speedily removed. "Today," he says, "my house must be builded."

place even to provide one more unit of the same kind in a system already very large. Their contribution should be distinctive.

We conceive that small church-related colleges, independently supported, have three distinctive qualities which set them apart from tax-supported institutions and afford the basis for this unique contribution which they make to American education.

First, by reason of independent support they are able to undertake educational experiments and to pioneer problems of education to an extent not permissible in institutions under political control and responsible for mass education. Ways in which church-related colleges are alive to this diversification in their educational work were reported in the September *Bulletin*.

Second, by reason of independent control and small size (usually from four hundred to one thousand students) coupled generally with location in smaller communities, church-related colleges have been able to select students carefully and to largely control the environment surrounding their college years. These features giving more personal education to each student, closer relations between teacher and student, a higher level of association among students, tax-supported and very large institutions have been unable to supply because of their extreme diversity of training and types of students, their immense size and their location usually in large centers of population.

Modern tendencies toward more personal development of each student and a broadening conception of education dealing with the whole personality including physical, moral and spiritual as well as the purely intellectual, lend emphasis to these advantages. Heavy expenditures on quadrangles at Harvard, Yale, Chicago and elsewhere testify to growing recognition of this fact. These qualities have always characterized the small Christian college.

Third, the church-related college is unique in its opportunity to promote spiritual values. It not only stands for these values as a trustee of the spiritual element in higher education, but promotes them in daily living. This is not to *substitute* goodness for intellectual development; we can not afford to throw the cloak of religion over shoddy intellectual work. It is an assertion in fact that liberal education reaches its highest levels only as it liberalizes the whole personality through integration of character development with intellectual development. This the small Christian college is exceptionally equipped to do.—B. Warren Brown, in *The Liberal Arts College Bulletin*.

YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

How the Church Grew at Drumright and Oilton, Oklahoma

Seed Is Sown

In February of 1927, Brother B. F. Pollard secured employment with one of the major oil companies of Drumright, and early in the spring he moved his family there from Texas. They succeeded in locating part of four families of Saints, and soon had arranged for meetings in a country schoolhouse centrally located. Brother Pollard began preaching, and a Sunday school was organized. There was preaching service each Sunday night, and soon this small band had fair-sized crowds and good interest.

By early summer this interest grew into a pressing demand for a series of sermons. The Saints secured a larger school building on the main highway. Brother Pollard hesitated about beginning this new undertaking because he had no help in song or anything else. His working hours were none too congenial, as he was working from midnight on or "graveyard" as some expressed it. But the few Saints were eager that their friends should have an opportunity to hear "the conclusion of the whole matter," or the message of the Restoration. One week of meetings was announced. Crowds were good and attention fine, and Brother Pollard preached with liberty. Each night's experience encouraged him to yield to the demand for more.

The end of the second week found the meetings just well started. The speaker held the crowd with additional hearers each night into the third week. He was a busy man, leading the song service, praying and preaching, then home from night's services to work. Off duty at eight o'clock in the morning, he tried to catch some sleep in time to read a little and go back to the church. This continued for twenty-one nights, and Brother Pollard began to feel that he was overworked. No one had said anything about entering the church. The speaker was tired and a little discouraged, and so he told the Lord that he thought he would quit—he could not see any particular results and the undertaking was too great for him. He thanked the Master for the wonderful outpouring of His Spirit, for there had been one night that Brother Pollard had not been able to find time to look at his books, but he did not want for a message for the people.

Labors Bear Fruit

On the twentieth night at the close of the services a couple of strong, portly men and their wives approached the pulpit. "It is enough, Brother Pollard," they said; "you have the truth. We want to be baptized tomorrow, Sunday."

Brother Pollard was overjoyed, and as he returned home, he asked the Lord to forgive him. Now he had received abundant pay for his weak effort. The next day he baptized these candidates together with an aged woman.

Then the activities of the group of Saints redoubled in earnestness. They located an old, unoccupied union church building which they bought, tore down, moved to a central location, and erected by night, as all of the men were working then. They could easily have used a little of their 1932 leisure time then. Nevertheless, the workers finished their task in harmony. The women were busy serving sandwiches and drinks. A nonmember gave the ground; and oil company donated the gas for lights and heat; one friend gave the paint; the pastor and his son applied it. There were no expenses of any kind, and the Saints were not worried about balancing the budget.

The present depression in this group, has increased the congregations, made more loyal worshipers, and peace and

harmony prevail. Thirty-three people have been baptized and sixteen babies blessed. The sick have been healed through prayer and administration. The Saints have enjoyed the gifts of prophecy and spiritual dreams and visions in their midweek prayer meetings. It is an uncommon thing when this group does not enjoy a one hundred per cent participation meeting. Nevertheless, they feel that they can improve in quality and are striving so to do. They know nothing of the bickerings to be found in older branches, and are of one heart and mind.

Two Confirming Experiences

Here are two outstanding experiences Brother Pollard relates, experiences he has enjoyed in baptizing. One Sunday he had five to baptize, two men and three women. He had baptized a man and his wife when the third man came to him. As he laid his hands on this third candidate for baptism, the Lord spoke to him by the power of his Spirit saying, "This is the greatest man you have hitherto baptized." There is no use to ask if this man has proved true. God's medium of communication makes no mistakes. Recently he was called to occupy responsible position in the priesthood. His deportment commands the respect of all. He is not a man of many words, but firm and steadfast. These were some of the fruits of the three weeks' meeting before mentioned.

The second experience is a very recent one. Brother Pollard was baptizing a man of middle age. When he raised his hand and said "Having been commissioned, . . ." God spoke to him in unmistakable words, "Suffer it to be so now." This man was following the Lord in baptism; it was mere form for him—he seemed not to have old sins to bury. He went down with a smile and came up with a smile. That smile still lingers with him. In less than twelve hours he was called to the priesthood.

Brother Pollard tells it this way: "I baptized him at six o'clock Sunday evening. At two o'clock the next morning I awoke as tired and restless as I had gone to sleep. I was tired and wornout trying to look after the increasing number of Saints (Note: I had been laboring here alone in the priesthood for five years). As I was about to give up, a voice spoke to me saying, 'Call Brother ——,' (the young man whom I had just baptized); 'he will help you. If you knew him, you would not ask any questions as to his help.' I want to be a living witness to this man's integrity and faithfulness. I have never yet seen him and his wife come to church alone. They are regular attendants. He fills his car with people, hitches on his trailer, and I have seen him bring as many as twenty people to church with him on Sunday night. He is a leader of young people's work here. All respect him."

"It is a real pleasure to be pastor of so noble a group of people," declares Brother Pollard. "Wife and I drive around during the week, learning who the new people were whom Brother and Sister —— brought out to church with them last Sunday night. We gather all this information, return home, prepare our notes for Sunday night's preaching services, and go to the church to find the house crowded to the doors. I feel sorry for a pastor who can not preach under these conditions. I have my notes at hand and they are a fine thing, although preaching under these conditions, I seldom have time to read them. The Lord seems to fill my mouth, and I am pressed for time to deliver his message. My experience is that a pastor will make a mistake to try to do all the work himself. Moses made that mistake in the wilderness, and the Lord called his attention to it and told him to call other men, saying 'Put some of thine honor upon. . . .' When he did that, things moved along well. If

you enlist the help of the membership, you give them an opportunity to save themselves by helping others."

The work of the church in this group is steadily progressing. Recently six people were baptized, four of them heads of families. When Apostle Roy S. Budd was in Drumright a few days ago, Brother Pollard asked him to help in confirming these new members. Brother Budd made arrangements with Brothers Earl D. Bailey and his son, of Tulsa, Oklahoma. Brother Earl D. gave a soul-stirring sermon after the confirmation on Sunday night. These helpers were most welcome.

Drumright has had but few visits from district officers, but the Saints presume frequent visits are not possible because of depleted missionary forces. They feel that they must be contented for the time, and do their best in a local sense to keep things going. The gospel work in Drumright, Brother Pollard thinks, has just begun. They need competent helpers especially in a musical line. All the families of Saints are employed or partially so. None have had to call for outside help.

Among Idaho Members

From the Idaho District News

Brother J. L. Sandidge, the new missionary to Idaho District, is busy among the members. He entered the district by way of Lewiston, May 19, and his first stop was Grangeville where he met Elder P. F. Klaus who with his family were finishing their move from Ascotin, Washington, where they were active workers, Brother Klaus being branch president. He is in business in Grangeville and is having marked success making impressions through contacts with people of town and community. This combined with his love for the church is breaking ground for the good work to be accomplished there in the not far distant future. Brother Klaus made an appointment for Brother Sandidge to speak for the Union Sunday School at Fenn. Brother Sandidge left that community with a standing invitation to return and preach to them. Weiser was the missionary's next stop and there he met and was made welcome by Brother Frank Nicher and family and Brother W. W. Lovelace, judge of the probate court. Meridian, his next stop, found him making the acquaintance of more staunch Saints. May 29 he visited Boise Branch, giving attention to the Sunday school, and speaking to the Saints at eleven o'clock. Brother Sandidge is happy to be finding his place as a helper in his new field. He takes the place of Missionary O. W. Okerlind.

Saints of this district have observed June as the month of prayer, it having been so designated by the First Presidency. They also have done their best in sacrificing during the week set aside by the church.

Boise Branch

This branch was glad to welcome the new district missionary, Brother John L. Sandidge, who came Sunday, May 29. On Sunday morning he preached a fine sermon on the happenings of General Conference. No evening service was held due to the baccalaureate services for the Boise High School, which was attended by most of the members. Brother Sandidge left for Hagerman June 1, and from there he expected to visit the various branches in the district.

Lois Dellenbaugh graduated with the 1932 class of Meridian High School, May 20, and Margaret Bullock graduated with the 1932 class of Boise High School June 3. Both of these girls expect to attend Graceland College.

Children's Day was observed June 12, with a program under the direction of Sisters Bullock and Hull, and a sermon by Pastor Cato, followed by a picnic lunch which is a regular feature of this day's program, at Tourist Park. Following the lunch there was a baptismal service in the Boise River.

A number of Boise Saints have motored to Arrowrock

Dam to see the water flow over the spillway. This is a beautiful sight in the spring, but this is the first spring for three years that there has been enough water in the dam to make use of the spill.

Some familiar faces are gone from Boise for the summer, and other new faces are to be seen in the congregation. A number of visitors have worshiped here.

Rupert Branch

A quiet wedding was solemnized May 15, uniting Harry Waylett and Helene Montrose. The marriage took place at two o'clock in the afternoon at the home of the bride's parents, Brother and Sister G. E. Montrose. Brother Arthur Condit officiated. Hazel Hammond was the bridesmaid and Carey Waylett was best man. The happy pair will live in Rupert.

The annual music week program was held here the first week in May. May 1 at the Methodist church a program was given consisting of one number from each church in town. The Saints were represented by a violin and piano duet by Sister Hanford Plowman and Helene Connell.

A group of young people gave a surprise party on Howard Hudson and wife to celebrate their return to Rupert.

A baby boy was born to Brother and Sister G. E. Montrose, May 17.

The young people went out to the home of Sister John Rutledge May 13, for a social gathering.

Three little boys, William and David Montrose, and Harold Meuleman, were baptized May 20.

Hagerman Branch

Four children were baptized on Children's Day. The service of baptism followed a program at the church. Basket dinner was spread on the church lawn for all who attended, and at two o'clock in the afternoon confirmation service was had.

Following the Mother's Day program at the church about fifty gathered at the home of Brother and Sister J. H. Condit for a picnic.

The department of recreation and expression is busy. Not long ago it gave an attractive program and social.

Taylorville, Illinois

Decision Day was observed by the Saints of this branch June 12, and a beautiful service was arranged by the juniors. The baptismal font was decorated with flowers gathered by the children. The service began with the singing of "The Old, Old Path," by the young people; prayer by a junior, Cecil Ettenger; scripture reading by another junior, Jack Sharrock. The sermon was by Pastor O. C. Henson, and the charge to the candidates was given by Brother Walter Daykin. Then Brother Floyd Sharrock led five juniors into the waters of baptism. The evening service was also given over to the juniors, and a pleasing program was rendered.

Taylorville members are happy to have here for the summer months Brother Walter Daykin, of Iowa City. The Sunday night preaching services have been given over to him, and he is delivering a series of lectures on the parables of Jesus found in the New Testament. Brother Delmer Jones, of Graceland, is also here, and has been placed in charge of the young people's department.

The needs of the church are not long being forgotten in this hour of depression. It will be very hard for Saints of this locality to sacrifice at this time because of the miners' strike which has placed the entire membership out of employment. Each Sunday, however, the pastor has stressed the needs of the church and has urged the Saints to begin to make plans for their sacrifice and to ask the Lord to open up the way.

One of the priests of the branch, Brother Floyd Sharrock, and family prayed earnestly around the family altar each

night for the Lord to open the way for them to have something to give. They had not a cent of money, but would do any kind of work if it were offered. On the following morning a neighbor came over and said that he had twenty dollars in money which he was willing to divide between two of his neighbors if they would paint his house. Brother Sharrock gladly accepted the offer and earned the ten dollars which he gave to the church as a sacrifice offering. These Saints feel that their love for the church is measured by their attitude and willingness to serve. They think the work of the church must go on, and that God will help those who are willing to try.

Portsmouth, Ohio

West Side Mission

Though few in number, the Saints enjoy the Spirit of the Father, and are moving forward in the latter-day work. The Sunday morning nine o'clock prayer meetings are proving attractive.

The stay of Elder F. May, of Dayton, Ohio last winter proved decidedly helpful to this group. He gave *Bible* lessons, plays, and drills in learning the names of the *Bible* books. Under his instructions old and young became more familiar with the Holy Scriptures. Among those was little Joseph Rose, four-year-old son of Brother and Sister W. M. Rose, who can now recite the sixty-six books of the *Bible*, pronouncing each name correctly. He memorized the Lord's prayer and a number of other scripture quotations. So prodigious is his memory that a brief feature article was written about him and printed in a local newspaper along with his photograph.

A series of tent meetings has been drawing fair crowds and considerable interest, Elder O. A. Rexroad, the speaker. Sunday, June 5, he baptized three candidates. Others are expected to ask for baptism.

Missionary John R. Grice, of Columbus, will be here soon, if present plans materialize, to hold a four or six weeks' series of meetings.

Philadelphia, Pennsylvania

Members of this branch are grateful to the Father for the blessings received by the wonderful work of the priesthood. A regular meeting of the priesthood on Wednesday evening assures a band of men ready to serve the people. They have already accomplished the reestablishment of a mission in Camden, New Jersey. Although no regular meeting place has been obtained there, the Saints gather in the various homes and much interest is shown.

In the past several weeks local members have enjoyed a few unusual activities in the church, also some social affairs.

On Mother's Day the church was beautifully decorated. Decorations were simple but symbolic of the occasion and there was an appropriate program during the worship hour.

The evening of June 3, a strawberry festival was held at the home of the pastor, under the auspices of the church school class of which Sister Livingstone is teacher. A good social time was had and a substantial sum was realized.

On the evening of June 7, the Laurel Club held its annual supper at the church. Twenty members and their husbands enjoyed a home-cooked meal contributed by the members. The tables were daintily decorated with laurel, daisies and roses. After the supper a program of songs, instrumental numbers, and readings was given.

Philadelphia Saints were inspired by a visit June 12, from Apostle Paul M. Hanson, who delivered an edifying sermon on the spiritual and financial conditions existing in the church. Since Brother Hanson is the new general church appointee in this territory, the branch looks to an instructive winter with perhaps an institute.

Because of Brother Hanson's visit here, Children's Day was postponed until June 19. At the eleven o'clock hour the three children's departments rendered an old-fashioned program in which almost every child took part. The church was decorated with real and artificial flowers, trees, and shrubs with streamers of crepe paper in pastel hues forming a rainbow. These decorations were also used for the evening service at which time nine young people were baptized by Brother Henry Livingstone. Brother William Hartley talked on "*The Meaning of Baptism*," and the charge to the candidates was given by Pastor Livingstone.

Church conditions in the East are not favorable, but the spiritual condition of the Saints is better than for some years. When economic conditions improve, this branch can be counted on to share its part of the financial burden and in every way support the general church. All the Saints are praying that the blessings of God will follow their activities.

Newton, Iowa

It was said at the Des Moines district reunion, recently, that the Saints of Newton were "like one big family." And truly the spirit of harmony and humility is in this group. The prayers and testimonies on Wednesday evening testify of the willingness and desire of the Saints here to do their part.

Many local people attended the reunion in Des Moines, and were benefited and encouraged by Elder J. F. Sheehy and President E. A. Smith.

On the concluding Sunday of the reunion the Newton Religio department young people presented the play, "*The More Abundant Life*," and the small choir under the leadership of Kleta Finley, sang three selections. Those taking part in the play were Harold E. Shippy, pastor, Mrs. Flora Benson, Kleta Finley, Margaret Griffith, Mrs. Bernice Benson, Clifford Benson, Seibert Chestnutt, and Keith Stakes. Thirty-one were in attendance from Newton.

Local members are planning a farewell party for Kleta Finley who leaves soon for Wagner, South Dakota, where she will teach school. She will be presented a new *Saints' Hymnal*. Miss Finley, who attended Graceland, has a talent for music and a pleasing personality. Newton Saints wish her success.

Mr. and Mrs. Seibert Chestnutt and Mr. and Mrs. Ezra Cooper have been blessed with baby girls.

Work in Newton has been fair, but at present is dull. Several of this congregation are without work. Gardens this year, however, have done well, and the congregation is planning to send a box to the Harvest Home Festival this fall.

San Francisco, California

Danvers Street Church

Although infrequent reports from the San Francisco Branch have come to *Herald* columns of late, the Saints here have continued to carry on under the ministry of Pastor Emery S. Parks. They are firm in the faith.

Saints were glad to welcome to the Bay Cities Elder Arthur Oakman who has occupied the pulpit on two occasions. Each time he made his service doubly enjoyable by preceding his sermon with a solo. His rich baritone voice makes the simplest hymn a thing of beauty.

The Bay City Branches were pleased when Elder G. P. Levitt moved to San Francisco early in the year because of business connections. Even though his secular work keeps him very busy, he makes this an opportunity to minister to the different branches from time to time. He presided at the sacrament meeting of San Francisco Branch June 5, and the service under his direction, was a time of spiritual feasting.

Apostle J. W. Rushton preached his farewell sermon in

this pulpit on May 29. Members will miss his uplifting sermons, but they wish him Godspeed in his journeyings.

On Children's Day, the worship period was given over to a program by the children under the direction of Sister Irma Otis, director of the children's department. At the close of the program Isabel Nelson and Chester Nelson were baptized by Brother E. S. Parks. The beautiful ceremony of blessing little children was made more sacred when Margaret Louise Hinton, the tiny daughter of Herbert and Romla Hinton received an inspired blessing, Elder J. A. Saxe officiating. In speaking of this ceremony, Brother Saxe says that the words came to him as though he were reading a book.

Sister Hattie Putney is again requesting the prayers of the faithful that she may regain her health and strength. Please remember her.

Elder George S. Lincoln, who has been convalescing for nine months at his hillside home on the Russian River, was the morning speaker June 19. While he is feeling stronger, he is returning to the country again for further recovery. He is a man of strong faith, and his love for the work and the Saints never wavers. The Saints ask for him your prayers.

The women of the adult department, under the leadership of Sister Lydia Gann, are busy with their needles, and have reduced by many a dollar the debt on the dining hall. Their activities toward caring for the needy are under the direction of Sister E. B. Hinton, social service worker. This group is known as the Temple Builder Club, and is affiliated with the Women's Federation of Clubs of San Francisco.

On account of the resignation of the former branch secretary, Romla Hinton, Lorin B. Shaffer was elected for the unexpired term.

Far West Stake

The Young People's Convention

Another very successful young people's convention has gone down in the history of Far West Stake. In spite of adverse conditions, good crowds gathered at the Cameron Church and enjoyed the activities of Saturday and Sunday, June 25 and 26.

The convention opened Saturday night with a lecture by President F. M. McDowell followed by an organization meeting. In his informal lecture President McDowell asked the question, "Are we spectators or participants?" and suggested an organization of the young people of the stake in an attempt to help more young people to actually get into the game and be participants.

After this stirring appeal, the matter of organization was taken up. Stake President Ward A. Hougas presided and first asked for the approval of the young people in the appointment made some time ago of Leonard G. Ehlers, of Stewartville, as supervisor of young people's activities. This was whole-heartedly given by a standing vote. As a result of the election Wayne Simmons, of Cameron, will act as president; Kenneth Piepergerdes, of Maple Grove Branch, as vice president, and Helen R. Beadnall, of Saint Joseph, as secretary-treasurer. These officers, together with the supervisor and stake president, will form the executive council. The matter of a name was left to the executive council.

The Cameron young people, as hosts to the convention, offered a brief recreational program and then the guests from a distance were entertained for the night.

Sunday dawned a beautiful day and started off with a fine lecture by Doctor McDowell at ten o'clock. "The church needs you," declared Brother McDowell as he challenged the loyalty of every young person present. The answer to this challenge was forthcoming in the allegiance meeting which followed the lecture after about ten minutes of singing the songs of Zion. The church was well filled with young people and a true spirit of reverence and devotion was over all. The adults had a separate service at this hour at which time

Bishop Milo Burnett preached to them. Many young people stood on their feet to pledge their allegiance to *their* church. Many expressed the desire to be "participants" and not merely "spectators" in this great game of life.

With a plate heavily laden with sandwiches, salads, and cake in one hand and a glass of water in the other, the Saints gathered in groups on the church lawn to visit and renew old acquaintances during the noon recess.

A double quartet composed of young people, from Stewartville, gave a musical prelude to the afternoon lecture by President McDowell, his final message to the convention.

The big stake-wide talent program was the event of the evening. Much talent was shown and each one who contributed helped to prove that there are many young people in Far West Stake who really desire to be participants in *our* church.

"Where do we go from here?" was the pertinent question asked by Elder Ward A. Hougas in his sermon following the program. Expressing his faith in the young people of this stake and the young people of the church, he put the question squarely to all and answered it in the theme of the Convention, "*Onward to Zion.*" The church *will* go on. Will the young people go on with it? We believe they will.

Trenton Branch

June 19 was a day long to be remembered by Trenton Saints. It was Decision Day and Children's Day and was the occasion of an all-day meeting. A helpful sermon was delivered by Elder J. D. Proffit at the morning service on the subject "*The Restoration.*" At noon a basket dinner was enjoyed in the basement of the church. At half past two a children's program was given. At the close of this service the daughter of Mr. and Mrs. Clyde Anson was blessed. Mrs. Anson gave in her name for baptism which was performed the next Sunday.

Several new workers have augmented the ranks at Trenton. Brother Clyde Anson has recently moved back to the branch and is again functioning in his priesthood. Mrs. Evaline Green and son, Paul, have moved from Pickering and are a great help in the work. The Saints were glad to have Brother Elijah Morrison, of Spickard, worship with them again. Brother Morrison is ninety-two years old and has been very poorly all winter and spring but is now able to be at the services and take an active part again.

Some of the Saints are attending community prayer services regularly. Brother Proffit was called to Spickard recently to organize a community prayer service there, and reports a good interest.

First Saint Joseph Church

June has been an outstanding month for First Church. The Sunday evening vespers are growing in favor and have been the cause of increasing the average attendance for the month to a figure more than three times that of last June. They are preventing the "summer slump" which is so discouraging, and have been gradually increasing the attendance since they were commenced the first of May.

The month of June has had four splendid services. June 5, the UI-Lik-US Players presented a religious drama after which Apostle E. J. Gleazer gave a fine sermon. June 12 was Children's Day with its delightful program of music and flowers and children with a sermon by Elder H. C. Timm. Apostle Gleazer was again the speaker on June 19, when the junior young people showed their talents in an allegorical play, "*The Perfect Gift.*" June 26 brought two big attractions which, combined, drew the largest crowd of the month in spite of the fact that the young people were at Cameron. The prelude was presented by the Little Symphony Orchestra under the direction of Hugh McNutt and the sermon was delivered by President F. M. McDowell.

In addition to the fact that these services are increasing the attendance and bringing out many visitors, they are also affording many young people as well as adults an opportu-

nity to participate in a service which helps make it *their* service.

Children's Day was a day long to be remembered by the children as well as by those witnessing the activities of the day. The children, with their leaders, took charge of the worship period of the church school. At the close of the worship period, everyone reverently descended to the lower auditorium where the font had been prettily decorated. A very impressive service followed as twelve children entered the waters of baptism. Without interruption, all assembled in the main auditorium again for the confirmation service. The day was completed with a program and sermonet at the vesper service.

Kansas City Stake

As a result of the sacrifice drive conducted in this stake about \$2,800 was turned over to the stake bishop, and it is thought that more will be given in this week.

Central Church

Children's Day was observed with simple but impressive exercises. Daisies and asparagus formed a setting for the occasion. Following a short lesson study in the various departments, the primary, junior and intermediate departments assembled in the main auditorium for the sacred ordinance of baptism which constituted the eleven o'clock hour. Bishop C. A. Skinner officiated, administering this ordinance to six of the primary pupils: Kathleen Bowser, Anna May Payne, Grace Furness, James Curtis, Lynn Sandy and Earl Spears. Preceding this service, Caroline Joan, infant daughter of Brother and Sister Hoffman, was blessed by Elders Mesley and Blair.

Friday, June 24, the Women's Club held the annual jubilee dinner, about one hundred and fifty attending. The dinner was prepared by the Walter Criley family, and was most excellent in its serving. Sister Margaret Blair served as a charming toastmistress. The principal address was given by President F. M. McDowell early in the course of the dinner owing to the necessity of his leaving for the bedside of his mother at Research Hospital. Sister Leonard Lea gave two excellent readings and Brother Colin Ferrett entertained with inspiring song numbers. Community singing was led by George Anway. Perhaps the most thrilling speech of the evening was given by Sister Estella Moore, treasurer of the club, who presented the bishop with a check to the amount of \$1,576.35 to be applied on the mortgage of Central Church a payment of which was due July 1. Considerable amusement was had from various ladies when they told how they had earned their talent money throughout the year and how hard they had worked to earn ten dollars, the goal set at the beginning of the year for each member of the club. The Business Women's Circle won high honors of the evening, having turned in the largest amount of any one circle, \$169.79. Guests of the evening were President and Sister F. M. McDowell, Brother and Sister Harold Burgess, Brother and Sister Leonard Lea, Brother Colin Ferrett, Brother and Sister Jellings, Sister Alma Warren and many others.

Tuesday, June 7, Mr. F. S. Anderson and Miss Gertrude Keown slipped quietly down to the church office and were united in marriage and then motored out of Kansas City for a two-weeks' honeymoon, thinking they would keep their marriage a secret. However, the news leaked out and their many friends were on hand on their return to extend their love and good wishes. They are now living at the Anderson home, 2910 East Thirty-third Street.

"Why the Chimes Rang Out," a beautiful expression of self-sacrifice, was portrayed in a play by the intermediate department at the eleven o'clock service June 26. This simple but impressive lesson reached the hearts of the people,

and found lodging, as reports from the bishop indicate that the people of Kansas City Stake turned in something like \$2,800 to the general church fund during the sacrifice period.

The sacrament service Sunday morning was well attended despite a number of the members being out of town for the holidays.

Central people were very happy to have Apostle John W. Rushton occupy the pulpit at the evening hour. He is *en route* to New York to sail on his mission. The church was well filled, and the people enjoyed the inspiring words of Apostle Rushton. At the close of the service, an informal reception was held in honor of Brother Rushton, giving all his friends a chance to bid him *bon voyage* and Godspeed.

Mount Washington Church

The O. B. K.'s are having very interesting prayer meetings each Sunday at eight thirty in the morning, and try to have a church official to preside over them. The O. B. K. volley ball tournament started last week. The boys and girls teams were both defeated in last week's games against Fourth and Armourdale Churches.

Bennington Heights Church

An Easter pageant was presented here and afterwards given at several other local churches through the loyalty of the cast of twenty-four people, Sister Emma Helm, directing.

The Wednesday evening prayer meetings have an attendance of from fifty to fifty-five, which is a splendid showing.

The Saints enjoyed a splendid Children's Day program June 12, directed by Sister Georgia Binninger. In the afternoon seven new members were added to the congregation, the baptismal service being held at Central Church, Joseph Curtis and D. C. Stafford officiating. The confirmation was in the evening by Pastor O. G. Helm, Joseph Curtis, Bishop C. A. Skinner, and J. Charles May, missionary.

The morning of June 19, Brother Edgar H. Agin was the speaker. Brother Agin is one of the promising local men and the members enjoy hearing him. His subject was "Sacrifice." At the evening service Stake Missionary J. Charles May gave some special music and a splendid sermon on the different glories. Brother May also spoke at the eleven o'clock hour on June 26. Brother May is now working among the Saints of Mount Washington and Bennington, and plans to hold a series of meetings the first week of July at Bennington. In the evening of June 26, Brother R. E. Jones preached an excellent sermon.

On Tuesday evening of sacrifice week a goodly number of the members attended Fourth Church services to hear President F. M. McDowell speak on sacrifice. Every one present seemed to feel the spirit of sacrifice after hearing his wonderful talk.

The Young People's History Class recently held a class meeting at the home of Brother and Sister S. S. Armstrong. Ice cream and cake were served, and all had a good time and expressed their desire to do all they could to make the class worth while.

Several of the ladies who have attended here eleven years or more met June 22, at the home of Brother and Sister Phillip Kelley, and organized the Loyalty Club with twenty-four members. The gathering was also a farewell party on Sister Lena Hastings who is leaving to spend several weeks in Milan, Missouri.

Hibbard, Indiana

Hibbard Branch had its all-day meeting June 19, in its new church. A fine time was experienced by all present. One hundred and three shared the big dinner. Brothers Pement, McNice, Myers, and L. L. Bennett were present. The young people had a fine program, and Brother McKnight delivered a sermon in the afternoon.

Independence

Approximately four thousand dollars is the sacrifice sum of the Saints in Independence, according to the bishop in Zion, Brother J. Stanley Kelley. Reports are as yet incomplete, and it is thought this figure will grow during the coming week.

The Standing High Council of the church went into session for the second time since General Conference, Saturday evening, July 2. Two deliberative sessions were held Sunday and another on Monday morning.

Stone Church

The spirit of true devotion and consecration hovered over the sacrament service at the Stone Church Sunday morning, and the power of the Holy Spirit directed those in charge of the meeting, and was felt by many in the large congregation. A divine admonition, given through President Elbert A. Smith, exhorting the people and the officers to be steadfast in the faith and to be courageous and strong in the midst of the present and future difficulties of the church, deeply stirred the Saints.

Pastor John F. Sheehy was in charge of the service, and with him in the stand and assisting were President F. M. McDowell, Presiding Bishop L. F. P. Curry, President Elbert A. Smith, Bishops J. Stanley Kelley and R. T. Cooper, Elders D. O. Cato and H. G. Barto, and Brother Paul N. Craig who led the congregational singing.

For a basis of his short and appealing address Brother McDowell chose the hymn, "O for a Faith That Will Not Shrink," and his plea was for the people to exercise such a faith. The oblation talk was by Bishop L. F. P. Curry.

For the third Sunday evening in succession rain made it necessary to conduct the union Campus service at the Stone Church. It being the first Sunday of the month, the Stone Church Choir, under the direction of Brother Paul N. Craig, was present to give the music. It added a patriotic touch to the program by singing "America the Beautiful," and Miss Lilly Belle Allen, soprano soloist, sang "Star-Spangled Banner."

Apostle F. Henry Edwards, speaker for the summer, chose as his theme "America the Beautiful." In the stand with him were Bishop M. H. Siegfried who was in charge of the service, and Patriarch Ammon White.

Saints of Independence mourn the passing of Sister Maybell Edith Dell, wife of Charles L. Dell, Saturday, July 2. She was a woman of cheerful and helpful disposition. Though long afflicted with ill health, Sister Dell accompanied her husband to many of the smaller branches in surrounding stakes, where her cheer and missionary spirit won her scores of friends. On Sunday her passing was announced as far away from Independence, in the places where she was known, as Blue Springs, Missouri. The funeral was held July 4, at the Stone Church, and interment was in Mound Grove Cemetery. Left to mourn are her husband; two daughters, Doris and Mrs. Esther Dobson; a son, Arthur, and her father, Mose Williams, all of Independence; three brothers, of Saint Joseph, Missouri, George Williams, Asa Williams, and Joseph Williams, and four sisters, Mrs. Bertha DeCrow and Mrs. Hazel Myers, of Kansas City, and Mrs. Eva Michael and Mrs. Mary Albers, of Independence, and many friends.

Spring Branch Church

The morning prayer service July 3, was in charge of Elder Robert Fish, assisted by Alma Tankard. A fairly good crowd was present, and many helpful thoughts were given.

The church school was in charge of the superintendent, Frank Robinson and George Bilquist assisting in the worship service. One hundred and seven were present.

The sacrament service was in charge of the new pastor, G. W. Eastwood, assisted by Robert Fish and Alma Tankard. The church was nearly filled with worshippers. Special musi-

cal numbers on the piano and organ were by Sister Wino-gene Boyce and Sister Jalmer Nelson.

Everyone likes the new pastor, and thinks the branch will be blessed by his help and support.

Sister Ernestine Lloyd was married, June 23, to Noel Rodgers by the pastor, at his home. This couple has the congratulations and good wishes of the branch.

Brother Hays, of Second Church, addressed the church school for a brief time, June 26, talking on the field of imagination.

Special observance of the week of sacrifice was had at the eleven o'clock hour when the special sacrifice envelopes were collected, and Bishop R. T. Cooper was the speaker. His subject taught the congregation how the Bible was compiled. A special musical number was given by the three daughters of Brother and Sister C. J. Dixon.

A good spirit was had at the Wednesday night prayer service, June 29, Elder S. C. Andes in charge, assisted by Morris Jacobson. Local members were happy, on this evening, to welcome Apostle and Sister F. Henry Edwards.

Brother and Sister Chester Andes are the parents of a daughter, Deloris Marie, born June 13.

Sister Robert Fish entertained her Sunday morning and evening junior classes at the Campus Friday. Games and a taffy pull were enjoyed by the children.

Frankfort Branch

(Northern Wisconsin District)

Pepin, Wisconsin.—Many are taking more interest in the Sunday school which is regularly conducted by a young worker, Brother Amos Livingston, who is doing much to build up this department.

Through the untiring efforts of Sister Mercia Perkins, a splendid Easter program was given, and on Mother's Day an appreciative crowd attended and gave tribute to Sister Perkins's zeal.

Elder R. W. Smith, of Hammond, Indiana, was here May 29, and preached in the morning. He was accompanied by his wife and two sons and Sister Louisa Shedd. Dinner was served to about sixty in the dining room. Visitors were also present from Madison and Tamah, Wisconsin, and Minneapolis, Minnesota.

Local members think that the time is ripe for some profitable missionary work to be done in Frankfort Branch.

Lowbanks, Ontario

Special days of the spring and early summer have been appropriately commemorated by this branch. A fine Easter program, March 27, was much enjoyed by the Saints and their friends. The musical part of the hour was supplied by the Young People's Choral Club. The sermon, "The Risen Christ," was by Elder D. Clatworthy.

On May 8, the young people's club presented a delightful program in the evening, honoring mother. There were pageants, choruses, and solos appropriate for the day. A pageant, "Mother," was given, stage setting and lighting producing effects similar to that of Whistler's famous painting, "Mother." Attendance was splendid.

On Children's Day, the children did fine under the direction of Mildred Clatworthy.

Early in the year the church school sponsored a contest on acquaintanceship with the *Old Testament*. Questions asked both teams of scholars, determined the winning side. The losers treated the winners to a concert.

District President James Wilson and Bishop McLean, of Toronto, and Elder Hanna, of Hamilton, were here June 19, Elders Wilson and Hanna speaking in the morning, and Bishop McLean in the afternoon. Women of the branch

MISCELLANEOUS

Appointment of District President

Elder Daniel B. Sorden having moved from the Portland District, Elder J. L. Verhei has been appointed to fill Brother Sorden's unexpired term as district president, subject to the approval of the next district conference. We trust that the Saints of the Portland District will give Elder Verhei their loyal support in his endeavor to serve the church as district president.

THE FIRST PRESIDENCY,

By F. M. SMITH.

Reunion Notices

Kirtland Reunion will convene at Kirtland this year, August 11 to 21, and a goodly number is expected to be present. We trust many will come to make a contribution toward the success of the reunion in a spiritual way. Prices for tents, cots and mattresses have been lowered in harmony with conditions of depression experienced by all. Tents 12x14 feet, \$2.50; 10x12, \$2. Steel cots and canvas cots will be 50c each and mattresses 50c. Straw for those bringing ticks to be filled, will be had at a nominal sum dependent on its cost to the committee. Tents for girls will be erected on the grounds and available upon the basis of cot and mattress rental without any further charges. Rooms will be available for those who do not wish to tent on the grounds. Please send orders for tents, cots, and rooms to John L. Cooper, R. F. D. 2, Willoughby, Ohio.—*John R. Grice, for the committee.*

Eastern Montana district reunion will be held July 8, 9, and 10, with the district conference meeting on Saturday, at Fairview, Montana. Apostle J. A. Gillen, Patriarch George W. Thorburn, and District Missionary L. O. Wildermuth will be the speakers, presenting the present church program and needs. Saints and friends are urged to attend, and a cordial invitation is extended to all.—*A. R. Ritter, district president.*

All-day Meeting

There will be an all-day meeting at Galesburg, Illinois, at the Saints' church near the corner of Henderson and Main, Sunday, July 10. The first meeting will be at 10 a. m. All who desire to come are welcome. Bring basket lunch and enjoy a social and spiritual time together.—*E. R. Davis, district president.*

A Correction

Two corrections in the first paragraph of the report of the conference of the Society Islands Mission, printed in the *Herald* of May 18, page 479, will greatly improve the meaning of what is written. Line five should read: "by delegates chosen by the five district conferences." And the latter half of line seven should read: "but the *ardor* of those." The editors regret that these errors slipped into the report to confuse and mislead the readers.

Conference Minutes

WESTERN MICHIGAN.—District conference convened at Bendon, Michigan, June 18 and 19. Dis. Pres. Buell Shelley and associates, J. L. Randall and J. C. Doty, assisted by Missionary C. E. Harpe, in charge. The opening session was Saturday morning at 9 o'clock,

served lunch in the basement of the church, and everyone enjoyed the day.

June 26, the regular Sunday classes were held, then in the evening a Father's Day program was had. The young people's choir presented a fine entertainment. Selections were given by Vina Minor and Helen Phipps, also the local school teacher, Miss Hiemiller, gave a pleasing number. Nine fathers sang the hymn, "I Need Thee Every Hour," and Elder D. Clatworthy gave fine advice to the fathers and mothers on training the young in the way they should go.

a prayer service in which there were twenty-four testimonies and five prayers. Business session opened at 10.30 with the district secretary acting as secretary of the conference. The following reports were read: District president; director of church school; summarized ministerial report; ministerial report of Elder J. E. Bennett; statistical report of district secretary; report of treasurer and bishop's agent, J. E. Bennett; a letter of greeting from Missionary C. E. Harpe; Elder B. H. Doty gave a verbal report of his ministerial work in the district. At 2 p. m. business was resumed. It was resolved that the bishop's agent and district presidency be given the right to visit Joyfield Church and use their judgment in its disposition. Three other resolutions were passed, one admonishing the solicitors of the different branches to be prompt in their monthly reports to the bishop's agent, the other two being admonitions to the priesthood. A resolution was also passed disorganizing the Kasson Branch. The recommendation of the name of Amos Berge to the office of elder and John Robinson to the office of priest was approved by the conference, which referred the recommendation of these men to the district presidency and apostle in charge with power to act. The election of officers resulted as follows: District president, Buell Shelley; associates, J. L. Randall and J. C. Doty; secretary, Mary Tubbs; church school director, J. C. Doty; musical director, B. H. Doty; bishop's agent and district treasurer, J. E. Bennett. At 7.30 a program was given under the direction of Elder B. H. Doty. Sunday morning a priesthood meeting was held in charge of Elder C. E. Harpe. This was followed by a prayer service at 9 o'clock. The Saints came in fasting and prayer for Sister Buell Shelley who is seriously ill and also Elder Harpe's daughters who were suffering. The service, in charge of Elder James Davis, was most inspirational. Nine prayers were offered and fifty-seven testimonies. At 10 o'clock Elder Harpe, of Lamoni, Iowa, preached, and at 2 o'clock Elders B. H. Doty and J. E. Bennett gave half hour talks. Special music was furnished at each of these services by Traverse City Saints. At the 2 o'clock service Fred Marsh was ordained a priest. The conference was well attended, every branch in the district being represented. The Saints returned home feeling this was one of the best conferences ever held. Western Michigan members are grateful to Bendon Saints for their kindness and hospitality.

Our Departed Ones

COONEFARE.—Orpha G. Vardaman was born December 26, 1900, at Palmyra, Indiana, and after a lingering illness, passed peacefully away June 24, 1932, at her home in Mishawaka, Indiana. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at Indianapolis, August 24, 1913. Was united in marriage to Virgil Lee Coonefare August 15, 1926, at Mishawaka, Indiana. Surviving are her husband, Elder Coonefare; her daughter, Wanda Lee; her mother, Margaret Tappen, and one half brother, Leonard Tappan. The funeral was held at the Sprague Funeral Home, Mishawaka. Elder J. W. McKnight, of Galien, Michigan, delivered the sermon. Interment was in Fairmount, Indiana.

MINIARD.—Zarie Dee Miniard was born at McKenzie, Alabama, February 24, 1879. She united with the Reorganized Church of Jesus Christ of Latter Day Saints, October 7, 1892, being baptized by Elder M. M. Turpin, and always exemplified the Spirit of Christ. She was married to Bossie M. Miniard, August 10, 1908. To this union were born five children, two of whom preceded their mother in death; two girls, Aline and Nadine, who have homes of their own, and a boy, Noble, who remains with his father in the home. She died at her home near Belleville, Alabama, after a long period of sickness, June 19, 1932. No higher tribute could be paid to Sister Dee than that she proved to be a saintly woman to all who knew her. Funeral services were held at Pleasant Hill Church at McKenzie, Elder Lyle D. Flynn presiding, and Elder H. H. Wiggins delivering the sermon.

SHULTZ.—Leonard Arthur was born July 15, 1913, and passed away May 19, 1932, at Tillamook, Oregon, age nineteen. He had been a faithful member of the church for several years. Funeral services were held in Tillamook, Elder J. L. Verhei, of Portland, giving the sermon. Brother Shultz leaves to mourn, his father and mother, Mr. and Mrs. Alfred Shultz, two brothers, and eight sisters.

MOORE.—George Ray, son of Forest P. and Thelma M. Moore, was born December 9, 1924, at Portland, Oregon, and died May 29, 1932. He had suffered many years of his short life, but it was believed he was recovering to normal health. He had grown physically, and his mental powers were keen and alert, in spite of his years of intense suffering. He received help and relief through administration, but his life was not to be spared, and so, quite unexpectedly came this last illness of only a week. He passed away at the home of his grandparents, Mr. and Mrs. W. V. Appleman. Elder H. I. Velt officiated as minister in charge at the burial service.

The Priesthood Manual

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1932 Reunion Schedule

DISTRICT	PLACE	TIME
Central Texas	Hearne	July 8-17
Southern		
Saskatchewan	Weyburn Plains	July 14-17
Northern		
Saskatchewan	Saskatoon	July 21-24
Kentucky-Tennessee	Puryear, Tenn.	July 23-31
Southern New		
England	Onset	July 23-August 7
Toronto	Lowbanks	July 24-August 7
Lamoni	Lamoni	July 29-August 7
North Platte	North Platte	July 29-August 7
Albërta	Edmonton	August 5-7
Seattle	Silver Lake	August 5-14
Western Oklahoma	Eagle City	August 5-14
Eastern and		
Western Maine	Brooksville	August 12-21
Kirtland	Kirtland	August 12-21
Southeastern Illinois	Brush Creek	August 12-21
Far West	Stewartsville	August 18-28
*Eastern Montana		
Western Montana	Race Track	August 25-28
*Northern Michigan	Park of the Pines	August 12-21
Eastern Michigan	Cash, Michigan	August 7-14

*Plans uncertain.

Conferences, Institutes, Conventions, etc.

- Northern California—Institute, July 8-10.
- Southern California—Institute, Los Angeles, July 15-17.
- Northern California—Institute and Conference, July 22-24.
- Nauvoo—Two-day Meeting, Nauvoo, August 6, 7; 13, 14.
- Spring River—Institute, Miami, Oklahoma, July 16-17.
- Spring River, Institute, Carthage, Missouri, August 20-21.
- Spring River—Institute, Pittsburg, Kansas, September 17-18.

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INDEPENDENCE, MISSOURI

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REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1910. Weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 79

Independence, Missouri, July 13, 1932

Number 28

Blue Pencil Notes

During this time of world crisis and of deep distress in America, I note a popular woman's magazine carrying a full page advertisement telling our society ladies how to color their finger nails to match their various and numerous gowns. The matter seems very important as it is set forth that one's friends soon tire of one if one's nails are always one color.

Also in this time of grave crisis in the world and at home two great (that is, large) political parties meet after opening their conventions with prayer spend the major portion of their time shouting for booze—"We want beer!"

Who can longer doubt the ability of American men and women to rise to patriotic heights in times of crisis? With America's talons tinted to match her togs, and with Uncle Samuel once more restored to his liquors, the impoverished, the disinherited, the penniless may consider their problems as good as solved, their hunger pangs alleviated. If they can not eat they can at least watch some one else drink and be merry. In a way the two items previously mentioned are related, for with prohibition out of the way, if one's tie be red one may tint one's nose to match one's tie, as in day of old.

A current "movie" has this appropriate title, "Merrily we go to hell." The advertisement says, "Adults twenty-five cents, children ten." But why pay even ten cents? Look about, the show is free and continuous.

Too often prosperity undermines character, but sometimes adversity develops the heroic strain in humanity and redeems it from its low estate; and an example of fortitude under adversity always cheers and heartens spectators—sometimes rebukes them. Some years ago one bright spring day I was walking down the streets of Lamoni feeling very depressed in spirit. I do not remember the reason now, so it may not have been important. I met an aged brother, totally blind. He was tapping along the side of the walk with his cane and whistling a

cheerful tune. There was I, able to see the beautiful green trees, the flowers, the blue sky, the faces of my loved ones, yet down-hearted and complaining. As he passed the blind brother preached me a very powerful sermon without saying a word. Thus President Joseph Smith used to console himself in his afflictions in later years, that they permitted him to set an example of fortitude to his brethren.

E. A. S.

Politics

The Candidates

The two great political parties have now placed leaders before the voters as candidates for the highest office and honor that may be bestowed by the country. Both candidates for the office of President are men of experience and, we believe, of integrity. Each, in his own way, has served the nation, making his contributions toward ends which he conceived to be right, and for the benefit of the country.

We regard it as a circumstance most unfortunate that the political conventions that nominated these good men should be affairs so much governed by noise and so little by thought, so much by expediency and so little by principle. There were manifested such offensive things as "ballyhoo," crushing "steam roller" tactics, and "wire pulling," rather than the calm spirit of sane voting. There can be no doubt of the light that this kind of thing places us in before the eyes of the world. Every thinking citizen must regret that our political conventions are managed less like deliberative assemblies than like a stampede of cattle on the western plains.

Between now and November 4 we shall be deluged with oratory; the demagogues of both parties will be turned loose upon us. And because they know us for what we are rather than for what we ought to be, they will try to frighten, prejudice, mislead, and "bamboozle" the voters. There are many reasons to fear that they may succeed.

The great leaders will not be responsible for this method of conducting the campaigns. They would be powerless to prevent it even if they would. In a sense, they are now caught in the whirlwind of politics, and will be tossed helplessly about until the

election ends the storm. They shall be great men indeed if they manage to keep their heads among the influences and powers that will be brought to bear on them.

The Liquor Question

We greatly fear that many people who should remember have forgotten the evils of the saloon, and the terrible and nauseating conditions that prevailed while they flourished.

All parties profess to abhor the saloon—as if the evil were somehow resident in the saloons and not in the liquor they dispensed. *The evil is liquor—alcohol!* Whether a man drinks it from a glass or a bottle, whether he drinks it from the bar or in the alley, makes no difference. Let nobody try to deceive us on this question.

The old days when there were grog shops on every corner, when the stench of liquor was everywhere in town and city, and staggering drunks made it necessary for women to go out only with escorts, have gone, and too many people have forgotten their evils.

We must believe, of course, in the ballot; we believe, too, in the right of the states to undertake the change of the Constitution by the regular and legal means. And we think that we know how to submit to the will of the majority. But so long as the argument about prohibition goes on, we propose to exert our influence against one of man's most ancient and destructive enemies—alcohol.

L. L.

STUDY OUTLINES

For Class and Home Work

THE CHRISTIAN MINISTRY *By John W. Rushton*

1. Describe the functions of preaching as outlined by the author.

2. What two important forces move the preacher? Is spirituality necessarily promoted or retarded by education? Is a man's service to the church affected by his training? How?

3. Distinguish between the *form* and the *essence* of worship. Can worship be established with no form at all? Can form be mechanical, with no actual worship? We have some definite forms of worship. What are they? What should be our future development in forms of worship? Discuss the meaning of worship.

4. Do you consider our rites and ceremonies adequate to full religious worship? Are they sufficiently dignified, and are our audiences reverent

OFFICIAL

Harvest Festivals

The Independence Harvest Festival will be held in the Auditorium, Independence, Missouri, October 11 to 16 inclusive. Preparations for the festival have been going forward for several months, and we trust that with this announcement of the date it will be possible to make definite plans for displays, etc.

Hitherto the Saints throughout the church have been requested to participate in this festival to the limit of their abilities. We still desire this participation. However, the needs of the Saints in distant centers, the high cost of freighting large quantities of foodstuffs to the center place and several other factors have combined to make it unwise to stress this church-wide contribution at this time. Instead we suggest that a local festival be planned in each of the various districts, and that the prize exhibits be sent to Independence for inclusion in the central display. The remaining offerings may then be held for distribution under the direction of the local bishopric.

Local festivals should follow the general plan adopted for the gathering which has been so remarkably successful in Independence. They may well be made the occasion for district-wide two-day meetings. We invite district presidents and bishops (or Bishop's agents) to promote such meetings and to cooperate with the workers in the branches where they are held so that the best possible missionary and educational gains shall be secured.

The Saints of Independence, the stakes and nearby districts are requested and urged to cooperate in making the coming festival in the center place a worthy successor to those which have preceded it. The various relief agencies of Independence and the general church are likely to be hardpressed this winter, and it is imperative that large quantities of foodstuffs shall be available for distribution among those who are in distress. To your generous and tastefully arranged contributions will be added the prize

enough? What measures can we adopt that will help us to improve?

EXTENDING THE FAITH

By S. S. Smith

1. What place in the ranking of various kinds of church work does the author give to the missionary effort? What scope should this work have?

2. How can we make ready for the "fresh start" spoken of by the author? How soon should we look forward to an expansion of our missionary forces?

exhibits of the district festivals which have been held prior to October 11. The resultant display should be attractive and inspiring and should aid the Bishopric in the relief work pertaining to their calling.

Inasmuch as ye do this the fullness of the earth is yours: the beasts of the fields, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth; yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses or for barns, or for orchards, or for gardens, or for vineyards; yea, all things which cometh of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye, and to gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul.

And it pleaseth God that he hath given all these things unto man; for unto this end were they made, to be used with judgment, not to excess, neither by extortion; and in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.—*Doctrine and Covenants* 59: 4, 5.

Watch the *Herald* for further announcements and for articles on: The Purposes of Harvest Festivals; How to Plan a Successful Harvest Festival; Judging Festival Exhibits; etc.

THE FIRST PRESIDENCY,
By F. M. MCD.

Financial Report for Month of May 1932

Complete figures for the month of May show total receipts of \$18,125.64 instead of \$14,000.00 (incomplete) as published in the *Saints' Herald* June 22, 1932. Most of the difference is made up of receipts reported from foreign fields such as Australia and British Isles which in some instances covered several months.

Comparative figures are listed below:

District	May 1932	May 1931
Independence Stake	\$ 1,454.08 —	\$ 1,998.10
Far West Stake	341.39 +	300.18
Holden Stake	239.30 +	233.01
Kansas City Stake	763.13 —	839.08
Lamoni Stake	335.83 +	221.43
Alabama	121.58 +	93.58
Alberta	113.54 +	106.14
Arizona	91.09 +	21.75
Arkansas	24.02 +	5.75
California, N.	455.07 —	740.21
California, S.	325.68 —	635.90
Chatham	151.59 —	199.86
Clinton	99.83 —	165.33
Colorado, E.	186.06 —	382.03
Colorado, W.	18.54 —	36.09
Des Moines	257.68 —	279.44
Detroit	661.11 —	1,215.92
Florida		61.26
Idaho	62.83 —	103.99
Illinois, C.	32.30 —	75.24
Illinois, N. E.	212.78 —	508.51
Illinois, S. E.	96.82 +	49.35
Indiana, S.	118.70 +	109.85
Iowa, N. W.	672.13 —	1,012.76

Iowa, S. W.	139.16 —	236.13
Kansas, N. E.	59.70 —	77.15
Kansas, N. W.	16.00 +	13.10
Kansas, S. W.	96.65 +	51.52
Kentucky and Tennessee	21.52 +	4.00
Kirtland	578.63 +	508.39
London	406.06 +	354.84
Maine, E.	110.38 +	11.10
Maine, W.	83.88 —	568.15
Michigan, C.	102.21 —	301.09
Michigan, E.	388.64 +	267.59
Michigan, N.	75.93 —	167.92
Michigan, S. and Indiana, N.	415.37 —	542.88
Michigan, W.	269.09 +	53.81
Minnesota	61.59 +	59.57
Missouri, S.	74.45 +	51.09
Mobile	31.92 —	113.32
Montana, E.	5.52 —	49.33
Montana, W.	77.48 +	56.61
Nauvoo	141.38 —	430.37
Nebraska, C.	22.68 —	22.75
Nebraska, N. E.	135.91 —	190.95
Nebraska, N. W. and Black Hills	11.80 —	43.30
Nebraska, S.	138.52 +	120.92
New England, S.	356.50 —	683.81
New York	204.21 +	175.45
New York and Philadelphia	284.38 —	798.83
North Dakota	60.43 +	47.83
Ohio, N. W.	113.25 —	116.40
Ohio, S.	349.15 —	584.83
Oklahoma, E.		2.00
Oklahoma, C.	167.23 —	391.72
Oklahoma, W.	169.03 —	210.35
Owen Sound	274.75 —	307.20
Pittsburgh	119.75 +	111.96
Portland	98.79 —	234.61
Rock Island	521.93 +	454.05
Saint Louis	120.86 —	203.98
Saskatchewan, N.		17.00
Saskatchewan, S.	7.00 —	14.68
Seattle and British Columbia	592.98 +	453.85
Spokane	76.60 —	111.16
Spring River	218.32 —	225.38
Texas, C.	80.76 —	100.10
Texas, S. W.	26.99 —	87.48
Toronto	305.49 +	277.88
Utah	17.07 —	52.84
West Virginia	84.97 +	49.54
Wheeling	239.60 +	82.92
Winnipeg	2.86 +	
Wisconsin, N.	109.52 —	160.84
Wisconsin, S.	97.57 —	113.43
Unorganized	101.99 —	116.35
Australia	1,924.88 +	
British Isles	540.53 +	
Germany	322.93 +	
Hawaii	84.89 +	4.00
Norway and Sweden	9.05 —	52.82
Society Isles	163.28 +	126.12
Foreign Unorganized	23.76 +	
	\$18,125.64	\$20,059.05

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

There is so much bad in the best of us,
And so much good in the worst of us,
That it ill behooves any of us,
To talk about the rest of us.

—Robert Louis Stevenson.

NEWS BRIEFS

Returns of Sacrifice Week

The returns of the June Sacrifice Week can not be estimated in dollars and cents alone. True it is that reports from stakes, districts, and branches indicate a surprisingly large monetary sacrifice (a complete report is not yet compiled by the Bishop). But the Week of Sacrifice has meant more than money—it has brought about a re-fueling of the fires of loyalty and devotion on the part of each member; it has increased the working efficiency of the priesthood; it has banded the Saints together for a common purpose; it has brought peace and harmony and unity to the workers; it has meant that more people this year have participated in spite of hard times, to raise the total sacrifice offering. In many, many branches the Saints have learned the broader, deeper meaning of sacrifice, and in consequence, have enjoyed the blessings of the heavenly Father.

Increase of Baptisms in Lamoni Stake

Last year baptisms in Lamoni Stake numbered thirty-six. This year's record promises to surpass that of last year with respect to numerical additions to the church. The first six months of 1932 find the total of baptisms thirty-seven, and others have requested the ordinance. Several branches and missions have taken on new life.

Apostle D. T. Williams in Great Lakes Mission

Saints of the great Lakes Mission—Michigan and Ontario—have welcomed Apostle D. T. Williams to their branches and accepted his help with gratitude. Since General Conference, Brother Williams has traveled many miles, visited scores of branches, preached a great number of stirring sermons, and made countless new friends.

He is the "new" missionary in charge of that mission, and a few Sundays ago was made welcome in his office by Toronto members. In the morning he presided over two good prayer meetings; at noon he spoke to the church school, and in the evening the theme of his sermon was "*The Test*." Next day he sought out Saints in the surrounding country, preaching that night at Humber Bay. On Tuesday evening he spoke to the group at Woodbridge, and on Wednesday at Guelph, Ontario.

Then he went to the Owen Sound reunion at Port Elgin, July 3 to 10, where his missionary zeal helped to produce a very successful reunion.

Eight Baptized at Belleville

This week Evangelist and Sister Richard Baldwin, a very effective missionary pair, are concluding four weeks of meetings at Belleville, Illinois. With worship and church school programs, song services, recreational events, and fine sermons, the Baldwins are stirring up great enthusiasm and interest. Eight people were baptized July 3, and more are deeply interested in the gospel message.

Many Church Ordinances Mark Reunion

The North Dakota reunion this year was made distinctive by the fine spirit which prevailed in all services and by the many church ordinances it included. Happily the Saints gathered at the old reunion grounds near Logan for their annual reunion from June 22 to 26, the district conference being held on Saturday afternoon.

On Sunday morning two of the faithful ministry were ordained elders, a baby was blessed, and six sisters received administration. In the afternoon four children were baptized members of the church and kingdom of God.

General church appointees present to help in this reunion and conference were Apostle J. F. Curtis and Elder P. T. Anderson. These were loyally supported by district and local ministry and workers.

Eagle City Branch Presidency Continues in Dyke Family

The branch presidency at Eagle City, Oklahoma, has never left the Dyke family. Elder John R. Dyke was the first president of the group of Saints gathered there years ago. Elder Lemuel D. Dyke succeeded his father, and Elder Lester E. Dyke is the present presiding officer. The women of the family have also been faithful in their labors for the church.

Elder and Sister John R. Dyke celebrated their golden wedding anniversary June 15, with their friends. On this occasion one officer writes: "If our wishes for them were gold, they would have wealth untold."

Patriarchs Busy in Toronto

A few weeks ago Presiding Patriarch F. A. Smith and Patriarch John Shields paid simultaneous visits to Toronto, Ontario, and contributed to the spiritual uplift and encouragement of the branch there. During his stay, Patriarch Smith preached on two Sundays and gave fifty-two blessings. Patriarch John Shields gave seventeen blessings. The local Saints were grateful for the help of these ministers.

Our Task**The Christian Ministry****ITS ENRICHMENT**

By John W. Rushton

PART II

Immediate and Specific Duties

The minister of the church no matter in what capacity he may serve, whether as missionary or as pastor, deals with public in much the same way. The pastor confines his efforts to perhaps a smaller group, while the missionary covers a wider territory and meets with perhaps a larger or at least a more diversified class, having more opportunities for controversial preaching with a view to winning consent to his propaganda. But in practical effort both are concerned with preaching; disciplining according to ritualism, sacraments, teaching and worship through a recognized technique; and ministering to humanity in the peculiar way that is necessary because of sorrow, bereavement, sickness and trouble.

The Pulpit and Preaching

Much has been written on this supreme art of the minister and special training to equip him for this great task is available to all who consider theology and the ministry as a profession; and still there is need for emphasis upon the urgent need for especial care in this feature of ministerial duty. The place and importance of the pulpit in the church can not be overestimated. If the Altar is the Shekinah, the place of the Divine glory, the pulpit is the fountain of Divine wisdom. As Vogt says in the book referred to before: "The place for new thought is the pulpit. The pulpit stands for prophecy, for proposals of change, for fearless examination of truth, for an outlook toward the future. Yet the community desires also to value the past. It needs to revere and to conserve the great spiritual victories and judgments of the fathers. It needs to preserve and pass on its great wealth of inherited devotion. The place for this conserving force is the service of worship. Here is the proper vehicle of transmission. Here is given abundant expression, in the elder forms, of the great answers that religion always has to the few primary, personal problems of existence. The new things are not yet formulated. They need examination and criticism. The place for setting forth new proposals is not in forms and exercises, but in the free utterance of the free preacher. Religious education, like all education, will include the culture derived from the past and the scientific ex-

amination of proposals for the future." (Pages 112, 113.)

The pulpit is the place from which the clear message of truth finds convincing expression through the radiant personality of the preacher. A personality charged with a message which grips the messenger produces what the late C. Sylvester Horne called "The Royalty of the Pulpit." In his Yale lectures of 1914 Mr. Horne argues that the Christian church has been the nursing-home of great orators. To have great oratory there must be the inspiration of a great cause and great ideals. Hence Christian eloquence is the highest of all. "A man's soul must be aflame." This to him is the supreme qualification for the ministry. And those who were privileged to hear this minister of Whitefield's chapel in London, can never forget that he himself was the most fitting illustration of his own argument.

The Christian ministry must have its focal point in Christ; for effective preaching must be evangelical. "The ministry that is not evangelistic ministry is not in the full sense a Christian ministry."

Personality and the Preacher

In the Bedell lectures of 1926-27, Doctor Charles Franklin Thwing, speaking of preaching and teaching, tells of his experience with Phillips Brooks under whose preaching he sat for many years, and calls attention to the fact that this great preacher interprets the preacher as having two forces or conditions. They are personality and truth, personality setting forth the truth, and truth as incarnated in, and expressed by personality. And Thwing quotes from Doctor Brooks' Lectures on Preaching as follows: "Even if we look at preaching only, it must still be true that nothing can ever take its place because of the personal element that is in it. No multiplication of books can ever supersede the human voice. No newly opened channel of approach to man's mind and heart can ever do away with man's readiness to receive impressions through his fellow man. There is no evidence, I think, in all the absorption in books which characterizes our much reading age, of any real decline of the interest in preaching. Let a man be a true preacher, really uttering the truth through his own personality, and it is strange how men will gather to listen to him. We hear that the day of the pulpit is past, and then

some morning the voice of a true preacher is heard in the land and all the streets are full of men crowding to hear him, just exactly as were the streets of Constantinople when Chrysostom was going to preach at the Church of the Apostles, or the streets of London when Latimer was bravely telling the truth at Saint Paul's"

"However the gospel may be capable of statement in dogmatic form, its truest statement we know is not in dogma but in personal life. Christianity is Christ; and we can easily understand how a truth which is of such peculiar character that a person can stand forth and say of it 'I am the Truth,' must always be best conveyed through, must indeed be almost incapable of being perfectly conveyed except through personality."

Of Brooks Thwing writes again: "How nobly Brooks illustrates all that he has just said in himself. He was the great preacher because he was the great personality. As a great personality he gave himself to religion. He was my preacher for the years of my education. But he was my preacher because, in part at least, he was my man and my friend." (*Education and Religion*, pages 6, 7.)

I have read of Brooks that his personality was so strong and silently communicative that "no one could stand under the same umbrella on a rainy day without feeling conscious of his presence, and feeling better." For so noble a work it is not unreasonable to say, "God wills the dedication of the finest intellectual powers."

To the service of the King of kings we must bring the best we have. Happily the day is past when it was considered to be a justification for suspicion and condemnation that a minister should use correct English, and be careful of his grammar and try to be artistic in his gesticulations, though there still lingers the idea that popular preaching, as it is called, need not consider these features too closely, and we still hear the old saying that "if the preacher will but open his mouth the Lord will fill it." However, we need not seek popularity by vulgarizing the message, nor by using cheap and tawdry materials with which to drape the greatest drama ever presented in human experience. The pulpit does not compete with the vaudeville stage, nor should the preacher become buffoon or charlatan to gain his audience. Mr. Horne has finely said on this point a few things worthy of repetition: "Let me lay it down that there is nothing in Holy Writ to warrant the assumption that a man is likely to be more spiritual if he is an ignoramus; or that prophetic power in the pulpit especially attaches to the preacher whose heart is full and his head is empty. Knowledge is really not a disqualification for the ministry; neither is there an incompatibility between the seer and the scholar. Because Festus chose to assume

that much learning had made Paul mad, we need not be seriously afraid that a similar cause will be likely to produce that effect in us. That Moses brought to his great democratic task a finely trained, balanced and disciplined intellect was of immeasurable value to him, and gave him at once a portion of personal ascendancy when he came to deal with those whose misfortune it was, that they had been deprived of his advantages." (*The Romance of Preaching*, pages 58, 59.)

Simplicity of diction must not be confused with slang. To stir the finest emotions it is not required that we be profane. We can speak of heaven and spiritual things in what Saint Paul calls "heavenly conversation." It may be that there are deeper meanings to the "gift of tongues" than that of "unknown languages." Perhaps it means the gift to explain the eternal and heavenly to creatures of time and earth to the satisfaction of their souls through understanding.

The Technique of Worship

Much could and ought to be said of the worship and the order of divine service through which the congregation expresses its spiritual aspirations, and the art which should belong to the minister's conducting of the different forms of worship. Perhaps at this point we may lay down a sure foundation by reminding ourselves of a fact which the Roman Catholic and Episcopal Church seem to remember and the Protestant church in general seem to overlook; that is: We meet in church services primarily to *worship God* and not to be entertained by the dramatics of the church and its appointments, nor by the organist and choir nor yet by the preacher. It is well to keep in mind that we would gain much if we would make it part of the practice of our religious life to spend a little time in our church in individual communion and even to sit quietly and "think well of the name of God." Because the mediaeval church went to extremes in the mechanical and symbolical aids to worship which tended to put the stress upon the "objective" rather than the "subjective," protestants unhappily all but ignored or treated with contempt the symbols, rituals and sacraments through which the soul enjoys the "unspeakable riches" of God's presence, and through which we "utter things otherwise inexpressible." Worship may be the "parables" through which we worship God as they were the earthly stories through which Jesus spoke the things of God. Happily, today and in our own church there is a strong disposition to recover the "beauty of holiness" in church services.

The noblest evangel, the most powerful ministry can be spoiled by careless and irreverent attitudes and conduct. Sometimes the boisterousness of our

social greetings disturb the serenity and calm of spirit which must ever characterize the seeker after God. The Church is God's house, and at least we might be observant of the ordinary courtesies and etiquette that would govern us in visiting our neighbor's home. Sometimes God speaks to our souls "in the still small voice," and we are liable to miss Him because we are so noisy ourselves. There were times when men could not "see Jesus" because they obscured Him by their own stridency. Above all else the purpose of our Sunday services and other opportunities for worship is to cultivate the "presence of God." It would be well to insist "God is in His holy temple, let all the earth keep silence before Him."

The Meaning of Worship

The qualities of worship should include reverence, exaltation and dedication. The order of our worship is based upon praise, prayer, illumination, and benediction. The purpose of it all must be vision, adoration and unity with God. For this reason worship must be shared in by all. The contributions of the choir, organist and preacher should be directed to make that sharing easy and real. All who take part in the service must be one in the effort. For this reason there must be the closest cooperation between the pastor and the director of music so that the whole service shall be balanced with a view to uniting the entire congregation in the theme of the occasion. The whole service should be an artistic blending of all parts into a perfect whole—a poem of spiritual energy. The ritual should not be too elaborate and intricate, but on the other hand it must not be simple to the point of easy familiarity which engenders contempt. As Doctor Vogt has shown, there is in worship an experience "ineffable, and awful, mysterious and blessed always, which many people may enjoy," but if they will seek through their worship to parallel the most significant elements in their experience with God, all can take part in and secure great comfort of soul through this means.

Much is being attempted by way of experimentation to improve the forms of worship among many of the churches and it might be well for us to consider this aspect of our own ministry especially as the number of congregations with these demands is being increased. "Bad form is ugly and tyrannical. To live without form is to live futilely. Good form may be the very vehicle and guarantee of freedom. Freedom in the experience and in the expression of worship is the gift of technique in the art of worship."

Rites and Ceremonies

While we have comparative few of these features compared with some churches yet we have some very fine and suggestive rites and ceremonies all of

which can be made artistic expressions of a religious experience of great value. I speak now of the beautiful ceremony of the blessing of infants; baptism; the laying on of hands; administering to the sick; the Lord's Supper; solemnization of marriages, and the offering. We should develop a technique and cultivate a reverent form in which these ceremonies may be performed with something like art, getting away from the slovenly and careless ways of doing these things. Let us not forget that these rites are symbols—expressions of a spiritual value. They are made sacramental in so far as the "means" are consecrated for sacred uses. The bread and wine take on a spiritual value when they are set apart for this purpose; the oil used in administering to the sick becomes "sacramental" in the same way. The "collection" is another expression of sacramental service, for in the service we not only express our gratitude for God's blessings but together with ourselves we also consecrate our gifts for His service. I may illustrate something of my meaning by elaborating upon these two features a little.

In administering to the sick I have developed a little ritual of my own which I think helps. In using the oil and making the initiatory approach instead of pouring the oil on the head, I saturate my middle finger and then lave the forehead, making use of a formula similar to this: "In the name of the Father, Son and Holy Spirit I anoint you for your healing, praying God's blessing to be with you." Then, the prayer of supplication follows.

The offering in the Sunday services follows the invocation and public recitation of the Lord's prayer. The brethren who take up the offering come to the chancel or the rostrum and I read out the offertory sentence, which is a passage of scripture from the *Bible* usually; or, the book of *Doctrine and Covenants* sometimes, after which while the organ plays the offering is taken up, then while the deacon brings the baskets up to the pulpit, the congregation stands and the dedicatory prayer is offered.

"In all of our ways let us consider God who will give us the desires of our hearts."

Whatever we do and whatever may be the instrument which we use as a symbol expressing some spiritual value, it is not what we do nor what we use so much as the spirit in which the thing is done and way we use the instrument. Perhaps the following lines, supposed to have been written by Antonio Stradivarius, will make this clear:

This is my fame—
 When any master holds,
 Twixt chin and hand a violin of mine,
 He will be glad that Stradivari lived,
 Made violins, and made them of the best.
 The Masters only know whose work is good.
 They will choose mine: and, while God gives them skill,
 I give them instruments to play upon,
 God choosing me to help Him.

Extending the Faith

By S. S. Smith

PART I.

The expressive words found in the commission of Christ was laden with spiritual life. This final discourse as it came fresh from the lips of the Savior of men, "Go ye into all the world and preach the gospel to every creature," stirred to the depth those lowly apostles that heard it, and they took the matter seriously and literally. From then on their task was obvious, and missionary work was the business of their lives.

The book of the Acts of the Apostles partly chronicles their journeys as well as their achievements in the first century. We trace their march as missionary soldiers in Samaria, Syria, Galatia, Macedonia, Pamphylia, Cyprus, Greece, Rome, and the then distant ports of Hispania.

Tabulation of Accomplishment

We can but think of Paul as an ideal representative of these early times, for he made the purpose of his ministry the predominating thing of his life, and no hardship, trial, or privation, was too great, but what he met it fearlessly and successfully. (2 Corinthians 11: 23-27.) Two centuries later the intrepid missionaries of the church were still fired with the same zeal, and we trace their course into Edessa, Armenia, Media, Persia, Bactria, Parthia, Arabia, India, Cyrene, Carthage, Egypt and Gaul, in fact to the most distant sections of the great Roman Empire.

If the representatives of the church then, with their hampered means of publication, their slow methods of travel, their inadequate ways of doing things, could make such headway as we know they did, why falter on the threshold of this, our day of opportunity, in the fields that now lay open to us with our greatly improved facilities? We little realize the great work these formidable missionaries accomplished, and what their real achievements meant to the nations, and the advanced civilization that followed, for when Rome fell, it fell into the hands of people that knew of Christ and his religion, and such doubtless had its effect on the thought of the world, for their governments and laws were drafted, partly at least, on a Christian basis.

Ours, a Final Witness

To us who have been made the custodians of this latter-day work, he has committed the work of bearing the final witness to the last generation of men. It is not within God's purpose that the gospel should stop with us. There is no such thing as a stagnant Christianity, for when it becomes stagnant it ceases

to be Christian. Health-giving water always flows, and the lamp that is functioning in the manner intended by its creator is a lamp that shines. So with the membership, and especially the missionary, each soul to whom the light has come shall pass it on to another. We need men who can refuse the voice and call of the world, yet who are susceptible to the still small voice of the Spirit.

God has not left the world without witness. When the world has reached the flood tide of evil in its highest crest, judgments will be no longer delayed, and destruction will come as surely as it did upon the antediluvians. If faithful we shall escape the great overwhelming flood tide of evil that will engulf the world.

The church does not inflict penalties, penal servitude, imprisonment, bodily misery in penances, nor does it sequester worldly estate to enforce its mandates as a sovereign master of earth. The glory of the church will be to uphold the law of nations, as well as of God, and the glory of our missionary labor will be in the living faith we possess and transmit to others, whose life and strength are laid upon Jesus Christ. The work of the local minister is at home, and the missionary abroad, one being the goal, and the other the starting point.

Missionary Work Not Subsidiary

In our class work and preaching, as well as our quorum and general conference consideration, our purpose should ever be, to get away from the thought that missionary enterprise and work is merely subsidiary—a sort of side-line, and to be reckoned as but an appendage to the routine work of the church. This church is distinctly missionary *in toto*, if it is anything, and ever will be, so long as it functions properly, for when it ceases in its great missionary objectives, no longer is it the body our Lord intended it to be. It therefore should appear, the whole forward movement of our cause is one of missionary fervor to all nations, and the subsidiary features of it, if any, are something else. We should seek a higher level of understanding and devotion with these objectives in view.

World-wide Propaganda

Those who take this view should stand upon an elevated plane of international as well as inter-racial thinking. It is to be hoped, it is true, we will face unflinchingly the vexatious questions of the church, but probably somewhat differently than in the past, and especially the immediate past, yet from a missionary point of view, it is the old problem of reaching men, but on a wider range of latitude—a more extended scheme of generalization. Ours is the onerous duty, to guard zealously and hold custodianship of the revealed word of God, as well as by prophetic

voice speak the living oracle. We must personally live, and faithfully transmit God's message of salvation to man, and that does not mean the people of one nation, or to several nations, but to the nations of earth that are debased. It is our business to elevate them, to open the door, to proclaim liberty, and tell them "the Desire of all Nations" is now ready to receive them into his church.

If the consecrated missionaries of the early centuries, with their limited resources, could subdue the savage instincts and make pliable to gospel influences, the barbarous and hostile nations among whom they sojourned, such as the Celts, Goths, Norsemen, Teutons, Magyars, and Slavs, we should not have a doubting heart and be afraid to tackle the South American republics, the South African provinces, and even India, Japan, China and Mexico. Surely our missionaries could do as great feats as they, and especially so with the cordial and hearty support of the membership of the church behind them.

The proclamation of the great restoration gives evidence of these facts as here stated, and will yet bring to pass a far wider experience such as the church of latter days has never known. It is because of the inherent virtues this work contains, and its superiority to everything else as a solution to human problems, and as a relief to the toiling masses in subjugate poverty with but little chance of relief, that justifies us to offer the message to all mankind, of not only an industrial Zion, but a message that brings peace and joy that the world can not give. This church, through Christ our Lord, has introduced durable ethical principles, and wherever its mandates are honored it invariably produces a high quality of character in a manner known to no other religion of earth. It will therefore be focusing it down to a small magnitude, to know these inherent virtues and not tell the world of them, and also the realities upon which it rests. Rather should we give chance for salvation to the masses that know it not, and then can we say, this church is functioning healthily and giving its full ministry of service.

A General Proclamation

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," seems to some to be a very remote possibility at the present juncture; but yet not so far away if we will envisage this message with the proper spirit. We need to shift the gear of our ecclesiastical machinery from its present localized tendencies, and some phases of modern unwarranted methods, to that of old-time evangelism, and then connect up with the power-line and we are ready to go. Then it is evident the divine purpose in the establishment of the two missionary quorums,

the twelve and seventy, stresses the reality, as in former centuries, this great message, again brought back by angels to Joseph Smith was intended to be proclaimed, and this, too, shows the value of missions. It would seem the time is opportune, to turn back and away from the beaten fields, where the twelve and seventy of recent years have trod, where the gospel has long been organized, and leave such local work to the high priests, the evangelical ministers, and the presiding elders and local officers of districts and branches, for such is their distinct work, and thus let the missionary quorums go and be free to minister to the ends of the earth.

It does seem we are nearing the time to act, in launching a far greater and more extended scheme of evangelism than we have ever attempted before. The hastening time being upon us, and the unrest and quickened pulse of the world signals to a more accelerated pace upon our part. Such should act as the spur that gives impetus to all those who possess this responsibility and know the situation. The signs of times, to all those who will look with the eyes of the Spirit, warns to be up and doing, and this should hearten and stimulate all who believe in the love of God, and the power of Jesus Christ, and the redeemableness of the honest of heart of all nations. It therefore looks to the missionary men on Zion's watchtower that the dawning of the morning has indeed come to go forth to a still greater work.

Must Carry On

Our responsibility, under God, as the twelve and seventy, with these weighty duties upon us, imposes again and again, this ever-present task to carry on, and our bounden duty is to create in the souls of men of every nation and kindred and tongue, the desire, and will, for self surrender, for personal sacrifice, for unhesitating loyalty to the truth, and to Jesus Christ and his gospel law; for the reason of the intrinsic values such conveys upon men, for better citizenship, to government, to home and to God. Only by a practical application of what Christ calls "this gospel of the kingdom," can this sin-sick and passion-torn world be saved.

Then let us reread these prophetic pronouncements, let us classify and study them carefully and prayerfully, for the devout reliance we place upon our Lord of missions, the knowledge we serve under his holy priesthood commission, the willingness we submit to his continual spiritual direction, and the devotion and energy we give in extending the faith, will be measured our success as promoters of the noblest enterprise ever propagated among men. Then, no lesson is more clear and definite than this: To honor God and his law, possess the indwelling of the Spirit of God, and have the real stamina to carry out all missionary enterprises. In the cultivation of

true missionary endeavor, and in our growth to the stature of a fuller manhood, we will find the safest guarantee for promotion and advancement, not only to ourselves, but to those to whom we administer.

Its Purpose Is Salvation

In missionary apologetics the concept of the Apostle Paul, who preached the gospel to the people that they "might be saved" is the proper one. It is often slighted and misunderstood, however, for some seem to think the world is not to be "saved" in any such manner. They regard the mission of Christ a work of teaching and leading, rather than a work of preaching. This hypothesis is assumed, and the evidence of the other rejected or ignored by such exponents, for in the initial stages of the coming forth of this work those called were to "proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land." (*Doctrine and Covenants* 68: 1.) This should be sufficient evidence, but we have it again in the following: "Go ye and preach my gospel, whether to the north or to the south; to the east, or to the west, it mattereth not, for ye can not go amiss; therefore declare the things which ye have heard and verily believe, and know to be true. Behold this is the will of him who hath called you, your Redeemer, even Jesus Christ. Amen." (*Doctrine and Covenants* 79: 1.)

Then it is evident this great message was to be publicly proclaimed, and that to every nation. It is reasonable to suppose that each nation that is visited, after the introductory stages of its presentation, the continued evangelization may be carried on by that nation's native sons.

The generation in which we live has brought forth many substitutes for the gospel, and some are offered with a degree of success. Many panaceas are heralded for soothing and healing the world's ills and sorrows, and many may and doubtless do think they all have a place in the universal scheme of progress; but let it be said once again, *God has restored his church*, he has ushered in his dispensation, and it has no other objective only the redemption of the human family by implanting in the hearts of nations the seeds of the kingdom of our Lord.

Reinforcements Needed

As we have passed the century mile-post of our history in the great restoration movement, we today find ourselves facing the most marvelous opportunity of all time for extending the faith. Our hopes should be bright and full of augury for the future, if we but grasp this passing opportunity now awaiting us. The imposing good fellowship of other days, we trust, will not be broken, and we will yet see the reinforcement of our depleted ranks to a far greater

extent than at present with called and commissioned men. To accomplish this we must solemnly renew our allegiance to our Lord, and pledge our fidelity to carry on, and call upon our fellow compatriots to a still further sacrificial obedience to the ideals of Christ Jesus as set forth in the spirit and fact of this noble restoration movement. We are destined to see this work accepted far more general than now, and there will be a decided stride towards the ends intended.

Our task for this our second century seems obvious, yet with our limited missionary forces we offer our praise and gratitude for the sacrifices and showing made in the past, but not without a pang of regret over our mistakes and divisions, yet with great hope and a sincere prayer for the future, that in our forward advancement it will be to larger undertakings with the expectancy of immensely larger results.

A Fresh Start

The auspicious gathering of our late general conference gave some evidence at least of a missionary spirit and purpose, which we hope will be the leaven that will unite and germinate our forces more fully, and such will emphasize the evidence of a further need of a vigorous crusade of aggressive evangelism at home and abroad, which will demand our fullest spiritual cooperation. If there is any one thing that distinctly should be stressed, as an outstanding feature and necessity, it is the fact of a stringent need for a *fresh start*, with a true missionary endowment from on high, inspiring a greater and a deeper revival of vigorous witnessing in behalf of the fundamentals, the distinct objectives, and unrivalled glory and power of our evangel of latter days.

To such a wide missionary program it should and will give a renewed sense of humility, when through these humble advocates has been manifested the power of God to redeem the people. Let us then, turn loose the twelve and seventy from perplexing tasks of local activities in organized branches and districts, that they may launch out into larger fields of evangelism, that the darkened condition of mind of the nations yet unborn to gospel influences, may yet shout for joy, that light has dawned, and that salvation has come to their house.

(To be continued.)

There is scarcely a single joy or sorrow, within the experience of our fellow creatures, which we have not tasted; yet the belief in the good and beautiful has never forsaken us. It has been medicine in sickness, richness in poverty, and the best of all that ever delight us in health and success.—*Leigh Hunt*.

Weekly Health Letter

Diphtheria

By A. W. Teel, M. D., Church Physician

Diphtheria is an acute infectious disease, which in the old days, the people called malignant quinsy, membranous angina, membranous croup and true croup. It is both epidemic and contagious and has its beginning in the air passages, especially the throat, characterized by a false membrane. It is caused by a specific germ called the Klebs-Loeffler bacillus. This bacteria produces a potent toxic substance, the composition of which is unknown. There are various other germs in all cases, which adds to the severity of the disease. Bad hygiene increases its virulence and is one of the chief causes of its spread. Many people are susceptible to it. The more susceptible one is to the disease, the more severe its manifestations. It is more apt to occur in those who have had a previous attack. About seventy-five per cent of the fatal cases occur in children under five years of age. A catarrhal condition of the nose and throat promotes the growth of the germ and its toxin. The secretions of the nose, throat, and saliva are easily disseminated in the atmosphere and may be found a considerable distance from the patient. The membrane in the throat presents a gray, dirty, bleeding surface. The poison of the diphtheria germs rapidly enters the lymph channels. These channels, in turn, remove as much of it as they can.

The disease frequently starts two days after exposure, beginning with a pain in the throat, with some fever, possibly ranging from 99 to 101 degrees F. and may be mistaken for follicular tonsilitis, which also has a membrane, but not of such a dense, heavy, gray and bleeding form. Soon after the onset of the disease, the glands of the neck, around the ear and angle of the jaw become swollen. If the disease, unfortunately, extends into the windpipe, the child will show signs of obstructed breathing.

Of late years, the microscope has been a great benefit because of its discovery of the germ in the early stages of the disease. In the old days, it was thought that sewer gas, leaky drains, bad gutters, garbage dumps, etc. would cause the disease, but this is not the case, as this is but the lack of sanitary surroundings.

In all cases of the least suspicious sore throats, the persons should have a culture from the throat made, which is simple as the state now provides laboratories with branches in different places, for examination of these cultures. Many physicians are

equipped in this manner themselves. Every physician should thus be equipped, should he live in a town that has no other provisions for this.

Under proper treatment, diphtheria is not to be dreaded as much as it was a few years ago. Sometimes its lessened fear is dangerous and has been the cause of quite a number of deaths on account of not applying the proper treatment early enough. This malady is easily spread by infected articles of clothing, discharges of the nose and throat of persons who have recently been affected, and the throats of diphtheria carriers (persons who show no signs of the disease). The milk supply, and animals such as cats, have been the cause of some epidemics.

When the disease begins to extend to the windpipe, hoarseness or complete loss of voice, with a croupy, rasping cough is noticeable. The variety that attacks the windpipe, runs a rapid course, the patient dying from suffocation. The duration of the disease is from two to fourteen days, the average being about nine days, unless complications prolong it. The complications are numerous and may involve the nervous system, set up pneumonia, capillary bronchitis, or heart conditions, causing the patient to die from this sudden cessation of the heart action. Antitoxin is the specific cure for diphtheria, but its efficacy is directly traceable to the promptness with which it is used. Any delay is dangerous; long delays mean death.

"Antitoxin is to diphtheria, what sunshine is to snow."

"A syringe of antitoxin is better than volumes of advice."

"The physician who delays in giving antitoxin belongs with the man who waited until the house burned down to put out the fire."

"Sore throat in diphtheria season is as suspicious as a strange negro in a hen house."

"Great epidemics from little sore throats grow."

"Take no more chances with diphtheria, than with a coiled rattlesnake."

It is not enough to begin; continuance is necessary. Mere enrollment will not make one a scholar; the pupil must continue in the school through all the long course until he has mastered every branch. One who has observed the course of men for many years says that success in life depends upon staying power. The reason for failure in most cases is lack of perseverance. Men get tired and give up.—*Detroit's Beacon Light*.

I would rather be the dullest among the "sons of light" than the keenest of the "sons of this world."
—G. Rehnstrom.

Autobiography

XXIII.—NOTES FROM 1909 AND 1910

By James Franklin Mintun

The most important work of the ministry is not of the spectacular sort, and is accomplished in a quiet way. Accounts of routine work are likely to be repetitious. Out of the generous quantities of material furnished by the author we select for presentation to our readers some of the less usual events that will be of interest. The ellipses in the account are represented by the usual little rows of dots. Let the reader understand that they indicate long periods of hard work, filled with preaching services, administrations, and special duties that fall upon the servants of the church.—The Editors.

On the fourth of April I had an experience which gave me added evidence of the history contained in the *Book of Mormon*, viewing some copper plates, on one was a view of the tower of Babel, another a view of the flood, and on another was the Ten Commandments. These plates were found in this country. . . .

The beginning of the year 1910 found my desires for the onward progress of the church, and a willingness to do my part in that progress, but it found me with conditions in my home that saddened me, wife continually ill, at times worse than others, but with a heart desirous to avoid hindering my work so far as possible, and in association with this one of my children in such condition as to not be able to work at her profession on account of a breakdown in health trying to continue in the schoolroom while passing through a siege of influenza, so that she might be able to assist the family the more, but the lack of wisdom was manifest in that she could do nothing in her work for a year, and yet so ambitious and saddened with her condition that to occupy her time provision was made so that she could take some lessons in stenography as she was able. . . .

There was much sickness among the saints, at the beginning of the year and the attendance was small at all services. As a result of caring for and administering to the many sick as well as at home I became quite ill, yet continued to answer calls for administration, and assisted in every way that I could, under the circumstances in the homes and in the church. . . .

I had an extended conversation with the State Curator, E. R. Harlan, in regard to the lack of information that he found among those with whom he came in contact in regard to our position on polygamy, and when he had been called upon to give a talk he had to correct misunderstandings in this matter. He requested the use of my 1835 edition of the *Doctrine and Covenants*, and carried it with him for about a year or more, and used the evidence therein to assist in correcting misunderstandings on this question. He showed that the church was opposed to polygamy and everything associated with such a sin, in all its teachings in the beginning of the existence of the church. That seemed to be the main error that he was called upon to correct at that time. . . .

I had been a member of the Ministerial Association for over a year, and associated with many of the ministers in temperance work in the Anti-Saloon League, of which I was a trustee, but because I appeared during the conference at a meeting in which Brother W. E. Larue, was making a reply to being refused admittance to the Ministerial Association of Kansas City, the association of which I was a member passed a resolution on May 3, revising their constitution and by-laws, so that missionaries could not be members of it, especially if they were not members of an evangelical church, as they would interpret the word evangelical. Action was taken on my name, and information sent me May 18, the action being taken while I was out of the City attending to funeral services at Pacific Junction. . . .

The association gave as their reasons for expelling me

from membership that I did not represent an orthodox or evangelical church. The dailies all gave of their columns freely for me to make reply, and in that reply I challenged the membership committee or any one they would choose of their association to meet me in debate, when I would affirm that I was both orthodox, and evangelical according to the teaching of the *Bible*. I, in doing this, followed the instruction, "Debate thy cause with thy neighbor himself." (Proverbs, 25:9.) None would accept the challenge, and this caused some of the ministers to be my friends, and charged those who had been instrumental in the action taken of being cowards, or they would have taken the action when I was present to speak for myself and the church, or else give me a chance to meet the issue later on. . . .

The district convention and conference was held in Des Moines, June 3 to 5, at both of which I assisted. I assisted Brother C. E. Butterworth to hold evangelical services, and give some blessings, from the 6th to 12th, part of the time. On the 6th I was called by phone to come to Runnells to meet some Utah elders, who had been granted the use of the church there, and reply to them. They claimed in answer to inquiries that they were not advocating polygamy. I asked them what they would call the selling or giving away literature that advocated polygamy, and they denied doing that. I asked them if their edition of the *Doctrine and Covenants* did not have in it a revelation that did teach polygamy, and why were they sending from their mission house in Chicago a tract entitled, "Polygamy," one of which I had with me? They at first denied they were doing that, and finally they admitted they had some of those tracts with them, the same as I had received from their Mission House. They did not remain to use the church further. . . .

I engaged in the debate with W. G. Roberts on the 25th of the month at Ottumwa, Brother Amos Berve acting as moderator, who proved very helpful and agreeable—a pleasant companion. From the beginning Mr. Roberts began such dishonorable tactics, that even the members of his own church would not continue to come; and the audience continued to dwindle down till not more than thirty were in attendance. After completing the church propositions, I expressed a desire to have better order, and the rules more fully observed. The chairman, with the two moderators spent one half hour counseling in regard to order, and decided that there should be a better observance of the rules governing honorable debate. For a session the rules were better observed and I was encouraged, with the exception that the audience continued to dwindle. I then gave notice to Mr. Roberts publicly that if this disorderly method continued with him, I would at the close of this proposition on the *Book of Mormon*, refuse to continue the debate on the fourth proposition. His charges against the Saints, and the ministry of the church unaccompanied by any argument or evidence, was not a part of honorable debate, and he was asked to desist from it by the chairman and moderators, but he would not. When he was called to order, and the chairman would decide against him, he would say, "All right" and then begin as bad or worse than before, and the chairman finally concluded that Mr. Roberts could not be held to the rules with a "block and tackle," as he expressed it. At the close of the second night of the debate, Brother Berve said, "Brother Mintun what have you decided to do?" I said, "I will sleep upon that question, and let you know in the morning." I arose early, having had during the night an outline to follow in what I should do. I prepared an answer to the matter that was pertinent, and made my affirmative argument in favor of the *Book of Mormon* the first session, then I outlined my statement to present the last ten minutes of the last session, when I would withdraw from further debating, giving my reason for it. I took this to the chairman before the evening, and advised with him, and he said that, "No honorable man could do less than you have decided." Mr. Roberts had the closing speech, and he arose after I had read my reasons for not continuing to debate with him, and said, "I never was so ill-treated in all my life." He had

THE CIRCLE OF PRAYER

Under this heading will be printed short articles on prayer, with occasional examples. Requests for prayer will also be gladly received and printed.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

And they lifted up their voices, and said, Jesus, Master, have mercy on us.

And when he saw them, he said unto them, go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

And Jesus answering said, Were there not ten cleansed? but where are the nine?

There are not found that returned to give glory to God, save this stranger.

And he said unto him, Arise, go thy way: thy faith hath made thee whole.—*Luke 17: 11-19.*

Gratitude for Answer to Prayer

What was the prayer of the ten lepers? It was a very short one, "Jesus, Master, have mercy on us," but it must have been uttered in faith, for the effects were immediate.

It was not for vanity or for vindication that Jesus sent the ten men to the priests, but to comply with the law, in order that the rule of exclusion from society might be suspended for the healed men.

Jesus was disappointed that only one of the ten was grateful enough to return and give thanks for the answer to his prayer. And, sadly enough, the grateful man was a Samaritan—an outsider. Nor was Jesus disappointed to lose the praise of the other healed men. He was disappointed to find the men of his own country so heartless. If they would treat Him whom they called Master that way, how would they treat each other? What a quality of character it revealed in the men! How long before such people could be made ready for the Kingdom!

It is easy for us to condemn those of ancient times

nothing to say that related to debate. At the close Mr. Roberts, moderator, a very good man, came and desired to know what items I had prepared to use in the next proposition, "The Bible is the perfect will of God to man, essential to his salvation." I sent these items to him afterwards. When I bid Mr. Roberts "Good bye," I said, "Mr. Roberts, when you can decide that you will act the part of a gentleman, and observe the rules of debate agreed upon, I will meet you in the future upon any prominent difference between the church you claim to represent and the Reorganized Church of Jesus Christ of Latter Day Saints. You can keep that in mind!" I have not heard from him since. . . .

I closed the year with the good will of all Saints and friends so far as I had any knowledge, for which I was glad, for I had labored under quite a handicap on account of sickness, especially with my wife. My labors was not fraught with the results that I would have been glad to see, but God approved of what I had done for the salvation of souls and the encouragement of the burdened from any and all causes.

for their ingratitude. But how often are we grateful for the blessings that we receive in answer to prayer? It is very easy to go our way and not think about praying until the next time we are in trouble. As we read the *Bible* we observe that the only way the Lord could keep in touch with the children of Israel was to keep them in trouble of some kind. Modern people are often like that.

The prayer of gratitude reveals a greater soul than does the prayer for help. Gratitude is the mark of the mature and balance soul.

A LETTER FROM ONE WHO WAS HELPED

A letter from Sister E. E. Barnard, of Kingsley, Michigan, brings the following expression of gratitude: "Two months have passed away since I requested the Saints to pray for me that I might be healed. . . . I wish to thank all who have remembered me to God in their prayers, for their prayers were not prayed in vain, and I received the desired blessing. To God I give the honor and the praise. . . . I can not thank my heavenly Father and the Saints enough for their loving-kindness to me." She admonishes us: "Do not fail to pray for those who ask for help by prayer. We do not know how much in need they may be."

She Only Wanted an Invitation

By Ella Lambkin

I called on a woman who has been confined to her bed for weeks suffering the pains of rheumatism. I called because I felt that I should. I did not want to go. A few weeks before my husband and I had called and the poor soul was suffering so terribly that it was distressing to see her. When we left she said, "Will you ask the people to pray for me tonight?"

Besides my natural dislike of seeing suffering the woman is so deaf that I can not make her hear a word.

But she has been attending Sunday school for some time, although not a member. Anyway I could not get rid of the feeling that I ought to go and see her on this particular Sunday. I got up quickly and went before I could have time to put it off.

A half hour later I left that house more deeply stirred than I have been in a long time and the above question has troubled me since.

When I went in I found the patient's sister from Philadelphia there. She appeared to be a very pleasant woman, rather jolly.

I walked around the bed thinking that I had come at a most inopportune time since the patient had turned over to take a nap. She looked at me for a

moment in a dazed, half asleep way, then she reached out a thin hand and said, "Oh, I'm so glad you've come." I sat beside her with her hand in mine. There was some general conversation and then she began to talk.

"When we first came here," she said, "I wanted my children to go to Sunday school somewhere. There was a little church where they could go right down the alley and be perfectly safe to go alone. I sent them every Sunday and they liked going. Then one day some people from another Sunday school came to see me and asked me to send the children to their Sunday school. I told them I was sending them to Sunday school nearby. The woman said, 'But you don't want them to be Mormons do you?' Do you know that up to that time I never had paid any attention to what church it was. The old man we rented our house from belonged to the church so I decided that the first time I had a chance I would ask that old man about the name of the church." She stopped talking and looked out the window.

Her sister said, "She forgets sometimes that she is talking. She doesn't talk much anyway."

But the dear old lady was not forgetting—she was remembering—living over again an evening that was pleasant to think about. She began again.

"I was sitting on the porch one evening—it was a pleasant evening—the sun was going down behind the trees. The old man came up the street and turned in to my porch. He said, 'I was lonesome and thought I'd come over and talk a little. My wife had to go away tonight.'" She smiled at the memory. "I said, 'I am lonesome, too.'" Her husband worked nights.

Then she asked him about the name of the church, and he explained about people calling them Mormons because they believe in the *Book of Mormon*, but said that was not the name of the church. He told her about the congregation there and the pleasant times they had.

"And do you know," she went on, "even then no one invited me to go to church."

Soon the people built a house on Main Street, and a short time afterward the Saints built a new church right across the corner from it.

"I used to think they seemed like such nice quiet people," she went on. "I would like to go over. I knew a number of them. And I used to watch the ladies come on Thursday to quilt and wish I could go over and join them. They seemed so nice and they always seemed to be having such a good time. I like to quilt. After we came here I used to go back to East Saint Louis on the street car to meet with the women and quilt. Then I got rheumatism

so the last time I went I had to crawl up on the street car. I had to give that up."

There was another pause and the sister said, "I haven't heard her talk like that since I came here. She usually doesn't say much." Then the story started again. The whole story was so clear in her mind that I am sure she had been lying there for days living over again those days of intense desire, for what—for an invitation to the Latter Day Saint Sunday school—the Latter Day Saint Aid.

"One evening I said to my husband," she took up the story, "'Every couple in the neighborhood are going down the street. Let us go, too. Let's go to a show.'" We went to the show and walked home with Mr. and Mrs. J. and Mrs. J. was saying how sore her finger was from quilting and tomorrow was quilting day again. I said, 'Are you short of quilters then?' and she said, 'Yes, there used to be six or seven, but now there are only three of us and we have so much to do.'" The smile came again at the memory of her angling for an invitation. "Would it be all right if I came and helped?" she asked, and Mrs. J. said, "Sure, we would be glad to have you." An invitation at last!

The next day she went over to the church with her shears and her needle and thimble. She went in and didn't see anyone. She thought she must be early so sat down in a seat to wait. "Then," she said, "I thought maybe I ought to call some one, so I said, 'Mrs. Boren.' And Mrs. Boren said, 'Hello, come on up here.'"

I had heard the same story before from others but never sensed the long waiting, the intense desire to join the group, the happy elation over the first invitation. Can it be possible, do you suppose, that there are others about us who are wishing they had an invitation to join us? While we go along thinking that everyone is looking down on us because of our religion, are there actually lonely souls who envy the comradely freedom of our association so typical of Latter Day Saints? Do we appear clannish as though we do not want others to bother our closely-knit group? Supposing we invite a dozen people who laugh at our invitation and ignore it, might we better not do that than risk missing one hungry soul who waits our asking?

I wonder if we sometimes forget that we have the best thing on earth and we shouldn't be selfish with it.

The dear old lady finally said, "You know the other time when you were here with your husband, and I asked you to pray for me? My arms hurt me so all day that I couldn't rest. Later that evening the pain suddenly left and I said to the nurse, 'I believe the people are praying for me,' and I rested all night without pain."

A Question of Equality

As I read Brother H. W. Savage's letter in the *Herald* of April 27, I felt that it doubtless voiced the unexpressed desires of many others. I, too, had anxiously watched the papers for any news of the several little groups in the church who, we had heard, were working cooperatively.

Brother Savage thinks that the reason people have not been more interested in getting a cooperative movement started in the church is that each thinks he is enough of a business man to keep ahead of the crowd and thus secure more for himself. This doubtless is the case in some circumstances but in many more I believe it is the feeling that the officers in such a movement will have to be endowed with a special spirit of discernment as were those among the early Christians, to make the movement successful. It will take divine wisdom to keep out the parasite that would fatten off the work of others in such an organization as much as the capitalists do now in the present system.

"Oh, but," says one, "It will not be that way in Zion. We will each be just one big family there, all working together for the advancement of Zion." I sincerely hope it is that way there now. I have not been there lately, but twenty odd years ago some of the study classes in the Religio could only be entered by one's having an invitation. Also a charitable organization of the sisters selected its membership that way. Does that look as though all were willing to work together?

I have heard it argued that equality does not mean the same amount for each person. That the people have been brought up in such different environment and some had been accustomed to having things so different from others that their needs would be greater than those who had led a more simple life. That that was what the Lord meant by "each having his just wants and needs."

If that is the correct explanation of the phrase, "just wants and needs," why the need for any change at all? That is the same system we are living under now. Why take away from those who have a relatively large share of property now to give to those who desire and think they need more than their average brothers? Also why did the Lord say in temporal things we should be equal, otherwise we could not be equal in spiritual things? Does it not look, rather, as if the Lord intended to raise up those who had not had opportunity and advantages and give them a just reward for their labor while those who have been getting more than their share of the same because they were reaping much of the profits of their brothers' labor should come down and live on a medium level with them?

Perhaps this depression is the schoolmaster that will teach us to be more fraternal and get us in a proper frame of mind, so the Lord can use us in his plan for Zion building.

I often think of a dream or vision that Brother Ammon White had about how the redemption of Zion would be brought about. As I remember it, it stated that it would be brought about by power; that its officers would have the same spirit of discernment that condemned Ananias and Sapphira.

If we will set about in earnest molding our dispositions and developing our characters to be worthy of our high calling, I believe the Lord will not be slow in giving us further instructions about Zion building.

Mrs. C. F. B.

Editorial Note: One of our members, searching among some old tracts, came across the following passage on equality, written by the late Bishop E. L. Kelley, which gave so appropriate a comment on the problem in the writer's mind that we thought it well to reprint it here.

Equality

Equality is the condition or quality of being equal. Persons under this condition are neither superior nor inferior; greater nor less; better nor worse.

This does not mean that one is just as tall as another, or that all must weigh in the same notch, eat the same amount of food, or sing well in the same key; but it does mean that there are no servants and no masters, no exalted and no debased, none specially privileged and none whose rights are specially abridged.

In temporal matters each is supplied according to "his needs and wants inasmuch as his wants are just." But it is not necessary that all shall engage in the same business, or work at the same trade, nor that they shall have the same sized family, nor have a stewardship of the same amount of property. The equality of the holding is based upon the needs and just wants of all and is determined according to the reasonable demands, circumstances, business capabilities, talents, and calling of each.—*Bishop E. L. Kelley.*

The program of Christian education consists of all those activities and processes which, under intelligent direction, enable persons to become increasingly Christlike and to work together in achieving a Christian world.—*International Journal of Religious Education.*

We are doing a great deal toward making ourselves look old and ugly when we give way to worry and fretfulness.—*Ruskin.*

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Toronto, Canada

Speakers from the local priesthood for the past few weeks were Bishop A. F. McLean and Elders James A. Wilson, James Pycock, B. H. Hewitt, Percy Farrow, Douglas Cameron, and others. This city was also favored with a visit by Presiding Patriarch F. A. Smith who preached two Sundays and gave fifty-two blessings during his stay. Patriarch John Shields was here at the same time and gave seventeen blessings. The Saints were much pleased to have the help of these brothers.

Several men of the branch were called the first Sunday of June to officiate in the priesthood: Eldon Oliver and James Bavington, priests; Samuel Crump, teacher, and Allen Bailey, Kenneth Pugsley, and William Dean, deacons. The names of these men were then presented to the Toronto branch business meeting, and after each had expressed his willingness to act, the calls were endorsed and prepared for presentation to the Toronto district conference in October, as required by the new regulations passed at the General Conference in April. None of these candidates is over twenty-seven years old, and the Saints are happy in the thought that the Lord has called them and is preparing them for responsible positions.

The children's department held a special service Sunday morning, June 19. After an appropriate program, several were added to the church. Elder J. L. Prentice baptized six and Patriarch John Shields, one. The candidates were confirmed the following Sunday morning at the commencement of the prayer service. The branch is pleased to see the results from this department under the able leadership of Sister Elsie Castle, supervisor.

The department of women is running on schedule. Sister Mary Wilson, the supervisor, assisted by the other officers tries to get results just as if there was no depression. With their banquets and demonstration dinners in which the meal is supplied free and the department gets the full price of the ticket, with tours of inspection in which the workers take one hundred women through a plant or store and receive twenty-five dollars for each visit; with educational talking pictures presented at the church by the government from which the women get the collection, and with the twelve groups at work on different enterprises under their respective captains, the women lose no time. They also have rummage sales, home cooking sales, and lawn socials. In their meeting the last of June, they gathered in about four hundred dollars from their groups in less than ten minutes and passed a resolution presenting a check to the pastor, Brother J. L. Prentice, for \$958.75 covering the interest on the church mortgage for six months ending July 1. With real optimism they then made plans for the coming three months.

Toronto Branch was pleased to have present on a recent Sunday the new missionary in charge, Apostle D. T. Williams. He presided over the young people's prayer meeting at 8.30 and also the general prayer service at 9.45. Then he addressed the church school at noon and was the speaker in the evening, his topic being "The Test." Brother Williams spoke at Humber Bay Monday night and at Woodbridge Tuesday night. He went to Guelph to speak Wednesday evening on his way to the Port Elgin reunion.

The department of young people has been arranging for the young people's convention, preparing the cantata, "The Shepherd Boy," and playing in the Latter Day Saint Tennis Club. Toronto members are happy to see that Brother James Bavington, supervisor of this department, has been appointed by general church officers to serve on the young people's advisory council.

North Dakota Reunion Is Active

Saints of North Dakota were very happy to meet again at the old grounds near Logan, to hold reunion, June 22 to 26. Beautiful weather and optimism on the part of the people in these trying times helped many members to find their way to meet here.

Fortunate indeed were the members to have Apostle J. F. Curtis and Elder P. T. Anderson, missionary to this State, as speakers. They brought messages of peace and love as manifested to them through the heavenly Father. Brother Anderson made each one resolve to be "doers of the word, and not hearers only." Brother Curtis presented the gospel principles so clearly, that many friends were convinced of its truth.

After preaching service Saturday, the members toasted marshmallows over a bonfire (the rain did not stop them), and then enjoyed a song fest around the glowing embers. Singing "Graceland Forever" must have inspired five others to enter the old "West Door" this fall. Anyway six persons plan to attend Graceland from North Dakota.

Sunday morning, June 26, Brothers Frank Spaulding and W. K. McElwain were ordained to the office of elder. The baby son of Brother Allen Stredwick was blessed, and the ministers administered to six sisters.

Four children were baptized by Priest Laurel V. McElwain Sunday afternoon.

The district conference was held Saturday afternoon with Apostle J. F. Curtis in the chair, assisted with Warren McElwain, who was elected district president for the coming year. The district voted to send two hundred dollars to the Bishop in this sacrifice period.

A very fine spirit prevailed throughout the reunion. Each person left the grounds for his home with new courage and determination to do God's will, and carry His message to others.

Iowa City, Iowa

Doctor Lee Edward Travis, professor of speech pathology at the University of Iowa, spoke on "A Scientist's Interpretation of Life" as the second of the Edward Partridge lectures at the Iowa Memorial Union Sunday evening, June 26. Harry Lorange was chairman.

Scientists today, Doctor Travis said, have largely discarded the mechanistic theory of life and consider "Life" itself as the fundamental, organizing principle in the universe—the force that is not subject to further analysis and that makes individuals more than just the sum of their chemical elements. Science as a profession is followed often at the price of criticism, ridicule, and social ostracism, but it has also its rewards—one good discovery is worth everything.

The "true" scientist, as Doctor Travis pictured him, is humble; he sees the many-sidedness of questions and can not be dogmatic or dictatorial, can not be too sure of his facts. He is sympathetic toward his fellow men, knowing the interdependence of human beings. He is religious, awed by working in the presence of phenomena beyond his understanding, realizing his own insignificance.

The following "new" people, most of them former Gracelanders, are in town for the summer session of the University: Mr. and Mrs. Brand Banker, Mr. and Mrs. John Blackmore, Mr. and Mrs. Henry Donald, James W. Evans, Mrs. L. E. Flowers, A. R. Gilbert, Wendell Gillen, Elsie Hammer, Ruth Hansen, Keith C. Harder, Mr. and Mrs. Roy Hender-

son, Mr. and Mrs. L. William Johnson, Bob Kelley, Edmund G. Kelley, Noble Kelley, Harry Lorance, Mr. and Mrs. Howard McKee, Mr. and Mrs. Henry Methner, Almer Sheehy, Vera Travis, and Jack Williams.

Elder and Mrs. Charles Harpe, of Lamoni, were present at the group meeting Sunday evening, June 26. Mrs. Harpe has been at the university hospital for some time with her two daughters, Ruth and Muriel, who have been ill.

A baby daughter was born to Doctor and Mrs. Lonzo Jones June 24. The Joneses are now living at Mount Burge Farm, several miles out from Iowa City. Mr. and Mrs. Donald Jones are managing the farm and dairy.

Portland, Oregon

The Saints here have been greatly encouraged by the wonderful reports coming from General Conference.

This congregation was sorry to lose Brother D. B. Sorden and family from this field. The Saints not only have enjoyed having them here, but have benefited greatly by their quick understanding and intelligent and spiritual leadership. Under their influence the members have grown considerably, and while they regret the change that was necessary, they are happy to realize that another branch will have this same opportunity of development under Brother and Sister Sorden's splendid spirit of loyalty and consecration.

On Friday evening, June 3, a dinner and reception were held in the lower auditorium of the church to welcome Brother and Sister Velt, new missionaries to this district. Over one hundred attended. Elder W. H. Barker was toastmaster and short speeches of welcome and pledges of support were made by the divisional leaders. Much amusement was caused when many members at the banquet table were introduced to the Velts by a small group of singers who had composed a verse about each one, to the tune of "Yankee Doodle." At nine o'clock the group met in the main auditorium where a forty-five minute concert was enjoyed. This consisted of violin solo, H. I. Velt; piano solo, Perry Hunt; vocal solos, Fay Buchanan, Lloyd Appleman and Sister H. I. Velt; duet, Fay Buchanan and Lila Livingston; trios, Ardath and Matie Young, Ruby Hunt, Fay Buchanan and Lila Livingston. The evening was well enjoyed by all, and the Saints are happy to have Brother and Sister Velt here.

Children's Day and Decision Day, June 12, was observed here with the children's division giving a fine dramatization of "The Call of Samuel," in the main auditorium during the church school hour, and a children's baptismal service at the eleven o'clock hour in the lower auditorium. The children's program was in charge of Sisters Effie Verhei and Carolyn Larson.

During the weeks preceding Children's Day, the associate pastors, Brothers J. L. Verhei and A. Livingston, who have been in charge of the branch since Brother Sorden left, visited the children who were prospects for baptism, and talked with them and their parents. A fine spirit attended these visits, and the children, all between the ages of eight and thirteen, seemed to sense keenly the step they were taking. With the splendid work that has been and is being done in the children's division of the church school and junior church, the branch can look forward to consecrated and intelligent workers. Surely if the parents will keep up the good work that is being carried on the short time these children are under the influence of consecrated workers on Sunday and week days, their children will not be lacking in knowledge and the spirit of the church.

Eleven boys and girls were baptized at the eleven o'clock hour Sunday, by Brother W. H. Barker, at an impressive and beautiful service. The font was decorated with ferns and baskets of flowers. Two tiny tots sang "Let Them Come to Me," and the whole children's division responded with "Youth's Prayer." Confirmation services followed immediately. A special quartet sang a dedication hymn. Three of the children baptized were from Sherwood, a mission twenty

miles away, presided over by a Portland priest, Brother Clark Livingston. The Sherwood Saints met here that day.

Annual election of officers was held June 14. Brother J. L. Verhei was elected branch president, after being recommended by Apostle J. A. Gillen, who presided over the meeting. Brother Verhei has been an associate pastor for several years and is a loyal and earnest young man. Sister Fay Buchanan is choir director for the year, and Brother Paul Hardy, is branch secretary. Albert Livingston and W. H. Barker have been chosen by Brother Verhei as his associates, with Brother Livingston as director of religious education.

The Saints are very happy to have Apostle J. A. Gillen again after a four-year absence from the Northwest. They feel that with his centering his activities in the immediate Northwest, they shall be greatly blessed through his nearness, and that through his influence they can reach new heights of spirituality. His three splendid sermons here gave the congregation determination to set about accomplishing its goal more earnestly. The force with which he stated he *knew* the source of the message which he brought, made every Saint realize that God has not forgotten his people, and is ready and willing to bless them beyond all hopes if they will but live higher.

On a recent Wednesday evening the Saints were made happy when Robert Bailey senior, and Robert Bailey junior, father and son from Sherwood, were baptized in the font at Portland, just before the prayer service. Brother Clark Livingston officiated. Sister Cecil Bailey has been a member of the church for years, and since two young daughters were baptized Children's Day, this baptism of husband and son completes the family circle, leaving only one small daughter not yet eight years of age. The prayer service following the confirmation was of unusual good spirit.

Portland has been made sad by the death of several Saints during the last few months.

Sister Alice B. Savage, mother of Sister E. A. Roycraft, passed away the early part of the winter. She has been a faithful member and had many friends in Portland.

Sister Carrie Sund, an aunt of Carroll Olson, church statistician, passed away early in the spring. Her death came as a shock, as she was ill only a few hours. Sister Sund had been residing with her sister, Mrs. Herbert Haskell, near Camas, Washington, for the past two years, but before that, had lived in Portland for a number of years. She was greatly beloved by all who knew her, for hers was a lovely life, entirely devoted to helping others and the church. She is mourned by many and missed by all.

Two of the younger people have gone on just recently. Leonard A. Shultz, age nineteen years of Tillamook died May 19. He had an operation in which a kidney was removed, some time ago, and never fully recovered. Little Ray Moore, son of Forest and Thelma Moore, died May 29, after a short illness. Ray had been ill three or four years of his short life, but for the last year or so had been growing stronger and more healthy. It was hoped that he was gradually overcoming whatever was preying upon his strength. Medical treatment seemed to be of no avail, and only through administration by the elders could he seem to get much relief during his years of illness. Sympathy goes to the bereaved ones.

Sacrifice week has just closed, and while local results are not yet checked, the members are hoping each has done his or her part. They are remembering the church in prayer and are hoping to remember, too, that sacrifice will not end with this week. If the church is to succeed in her task without serious restriction, the members must meet the needs of the day with more consecrated effort. While many of the Saints here have had their wages cut to an almost impossible living scale, few are out of work entirely. While their giving power, financially, may be lessened, it should be a call to them to increase their praying power, and this seems to be the case. So they are hoping that where they are restricted financially, they shall overcome through prayer and personal consecration.

Jefferson City, Missouri

At last the few members of the church living in Missouri's capital city have secured a small church in which to meet. The members bought a store, and the brothers have remodeled it into a neat little meeting house. It is located at 1400 South Monroe Street, eleven blocks south of the courthouse.

A full house for Sunday school and preaching service was enjoyed the last two Sundays of the month of June. Local priesthood members are faithful in taking charge of services and bringing the gospel message to the people. The group is feeling fine after having spent some years moving from one place to another. Visitors are very welcome at their services. When you go to Jefferson City telephone Brother Wintermyer, 1006J; J. E. Dawson, 1547 Blue, or Roscoe Moorman, 2469.

Detroit, Michigan

Detroit's Beacon Light

The women's department met June 7, at First Church, for its closing meeting of the season. A luncheon had been arranged under the supervision of Mrs. Emory Fultz, who had group number eight to assist her. The occasion was a surprise birthday party for Nellie H. Harkness, city supervisor. At the end of the luncheon Mrs. Henrietta Davis presented Mrs. Harkness with a leather desk set, a gift from the city-wide women's department. Following the acknowledgment of Mrs. Harkness, the annual business meeting took place, and resulted in the unanimous reelection of the entire roster of officers for the coming year. Group number six under the direction of Mrs. Deens, of River Rouge, made its annual report and turned in one hundred sixty-five dollars to the mortgage fund, for which this group of women is to be highly commended. The next meeting of the women will be September 13.

The young people's circle lately organized by Elder J. Charles Mottashed is proving successful. Their first outing was a wiener roast at Zachariah Chandler Park, followed by a strawberry social at First Church, and a splash party at Jefferson Beach. This group is composed of the young people from five groups, and every person between the ages of sixteen and twenty is invited to attend.

First Church

June 13, First Church held its annual business meeting for the election of officers. Brother George Booth was unanimously reelected to the office of pastor. All other officers were sustained with the exception of the leader of the department of recreation and expression, Guy Armstrong, who resigned, Maxine Talberg takes his place.

Children's Day was distinguished by a program by the children. They sang songs and gave recitations. Two babies were blessed, Frederick, son of Mr. and Mrs. Frederick Skinner, and Ronald James, son of Mr. and Mrs. Clarence Heaviland. Also two little girls, Ruth Oliver and Jacqueline Mitchell, were confirmed.

First Church young people enjoyed services June 20, with Pontiac young people. Luncheon was served at noon in the church basement, and at three o'clock the young people of the various branches entertained with a musical program and a church history play.

Miss Marguerite Heaviland and Miss Margaret Ayres graduated in June from Cooley High School.

East Side Church

June 15, the annual business meeting for election of officers was held after the prayer service, Elder J. Charles Mottashed in charge. The following officers were elected: pastor, Elder Wilbert Richards; secretary, Roy Stark; statistician and chorister, Elidora Richards; pianist, Ilene Lively; superintendent of Sunday school, Gerhard Gustavus; superin-

tendent of recreation and expression, Elizabeth Lively; junior church leader, Lucy Volz; publicity agent, Gilbert Gustovus. Following the meeting the women of Group thirteen served strawberry shortcake and ice cream.

People of East Side thank Brother Belrose for his splendid service as superintendent of Sunday school for the past four years. He was compelled to discontinue his work on Sunday mornings because of his daily work which makes it necessary for him to work far into Saturday night.

Wyandotte Church

Brother Vincent Schaar, of Orin, Michigan, has been lending his efforts in the interests of missionary work here.

Successful Reunion for Northern Wisconsin and Minnesota Districts

Considering the very trying financial situation found everywhere, it was difficult for officers of these districts to forecast the kind of a gathering this year's reunion would be. But everyone concerned is happy to say that the reunion of Northern Wisconsin and Minnesota, held at Chetek, Wisconsin, July 1 to 4, was very successful.

Saints were present from Minneapolis, Princeton, and Carlton, Minnesota, and from Durand, Chetek, Antigo, Ladysmith, and Madison, Wisconsin. The meetings were much enjoyed by all.

Apostle J. F. Curtis was present and preached some fine missionary sermons. A number not of the church seemed much interested.

Good classes were taught by Brother Wesley Elvin, who also acted as secretary and treasurer of the reunion. Brother Elvin did much to make the reunion successful.

Food was largely donated by Saints of Chetek, and cooking and serving were done by local members. Those who did not bring food to the grounds were charged fifty cents a day; children under ten, free. Other camping facilities were free, those in charge trying to make the reunion as inexpensive as possible. The Saints subscribed liberally to the expense of the reunion, and payment of indebtedness on the cottage located on the reunion ground.

Everyone went home happy in the assurance that God is still caring for his people. They firmly believe that as many of the Saints as prove loyal to the work of the church, will find there a consolation not found anywhere else in the world.

There are many sincere Saints in Wisconsin and Minnesota who are trying to fight the good fight of faith and are pressing toward Zion.

Columbus, Ohio

Second Branch, Rinehard and Twenty-second Streets

June 19 was the fifth anniversary of the dedication of the local church building. Bishop H. E. French and Patriarch J. E. Matthews preached splendid sermons, and God's Spirit was present in power. The choir rendered several beautiful anthems. This day was another milestone in the history of the branch.

Saints of Second Branch remembered the month of prayer and sacrifice, and tried to do their part to help the church in its time of need.

Wednesday evening, June 15, six adults were baptized by J. E. Matthews. They were Barbara Brassine, Cora McNeal, C. H. Hamilton, Ruth Hamilton, Arlene Cramer, and Donald Pendleton. A beautiful spirit was present at the confirmation service. J. E. Matthews gave the charge to the new members. Elders G. H. Kirkendall, J. E. Matthews, W. B. Reeves, and R. E. Madden confirmed the new members. The Saints rejoice that God has seen fit to bring this

splendid group into the gospel work. Their prayers in behalf of these candidates were answered.

The June sacrament service, in charge of R. E. Madden and J. E. Matthews, was marked by the presence of the Holy Spirit which encouraged the congregation. In the evening "Prophetic Vision" was the theme of G. H. Kirken-dall's sermon.

The women's department met June 9, at the cottage of Blonde Carey, twenty-seven being present. Meetings of this group are made happy and helpful by thoughtful discussion and reading. A paper, "The Gospel as Taught at the Time of Christ" was read by Viola Wemlinger. The variety program was good and many helpful thoughts were expressed in poems and articles.

The department gave a bake sale and rummage sale during the month, clearing more than sixty-two dollars.

June 12, was Children's Day and the church was appropriately decked with flowers. The program of stories, pantomimes, recitations, and songs was given by and in charge of the children.

In the evening Doctor W. B. Reeves preached on "Friendship, the Sweetest Influence."

Artland, Saskatchewan

This region is having lovely weather. Plentiful rains are providing moisture, and crops are looking good.

Brother Will Cornish has gone to Loon Lake to organize a branch. He also has been visiting Saints out in the district.

Four children were baptized on Children's Day.

Brother Ralph Vauter and family, and Sister Vauter's brother, Herald McWillus, from Czar, Alberta, have moved into this community to make their home. Local Saints are pleased to have them.

Brother Herald McWillus decided life was too lonely to bear alone, and recently made a visit to his former home, returning a few days later with a wife. Brother A. J. Cornish officiated at the wedding.

Brother Thomas E. Harper has been very sick, but is improving. He is home from the Macklin Hospital, where he was under the doctor's care for nearly three weeks.

Brother A. J. Cornish is planning to take a number of members in his truck to Saskatoon when he goes to attend the conference.

The Baldwins Visit Belleville

Did you ever go into the home of a Latter Day Saint family to find that you could talk of business with Father, of the children and the neighbors with Mother, of parties and school with the young folks, but with no one could you start a conversation about the church? Let me assure you that this was not the home of Belleville Saints in the last three weeks. The first thing you will hear and the last, if you call, is the church, what it is doing, what it must do, the new objectives, the beauty and reasonableness of the doctrine, and who has been and who is going to be baptized.

Even among the little folks you will hear of their class work, their new songs, and above everything else, their part in the sacrifice period. You will hear how they went without ice cream cones, walked home from church to save their carfare, went without candy that their pennies might go into their box, and be placed on the altar with the others.

What is back of all this enthusiasm? Evangelist Richard Baldwin and his good wife, Alice. They have been holding services in Belleville, Illinois for three weeks and are to continue another week. They have been treating Belleville people to an old-time gospel experience with an ultra modern touch that does not detract from its stirring qualities, but rather adds to them.

Our morning service is not a merger of two services. It

is one united service with one theme carried through smoothly and effectively. Sister Baldwin is largely responsible for the worship program, which seems to fit into the theme of the sermon so that the worship program is the introduction to the service and the sermon is the climax.

The close of Sacrifice Week was celebrated with an effective program and sacrifice service in which the congregation marched to the altar, led by the children, and left its gifts.

Brother and Sister Baldwin are a fine team. She has shown her ability to support him in his work through the whole series of services. On the other hand we have had some interesting demonstrations of his equal ability to support her. At a special service held for church school workers there was one such demonstration. At the Fourth of July picnic when Sister Baldwin had charge of the recreation, it was noted that Brother Baldwin was unostentatiously in exactly the right place to be of the most help in the games.

Brother Baldwin is a very positive speaker. His whole-hearted belief in the thing he teaches has a strong effect upon the hearer. His sermons are like a stream of clear water, so deep that the adult thinker finds it stimulating and so clear that the children can see the point.

The results? Eight were baptized on the third of July. The Saints have renewed their faith in the God of Israel, of Moses, and of Joseph Smith. There has come to them a new appreciation of the precious message delivered to the Saints of latter days.

ELLA LAMBKIN.

Holden Stake

Knobnoster

Knobnoster Branch hopes to move forward in the grand procession of the Saints of God.

Many were disappointed to learn that Brother G. R. Wells could not serve here longer as pastor. His splendid sermons and wise counsel were a source of inspiration.

At the annual business meeting, Elder J. T. Nutt was elected pastor; Ben Kramer, church school director, and Sister Elsie Nutt, director of music.

Children's Day was fittingly observed June 12. An interesting program was given at the eleven o'clock meeting, in charge of Sister Nutt and Burgess. Three children were baptized by the pastor.

Bennet Enfield, a worthy young man, was graduated from Knobnoster High School last spring. He is contemplating entering Graceland College in the fall.

A good sacrament service was held July 3. Brother Erwin Moorman and family, of Independence, were present and contributed to the success of the service. The pastor is making a consistent effort to "feed the flock."

Bishop J. A. Koehler and Elder W. H. Eliason have been recent visitors, and their sermons were well received. Men of the local priesthood occupying the pulpit recently, were E. E. Petre and E. L. Moorman.

Post Oak

May 29, a memorial service was held. The names of all deceased members were read and the sermon was by Brother F. L. Sawley. Brother Sawley visited with the Saints two weeks. As he said, he was tired in body, but strong in the faith, and his sermons are wonderful.

June 5, Brother W. S. Macrae and Brother W. H. Eliason were here.

Church school officers were recently elected. Brother Manly Snedd was chosen and elected superintendent. Brother Ernest Ensley has supervision of the adult department, Sister Manly Snedd, of the juniors. Efficient service has been given by Brother Lester Hutchinson, who has been the superintendent for a number of years, and his efforts have been much appreciated.

June 12, the children of Post Oak and Clinton gave a fine

program. A talk was made by Brother S. S. Smith at the close. Brother Smith is the Holden Stake missionary.

At two thirty, four children were baptized by Brother Duffy and Beckett. They were, Louise Anders, Laura Snedd, Marion Hutchinson, and Robert Kirk. They were confirmed at the evening service, and a good sermon was preached by Brother Smith.

An aged sister, Comorah Landon, who has been sick for the past four months, has been taken to her daughter's at Pittsburg, Kansas, to be cared for. Sister Landon is eighty-six years of age. Should any Saints in Pittsburg care to call on her, the address is 103 East Madison Street.

Lamoni Stake

Children's Day at Lamoni

Lamoni observed the third Sunday of June as Children's Day. In the afternoon six children were baptized in the basement of the Coliseum. A tank had been placed there for the occasion. Almost two hundred witnessed the baptism and the confirmation. In the evening the children's division of the church school presented a pageant, "*The Chain of Love*," written by local workers. In the center sat Gretchen Kelley representing the church. To her came two children inquiring what they could do to help her. She then showed how children might help by paying tithing, playing fair, assisting in the home, praying, etc. Child missionaries brought in groups of children from foreign countries, England, China, India, Holland, Hawaii, and Lamanites of America. At the close they sang, "*In Christ There Is No East Nor West*," repeated the pledge to the Christian flag, and sang again of the "*Chain of Love*" that should bind all children of the world together. As the curtain went down the children presented a pretty tableau as they held aloft the links of a chain which bound them together. A quartet sang softly, "*Blest Be the Tie*," as the scene closed. Educationally the program has been considered the best presented for many years.

Young People's Outdoor Service

On the last Sunday of June the older young people held their morning gathering in the South Woods. At six-thirty they were seated on one of the slopes singing, "*Holy, Holy, Holy*," the first hymn of their prayer service. At eight o'clock breakfast was served by the campfire—bacon and eggs, rolls, and fruit. At nine o'clock, on the hillside the morning assembly was held. Walter Johnson, superintendent of the young people's division, presided. A quartet of girls sang, "*Rock of Ages*," and, "*Abide With Me*." Gretchen Kelley spoke concerning "*What the Church Means to Me*." It was one of those frank, earnest talks that show both sides of a young person's nature: the query whether the church is worth while and the deep seated conclusion that after all it means everything—home, friends, ideals, inspiration to do the things worth while, and lasting satisfactions. Mabel Carlile followed with "*What the Church Has Meant to My Parents and Grandparents*." This was one of those reviews of testimonies that stirs up hidden loyalties. She told a fascinating story of maternal ancestry who joined the church in Ohio in the early thirties, went through the persecutions of Far West and exodus from Nauvoo, and the dropping out to wait for the Reorganization. She also told of paternal grandparents who heard the gospel in England, came to Utah, and then escaped in disillusionment to wait for the young Joseph. The young people are hoping for another such service.

Sacrifice Service

On June 24, the evening service at the Coliseum commemorated the close of Sacrifice Week. For two weeks this had been engaging the attention of the Lamoni Branch. Many envelopes had been turned in, but a number had saved

theirs for this service. The choir, organized for the summer months, made its first appearance, about fifty in number. The congregation sang some of the old hymns of the church. The opening one had been learned for the service by young and old, "*O Zion Haste*," from the new *Hymnal*. G. W. Blair, for the stake bishopric reviewed with appreciation the response of the Saints to the visits of the priesthood. Ed Downey, Lena Graham, and Mabel Carlile spoke in terms of sacrificial devotion of their response to the call of the church. The choir sang an offertory hymn, "*We Give Thee But Thine Own*," and the sacrifice envelopes were received. N. R. Carmichael and G. W. Blair received the offering and Roy A. Cheville offered a prayer of blessing. In it he stated that it was presented to the Lord for his church and that the sacrificing of the Saints had already consecrated much of it. The choir then sang, "*Seek Ye the Lord*," Grace Lane Muceus directing, and Gertrude Walden singing the solo. The pastor then caught up the theme of continued sacrifice, reminded the congregation that the day of sacrifice was not over and the long test was still ahead. A feeling of unity and devotion pervaded the congregation.

Baptisms in Lamoni Stake

The year 1932, promises to surpass the preceding year with respect to numerical additions to the church. Last year the baptisms in Lamoni Stake totaled only thirty-six. The first six months finds that number surpassed and other requests for baptism have been made. Several of the branches and missions have taken on new life. By branches the reports are as follows: Allendale 9; Lamoni 7; Andover 7; Bloomington 5; Chariton 4; Davis City 3, and Lucas 2.

Sacrifice Returns

Some June reports are not yet received by the stake bishopric, but returns show that the receipts for June are well over two thousand dollars. The returns indicate something more than dollars and cents collected: it represents the loyalty and devotion of many Saints. This year more people have participated to make up the total. There are several quarters and dimes from children of the church school, small amounts from those with meager income, orders from general church appointees on "back allowance," and college faculty, as well as larger cash offerings are included in this amount.

Castroville, California

Castroville, the baby branch of California, sent to the Bishop a check for twenty dollars for direct payment on the church debt, July 2. This is the first payment on a voluntary fund of four hundred dollars which the Saints of this small branch propose to pay to the church by Christmas. It is figured on a basis of five dollars for each of the membership of eighty, and represents sacrifices made by many who have already started to make their payments towards the liquidation of their obligation. Many felt that an estimate of fifteen years was too long a time to expect the Lord to wait on his people to clear up the church debt, and that if every member would make the sacrifice, he could raise an average of five dollars every six months. This would pay the debt in approximately fifteen months instead of fifteen years.

Pastor A. R. Lawn says of this group that all of the members are poor and many have been out of work for months, but they did not hesitate to vote unanimously that they should make the effort to sacrifice continuously. They hope and pray that other branches will catch the spirit of the thing they are trying to do, and are sure, if they do, they will receive rich blessings.

Every local member who is able to attend church services and prayer meetings will testify that God is with this people, and the meetings continue to grow more spiritual. At the

prayer service June 30, five, being in serious condition, were administered to, and all received immediate and wonderful healings. One brother who is believed to have internal cancer and has been getting weaker and weaker was filled with the Spirit of God, and testified to the knowledge of his healing. He is a member of the priesthood and trying to live a godly life. His wife who was also suffering with intense pain in the eyes was immediately healed and another sister's eyesight was improved.

The Saints of Castroville are rejoicing in the Spirit of the Lord, and thank God for an opportunity to make a sacrifice for his work.

Independence

For the first time in four weeks there was fair weather for Sunday evening, and the Campus services were conducted at the Campus, having been sent to the Stone Church by rain on the three preceding Sundays. Apostle F. Henry Edwards easily mastered the microphone and everybody, even to the far edges of the audience, heard him deliver an inspiring sermon on the subject, "*We Thank Thee, O God, for a Prophet,*" which took its theme from the Latter Day Saint hymn of that name. Every age must have its own prophet, said the speaker, for since men continue to need God, He will speak to those who seek him; and the prophet becomes the symbol of that communication which establishes the kinship between God and man.

A caravan of a score or more of cars left the Auditorium early Sunday morning, taking a large number of young people to Marshall, Missouri. This trip was the first warm weather event sponsored by the Independence Council of Young People, Roy E. Settles, president. Arriving at their destination, the travelers joined Marshall Saints in the services of the morning. At eleven o'clock President F. M. McDowell was the speaker, his theme being a charge to all, "*Mind the Light.*"

At noon local and visiting Saints spread picnic lunch on the grounds and spent a happy time getting acquainted and visiting. Then at two o'clock the Independence young people presented a short program of instrumental and vocal solo, duet, and quartet numbers. In this program the Cantanina Chorus, directed by Mrs. H. C. Burgess, of Independence, gave invaluable aid.

Stone Church

Four incidents in the life of Jesus which made him the Christ are the topics of four short worship service talks during the remaining Sundays of this month by S. A. Thiel, superintendent of the church school. His opening talk Sunday morning to adults, intermediates, and juniors was, "*The Temptation of Jesus.*"

"*The Church on Trial,*" the first of a series of three Sunday morning sermons by Elder Leonard Lea, gave emphasis to the speaker's belief that while the church is on trial today, this is its great opportunity to help men and women and to give to the world a new type of spiritual and moral fellowship. He reminded the congregation that even though churchmen in the past decade have grown wealthy in beautiful buildings and rituals, they have become spiritually impoverished. Now in time of world-wide hardship and material loss, men's thoughts are turning towards spiritual matters; they are beginning to realize that our spiritual heritage is of primary importance, and they are coming to church. Adversity is forcing them into action for their souls' sake.

The church is on trial, said Elder Lea; the world needs its spiritual riches. This is the time to go on. We are the church. We can not quit now.

Though the heat on this morning was intense, the Stone Church Choir was faithful in its service. Directed by Paul N. Craig and with Robert Miller at the organ, it sang, "*Judge Me, O God,*" by Mendelssohn, and, "*As Pants the Hart,*" by Spohr, Lilly Belle Allen singing the soprano solo.

A pleasing cello solo was played by Irving Jenkins, accompanied by Robert Miller at the organ. For the first time in a number of weeks the musical program from eleven to eleven thirty was broadcast over KMBC. Elder S. A. Thiel was in charge of the service, assisted by Evangelist U. W. Greene.

Walnut Park Church

A service in the interest of Sacrifice Week, sponsored by the women's department, was held at the church the evening of June 24. A quartet consisting of Marian Campbell, Anna Mosier, John Reynolds and Erwin Moorman, accompanied at the piano by Gladys Reynolds, sang, "*The Old, Rugged Cross.*" Talks by Bishop J. S. Kelley, Elder John F. Sheehy, and Pastor Frank McDonald inspired the Saints to a greater degree of sacrifice in behalf of the church.

At the eleven o'clock service June 26, the Saints were happy to have Elder R. S. Salyards preach. He read from *Doctrine and Covenants* 4, and spoke of the conditions in the world. "God is bringing down the mighty of the land," he declared, "and exalting those of low degree." The choir assisted with the anthem, "*More Love to Thee, O Christ.*" It was at this hour that the special sacrifice offering was taken up.

On this day the members of the Galilean Class and their families left the church at six o'clock in the morning and enjoyed an out-of-door breakfast. After the lesson was presented by the teacher, Imal Burke, they returned to the church in time for the eleven o'clock service.

A large number of Saints gathered July 3, for the sacrament hour. Elder Amos E. Allen, of the Enoch Hill congregation, made the opening remarks, reminding the members that they were renewing their contact with God. This was followed by a talk by Pastor McDonald. At the close a special prayer for the sick of which there are many at Walnut Park, was offered by Elder C. K. Green. A wonderful spirit prevailed the entire meeting.

On the following Sunday Elder A. B. Phillips was the speaker, and his sermon was much enjoyed.

Walnut Park church was the scene of a pretty wedding July 7, when Miss Juanita Harris, daughter of Mr. and Mrs. G. A. Harris, of Humansville, Missouri, and Charles Hall, son of Mrs. J. E. Hall, of Independence, were united in marriage by Elder John F. Sheehy. Preceding the ceremony a program consisted of a vocal solo, "*Somebody Loves You,*" by seven-year-old Mildred Crabbe; a violin solo, "*The Rosary,*" by Frank White, and two vocal solos, "*One Alone,*" and, "*I Love You Truly,*" by Barton Donaldson, of Kansas City, Miss Margaret Chapman accompanying at the piano. Miss Chapman also played the "*Lohengrin*" Wedding March, and Mendelssohn's Wedding March. The bride was given in marriage by her father and attended by her sister, Mrs. Clarence Petre, matron of honor. J. Hoke, of Lees Summit, was best man for Mr. Hall. This young couple have the good wishes of the Saints.

Enoch Hill Church

The worship hour of the church school June 26, was in charge of Mrs. Agnes Hartman. The theme, "*Loyalty,*" was effectively brought out in a talk by Elder H. E. Winegar and a quartet composed of Ruby Johnson, Ruth Hayes, Rilla Johnson, and May Worth.

Elder William Ecclestone occupied the morning preaching hour following a trombone and baritone duet by Herbert and William Mills and a musical reading, "*None of Self and All of Thee,*" by Nellie Mae Kramer.

A sum of over two hundred dollars was taken up in the sacrifice offering on this morning.

The Saints on Enoch Hill were glad during Sacrifice Week to have Apostle F. Henry Edwards and family, and Bishop J. Stanley Kelley and wife with them at their weekly prayer service and also to enjoy a picnic dinner with them on the Campus on Tuesday evening. Pastor John F. Sheehy met with them on Tuesday evening.

Twenty-three of the Enoch Hill young people made the trip to Marshall last Sunday, and all seemed to have a good time.

An expression class has been organized with JoZelma Taylor as teacher. There are about twenty in the class. If they continue with the enthusiasm which they now have, they will soon be able to accomplish something very worth while. This class meets at the church each Friday evening.

The speaker last Sunday morning was Elder R. S. Sal-yards.

Spring Branch Church

The prayer meeting a week ago tonight was in charge of Jesse Smith, assisted by Morris Jacobson. An unusually good service was enjoyed, there being many helpful testimonies.

The prayer service the morning of July 10, was in charge of J. Andes, assisted by George Bilquist. Many in the branch are unable to attend meetings because of sickness, but all were remembered in the prayers of this hour. Elder O. J. Hawn, who is at the Sanitarium, was also remembered. This congregation has enjoyed some wonderful talks from him in the past few months.

Elder Harvey Mintun was the morning speaker. He was assisted by the junior choir which sang special numbers, Sister Mildred Smith, soloist. Elder Robert Fish was in charge, assisted by Elder Clair Austin.

Local Saints were happy to have a former pastor, Elder J. C. Mabbott, present, also Sister Mabbott, and their daughter, Dorothy, of Bates City Church.

Brother and Sister Arthur Peer were honored by a short visit from the pastor of Saginaw, Michigan, Branch, Clinton Loomis, and Brother Frank McCray.

Kansas City Stake

Grandview Church

The La-Da-Sa Club closed its activities for the summer with a spring luncheon June 6, at Kaloka Country Club. Rabbi Samuel S. Mayerberg, of Kansas City, Missouri, was the speaker. The club has turned in one hundred dollars to the church since the first of the year.

Children's Day was observed June 12, with a play, "Zion Builders We Would Be." Five children entered the waters of baptism, Elders J. A. Harrington and Daniel Tucker officiating.

As a result of sacrifice week a sum of one hundred seventy-five dollars was turned in to the stake bishop.

After ten years of faithful service as pastor of this church Elder C. D. Jellings has been forced to give up this part of the work. Elder George Mesley comes as the new pastor, with Brother Jellings as his associate. A reception was given for Brother and Sister Mesley the evening of June 30, at the church. The orchestra, under the direction of Brother Fred Brose, played two excellent numbers. Brother Jellings praised the work of all the departments during his pastorate. The senior choir, under direction of Brother Lester Fowler, sang a beautiful number and the junior choir, under the direction of Sister Lester Fowler, rendered a number. A trio was sung by Emily Foley, Edith Fowler, and Verna Tate, also a solo by Brother Lester Fowler. The program was planned to acquaint Brother and Sister Mesley with the work of the different departments. Brother Jellings made a few remarks as retiring pastor and Brother Mesley as incoming pastor. Brother Cyril Wight, of the stake presidency, was present and in behalf of Grandview Saints, presented baskets of flowers to Brother and Sister Jellings, and Brother and Sister Hayes. Brother Hayes has been associate to Brother Jellings for a number of years. A basket was also presented to Brother and Sister Mesley. The Laurel Club took advantage of the occasion and served dinner at 6 p. m. They also placed bazaar goods on sale, and cleared about twenty-five dollars from the supper and bazaar.

MISCELLANEOUS

Pastoral

To the Officers and Members of Southern Michigan and Northern Indiana District, Greetings: It has pleased the appointing powers of the church to assign me to ministerial duty in your district. It was my privilege to spend my twenty-second birthday in your midst. That was quite a while ago. I was acquainted with the workers in those days. Some of these have passed over the river, others are living but somewhat out of touch with the church, still others are alive and doing all they can. I then spent almost a year among you, including parts of the years 1895 and 1896. I, at first, thought my work would be solely that of a missionary, but at the conference at Lansing, June 11 and 12, it pleased the district to elect me to the office of district president. Hence it will be my duty to serve you in a double capacity. Consequently, I shall be pleased to receive any word from you regarding the missionary needs of the district and also the administrative work which comes under the office of presiding elder. Am visiting the various centers for acquaintance sake now. Later I shall hold a series of meetings in each branch. For the present my address will be as given below. Any change that may occur will be advertised. Would suggest that all officers possess themselves of a copy of the new Priesthood Manual, and observe carefully the instructions contained therein. I am especially anxious to establish a thorough system of reporting. At the conference I selected as counselor Elder Alva J. Dexter, 1943 Saint Joseph Street, Lansing. I was authorized by the conference to select another later. I have since chosen Elder Walter F. Ryder, 648 Prospect Avenue, Southeast, Grand Rapids. Both of these men were the previous incumbents in the district presidency. Any administrative work that may be required in your locality you may refer to either of them or to me. We will do our best to serve you.—A. C. Barmore, district president, 1660 Horton Avenue, Southeast, Grand Rapids, Michigan.

Conference Notices

The semiannual district conference of Northeastern Kansas will convene at Fanning, July 23 and 24. Apostle Roy S. Budd will be present. The election of district officers will be held in connection with other business in the interests of the district. Priesthood will send their reports to District President Dave Little, Burlingame, Kansas. The first service will be at 10 o'clock Saturday morning. Attendance of every member who can come, is requested in order that the district may more fully cooperate in the interest of the church program.—Mrs. H. C. Pitsenberger, district secretary.

The annual district conference of West Virginia will be held at Harmony Branch, on Indian Creek, near Washburn, August 6 and 7, beginning Saturday at 2 p. m. with regular business session.—Haydie Bumgardner, district secretary, Washburn, West Virginia.

Reunion and Conference Notice

A joint reunion of Seattle and British Columbia, Spokane, and Portland Districts will be held at Silver Lake, Washington, August 5 to 14. The annual Seattle and British Columbia district conference will take place during the week. We are expecting President Floyd M. McDowell, Apostle J. Arthur Gillen, and missionaries from the three districts as speakers. Trained teachers and recreational leaders will conduct classes and furnish supervised recreation for all age groups. Tents will be available for renting at the following prices: 8 x 10, \$3.50; 10 x 12, \$4.00; 12 x 14, \$4.50. All orders should be mailed at once to District President M. E. Lasater, 6751 Division Avenue, North West, Seattle, Washington. Meals will be served at the dining hall, charging twenty-five cents for breakfast and thirty cents for lunch and dinner. A short

order lunch service will also be provided. Those driving to the grounds should take the New Everett Highway between Seattle and Everett and turn at the sign pointing to Silver Lake. The grounds are located at the west end of the lake. Those coming by interurban should get off at the Silver Lake station and walk down the hill one-fourth mile to the lake, then turn right another one-fourth mile to the grounds. A good crowd is expected, and we are sure there will be a spiritual feast for all who attend.—*Florence E. Earl, district secretary, 10714 Second Avenue, North West, Seattle, Washington.*

Reunion Notices

Western Oklahoma district reunion will convene August 5 to 14 inclusive, at Eagle City, one half mile west of town at the usual place. Apostle Roy S. Budd plans to be present, and the preaching services will be of the missionary type, the forenoon and afternoon speakers being chosen from the district priesthood. All who can come prepared to do their own cooking should do so. In the past the home branch has had to bear the brunt of the work of the dining tent and has thus been deprived of many of the services. All desiring to rent tents during the reunion please have orders in the hands of Elder Lester E. Dyke, of Eagle City, Oklahoma, not later than July 20, that he may have time to secure tents in time for the services. There is plenty of room to camp on the grounds. The secretary will gladly furnish information concerning the reunion, accommodations, and other items. A dining tent will be conducted during the reunion. Come and make this reunion spiritually successful.—*Roy L. Diamond, secretary, Eagle City, Oklahoma.*

Special helpers and workers of the general church who will be present at the Lamoni stake reunion, July 29 to August 7, are Apostles J. F. Garver and Roy S. Budd and Bishop G. Leslie DeLapp. The reunion will this year be conducted on the same basis as that of last year. Those wanting rooms should get in touch with Sister Ed Downey, Lamoni, Iowa.—*Cora Levenson, secretary Lamoni Stake.*

All-day Meeting

There will be an all-day meeting with basket lunch at the Moline, Illinois, church, corner of Fourth Avenue and Forty-sixth Street, Sunday, July 17. Church school at 10 a. m. Preaching at 11 a. m. Basket lunch at noon. Preaching at 2.30 p. m. Service of music at 7.30 followed by preaching at eight o'clock. We shall try to provide interesting speakers for the occasion. Saints and friends of the Tri-Cities, and near-by points are invited to attend the services, and bring their baskets for a social time together.—*E. R. Davis, district president.*

New Addresses

John W. Rushton, 14854 Hamlin Street, Van Nuys, California, home address; Care Nephi Dewsnup, 11 Halliwell Street, West Cheetham Hill, Manchester, England, mission address.

Kansas City Stake Minutes

KANSAS CITY.—Semiannual stake conference was held at Central Church, the business meeting occurring the evening of May 16, in charge of the stake presidency, Cyril E. Wight, Charles D. Jellings, and George Mesley. Apostle J. F. Garver, in charge of the Central Mission, was present, and was invited to occupy the platform. A hymn by the congregation, prayer by C. D. Jellings, and special musical number by Stake Missionary J. Charles May, and Brother George Anway, accompanied by Brother May's guitar, opened the hour. Minutes of the special conference held in February, were read and approved. The report of the stake presidency was read by Brother Wight, recently returned from a business sojourn in Oklahoma, lasting about six months. Of the ministry reporting, it was learned that twelve high priests performed six baptisms, eighteen elders, eleven baptisms, fourteen priests, one baptism. Eight of the teachers and eight of the deacons also reported their regular work. Elder J. Charles May was welcomed as stake missionary. Reference was made to the oratorical contest of Sunday, May 15, encouraging in its promise of future leadership. Reference was also made to the results of the depression which will arouse the members to a more vigorous presentation of the gospel of the discipleship. For some time a comprehensive survey of the fifteen churches in the stake has been under way, its purpose being to give the

council of presidency and bishopric a factual knowledge of the work, conditions, attitudes, and needs of all the congregations. Following the Christmas period Elder J. E. Vanderwood did special work and taught classes in *Doctrine and Covenants* in several of the churches. Bishop C. A. Skinner reported cash on hand \$2,238.05; received from all sources \$8,167.19, and expenditures, \$9,905.18, leaving cash on hand \$500.06. The report was approved subject to audit. Bishop G. L. DeLapp said that it would be several months before the Bishopric could get to an audit of the books. By motion, the stake presidency was authorized to appoint an auditing committee. The stake statistician reported: Transfers out, 216; transfers in, 163; baptisms, 40; deaths, 14; marriages, 22; divorces, 1; ordinations, 6; silences 2; children blessed, 31. There was a total gain of 203, and a total loss of 230, making a net loss of 27. The stake reporter's report indicated the loyalty of some local reporters and called attention to reporters who are silent and never report, and to those who are parsimonious with their reports. The stake historian reported satisfactory progress in the securing of new data concerning the sixty acres once held in the name of Bishop Partridge, Central Church property occupying a part of the original plot. The director of Religious Education, George Mesley, in his report emphasized the necessity of the priesthood's activity in the teaching of God's word as found in the three standard books. The Stake O. B. K. Council sponsored a new year inventory campaign which resulted in the filing of 175 inventories; the music contest which doubled its number of participants and resulted in the discovery of considerable talent that can be effectively used in local church services; the Independence-Kansas City L. D. S. Basket Ball League; the religious drama tournament in November, and the stewardship oratorical contest held on this conference Sunday. The week-day religious school work was confined to Malvern Hill Church, during the past winter, the other Kansas side churches failing to take up the work. Sister Florine Hands Graham had charge of the work and reports the highest enrollment as 214, the lowest, 203. There are about seventy-eight unchurched families in this group. The mothers of the children in the school are much interested and will contribute twenty-five dollars. Mrs. F. L. Waters was called forward and presented a gold seal certificate issued by the General Department of Religious Education. The secretary of the Kansas City stake delegation to the General Conference in April, reported that seventeen delegates had a perfect attendance; four were absent only one day; one was quarantined, and three were absent from all sessions. A recommendation from the stake presidency advising the closing of North Kansas City Church, was approved by motion. In 1918 a motion was adopted to dispense with the eleven o'clock and eight o'clock preaching services in the branches on stake conference Sundays. A resolution was introduced that the closing of the various churches in the stake on conference Sunday be left optional with each group. This matter was referred to the stake high council for such action as it deems advisable. Following is a list of the officers of local churches in the stake who took office July 1, and continue for one year: Central Church: Pastor, C. E. Wight; director of Religious Education, Roy Thrutchley; young people's supervisor, Doctor E. P. Nelson; children's supervisor, Mrs. H. A. Koehler. Second Church: Pastor, Francis A. Evans; director of Religious Education and adult supervisor, P. J. Raw; young people's supervisor, Mrs. P. J. Raw; children's supervisor, Mildred Lungwitz. Mount Washington: Pastor, W. F. Bolinger; director of Religious Education, Mrs. H. A. Gould; young people's supervisor, Mae Price; adult supervisor, Anna Hunter; children's supervisor, Irene Hunter. Bennington Heights Church: Pastor, Orville G. Helm; associate, Joseph Curtis; director of Religious Education, Don G. Stafford; adult supervisor, S. S. Armstrong; children's supervisor, Mrs. George Binninger. Fourth Church: Pastor, J. C. Worden; associate, Marion Sneed; director of Religious Education, Tyra Lueking; adult supervisor, Candace Wickham; young people's supervisor, Elizabeth Johnson; children's supervisor, Pauline Smith. North East Church: Pastor, Henry F. Davis; director of Religious Education, Henry F. Davis; adult supervisor, Bertha Smart; young people's supervisor, Bertha Davis; children's supervisor, Bertha Burge. Gladstone Church: Owing to the severe illness of the pastor, C. A. Selbe, officers of this branch will not be named for the present except that the pastor will be C. A. Selbe, associate, L. C. Connelly. Argentine Church: Pastor, Roy E. Brown; director of Religious Education, W. S. Brown; adult supervisor, Daniel P. Cooper; young people's supervisor, William H. Fox; children's supervisor, Hazel Shireman. Armourdale Church: Pastor, R. L. Gould; associate and director of Religious Education, E. P. Sanders; adult supervisor, Thomas Devaney; young people's supervisor, Vernon McCann; children's supervisor, Audrey Sanders. Chelsea Church: Pastor, J. A. Harrington; associate and director of Religious Education, A. W. Sears; adult supervisor, Pearl Johnson; young people's supervisor, R. J. Crane; children's supervisor, Glayds Conklin. Grandview Church: Pastor, C. G. Mesley; associate, C. D. Jellings; present church school officers are requested to continue for the present. Heathwood Church: Pastor, John Tucker; director of Religious Education, Clair Green; adult supervisor, George Hawkins; young people's supervisor, Clarence Tyree; children's supervisor, Edna Decker. Malvern Hill: Pastor, H. R. Higdon; present church school officers are requested to continue in office for the present. Quindaro Church: Pastor, H. A. Higgins; associate, E. N. Palmer; director of Religious Education, Mrs. H. A. Higgins; church school superintendent, A. H. Hallier; adult supervisor, Mrs. Charles Scriver; young people's supervisor, Eola Hawkins. The stake officials of the various departments were sustained by motion.

Conference Minutes

WESTERN MAINE.—Conference of Western Maine District met with Stonington Saints, June 25 and 26. District President E. F. Robertson in the chair. A motion of the conference placed President F. M. Smith and Apostle Paul M. Hanson in charge, associated with the district presidency. It was moved and carried that the presidency of the conference complete the organization of the conference. Sister Jennie L. Carter was chosen organist; Elder A. Begg, chorister; Louise J. Eaton, secretary; Arthur Billings and Chester Eaton, ushers. The minutes of last conference were read and approved. Statistical reports showed the following: Stonington, 160; Mountainville, 37; Sargentville, 106; Little Deer Isle, 107;

THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.
 Leonard J. Lea, Managing Editor.
 Leta B. Moriarty, Assistant Editor.

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Southern California—Institute, Los Angeles, July 15-17.
 Northern California—Institute and Conference, July 22-24.
 Nauvoo—Two-day Meeting, Nauvoo, August 6, 7; 13, 14.
 Spring River—Institute, Miami, Oklahoma, July 16-17.
 Spring River, Institute, Carthage, Missouri, August 20-21.
 Spring River—Institute, Pittsburg, Kansas, September 17-18.

Dixfield, 33; Vinalhaven, 61; nonresident group, 72. Rockland Branch did not report. Ministerial reports were read from the following men: Elders E. F. Robertson, district president; A. Begg, Harlan Billings, Pearl Billings; Priests James Robbins and Ralph Candage. The district treasurer's report showed \$50.41 in the treasury. Officers for the year were chosen: District president, E. F. Robertson; associate presidents, H. R. Eaton and A. Begg; organist, Jennie L. Carter; clerk, Louise Eaton; chorister, A. Begg; treasurer, Pearl Billings; superintendent of Religious Education, E. F. Robertson. Speakers for the conference were President F. M. Smith, Apostle Paul M. Hanson, Bishop E. L. Traver, Elder Newman Wilson. The conference was grieved at the absence of Henry R. Eaton; he is usually present. But a short time before the conference, he underwent a surgical operation at the hospital. He is improving, and the Saints hope to see him at the fall conference. Conference meetings were of high order. The weather was beautiful. Adjournment was had to meet at Little Deer Isle in the fall at the call of the district presidency.

NORTHEASTERN ILLINOIS.—The conference of Northeastern Illinois convened with Mission Branch June 24, 25, and 26, and a fine and peaceful spirit was present throughout its sessions. There were two very good prayer services besides the sacrament service which gave spiritual tone and uplift. Apostle J. F. Garver was present and did the preaching in his characteristic manner. The Mission and Plano Saints gave a good program Friday evening, and the Deselm Orchestra an excellent group of selections Saturday evening before the preaching service. These were appreciated by the conference. The resignations of Cecil Schmid, counselor of R. E. Davey; Ray L. Hurst, publicity agent, and Sister Hattie K. Bell, director of Religious Education, were accepted. Brother C. A. Edstrom was elected as counselor; Brother Harold McCaig, publicity agent, and Sister Clara B. Esterbrook, director of Religious Education. The conference legislated to call a special conference previous to the General Conference for the election of delegates to the same. It was decided that the district president and treasurer report to each district conference instead of annually. The secretary was instructed to convey a vote of thanks to each of the resigning officers. Mission Saints are awake and eager to share with others, and a vote of thanks was tendered for their hospitality. Everyone seemed thankful for the privilege of assembling with God's people and receiving the divine unction which encourages the Saints "onward and upward."

Our Departed Ones

ROTHWELL.—Eunice E. Rothwell, of Independence, Missouri, wife of W. H. Rothwell, was born in 1886. She entered the Reorganized Church of Jesus Christ of Latter Day Saints at the age of nine years. Married W. H. Rothwell, and to them were born three sons, William A., Ora J., and Ralph B., and two daughters, Mrs. Mamie Faun and Ruby Rothwell. Passed away at Independence, Missouri, June 19, 1932. Besides her husband and children, she leaves to mourn her mother, three brothers, and three sisters. The funeral was conducted from Carson and Son Chapel. Interment was in Mound Grove Cemetery.

JAMES.—Ida Amelia Hardesty was born at Valparaiso, Indiana, August 22, 1860. Was married to Frank James, of Valparaiso, March 17, 1885. They went to Oklahoma in 1892. Two sons were born to them, Vernon, of Seminole, Oklahoma, and D. V., of Prague, Oklahoma. Her husband preceded her in death. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at Ripley, Oklahoma, in 1906, by Hubert Case. Died June 26, 1932, at Cushing, Oklahoma. Interment was at Sumner, Oklahoma, the funeral sermon being by F. Ed. Dillon. The Restoration has lost in Sister James another true witness.

1932 Reunion Schedule

DISTRICT	PLACE	TIME
Southern		
Saskatchewan	Weyburn Plains	July 14-17
Northern		
Saskatchewan	Saskatoon	July 21-24
Kentucky-Tennessee	Puryear, Tenn.	July 23-31
Southern New		
England	Onset	July 23-August 7
Toronto	Lowbanks	July 24-August 7
Lamoni	Lamoni	July 29-August 7
Alberta	Edmonton	August 5-7
Seattle	Silver Lake	August 5-14
Western Oklahoma	Eagle City	August 5-14
Eastern and		
Western Maine	Brooksville	August 12-21
Kirtland	Kirtland	August 12-21
Southeastern Illinois	Brush Creek	August 12-21
Far West	Stewartsville	August 18-28
*Eastern Montana	—	—
Western Montana	Race Track	August 25-28
*Northern Michigan	Park of the Pines	August 12-21
Eastern Michigan	Cash, Michigan	August 7-14
*Plans uncertain.		

THE SAINTS' I

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Number 29

"The Whole Duty of Man"

And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.—*Ecclesiastes* 12: 12, 13.

The man whose eyes are weary with study, and whose ears are dull with much hearing, will often ask himself, "What does it mean? What is it all about?" And then he will seek some simple explanation and guide that he can use at all times.

Such a simple explanation is offered by the ancient writer above. Isaiah swept aside the whole complicated fabric of Levitical tradition and made a summary of righteousness in the following words: "Wash you, make you clean. . . . Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Micah said, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" In answer to the lawyer who asked him, Jesus gave the two great commandments for human conduct: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself."

Every church has among its members those who make their principal claim to righteousness on their obedience to a single passage of scripture. Self-satisfied, standing on a pedestal, they challenge all others who do not conform.

Observe this: No Christian life was ever built on a creed of "Don'ts." No man can claim to be a developed Christian, until he can write into his practical creed for personal living at least one "Do" for every "Don't."

Every creed quoted from the prophets above is affirmative. When they attempted to sum up all that they knew of the spiritual life, they came out with a list of things to *do*.

Zion must begin, if it is ever to be built, upon the simple basis of the rules above laid down by men who were closest to the sources of divine inspiration. Cleanliness, righteousness, kindness, justice, mercy, reverence, and Godliness—these are the fundamentals. Nothing else can succeed, no matter how well

planned, for the good of the church and the people, until these qualities are produced in human life.

L. L.

Blue Pencil Notes

Four years ago I wrote a poem which included these lines:

Who is that knocking at our front door?
Old John Barleycorn is back once more.
He's all fixed up in the nicest way—
Wearing the cross, and wishing to stay.

Who is that calling both sheep and goats?
Old John Barleycorn out after votes!
His voice is sweet as Jacob's tone—
His hands as hairy as Esau's own.

Now whose foot is that in our front door?
Old John Barleycorn, just as of yore!
He is all dressed up—the wool outside;
But underneath is the tiger's hide.

We slammed the front door in his face and thought that ended the matter, but this year Old John Barleycorn did not knock at our front door. The politicians of both parties saw him afar off and ran and fell upon his neck and cried: "We want beer!" So they are bringing him right up the front walk with a brass band and banners and everything.

Old John Barleycorn usually does come back. Once long ago people were eating and drinking and there came a great flood that ruined every wine cellar and put out the fires of every distillery. Only eight souls escaped. And then the chief of the eight, Noah, immediately raised grapes and made wine and got drunk and the trouble started all over again. It began right there with the return of "light wines and beer." If there is one thing to admire about the Devil it is the fact that he never gives up—and alcohol in all its forms as a beverage has always been one of his favorite instruments to "steal men's brains away." It would seem that in this machine age when a drunken driver at the wheel may slaughter

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ter your children or mine, the most rudimentary brain could see that there is no room for alcohol in our modern civilization. But John Barleycorn seems to have stolen a great many men's brains away recently—and did not get much at that.

For a number of decades temperance agencies in America conducted a very vigorous and successful campaign of education. Then prohibition was written into the constitution and we thought that ended the fight, so the campaign of education relaxed. The matter was left to the enforcement agencies. But the Devil never gives up! There is no gain to ignore facts, the enormous shift in public sentiment, if it does not actually lead to the repeal of the eighteenth amendment, will make prohibition almost impossible of enforcement. It might even lead to civil war in the wet states.

The old Indian, when told that white men put their bad citizens in prison, demanded to know, "What-um you do when you get-um more bad folks than good ones?" It is impossible to send even a very large minority to prison. Obviously the thing to do is to renew with vigor the campaign of education. A generation taught to abhor alcohol is safer than one that has a desire for it and is withheld only by the mandate of a law that on every hand is derided. The preachers of righteousness, if defeated at the polls should resort to their most successful weapon, popular education.

E. A. S.

The Report of Sacrifice Offerings

The final report of the returns from the offerings given by the church during Sacrifice Week are being made ready at the moment that we go to press. We regret not having the report for this week, but Bishop G. L. DeLapp promises them for the *Herald* of next week. The whole church will await with interest the result of this effort.

Beyond question, the present task which confronts Christianity in the world today is one of the most momentous of all its undertakings. In a word, the primary task before us is the appreciative recognition of the expanded range of truth which has been gained through the various fields of research, and the discovery of how to penetrate this new body of knowledge with a corresponding spiritual significance for man's life and faith. Certainly not less important is the task now confronting us of transforming the social and economic order of human life so that it will manifest in the sphere of practical living the spirit and ideals of Christian faith and hope and love.—*Rufus M. Jones, in A Preface to Christian Faith in a New Age.*

OFFICIAL

Allowances

Since the last General Conference there have been a number of inquiries relative to the status of the missionary family allowances. Misunderstanding may have arisen as a result of the methods used in reporting the family allowances for the years 1930 and 1931.

In order to properly balance the books of the Presiding Bishop it was necessary to charge the Family Allowance Expense Account and credit Family Allowances Payable. The missionary families, therefore, did not actually receive the amount shown as charged against them. The total amount of allowances unpaid and due the missionary families as of December 31, 1931, was \$85,737.83. The amount unpaid and due as of June 30, 1932, is \$87,506.75.

We trust that this information may clear up any misunderstanding which may have arisen in this connection.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

Purposes of the Harvest Home Festival

THE PURPOSE OF THE HARVEST HOME FESTIVAL
IS TO BEAUTIFY ZION

By John F. Sheehy

Beauty

Nearly every one has a back yard, or a piece of land behind the house. Unhappily, some back yards resemble a city dump more than anything else, filled with ashes, cans, and trash.

Front yards ordinarily are kept pretty. Why not extend the front yard clear around the house? Impossible! Well, then, do what you can to make the whole place beautiful. Back yards can be made into places of beauty, places for good home recreations—in fact, into what are known as summer "outdoor living rooms." It is a shame to have rubbish and weeds on land that could very well produce vegetables and flowers.

The Harvest Festival calls for the people to clean up and beautify the premises about their homes. It calls for all to work for the common good.

The only objective is not merely to grow flowers, fruits, and vegetables, but to grow the prettiest flowers and the best fruits and vegetables.

It is suggested that we remember the aged, the sick, and the shut-ins with the products of our gar-

dens, and especially with the flowers. Our gardens can produce unlimited harvests of happiness.

Working Together

Why the exhibit? Here in Independence the Harvest Festival is held in the lower chamber of the Auditorium. A week before the exhibit the men and women are busy at work erecting and decorating booths. The pounding of nails and the happy laughter that echoes through the building is indeed a joyful sound. Here we find hundreds of people working together. People working together come to know each other better, and happy friendships are made that are lasting. People come early and work late. They find a fellowship that has true spiritual value. They know that they are helping the general church to provide for the poor. They also know that the beauty of the booths attracts thousands of visitors to the Auditorium night and day, for a week in every year.

Missionary Value

Thousands of people visit the Harvest Home Festival. It has become a part of our program. It is now an established custom. People for miles around know that each fall the Saints of Independence will have a Harvest Festival. They come and are well pleased, for thus far each exhibit has excelled preceding ones. While some of the features are alike, no two exhibits present the same appearance. Decoration scheme is one thing that makes a difference, and this year, on account of the George Washington Bicentennial, the colonial colors and patterns will be carried out in the themes of ornamentation.

People come to the exhibit and see the Auditorium dressed up to its best. They come and learn something of the ideals of the church. Truly, in many ways, the Harvest Home Festival is a thing of beauty. It promotes interest in others, and especially in the sick, the poor, and the needy. It brings many groups of people to work together. It brings to our doors strangers who become our friends. It is one of our missionary projects.

It is ridiculous to say all young people are drinking since prohibition. We don't find it so. We have no evidence that boys and girls on the verge of delinquency are in this unhappy position because of the prohibition laws.—*Miss Jessie Binford, director of the Juvenile Protective Association of Chicago.*

Nothing is too high for a man to reach, but he must climb with care and confidence.—*Marcus Aurelius.*

STUDY OUTLINES

For Class and Home Work

GO PREACH THE GOSPEL

By Elbert A. Smith

1. The author's text is often called "The Great Commission." Can you quote it from memory?
2. How long a time did Jesus, as teacher, spend with the disciples who studied under him? Do you think modern men should be content with less time for preparation for their ministry?
3. What was necessary in addition to a knowledge of the message they were to teach? What conditions were they to reach?
4. Was the "Great Commission" extended to all who should feel like obeying the command? To whom was it limited? Why was it so limited?
5. How great is the field? When shall we be able to do our duty by our task?

THE CIRCLE OF PRAYER

Under this heading will be printed short articles on prayer, with occasional examples. Requests for prayer will also be gladly received and printed.

Request for Prayer

Mrs. O. H. Crisman writes asking prayers for her young brother, Durward LeRoy Fry, of Tuthill, South Dakota, who was run over by a truck two years ago, and who has since failed to make satisfactory recovery. The doctors in attendance on the lad are somewhat baffled, and are inclined to advise an operation, without promising any real hope. Sister Crisman has faith to believe that the boy might be helped by Divine intervention. There are no elders nor any branch near the home of the boy, and we believe that the Saints will respond to this appeal.

Christobel Walter, formerly of the Island of Grand Cayman, and now of 2411 Seventeenth Street, Port Arthur, Texas, asks that the Saints set aside a special day of fasting and prayer for her mother, Jane Rebecca Walter, who is blind. Facing the necessity of an operation, Sister Walter feels a greater trust in the Lord than in medical skill, and believes that with the prayers of the people she may be healed. Once totally blind, she has already received help from prayer, and is able to distinguish colors. She has faith that the same Power can effect her cure.

NEWS BRIEFS

Presiding Bishop and Counselor Together Often

Pressing church matters bring Bishop L. F. P. Curry, of Dallas, Texas, and his counselor, Bishop G. Leslie DeLapp, of Independence, together frequently for consultation. Between these consultations the volume of the work of Presiding Bishop is done in the offices at the Auditorium, Independence, Brother DeLapp in charge, nevertheless, a considerable amount of matters requiring the Presiding Bishop's decision and signature is forwarded to him.

Bishop Curry was in Independence over the weekend of July 4, arriving Saturday, July 2. When he comes there are conferences in the Bishops' offices all day and sometimes far into the night. Brothers Curry and DeLapp plan to meet again either in Independence or Dallas, July 24. They try to confer at least once every three or four weeks.

Brother DeLapp has been very busy with office work since his return, June 26, from his trip East with President F. M. Smith.

Busy Season for Sioux City Music Department

Sioux City, Iowa, musicians have forgotten that summer is often choir vacation time. During the spring and early summer the music department has been actively boosting all branch activities.

A special program given by this department June 19, will be of interest to musicians everywhere. In addition to an entertaining variety of instrumental and vocal numbers, there were short talks on "The History of Music," "Hymnology," and "The Necessity of Music in the Church." A few nights later this group held an old-fashioned "hymn sing." On such special occasions as Mother's Day and Children's Day the musicians have given generous help.

Son of Patriarch J. F. Martin Is Drowned

Kenneth Martin, only son of Patriarch and Sister J. F. Martin, of Wheeling, West Virginia, was drowned July 4, in a creek near the spot where the Martin family and other Saints were picnicking. When the boys of the company went in swimming, ten-year-old Kenneth stepped beyond his depth. His death saddens the Saints of all West Virginia, for he was a merry, lovable boy, but most of all, he is missed by his parents and sister, Frances. On Children's Day, just fifteen days before he was called from his earthly home, Kenneth was baptized by his father.

Welsh Delegates Attend English Conference

The visit of the delegates from Wales to the Southern district conference at Enfield, England, May 14 and 15, was not without pleasing incidents, we are informed by the Southern England and Wales *District Herald*. Madock Morgan, recently baptized in Wales, was ordained to the office of priest, and on the following Sunday at Enfield, preached his first sermon. It proved a good effort. This young brother has taken university degrees, also passed tests for the Metropolitan Police. He speaks English fluently, and district officers have great hopes of his efforts for the church in Wales.

Nine Baptized at Des Moines Reunion

Nine candidates were baptized members of the church during the successful reunion of Des Moines District, conducted at Des Moines, Iowa, June 12 to 19. President Elbert A. Smith, Elder John F. Sheehy, and Elder A. L. Loving assisted district officers in the reunion.

Board of Stewards Beautifies Rock Island Church

The Board of Stewards of the branch at Rock Island, Illinois, has done much during the past few weeks, with the help of other workers, to beautify the local church home. Landscape gardening of shrubs and perennial plants has resulted in attractive grounds, and in the church building itself, the basement has been prettily decorated, and plans are being made to build a platform for programs.

Officers' Visit Encourages Central Michigan Saints

A recent tour of Central Michigan by the district presidency has done much to insure more effective organization for and execution of the church work, and to establish harmony and peace. The priesthood have been inspired anew to do their duty; local branches have been encouraged, and everyone seems eager to rise above trivial things and engage in the Master's business.

Branches visited in the district were Houghton Lake, Alma, Saginaw, Midland, Coleman, Beaverton, Gladwin, Butman, West Branch, Prescott, Whittemore, Tawas City, Mikado, Twining, Farwell, Clare, and Bay City. Elder Hubert Case is the district president.

Report of Department of Statistics

By Carroll L. Olson

During the month of June the following reports were received by the Department of Statistics, resulting in the indicated changes in the total enrollment of the church:

Total enrollment June 1, 1932.....	110,802
June baptisms	622
Deaths	62
Expulsions	17
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Total loss	79
Net gain during the month	543
Total enrollment July 1, 1932	111,345

In addition to the above the following miscellaneous reports were also received:

Transfers	497
Blessings	249
Marriages	76
Ordinations	25
Divorces	8
License resigned	1

The total of 622 baptisms is a very good showing for the month of June. It is well above the average for this month and has been exceeded only twice in the past thirteen years. In fact there have been only four months out of the past 150 months in which more baptisms than this were reported and those were in the years 1921 and 1929 when the records for baptisms were established.

Most of these baptisms took place on Children's Day. Next month we will give a complete report of Children's Day baptisms, by which time we should have received all of the reports applying to this date.

Most of the baptisms, as one would expect, were for children. However, a large number were of older young people and adults, there being 178 baptisms of those above 15 years of age.

Independence had the largest number of baptisms, among the stakes, with a total of 95. Far West had 24 baptisms, Holden Stake 22 baptisms, Lamoni Stake 21 baptisms, and Kansas City Stake 8 baptisms. In the latter case it is probable that not all the June baptisms had been reported by the end of the month. This made a total of 170 baptisms for Zion and the Stakes.

The outstanding district during the month was the Detroit District, with a total of 30 baptisms. Of this number 13 were baptized at Detroit, 11 at Flint, 4 at Lake Orion, and 2 at Pontiac.

The Central Oklahoma District had 25 baptisms, 12 of which were credited to the Shidler Branch, 6

to the Drumright Mission, 3 to Holdenville, 3 to Tulsa, and 1 to Oklahoma City.

The Eastern Michigan District reported 22 baptisms. Owendale had 9, Caseville 7, Port Huron 5, and Saint Clair had 1.

In the Central Michigan District 18 baptisms were performed. Saginaw had 9 of these, Bay City 4, Harrison 2, Tawas City 2, and Twining had 1.

The Nauvoo District likewise had 18 baptisms, 7 being credited to Fort Madison, 5 to Keokuk, 4 to Macon, and 2 to Burlington.

The Northern California District had a total of 17 baptisms, with the Fresno Branch having 7, Sacramento 7, Oakland 2, and Stockton 1.

The Spring River District also had 17 baptisms, these being distributed to the following: Webb City 7, Nowata 4, Miami 3, Joplin 2, and Carthage 1.

The Southern Ohio District also deserves mention with a total of 16 baptisms, distributed as follows: Second Columbus 6, Third Columbus 4, Lancaster 3, McDermott 2, and Creola 1.

The following branches outside the stakes had five baptisms or more each:

Detroit, Michigan	13
Shidler, Oklahoma	12
Flint, Michigan	11
Deloit, Iowa	9
Owendale, Michigan	9
Saginaw, Michigan	9
Des Moines, Iowa	8
Longwood, Ontario	8
Caseville, Michigan	7
Fort Madison, Iowa	7
Fresno, California	7
Omaha, Nebraska	7
Sacramento, California	7
Webb City, Missouri	7
Calumet, Oklahoma	6
Second Columbus, Ohio	6
Drumright, Oklahoma	6
Fremont, Nebraska	6
Los Angeles, California	6
Louisville, Kentucky	6
Springerton, Illinois	6
Wheeling, West Virginia	6
Buffalo, New York	5
Central Chicago, Illinois	5
Delta, Colorado	5
Goodland, Kansas	5
Keokuk, Iowa	5
Port Huron, Michigan	5
Taylorville, Illinois	5

The grand total of 622 baptisms was distributed as follows:

Zion and the Stakes	170
United States and Canada outside the Stakes	401
Australasian Mission	47
British Isles Mission	2
Norwegian Mission	2
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Total	622

Go Preach the Gospel

By Elbert A. Smith

(A sermon delivered Sunday morning, April 10, 1932, in the Auditorium, during General Conference. Reported by Elder G. G. Lewis.)

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; and he that believeth not, shall be damned.—*Mark 16: 15, 16.*

Since the dawn of time, a great many men have gone on a great many missions in obedience to a great many masters, but there never was a commission given greater than this one: "Go preach the gospel."

The Preparation for the Commission

It is my purpose to consider some of the factors associated with the giving of that commission. First of all comes the preparation that led up to it. I am reminded that Christ spent three years, day and night, constantly with his disciples, teaching them the things that they were to teach others. Not only did he teach them by precept; he taught them by example. One of them afterwards recalled, "the word became flesh and dwelt among us." That remains yet the most effective way to preach the gospel. After Jesus had been with the disciples for three years and after they had observed the Lord's Supper the record says that he offered up a prayer of dedication in which he said, "Father, I pray not for the world. I pray for those whom thou hast given me out of the world that they may be one, even as thou and I are one."

Did you ever notice that he repeated that petition three times in that prayer—that *they might be one*. He recognized that they could not successfully enter upon the mission that he was to give them if they continued divided by jealousy and with contention in their midst. Finally at the last he cautioned them, "Tarry ye at Jerusalem until ye be endowed with power from on high."

It was not enough that they should know the message; it was not enough that they should have an intellectual perception of things he had taught; they must have a spiritual quickening of power from God that would warm their hearts and equip them to present that message in power; it is the letter that killeth when it is devoid of the spirit. It is the spirit that maketh alive.

I am persuaded that we need about the same preparation that they had in that day. First of all, we need to hear and understand the words of Jesus. "Hear ye him" was the first admonition given to this people. His teachings as recorded in the New Testament scriptures, in the *Book of Mormon*, and in the *Doctrine and Covenants* are the message that we are to teach primarily. We need also to receive

his Spirit in the form of an endowment from on high, otherwise our ministry is cold and lifeless and without profit. And finally we need to heed his petition that "*they might be one, Father, as thou and I are one.*"

We have heard a great deal of talk about the financial program. It has often been said this year we should have a spiritual program to parallel our financial program. If we are to make it our program to liquidate our financial liabilities, I think we need as well to start out and try to liquidate our spiritual liabilities. How about a "five year program" to eradicate official and personal liabilities that divide districts and branches, that divide brethren, that divide the quorums of the church? How about a program to liquidate these liabilities that beginning with those of us who are the leaders in the general quorums of the church so that we with authority and an example that can not be challenged may go out and preach peace to the Saints who live in the small branches?

I am persuaded that this is the greatest thing we could do at this conference, greater than any legislative enactments we might pass after laborious discussion. For if we have the spirit of peace and of brotherhood so that we can all cooperate, we can work under almost any legislative system that you would be likely to set up; but if we do not have that spirit of peace, then our cause is almost hopeless. But why should we wait five years or one year to realize a program of that sort? Jesus said, "When thou bringest thy gift to the altar and rememberest that this brother hath aught against thee, go first and make thy peace with thy brother and then go and bring thy gift to the altar. The church of Jesus Christ stands today at the altar bringing its gift to this General Conference. Let us first make our peace and then offer our gift."

The Men Commissioned

Next we might consider the men to whom this commission was addressed. There seems to be a misapprehension in the world generally, since this commission is written in the *Bible*, "Go ye into all the world and preach," that *any* man who reads those words is thereby called and commissioned to that work. But we must remember that this commission was addressed to a selected group of men—eleven of them, men who had been called and chosen by divine authority. They did not among them-

selves decide that they would go and preach, but Jesus said to them as we have recorded in John 15: 16, "Ye have not chosen me, but I have chosen you and ordained you and sent you forth that you might bear fruit and that your fruit might remain." He also said, "As the Father had sent me so send I you." One of them wrote, "No man taketh this honor upon himself save he be called of God as was Aaron." And so they increased their ranks as other men were called and ordained even as they had been.

There is no manner of question that the commission of Jesus Christ was an authoritative commission, and no matter how the world may balk at it, his is an authoritative religion, and men of themselves have no right and no call to go into the world to represent him. This commission was renewed in these latter days when the church was again set up on earth and the priesthood was restored with authority and certain designated chosen men were again given this commission: "Go ye into all the world and preach the gospel"; but when I have said all that, we must remember that back of those chosen men was the whole body of the church upon whom also was placed the responsibility to see that this work should be made possible. We have it stated in the book of *Doctrine and Covenants* (Section 119, paragraph 8), "Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all."

So while certain ordained men are sent forth under this commission, it rests upon the whole church, laboring men, business men, professional men, housekeepers—men and women of the church in every avenue of life to see that this work is made possible.

We must remember that authority always brings responsibility. If in these last days we have been given this authority, also in these last days this great responsibility is placed upon us. If Christ were to appear today coming into this assembly with a halo of light about his head and should put his hands upon the ordained men and say to them, "Go and preach the gospel," with what joy and vigor they would hasten upon their mission. And if he should turn to the membership and say "the responsibility rests upon you *all* to see that these men are supported," with what joy they would pay their tithing and their offerings. Yet that is the thing that has happened to the church in these last days. That is the thing he tells us we shall do, and

the fact that the task becomes more difficult in these troublesome times should but revive our determination to see that it is done.

The Field

Consider the field—go ye into *all the world*, and preach the gospel to *every* creature. To my mind this is one of the evidences of the divinity of Jesus Christ. We know how narrow racial prejudices are even today. We have a poor opinion of the Japanese and the Negro, and they have just as poor an opinion of us. Two thousand years ago racial animosity was much more bitter than it is today and the Jews at that time were perhaps the most narrow and bigoted race in the world. Gentiles were unworthy of the notice of God. If one of them should wander into the temple of God he should be put to death without mercy. Jesus grew up in this environment—a Jew in an orthodox Jewish home in a little Jewish provincial town with nothing of a human nature to give him a world vision. There was not another Jew living on earth that would have given the message he gave—"Go ye into *all* the world and preach the gospel to *every* creature." That was not the language of a Jew. That was the language of the Son of God. It reminds us of his statement, "Believe me for the very work's sake." The magnitude of the work compels our belief.

Is that too big a field today? Not for a church endowed with power. No less a vision would be worthy of our allegiance. The early Christians did go out and teach all nations, and I make bold to say that the early Latter Day Saints went out and taught many nations. Many of the truths that they promulgated abroad have since then been accepted by the Christian world. But all that does not mean that we shall run at random with our limited forces, north, south, east, and west, all over the world; but that we shall cultivate the field within the reach of our power and as our power increases and our opportunities increase that we shall increase the radius of our missions. Though the field seem large, Jesus said that this gospel shall be preached in all the world, and who shall rise up to judge God when he makes such a promise.

Consider the promise that went with the commission, if you teach all the things that I command you, lo, I am with you always even until the end of the world. That promise remains true today to every man that goes out, having been called and ordained, and keeps the conditions and preaches the very things that Christ called him to preach. But if we should attempt in our own pride and in our own power, without doubt the task is so far beyond our capacity that we find no comparison to illustrate its magnitude. God knows how to help those who are

humble and he knows how to humble those who are proud.

Among the many traditions that cluster around the name of King Solomon there is one to the effect that on a certain occasion he made a great feast and invited all the animals in the world to come and eat. When the feast was all ready there was one great monster came up out of the deep and ate it all in three bites. King Solomon said to him in surprise: "Who are you?" The monster replied: "O King, I am the smallest and the youngest of thirty thousand brothers and they have sent me to find out when dinner will be ready." King Solomon said that it humbled his pride and he realized that the thing he had tried to do only God could do—God could feed all the animals every day.

I do not know but what some of the things that have happened to us have been designed to teach us penitence and humility and dependence upon God in this great task; and that may apply to the whole world. Humanity did heap together treasures and goods and provisions beyond anything that man had ever dreamed of and then came along this great depression and swallowed it all in three bites, and if we do not learn our lesson there may be thirty thousand worse ones to come later.

The Message

Consider now, last of all, the message.

Sidney Rigdon, speaking in Nauvoo about the early days of the church, said, "We were very poor. We hadn't a change of clothing. We had only corn bread and sorghum to eat, but those were happy days because we had the gospel." Is the gospel any less precious today? It is even more precious in view of the condition of the world. This is a missionary church. I am not underestimating the value of our zionic program; but that is not the subject this morning. Yesterday we adopted a document saying that we should always stress the two objectives of the church—the evangelizing of the world and the building of Zion. Mine is the first theme and the other falls to President Frederick M. Smith for this evening. I do believe that only a missionary church can ever build Zion. The church that is on fire with the gospel message can receive those who are converted and build them into Zion; but a church that has lost that fire can neither make new converts nor utilize those already made.

There are many things that we were never told to do, but there was one thing that we were told to do and that is, "Prosecute the missionary work to the extent of your ability." In the early days of my ministry when I attended district and general conference the ministry were discussing missionary

problems—tent work, street work, tracting, foreign missions, and so on. Later we diverted our attention to more academic themes. I am not saying that these things may not well be studied, but we lost something when we ceased to a degree to study our own particular job. In those days we had a constantly growing missionary force; today we have a constantly diminishing missionary force. That condition *must* be corrected.

I think there are two things that have hurt us all when we have thought about them: one has been that in this time of poverty when our poor have asked for help we could not always help them either with money or with employment because we had a great debt that must be paid. And in this time of crises when the world needs the gospel of Christ and when the apostles come back with the statement that they never saw such a time for its preaching we can not send out our missionaries—many of them—because we have a debt that must be paid. Then, brethren, for God's sake in the shortest possible time let us pay that debt and rebuild our missionary force. In the meantime, in harmony with the document coming from the quorum of twelve some days ago, let us appeal to every branch to revive its missionary spirit. Why not in every branch on a Sunday night have a missionary sermon? I stood in front of one of our beautiful little churches a few weeks ago in a splendid neighborhood and the district president said, "We have fine people all around us within a few blocks of this church who have never heard our message. They do not know that we exist. They do not go to church and we never go into their homes to invite them. We never take tracts into their homes." Why not go out to our neighbors with tracts? Why not send our ordained men out to make openings and conduct missionary meetings in the neighborhood of every branch? Jesus taught us plainly that he who seeks to save others shall save himself while he who seeks to save his own life should lose it; and I have a feeling that if the church will go out to save others it will save itself.

What is it that we are to preach? What is the message? In *Doctrine and Covenants* 42:5 we are told plainly that the priests, teachers and deacons are to preach the principles of the gospel as they are found in the *Bible*, the *Book of Mormon* and the *Doctrine and Covenants*. One of our bishops said recently, "Many of our people seem not ever to have read the *Book of Mormon* or the *Doctrine and Covenants*. They have heard about the *Bible*." Perhaps he was a little too sarcastic, but in these three books is found the fundamental message that we are to preach. Some one has said, that no matter what

else a man may know if he does not know the thing that he ought to know in his own business he is an ignorant man. And the school boy who was asked to define gross ignorance said it was one hundred and forty-four times ordinary ignorance. Certainly the thing we need to know in our work, and the thing our fathers did know, the thing we need to know, no matter what else we may know, is the message that is found in the three standard books of the church. And that should be the thing we should preach firstly and not secondarily.

I am glad that the document that came from the joint council with the approval of the presidency and the twelve and the bishops (See *Church Objectives*.) sets forth the thought I have just presented. We are renewing our appreciation of the message that was given us to preach to the world. When Joseph Smith was taken to Carthage jail there is no question of doubt that he knew or was morally sure what was going to happen. He said, "I am going as a lamb to the slaughter."

It is recorded by one of the witnesses who was with him that as he paced the floor of Carthage jail when the mob was assembling he turned to one of the men and said, "I wish I could preach *one more* sermon to the Sanits." What do you suppose he would have preached if he had been permitted to preach one more sermon. I thought of that saying as I lay on my back in the hospital week after week and month after month uncertain of the future, and said in my heart I wish I could preach just once more. When men pass through such experiences and have an opportunity to preach once more, first of all they want to preach the fundamental message that Jesus Christ gave to this church. I wish every minister would go from this conference preaching every sermon this year as though he had but one more sermon to preach. I wish that every member would go from this conference as though he had only one more year to live. Perhaps that is all that many of us have. We never know when we preach that the sermon may not be the last one. I wish we might go out like Isaiah with the word of God like a fire in our bones. That is the only fire that will fire men to the preaching of the gospel. Men used to have an incentive when they believed in hell fire, when they believed that the lost were in literal fire for ever and for ever, when they exhausted their imagination and their oratory to picture that condition, men would go to any extreme of sacrifice to save their brethren from such condition. But we do not believe in that kind of hell any more.

I remember when I was a boy and heard some stories about that condition, one day I lighted a match and held my finger in the flame as long as I could stand it to try and form some opinion of what

it could be like all over in fire in hell for ever. I concluded it would be a very undesirable condition. I resolved that I would be a better boy—or at least more careful. We do not believe that any more, but you have only to go out on the streets of any city and look into the faces of the people to realize that there are millions in hell right now because of mis-spent lives; and there is only one thing that will save them and that is the gospel of Jesus Christ. And that is sufficient incentive to send us out to preach that gospel. In fact that is the only thing that will save the world from its present condition. I am going to close with one more story.

I have told it before and you have heard it often and you will hear it oftener if I live, because it illustrates the thing that I want to put over. Most of you are acquainted with Bishop John Zimmerman. About ten years ago I visited the Philadelphia reunion and at that time Bishop Zimmerman had a colored man who acted as his chauffeur. This colored man drove me about some and I talked with him. I don't know if it is just proper to converse with a chauffeur, but being a chauffeur myself I took the risk. I talked a little about Bishop Zimmerman. I was curious to know how Bishop Zimmerman looked to his colored servant. So I said to this colored man: "What kind of a man is Bishop Zimmerman?" His face lighted up and he said, "Bishop Zimmerman is the finest man in the whole world." That spoke volumes. He thought a moment and then he said, "I have often thought that if everybody was like Bishop Zimmerman this would be a different world." Now you remember the statement concerning Christ, "in him the word (the gospel) became flesh and dwelt among men"; and he said, "the works that I do ye shall do also." I do not know whether that colored chauffeur ever read the *Bible* or not, but the *Bible* that lay on Bishop Zimmerman's center table had become flesh and blood in the person of Bishop Zimmerman and even a colored chauffeur could read it, and it was written in such plain type and with such power and force and clarity that he could see that if all men would accept that message this world would be made over—between dawn and dark this would be a new world. And that is the mission that is the message that Jesus Christ gave to us when he said, "Go ye into all the world and preach this gospel to every creature." We need a ministry with a rededication to that message. We need a reconsecrated membership back of that ministry. May we some how under the power and mercy of God find our way through this conference in such Spirit that we may go out from this conference with that sort of ministry and with that sort of belief in obedience to that commission, "Go preach the gospel."

Extending the Faith

By S. S. Smith

PART TWO

In the judgment of the writer, this broadened view as presented in the previous installment of a world-wide evangelism, includes more than the limited concept of "select centers" where our work has long been organized. A propaganda extending to many foreign fields, never as yet visited, in gospel proclamation, is not a wild thought, but that which is conformable with *reason, truth and revelation*. Those having special jurisdiction of the missionary enterprises of this great restoration movement, the twelve and the seventy, should refuse to put a diminutive interpretation upon their office and work, other than they are at the head of a world-wide concern, and that their commission is a divine one reaching to all nations.

A World Survey

It would seem, a correct estimate of our plans and objectives in missionary propaganda, can only be reckoned on the basis of a world's survey; and the genius of it, as well as the power of it, will be demonstrated in the latitude and the spirit of its expansion. A lesser interpretation will but belittle us in our great objectives, for one of the first indications of the voice of Jehovah in these last days was, "thrust in thy sickle and reap." The early revelations to the Palmyra Seer were indictive of this fact, and from the very start of the great movement the announcement was:

The keys of the kingdom of God are committed unto men upon the earth, and from thence shall the gospel roll forth *unto the ends of the earth*, as the stone which is cut out of the mountains without hands shall roll forth, until it has filled the whole earth.—*Doctrine and Covenants* 65: 1.

Let them return, preaching the gospel by the way, bearing record of the things which are revealed unto them; for verily, the sound *must go forth from place to place unto all the world; and unto the uttermost part of the earth*, the gospel must be preached unto every creature, with signs following them that believe.—*Doctrine and Covenants* 58: 15.

I give unto you this first commandment that ye shall *go forth . . . preaching my gospel two by two in my name, lifting up your voices as the voice of a trumpet, declaring my word like unto angels of God; and ye shall go forth baptizing with water, saying, repent ye, repent ye, for the kingdom of heaven is at hand.*—*Doctrine and Covenants* 42: 2.

The absorbing task to those assigned to these particular missionary duties is the welding of the honest of heart to that of the kingdom of God, wherein it shall be in evidence that all nations are of one blood, one brotherhood, of one capacity, and one destiny in Jesus Christ. Everyone who is fortunate to link fortunes with this missionary group, no matter what his nationality, should settle it for

ever, to be worthy of this glorious heritage, and unflinchingly resolve to qualify spiritually, then persevere in the task, that being born of God and his Spirit he will overcome the world.

We Must Speed Up

Our great missionary enterprise should move forward, far more rapidly and extensively than it does at the present. Under Christ's command, and under his authority we hope to see a crusade put forth that will yet save or damn the nations. We can not think in terms of spiritual endowment, when we do not fully possess it in our home circles. This high level of missionary effort contemplated, can not rise higher than the source of its supply. We hope for greater success in this field, and to bring it about we must supply the correct influence and environment for it to germinate in the home. Those unable to go themselves on such commission, must volunteer to stand by those who do go, that an ample sustenance is given to them and their families, not amplifying, however, the promise of our Lord to provide for the missionary in the fields where his individual services are rendered. We feel if our ideals are right, and our faith strong, it will gain for the cause a garner of new recruits, and secure the necessary reinforcements, and contributions so urgently needed and will be forthcoming, that we will register a long advance toward our missionary goal.

Select Center

The present plan to make "select centers," which virtually are the branches, the points of contact for the missionary is a very limited concept indeed of the real duty of these missionary quorums, for the reason we do not have branches in all countries. The natural sequence has been, the branches have naturally become points of gravity, and now the chief enterprise seems to be to traverse around in a beaten track, from one branch to another, and in such effort the missionary is virtually doing the work that belongs to the local division, the high priests, the evangelical ministers as well as the local elders. We are not critical of the present program of thus making branches the centers of activity, and the plan is a good one when applied to local forces, and should work admirably with them, for the centralization of effort will surely bring results, but such mostly should concern the local and not the missionary only in exceptional instances.

The following passages from the *Doctrine and Covenants* clearly indicate the manner in which the missionary work of the church is to be carried on:

The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, the need for laborers so

great—that the twelve and the seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, *leaving the branches and districts* where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers and deacons, so far as possible, thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them; in which work, if they now will but take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past. . . . The twelve and seventy administering as those prosecuting the work of preaching with the warning voice, baptizing, organizing and setting in order, then pushing their ministry into other fields until the world is warned. It is the will of God that they do this; yea, verily, thus saith the Spirit, If they will now enter upon this work, *leaving the burden of care in organized districts, or conferences to the standing ministry*, under the presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored and good will and peace come to the people as a cherishing fountain.—*Doctrine and Covenants* 122: 7, 8.

No later than 1920, President Frederick M. Smith voiced similar views to the above, as given by his father, and said of the twelve:

Let them not be unduly concerned with the work of the standing ministry, only as they shall be directed by the presidency therein; and let contention cease concerning the prerogatives of the leading quorums. The work awaiting the efforts of the missionary forces is great and there is no time for contentions. *Let the apostles move out*, as they have in the past been directed, in the task of taking to the peoples of the world the message of peace, and they shall find comfort and satisfaction in their labors.—*Doctrine and Covenants* 133: 2.

The field is large and the time opportune. Let the missionary work be prosecuted with great vigor, and if the twelve will devote themselves whole-heartedly to this work, the church will be greatly blessed through their administration. And let the quorum of twelve be further admonished that upon them rests the onerous burden of the missionary work of the church, *and be not concerned with local administrative work* except in emergencies or as sent by the presidency, leaving the care of the local work to those officers previously indicated in the law.—*Doctrine and Covenants* 134: 5, 6. (See also *Doctrine and Covenants* 135: 4.)

The glad news of the restoration is not being heralded abroad to the nations as extensively as it should. The Indian races of America are in need of it badly, and rightfully should it be, for it is our bounden duty to acquaint them of their identity, and restore to them their Holy Scriptures, and this work should be hastened. New blood should be brought in, and thus a yearly garner of new recruits be in evidence. The missionary should be free and untrammelled by the burden of branches and districts, and left free to “push the preaching of the word into new fields now widening before them.”

We hope to leave with you a greater hope, which will engender a greater inspiration for this noble work and larger purposes before us. The honest of

heart of every clime can be won for Christ, and that speedily and victoriously, if the church and its missionary ministry do not seek to restrict our worldwide objectives to narrow latitudes, and we become fully consecrated and awakened to a new birth—a new baptism as it were, that will lead us on fearlessly and with enthusiasm with this moving spirit now seems to be germinating in our ranks today.

Adaptability of the Message

If we are grounded in the truth that this great latter day work is all that it is claimed to be, and all that was included in the faith of primitive times, and we purport to have divine testimony of it, we should be literally sold out to it as it were, and to the fact it is the best religion of earth, and it is bound to be adaptable to all grades of society of all nations, and will yet prove the greatest factor in human progress toward a better and nobler civilization. If this truly is the case, it will be clear that all who would see the advancement of those who espouse it to a final and zionic development within, should seek the extension of the faith to other latitudes without, for this is our custodianship, this is our calling as missionaries of the church. If the church can not do this, and we restrict and bind our missionary arm down to a mere local proportion, we are forced to admit it is not a missionary church with a worldwide commission, and we have distorted its primary plan to a limited endeavor.

How truly then, should our efforts be to give a more wide opportunity for its acceptance, and put it forth in a way that will attract men, and be desired by the honest and clear-thinking men of the world; and we here predict, if we mistake not, this very cause will yet become the greatest regenerating and developing force the race has ever known. It is therefore not extravagant to say, our cause is the most noble, and it will yet be prized by the best people of the world, for its glory is just that, never once has it stood still, and its present struggles for greater magnitude and latitude of work, now as it always has, and always will be, to lead the way, and it should march abreast and even in advance of the best thinkers of the age.

Fundamentals Stressed

No greater tragedy could come to the church than to cease preaching the fundamentals, the basic truth of the gospel, and to lack full grasp of the old time message, the restoration, the *Book of Mormon*, the angel's message and the call and commission of the latter day prophet. The whole plan of the gospel should be taught, with its doubts and vagaries left out, for there is no other remedy for sin, and it is

that which will prepare dying men to meet their God in triumph.

The need is glaringly apparent for men truly consecrated, whom God can touch and send. We need men who will preach the simple gospel with great power, who will continue "faithful to their mission and service of their Lord," and press the triumphs of the cross far and near. We need men who will not compromise, or preach a muffled gospel, but the full gospel, who are willing and ready to ring the alarm bells, and speak the truth regardless of the consequences.

Christ did not mould his message in the cast of Jewish myth or Pharisaic tradition; Peter and John did not waste time eulogizing the merits of effete Judaism, nor did Paul the great missionary to the Gentiles meander around in his missionary journeys prating about the "spiritual values," or the conceited philosophies of the Romans. But Paul does say, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." (1 Corinthians 2: 4.) Those who come within the range of such preaching, if honest of heart, will feel the energizing power of a new life. No cunningly devised fables can save men from the leprosy of sin. The only hope of the world today, is in God, and the only Savior is our Lord Jesus Christ. May our resolve be to preach the fundamentals of our faith, and be valiant in the Spirit of God.

Debts and the Budget

We have been struggling with the problem of our debts, and the raising of the budget has given our late conference profound concern, and we are face to face with a perplexing situation, with a depleted treasury, with only as many missionaries in the field as we can support, and have found it necessary to put a brake on the wheels of progress in our mission fields lest we should incur additional expenditures that will swamp us.

If every member will determine and pledge to become a part of the present program, and pay the tithe we owe to the Lord, the problem will solve itself automatically, and speedily. Let none of us hold back in the harness now. Whosoever does so, will doubtless realize some day, that just to that extent he has interfered and hindered in the success of our great enterprises. It should be recognized in carrying out this great line of operations we must have some definitely stated income upon which to depend from year to year. Otherwise we will only suffer embarrassment and final defeat. If those in charge of the appointments do not know on what to depend, it will be hard to approach even an approxi-

mation of our strength. Heaven is depending on us to render this support justly due the Lord and his cause. If we fail in this crisis then we must face the solemn responsibility of our unwise decision. There will be no failure, only as we individually fail to make proper decision and provision out of our untithed principal and income, the same as we meet our own necessary expenditures. As we plan for the payment of our coal bill, the groceryman, the clothing account, the painting of our houses and our taxes, so we must plan in the same regular systematic way for the support of the Lord's work. Shall we rally to this call of the bishop, and resolve to faithfully discharge these humble obligations to furtherance of the work of our Lord? We verily believe in doing this we will be giving the Lord a reasonable service. Our stewardship ever has to do with the elements of faith, love, gratitude, obedience and honesty; and its faithful discharge does not rest upon the stern and rigid duty alone, but more truly upon the exalted plane of appreciated privilege and welcomed opportunity.

A Good Omen

A new conference year has opened up, and we are hopeful that in the sending of three of the twelve overseas it will prove a good omen for our missionary enterprises. The Lord's church is organized for service, and its mission is to carry the gospel to the world. Through the centuries it has been God's plan, that through his church shall be reflected his saving truth, his fullness and his sufficiency, for it is his depository in which the wealth of his mercy, his love and his grace is found in full and final display.

May the missionaries of the church possess this hope, then the Lord of the harvest may be pleased to use us in this larger capacity, and we can rouse ourselves to that condition where he can use us, in some measure at least, to not only deepen missionary conviction, but to quicken the pulse of missionary endeavor in this hour of our greatest opportunity. Then should we commandeer all our spiritual forces and contribute to these results, for the work will be accomplished, if not by us, others will be called to take it on, and this spiritual power supplied to the called and truly consecrated men of the church, will bring it about. Let us then widen our borders, extend the faith, to that of a world-wide evangelism, and God's great work will truly come unto its own, and be consummated, and "the ends of the earth shall see the salvation of our God."

Each day, each week, each month, each year, a new chance is given you by God. A new chance, a new leaf, a new life, this is the golden, unspeakable gift which each new day offers you.—*Selected.*

Weekly Health Letter

Measles

By A. W. Teel, M. D., Church Physician

Measles is one of the most readily communicable of all diseases. It ranks high as a cause of death and its contagiousness is comparable to that of smallpox and influenza (grippe). The estimated death rate per 100,000 population in the United States varies from 4.3 to 14.3 per cent. It is an infection that is peculiar to man, but has been conveyed to monkeys, guineapigs and rabbits by taking the secretions from the nose and throat of an infected patient. All races of people are susceptible and the death rate is much higher in the cities than in the rural districts. In the temperate zone and in the large cities it is more or less constantly present. It is more prevalent among girls and boys. It caused serious disability during the World War in the training camps. The most common complication is pneumonia, which frequently results fatally, and many cases are followed by tuberculosis. The patient usually is attacked by this disease within ten to fourteen days after exposure. This immunizes the patient from further attacks. This is a contact disease, and its mode of transmission is the passing of the disease directly from one person to another.

The nose and throat contain the virus and it is believed, by most experimenters, that the discharges from the nose and mouth are the principal means of transmission. Measles is not necessarily a universal disease and any careful mother, living in towns with good sanitation and proper public sentiment, can raise her children without their contracting the measles. In the North, the mortality is almost two thirds as high as that of scarlet fever.

Great care should be maintained by the nurse and she should be careful to wash her face and hands as she leaves the sick room. The disease comes on with chilliness, muscular soreness, headache and intense nasal catarrh. The eyes are intolerent to light, and watering of the eyes, coughing and sneezing are prominent symptoms. About the ninth day the eruption begins to fade and finally disappears entirely, by plant-like desquamation. In camps, jails, and other places where the hygiene is poor, there is a variety characterized by profound prostration and is frequently called: black measles, hemorrhagic measles, or malignant measles. The treatment consists of isolation, protection from drafts, rest in bed and protection of the eyes against bright lights. All cases should be prohibited to use their eyes for reading or similar work for some time after convalescence and certainly not during

the progress of the disease. Some cases are complicated by inflammation of the middle ear (otitis media). For this reason, it is necessary to pay strict attention to the nose and throat during the first stages of the disease. Violence should be avoided in any irrigating or spraying of the nose as there is danger of driving infection back and up into the Eustachian tube. The mouth must be kept thoroughly clean as gangrene of the cheek has been known to occur in many cases, and may result fatally or greatly disfigure the patient.

The diet should be light and nourishing, and the air in the room should be kept moist by some antiseptic vapor, of which water and turpentine is a favorite among some. An antiseptic vapor seems to allay the irritation and soreness of the throat and many ambitious patients get up too soon and I have known a number of cases of this kind, when nearly well, they exposed themselves to drafts and the extremes of temperature, with heat or cold, and it resulted fatally.

The patient should be isolated for at least three weeks. If the cervical glands become enlarged, the application in rapid alternations of cold fomentations have proved very beneficial. In general, if a patient is obedient to hygienic rules and has the proper care, little treatment is required, beyond rest in bed and restricted diet. It is much better, though, that all cases be under the supervision of a physician.

Autobiography

XXIV.—TRIALS FROM WITHIN

By James Franklin Mintun

Some of the saddest passages to be found in the biographies of church men are those which concern the trials that are brought upon them by the church members who should be helping them. One can stand the buffetings of the world, but it sickens the heart to find enemies within the ranks of those who should be friends. We present some passages from the author's account in order that a lesson may be taught that may save other men like experiences.—Editors.

At the beginning of 1911 Mr. Fred Settles, came to my home in Des Moines to investigate the faith of the restoration. He spent the day, and then continued his investigation in a very humble and zealous manner, till the twenty-ninth, when he was baptized, afterwards being ordained and did a good work at Perry, Iowa.

Brother J. W. Peterson came to the district January 8, lodging with me, and on the 17th we began a series of missionary services. . . .

One of the most trying experiences associated with the continued illness of my wife occurred at about this time, when a report started about the family, that we received allowance for one of our children after it was dead. This made it necessary to secure a record of our allowance each year, from the Bishop and the Bishop's agent, where we had formerly lived. Brother Alma M. Fyrando, both of

whom were very kind and willing to furnish the information. When I received this information I presented the facts to the parties who had been misinformed, and they very promptly corrected what they had said so far as it was possible for them to do so; but the injury that it did to my sick wife who had sacrificed so much for the purpose that I might remain in the mission work could not be fully corrected. One thing was very favorable to us, and that was the Saints had so much confidence in us that but few were believers in the report. That is the way I and my family have lived so that we could have the confidence of the Saints and the approval of God, for if we could have the approval of God, we could bear the rest if we had done what we could to have the confidence of the Saints. At this time I will mention the peculiar circumstance in association with the continued sickness of my wife. As I have mentioned before she had a nervous breakdown, this was very serious at the time, but somewhat improved, at times, but on the account of a large goiter she was never free from this nervous condition that made life something of a burden. Then she would take much worse in a physical way and by administration she would immediately be relieved. She was always cheerful, and when she was not able to be on her feet she would say when asked how she was, that she was quite well and smile, not wishing to complain. This brought me trouble at one time. I was at the morning service and requested prayers for her, for she was in a serious condition. After the forenoon service Brother O. Salisbury and I administered to her, and she was so improved that when a sister called to see her in the early afternoon, she concluded that she had not been so ill as I had reported, not knowing that she had been administered to. Some one who had heard me tell how sick she was in the forenoon, also heard her tell how well she appeared in the afternoon, and in a time when a few sought to prove that she was not as I had reported, and that I had not reported the truth. Had it not been for my diary, and the remembrance of Brother Salisbury that that was the day we had administered to her it surely would have had the appearance of a falsehood. It was nothing strange to all concerned after we had presented the fact of her administration that such a change had occurred, for the Saints were well acquainted with how oft she had been very sick and immediately restored by prayer and administration, to a great extent, though she had not been entirely restored to health for years, but she would say, when asked about her health. "I am quite well for me," though at the time not able to be on her feet, but for a short time. Her nervous breakdown was the result of the care of the children when I was away, and of an invalid mother. . . .

On the 14th I received a statement from Doctor Goodrich concerning the condition of my wife and wrote to Brother J. W. Wight and E. A. Smith, giving them such information, so they would know how to advise under the conditions. By reason of the sickness of my wife, and some misunderstandings I was made to endure some trying experiences. A few going so far as to say that my wife was pretending to be sick to keep me in the city. All who knew my wife, and her sufferings she had endured, and the sacrifices she had made for the work's sake, could not even think of making such an unkind accusation. Wife and I forgave them who felt that way, for they did not know what they did by adding to our already great burden; and we trust God forgave them. We felt the approval of heaven for what we endured for the work's sake at this time.

Any person who violates the provisions of the prohibition act violates the principles of the constitution of the United States, and can not be held to be attached to the principles of the constitution, nor can it be said that such a person possesses good moral character.—*Court of Appeals, Washington, District of Columbia.*

Letters to the Editor

"What Shall We Preach?"

The article of President Elbert A. Smith, printed in the *Saints' Herald* of June 15, fits in beautifully with the letter written a few weeks ago by Sister Attebery. The financial distress of the church makes the time opportune to tell the members: "This is *your* church, and this is *your* personal debt, and it must be paid. What are *you* going to do about it?"

Who can place the blame? and who can honestly excuse himself by saying, "It is no fault of mine that the church is in debt"? Every member, young or old, priesthood or laity, is equally guilty. It is *my* debt, and it is *your* debt, *my* fault and *your* fault. And I have not much faith in a person who must be begged or coaxed to do his own work, nor do I believe God has much patience with him.

God in his tender love for his people has so richly blessed us in every way that like spoiled children, we have become disgruntled and can not be pleased. And God has decreed a wholesale spanking which we richly deserve. How severe and long this spanking will be, remains to be seen.

We need to commit the "act of repentance" as well as the "act of faith" before God will help us very much.

Alma preached with plain and simple words which stirred his people to repentance, and they tried to do their duty. He told them that he had to talk plainly for he wanted to stir them up to repentance, so that they would do their duty, or they would all be lost. And when we consider our own situation, we realize that if ever we needed plain preaching, it is now. If we fail to heed the instruction given, we must suffer the loss that God said belongs to the fool who "would not learn wisdom."

I hope the entire priesthood will "preach and teach" in plain and simple words the honest duty of every member of the church, so that each one will understand every word and try to do what he is asked to do, for no one else can do it for him. It is his own personal duty.

I believe it is the duty of the priesthood to warn the membership *now* in all soberness, of their own responsibility and duty (time is so short). Then the people will choose whom they want to serve, and perhaps there will be more unity among those who remain to serve the Lord. Surely the church needs much repentance and weeding out before the members shall all pull together with one purpose.

May God endow his ministry with a knowledge how and what to teach, is my prayer.

TULSA, OKLAHOMA.

HELEN SMITH LOGAN.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Des Moines District Reunion

On June 13 the branches and groups of the district met in the Des Moines Church at ten o'clock in the morning for a sacrament service. Saints from all points were present, with only one exception, to the number of about four hundred, when District President Henry Castings called the meeting to order. He was assisted by his counselors and Brother John F. Sheehy, of Independence, Missouri. This change in the regular schedule of services met with general approval and gave ample time for serving the emblems and giving of testimonies without crowding the time; dismissal came a little before noon. The testimonies were of a spiritual character and caused rejoicing among the Saints.

Basket dinners were served by the visitors in the church dining room and in the city parks.

Those who participated in the morning service came back for the two thirty meeting which started with a baptismal service, there being six persons who received the ordinance at the hands of Elder C. E. McDonald. His own eight-year-old daughter was among the number baptized. The others were Lawrence and Kathryn Werges, of Prairie City, Dale Robinson and Thomas Morgan, of Des Moines, and Donald Ackelsen, of Newton.

Brother Sheehy preached to the congregation, his sermon being highly spiritual and instructive. The seats on the main floor were occupied by happy worshipers.

Stephen Robinson had arranged a program for six thirty which was presented by young people from Nevada and Des Moines. It was well executed, and received hearty applause.

Brother J. F. Sheehy preached at night and every night during the following week to large and appreciative audiences. His sermons were filled with divine fire and partook of heavenly wisdom, every one touching the heartstrings of his hearers, leading them to higher ground, and enlarging their vision. Righteous desires were strengthened and duties were made plain. At all these services there was a good representation from a part of the branches. Brother Sheehy also conducted a class at ten thirty each day which helped the workers to solve their problems.

Two sisters, Masile and Darlene Dalbey, gave a recital on Monday night before the preaching service. Sister Lucy Longan Orr presented this program, of exceptional merit, consisting of piano numbers by Darlene who is nine years old, and readings by Masile, a former Graceland student.

Eva Cook, district chorister, presented a program of song on Wednesday evening that was beautiful and harmonious, making a splendid setting for the sermon that followed.

Keith Davis who recently finished a course in violin in New York City, gave a recital on Friday night that was enjoyed by all and for which he received much praise. He was assisted by Arnold Carlson on the piano.

The other evenings were given to prayer and testimony for thirty minutes preceding the sermon. These were not so well attended as the other services, but proved successful in bringing a spirit of genuine worship into the meeting.

The last day of the reunion, Sunday, June 19, began with church school at nine thirty in charge of district officers, the attendance being large. President Elbert A. Smith was the speaker at eleven o'clock, his sermon touching on many points vital to Latter Day Saints. He spoke with a goodly degree of the Spirit and with authority. A spiritual prayer and testimony service was held at two thirty, there being thirty-eight testimonies given. Brother Elbert preached again at night. Preceding his sermon, Brother Stephen Robinson presented a splendid program which has already been described in the *Herald* of July 6 from Newton.

Sister Earl Shalley brought her class of boys and girls

from Nevada, and they lived in the lower auditorium of the church for most of the reunion. She and Earl are to be commended for this noble work.

Brother Stephen Robinson arranged for recreation on two evenings after church. He was assisted by Brother E. E. Spencer. A trip was made by all who wanted to visit the Snouse Opportunity School in which Sister Wildey is a teacher.

One unusual event that occurred preceding the reunion was the baptism of Sidney Werges, husband of Anna Sweely Werges, at his home in Prairie City by Brother Castings and McDonald on Wednesday night, of June 8. Brother Werges, who has been sick for many weeks before and after an operation at the hospital, was very desirous of uniting with the church, but could not stand to ride to Des Moines. So a tank was secured, the water warmed, and on the evening named these two ministers baptized him and confirmed him at his own home. Sister Christiana Salyards supervised the arrangements for the service as she is an aunt of Sister Werges. His son and daughter were baptized the following Sunday, and Brother Castings arranged for two carloads of Saints to go to the Werges home, seventeen miles from Des Moines, after the afternoon service that day, and confirmed them and administered the sacrament to the family. In both of these services Sister Eva Cook and Vivian Castings assisted by singing. Myrtle Cook and Grace Smith sang at the last service. Brothers Sheehy and Verne Deskin assisted at the latter service.

On the last day Brother A. L. Loving baptized Mrs. Filer, (mother of E. G. Beye), Joe Mahaffey and Ione Wilson, bringing the total number of baptisms to nine during the reunion.

Saints from Newton, Nevada, and Webster City came as groups, having dismissed all services on the two Sundays. This reunion was unique in that it was the first of its kind to be held in the district. It is outstanding in that it was very successful and fulfilled our highest expectations.

Eagle City, Oklahoma

The hearts of local Saints were stirred by the golden wedding service of Elder and Sister John R. Dyke in the little church at Eagle City, June 15. This loved and honored couple marched down the aisle following their son, Elder Lemuel Dyke; their great-grandson, Glen Ward, as ring-bearer; their great-granddaughter, Lavona Parsons, with little Audette Smoot, flower girls, to music played by their granddaughter, Mrs. Fern Parsons. They took their place in a bower of flowers where the vows were read by Elder Lemuel Dyke, following prayer by Elder Lester Dyke. After congratulations, a company of about one hundred and twenty-five enjoyed a basket dinner in the little grove by the church. The season's best vegetables and fruits and fried chicken made a wonderful feast.

The afternoon was spent visiting friends and relatives and listening to music played by the Eagle City orchestra, also by an old-time stringed band, and by the Dyke family. A number of presents from friends and relatives were lasting remembrances of the day.

John R. Dyke and Emma Ewell were united in marriage by Elder William Leeka, in Fremont County, Iowa, June 15, 1882. They went to Oklahoma in 1892. He was appointed postmaster of the Dyke Post Office near Eagle City in 1894, previous to railroad or city. Sister Dyke was the second white woman in this part of the country. They were among the little band of Saints here when Eagle City Branch was

organized, and are held in high esteem by their friends and neighbors.

Canton group has an "L. D. S." flower bed on a hill side in the park at Canton. This attracts attention and is a lovely advertisement.

Money is scarce in this part of Oklahoma. More are willing to work for fifty cents a day and board than can find employment. The wage is spoken of as three and a half per day, meaning three square meals and half a dollar. Gardens have been good, the wheat crop short. Cotton men are unable to hire help because they have no available cash.

But the Saints are planning for and looking ahead to the Western Oklahoma reunion, to be held August 5 to 14, inclusive. They are sure of potatoes and freshly canned green beans to serve, and pray that the way may be made clear for many to attend. District members are looking forward to meeting Apostle Roy S. Budd as well as others living nearer home.

Son of Patriarch J. F. Martin Is Drowned

Wheeling, West Virginia, July 11.—Saints throughout the church will be grieved to learn of the sorrow that has come to Patriarch and Sister J. F. Martin by the drowning of their only little son, Kenneth. The Martin family, with some other Saints, had planned an outing for the Fourth of July. All went well in the forenoon, but shortly after dinner Kenneth with the other boys went in the creek nearby. He was not able to swim and the creek was quite deep at this point (a fact of which they were unaware). The boy stepped suddenly beyond his depth and went down. When aid arrived and the body was rescued, life was gone. It was a sorrowful company that wended its way back home that evening.

Kenneth was born February 22, 1922, at Kirtland, Ohio, and died July 4, 1932. He was baptized by his father on Children's Day, June 19, 1932. Just fifteen days after uniting with the church, this child was removed to that great family over yonder. He was a merry, lively boy, and will be missed by all. Left to mourn are his parents, one sister, Frances, and many friends. The funeral services were conducted by L. A. Serig, assisted by James E. Bishop. Interment was at Kirtland, Ohio.

Rock Island, Illinois

Local Saints have just finished an intensive effort in behalf of the June sacrifice period, and have realized some splendid results in carrying out the program of home visiting as outlined in the general pamphlet. Many who had not been attending expressed their faith in the church and a desire to meet with the members again. Perhaps a more lavish program of home visiting all through the year, would result in more good than has been achieved. Some of the contributions made express the spirit of sacrifice indeed, for in the world-wide depression many Rock Island people have not escaped. Special services were prepared for both sacrifice Sundays.

The branch gathered for a Fourth of July picnic at the State Park, "Black Hawk," and enjoyed the day in games, contests, etc. Brother Charles Gunlock, and Brother and Sister Clifford Huntley, of Chicago, and Brother and Sister Stanley Phillips, of Canada, formerly of this branch, are visiting here during their vacations and were present at the picnic.

At a recent meeting fifty new songbooks were pledged to the branch by individuals, and classes, so the local congregation may soon enjoy the new *Hymnal* in congregational singing. The choir is meeting regularly under the leadership of Sister Thomas Willets. The pianist, Sister Emma Lindley, is suffering from injuries received in a fall, and has been unable to meet with the singers for some time.

The Oriole Girls gave a banquet for their mothers the evening before Mother's Day, with Brother and Sister F. C.

Bevan as honor guests. The two-course dinner, decorations, favors, and games were worthy of the praise they received. Sister Helen Lindley, Oriole monitor, is also sponsoring the play "*Truants*," which the girls hope to present soon.

The Board of Stewards, with the help of other willing workers, have made the church lawn a beautiful and attractive place. Shrubbery and perennials have been arranged to enhance the space which formerly was vacant and unattractive. The basement of the building is prettily decorated, and plans are begun to build a platform for certain programs and entertainments which are held in the lower auditorium. Brother R. R. Welday's condition is now sufficiently improved so that he can again serve as chairman of the board. Saints are glad to note his slow but steady recovery from his recent serious illness.

Children's Day and Mother's Day were honored with appropriate programs by the children. The fathers were remembered on their day also, with special evening program features. Beginning at seven thirty each Sunday evening, a half hour of special numbers is enjoyed. Vocal and instrumental music, readings, poems, and short talks are presented.

Interest and attendance at the prayer services on Wednesday evening have been steadily growing. Sacrament services have been well attended and of an inspirational character. Pastor F. C. Bevan insists that the sacrament meeting is the one indispensable service for the continuance of spiritual life, and members have found it, indeed, to be one of invaluable strength. They trust that they may be able to live true to the inspiration which God gives to them in these spiritual meetings.

Sioux City, Iowa

The past few months have been full of activity and enthusiasm for Sioux City Branch. Since the conference in April a marked increase has been seen in spiritual interest. The attitude of "diggin' in" and securing the foundation stones of faith seems to have spread to a great number of the members. Sacrament services have been milestones in life experiences because of the devotion of the Saints. The themes, "*Zion*," "*In the Light*," and "*Prayer*," have brought forth valuable testimonies of God's blessings.

The departments have been busy promoting their various activities. The music department helped with Mother's Day and Children's Day programs. On the latter day three children, Lorraine Welch, Clifford Law, and Lucille Connell, were baptized and confirmed. On the evening of June 19, this department presented a program of musical numbers with short talks on "*The History of Music*," "*Hymnology*," and "*The Necessity of Music in the Church*." An old-fashioned "hymn sing" was conducted the evening of July 3.

Recreation leaders have sponsored two wiener roasts at Stone Park.

A six o'clock chicken dinner was served by the downtown women June 10. The Riverside women are working on a quilt. Although a large number of these women are not members of the church, they are zealous workers and generous contributors to the church needs.

The sacrifice period was fruitful. Brother C. E. Burnett opened the week with a sermon which was, without doubt, dictated by the Spirit. The monthly prayer service held that morning has been mentioned by all present as a feast of God's blessings.

One Saturday evening in June the church was the scene of a beautiful wedding when two of the popular young people of the branch, Evelyn Trede and Sam Grafio, were married. Elder C. J. Smith officiated in the double ring ceremony, and Genevieve Sands and Miss Helen Ryan added the musical part of the program. A considerable number of relatives and friends were present. Mr. and Mrs. Grafio will live at Mapleton, Iowa.

Two of the old-time members of this branch have been claimed by death. Brother Triffley Beauchenne and Sister Lucy Ann Ferdig. Sister Ferdig was one of the oldest mem-

bers of the Reorganization, having been in the church seventy-one years.

Sioux City Saints look forward to the series of two-day meetings to be held in this district. They hope, with their brothers and sisters throughout the church, to become examples of consecrated sainthood.

Rock Island Young People's Convention and Conference

The annual young people's convention and conference was held at Rock Island church, June 10 to 12. Apostle John F. Garver and Elder Eugene E. Closson motored from Lamoni, to be guest speakers, arriving in time for the first meeting Friday evening. Brother Garver, who is in charge of this field, presided over the conference on Saturday, and Brother Closson supervised the young people's activities and lectures. District people were happy to be privileged to hear these two inspiring leaders once more, and appreciated the efforts they exerted to present such valuable thoughts for district consideration and development.

The Friday evening program was entertaining. The Gray family orchestra from Davenport, and the Shephard family orchestra, from Moline, were especially enjoyable. Readings were given by Sister Marion White and Barbara Ann McAdams. Musical numbers were rendered by Sister Ethel Spengler, Sister Nellie White, Sister Zazel Gray, Sister Louise Gunlock, Sister Marion White, Brother Leslie Davis, and Brother Richard Sacfield. Brother Closson gave a short opening address which caused his hearers to investigate their philosophy of life and attitudes toward the "perpendicular pronoun."

Saturday morning a fine lecture period was enjoyed with Brother Closson as teacher. Several interesting points in leadership were discussed which should make supervision more effective.

At the business session the conference approved the recommendation to ordain Brother William Allen, of Waterloo, to the office of elder, and Brother Laurence Symmonds, of Muscatine, to the office of priest. They decided to consider Rock Island Church as the recognized place for all future district conferences, conventions, etc., instead of rotating as has been the past custom. Some interesting reports were presented, including the financial report which shows this district to be among those who raised their quota for 1931. Over six thousand nine hundred dollars was raised in tithes and offerings.

The Saturday evening service was divided between Brother Eugene Closson and Brother L. G. Holloway. Brother Closson discussed the value and place for recreation in the church and illustrated his theory with a delightful demonstration which all enjoyed, and found practical for use in home branches. Brother Holloway discussed the church in terms of a relay race which can be successfully completed only if each runner does his very best. This generation must be true to its trust and not suffer the torch of truth to be slackened while it rests in its hands.

The Sunday services were well attended, beginning with the devotional services at nine forty-five and continuing through the day. Brother Closson addressed the young people and adults at the church school hour and Brother Garver was spokesman at the morning and afternoon preaching services. Being in close touch with the official proceedings of the church, he brought a very definite picture of the needs of the church at this time, its responsibilities, its unattained goal. To this district, as members of the church, has come the appeal to save it from further retrenchment and help it to become the light of the world.

Under the direction of Brother Closson, a young people's organization was effected which has enthusiastically begun to enlist the young people of the district between the ages

of fifteen and thirty. Brother Leonard Stiegel, of Moline, was chosen to be the general supervisor; Brother Thomas Beil, of Clinton, president; Brother Verle Bean, of Joy, vice president, and Sister Gladys Heide Martens, of Fulton, secretary and treasurer. Rock Island District expects some excellent work from the young people under this splendid corps of officers. Attendance at young people's camp at Nauvoo is one of their objectives.

The closing sermon, Sunday evening, was by Missionary Leonard G. Holloway.

Dunlap, Iowa

The junior department observed Mother's Day by carrying out the theme, "Love at Home," in their service.

June 4 and 5, several from this mission were privileged to attend an institute at Logan, conducted by President F. M. McDowell and Apostle J. F. Garver. Some wonderful meetings were experienced.

Children's Day was observed with an appropriate program given chiefly by the children. The infant son of Brother and Sister Cecil Talcott was blessed by Elder Elvin Baughman, and given the name, Carlin Lon.

Elder Joseph Lane preached here one Sunday in June, and Elder E. Y. Hunker spent two days here the latter part of the month. Their visits are greatly enjoyed.

The young people spent an evening in recreation at the country home of Brother and Sister D. A. Holcomb a few weeks ago. After eating a picnic supper, they played various games, then ended the evening with songs around the campfire.

Denver, Colorado

Pastor Glaude A. Smith being out of town visiting other branches in the district, the speaker for the morning of May 22, was Elder D. A. Kemp; for the evening, Elder R. S. Sal-yards, jr. The theme for the day, "Love of Country," was carried out in the program of the church school.

On May 29, the theme was "Love for the Church." Brother Glaude Smith spoke morning and evening. A well attended priesthood meeting was held at 6 p. m.

Tuesday evening, May 31, the Saints gathered at the church, expecting to greet Brother E. J. Gleazer and to be addressed by him. A reception had been planned, to be held at the close of the service. All were much disappointed that Brother Gleazer was unable to be here because of unavoidable delay in completing his arrangements for his journey to Australia. An impromptu program was arranged, the principal feature of which was the showing of moving pictures of Colorado National Parks, by E. W. Fishburn. Solos were rendered by Alice Milligan and Mildred Sheehy. The meeting was in charge of Elder Clarence L. Bruno, director of Religious Education.

The young people held their regular monthly prayer service at 8.15 a. m., June 5. Sacrament service was held at ten forty-five, and was almost entirely a period of prayer for the sick and for the welfare of the church. In the evening the members of the dramatic club presented the play, "A Sign Unto You." This play teaches in an impressive manner the meaning of the words of the Savior, when he said, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." The play was directed by Sister Bertha Black, and the following were in the cast: Fred Kemp, Goldie Bell, Mildred Cowan, Margaret Chatburn, Howard Sheehy, Vernon Young, and Dorothy Jones. A quartet, consisting of Glaude Smith, Fred Kemp, Farr Kemp, and Burrell Shupe, sang, "Take Time to Be Holy," accompanied by Mrs. Ethel Kemp. Sunday evening, June 19, the club went to Fort Collins and presented the play at the Saints' church to a large and appreciative audience. July 10, they

gave it at Colorado Springs, and were greeted there also by a well-filled house.

On this day a son was born to Brother and Sister Burrell Shupe. This child is unusually well supplied with grandparents, having for his great-grandparents Brother and Sister E. F. Shupe, Sister Josephine Hammond and Mrs. D. F. Fortney, and for grandparents Brother and Sister Leo Shupe and Brother and Sister Louis Coven.

The regular semi-annual business meeting of the branch was held Monday evening, June 6. The following officers were reelected: Glaude A. Smith, pastor; E. J. Williams and G. F. Walling, counselors; C. L. Bruno, director of Religious Education; Ethel Radcliffe, supervisor of the adult group; Glen Holmes, supervisor of the young people's group; Louisa Fishburn, supervisor of the children's group; Bertha R. Black, secretary; L. R. Holmes, treasurer-custodian; A. E. Norris, librarian; Farr Kemp, chorister; Inez Schrunk, organist; Ralph Radcliffe, publicity agent; E. F. Shupe, historian; Nellie M. Williams, correspondent; Farr Kemp, church school secretary.

Sister Louisa Fishburn, who was severely burned in a fire which broke out in her home June 4, is slowly recovering from her harrowing experience, and is now able to attend church. She had a narrow escape, as she was alone at the time and was overcome by the smoke. She was rescued by a neighbor.

Brother and Sister Burke E. Nolan are the happy parents of a baby girl, who has been named Sonne Yvonne. Sister Nolan was formerly Bessie Bruch, of Genoa, Colorado.

June 12 was observed as Children's Day, always a happy time for the children and their proud parents. At the eleven o'clock service the little ones in the primary and junior departments, assisted by Elaine Salyards, Amneh Robertson, Dorothy Wildermuth. Hazel Shepherd, Glen Bruno, George Darnell, and Mildred Sheehy, presented a pageant, "*The Lost Words*." A quartet composed of Alice Milligan, Farr Kemp, Lefa Kemp and Fred Kemp, and accompanied by Mrs. Ethel Kemp, assisted in the program. At the close of the service, Elder Clarence Bruno performed the rite of baptism for his little daughter, Alta Marie, and for Edwin Robert Fishburn.

Local members were pleased to have here on June 26, the missionary in charge, Apostle Roy S. Budd, who spoke morning and evening.

Sacrament service July 3, was well attended and a good meeting was had, the pastor in charge. Elder E. P. Darnell gave the preparatory address.

The speaker for the morning hour on July 10, was the pastor, his subject being "*Human-Divine Relationships*." At this service the little son of Burrell and Doris Shupe was blessed by Glaude Smith and E. J. Williams and given the name, David Burrell. The congregation had the pleasure of hearing a beautiful solo, "*I'm Sure I Shall Not Pass This Way Again*," sung by Russell Richards, with his sister, Elverda Richards, at the piano. These young people have been blind since birth, and despite this handicap, have made great progress in music. They are the children of Mrs. Henry Ralston, of Denver. E. J. Williams was the speaker in the evening on the subject, "*Jesus and the Kingdom*."

Brother Smith left in the afternoon to visit the branches in the southern part of the district. July 5, he was called to Pueblo to preach the funeral sermon of Brother J. O. Davis, who died July 2. The next day he drove to the northern part of the district, visiting Cheyenne and Albin, Wyoming. He reports very good services, the Saints being much encouraged and eager to do all they can to assist in the work of the Master.

Denver Saints have enjoyed renewing acquaintance with Mrs. M. T. Short, of Independence, who spent a few weeks in this city and worshiped with the local congregation several times.

Mrs. John F. Sheehy, of Independence, is in the city, visiting her son and daughter, Mr. and Mrs. Howard Sheehy, and making the acquaintance of her little granddaughter, Ilene.

Coldwater, Michigan

During the six weeks between May 22, and July 3, eleven people were baptized and their names added to the records of the branch, S. W. L. Scott officiating. Two others from Pittsburgh, Pennsylvania, were baptized in the church font by Elder Starr Corless.

This period opened May 22, with the baptism of Irena, Iona, and Phyllis Howe. On Children's Day, four children from the class taught by Sister Ethel Gallagher, were baptized with appropriate ceremony. And July 3, witnessed the baptism of four more, Brother and Sister Schuette and two sons, Alverto and Donald. This family had eagerly attended the evening lectures given on the "*Record of Joseph*," under the auspices of the school of expression. They had also been attendants at church school and pulpit services.

The Dexter family, members and nonmembers, celebrated July 4, with a family reunion, Brother and Sister H. J. Corless, the seniors, in their midst. There were forty-six present from Ashland, Toledo, Port Huron, Jackson, and Whiting, and the celebration occurred at the home of Brother and Sister J. E. Dexter. A program followed the dinner.

The school of expression, and church school joined the women's department, being represented by their leaders in charge, in a social gathering not long ago at the home of Brother S. W. L. Scott. A large company of Saints met, welcoming new members and passing the evening with music, questionnaires on the symbolical significance of flowers and a list of questions which involved the settings and personnel of events described in the *Bible*. Some of the oldest members of the branch were present. Even Brother and Sister H. J. Corless and Sister Stroh, who are advanced in age, and very faithful in walking to church to attend services, were present at this function. About twenty-five were served refreshments.

A "*Beautiful Zion*" program is rapidly taking form in this branch. It will be presented soon by the Saints. Officers wish the big part of the group to participate. A splendid faith abides in the church here and bodes much good if humility continues among the members.

Toronto Young People Hold Convention

The young people of Toronto, District held their annual convention June 10, 11, and 12, and although many from the outside were not present, the officers were gratified by a large attendance of local young people.

Friday evening was devoted to class work followed by a musical program.

Patriarch F. A. Smith spoke Saturday afternoon on "*Patriarchal Blessing*," this address being very enlightening and causing many to desire their blessing.

That evening the young people attempted something new in entertainment. For three months previous to the convention, fifty young men and women had given most of their leisure time to the preparation of a dramatized cantata, "*David, the Shepherd Boy*." Participants were costumed as were people in Biblical times, and the presentation of the play was made more realistic by a native street scene, and scenes from King Saul's Palace, Mount Carmel and forest. These were designed and painted by William Fauls of Toronto. Lighting effects were borrowed from theatrical equipment, and it was said that they surpassed any previously used in amateur dramatics. For this cantata the Saints are indebted to the faithful efforts of Samuel Crump, director, assisted by S. G. Clark and Mrs. Charles Marshall. The play throughout was accompanied by Samuel Crump at the organ, and William Clifton at the piano. The director is a member of the young people's group. The cast has been asked to present this play again during district conference to be held in Toronto in October.

The Sunday services commenced at nine thirty with prayer

meeting. It was pleasing to see the young brothers and sisters take part. The spiritual growth of the young since last convention is quite apparent, six of the boys having been called to the priesthood during sacrament service June 5. Elder Grant St. John spoke at eleven o'clock. Talks from four of the young men interspersed with musical selections composed the afternoon program. In the evening the young people were again honored by having as speaker Patriarch F. A. Smith. Sister Florence Osborne, of Hamilton Branch, gave a vocal number.

The women's department served dinner and supper at the church, making it possible for the people to attend all meetings with ease.

Everyone found encouragement in the success of the convention and is looking forward to planning an interesting program for 1933.

Bremerton, Washington

Members and friends of this little branch are trying to keep the work of latter days going in this part of the world.

From Sunday, May 29, to Sunday, June 5, Elder A. C. Martin, district missionary, was here. During the sacrament service the Lord spoke to the Saints through Brother Martin, giving counsel and consolation.

June 19, Brother Monte E. Lasater, district president, made this branch a visit, and June 22 and 23, Apostle J. A. Gillen was here. He preached splendid sermons each evening. The sermons of each of these brothers did much to encourage and help the members.

The Harmony Club has been meeting only once a month during the summer, at the home of Sister Lena Loveless at Kitsap Lake. The members take their children and a picnic lunch, and the meetings are mostly social. But the president has a full program outlined for the fall and winter.

Quite a number of Bremerton people are planning to attend reunion. Those who go always come home with new vision and a greater determination to go forward.

Local members have been greatly blessed. All the men are working and only just recently have they had a wage cut. The prayers of the Saints of Bremerton go out for those who are in need of both temporal and spiritual blessings.

Holden Stake

Lees Summit

Lees Summit Branch has encountered difficulties which no doubt have retarded its progress, but the members there are hopeful. Perhaps their attitude toward their branch as well as the entire church be expressed by those words from Holmes: "The great thing in this world is not so much where we stand as in what direction we are moving." They hope they are moving in harmony with the church to the greater unity, higher spiritual level, and effective service essential for the accomplishment of worthy and gigantic tasks.

They have had the pleasure of hearing in the past year some wonderful sermons from R. S. Budd, F. Henry Edwards, J. Charles May, J. A. Koehler, Frank McDonald, J. W. Davis, A. C. Barmore, Amos Allen, Arthur Koehler, W. H. Eliason, G. R. Wells, and others. These have encouraged them to carry on, teaching them that that which carries the church toward the ideals of Christ is worth while.

The young people have organized and are functioning through monthly prayer meetings, musical and social activities, plays, and other services. The Gleaners Study Class of women are earnestly interested in their study of the church history. They have not tried to make any money the last year, but have devoted their time to adding to their knowledge of the church and of the Saints who so nobly took the message of the gospel to the world in early days.

At their all-day meetings the first Thursday in the month, a program and a social good time are had, also a short study period. Other Thursday afternoons are spent in study. Their offerings are used for sacrifice and to help the branch.

The former officers were reelected, with only the change of Brother Charles Mengal as superintendent of young people division; Fern Banker, secretary of church school; Floyd Mengal publicity agent, and Brother Christie Kearns as bishop's agent.

Programs have been given on Christmas, Easter, and Mother's Day. June 19 was observed as annual home-coming and Children's Day. In spite of rain and threatening weather, Children's Day and home-coming was a pleasant success. The one hundred and fifty present were about one-half the expected number, but there was a large number of guests considering the weather.

Apostle F. Henry Edwards, of Independence, and officers of Holden Stake, W. S. Macrae, of the presidency; Bishop J. A. Koehler and C. F. Scarcliff, of the Bishopric; J. D. Gault, a former pastor, wife and daughter, and Brother and Sister C. A. Silsby, of Holden, were among the guests. In the morning the children presented a program of recitations, dialogs and songs. The short talk by Brother Scarcliff, to the children, was enjoyed by all. One pleasing feature in the program was the song, "Jesus Calls Us," sung by Alvin Mengal, and pantomime by Sister Hazel Brace; another at the closing of the program was the blessing of Hilda Marie, daughter of Brother and Sister Charles Mengal, by F. Henry Edwards and Ernest Brace.

Judging the many comments on the decorations, they seemed well worth the effort. Over the steps leading to the pulpit were arches of fern and roses, with a banner of welcome on one. The choir loft and pipe organ were banked with large lace ferns in bloom and flowers in baskets, set so as to resemble beds of blossoms in a garden. The front railing was covered with vines and roses, completing the representation of a garden with a fence around it.

At 2.30 p. m. Apostle Edwards delivered an inspiring sermon. He reminded the congregation that they must pay the penalty for their sins regardless of what excuse they have for them. He admonished the members to put first things first and give matters of secondary importance their rightful place and attention. The talk he gave the adult class was much appreciated.

Grandview

June 12 was decision day at Grandview. The theme of the church school and eleven o'clock hour was the lesson learned from Peter at the Temple gate: "Such As I Have, I Give." The numbers rendered both in readings and song gave the people a desire to strive for another year to stand on higher ground.

June 20 this group was visited by fifty-one young people with their supervisor, Brother D. R. Snively and wife, of Atherton. They motored to the home of Brother and Sister Lloyd L. Bogue, at Raymore, Saturday, where a picnic supper was spread on the lawn. The Grandview Saints motored out to spend the evening with them. A playlet entitled, "Thank Goodness the Table Is Spread," was given by the Atherton young people after which all made merry at games until time to say goodnight. Grandview Saints returned to their home. Goodnights were said and the boys with Brothers Bogue and Snively had a sleeping-out party while the girls with Sisters Bogue, Snively, and Haws took possession of the house.

Sunday morning all were assembled in the church at Grandview for the young people's prayer service. A goodly number of adults were present also. Brother Bogue had charge of the meeting assisted by Brother E. Martin.

The eleven o'clock hour was given to the young people. Brethren Richard Graton and Wendel Vantile were the speakers. In these two young men is material which will be useful in the church of tomorrow. Others numbers, both readings and musical, were very good.

The Athertonians motored back to the Bogue home where dinner was served on the lawn and a quiet afternoon spent visiting with Brother and Sister Bogue and family. Brother Bogue was leader of young people's prayer service for seven years and Sister Bogue Temple Builder leader for several years.

Sacrament service was a quiet hour, but a good meeting enjoyed.

Sister Morse has been ill for some time, and the prayers of Saints are asked in her behalf.

Brother and Sister Bernns, who have moved back to the Grandview group, were made welcome.

On July 24 these members have home-coming day and will welcome back all members and friends. A basket dinner will be enjoyed in the basement.

Independence

It was thought that the Campus crowd Sunday evening numbered several thousand. Men, women, and children from every congregation of the church in and near Independence composed the audience and listened attentively to the sermon which Apostle F. Henry Edwards based on the theme of the hymn, "I Saw a Mighty Angel Fly." Immediately preceding the sermon a quartet sang this hymn.

The Auditorium Band added to the attractiveness of the half hour of music before the sermon, playing several selections, and J. Glenn Fairbanks, tenor, sang "Fear Ye Not, O Israel." Elder John F. Sheehy was in charge of the congregational music, and Elder Frank McDonald introduced the speaker.

The young people of Independence congregations, under the sponsorship of the young people's council, are scheduled to conduct some very interesting Sunday evening trips to neighboring branches during the rest of the summer. They will begin next Sunday night. Each visiting group will furnish a short program and the speaker for the evening.

Stone Church

The present crisis of the world was not unexpected. We had been warned by natural conditions in the world and by the prophecies of the scriptures. So declared Elder Leonard Lea in his sermon to the Stone Church congregation Sunday morning, "The World at the Crossroads," and devoted his time to a clear delineation of the three aspects of the crisis—economic, political, and moral. In each of these fields Jesus had something to say, and until the world is ready to listen to him and obey his will, we shall find no solution to our problem.

Music for the service was by the Stone Church Choir, directed by Paul N. Craig and accompanied at the organ by Mrs. Hazel Scott Withee. The anthem, "Sing to the Lord," was a pleasing number, and Mrs. Nina G. Smith and Mrs. Alice M. Burgess sang a duet, "I Waited for the Lord," by Mendelssohn, with chorus by the choir. Pastor John F. Sheehy was in charge of the service, assisted by Elder H. G. Barto.

A pretty lawn wedding took place Saturday night, July 9, when Miss Birdie Magargee, daughter of Mr. and Mrs. W. W. Magargee, of Independence, and Myron Kelley, son of Elder and Mrs. W. A. Kelley, also of Independence, were married. The ceremony was said by Elder Kelley, father of the bridegroom, assisted by Elder T. C. Kelley. Before the ceremony Mrs. John Isaacks sang, "Because," and "For You Alone," accompanied by Miss Gladys Givens, who also played the wedding march. Miss Nina Morgan, was bridesmaid, and Charles Magargee, brother of the bride, attended Mr. Kelley. Yvonne Hattey carried the ring. Mr. and Mrs. Kelley will live in Independence.

This congregation mourns the passing of one who during her life worked faithfully and well, Sister Myrtle Viola Winegar. She passed away at the Sanitarium July 15, leaving her

aged mother, Mrs. James J. Winegar, six brothers, two sisters, and many friends. The funeral was held from the Stone Church Sunday afternoon, Elder John F. Sheehy in charge, and Elder U. W. Greene preaching the sermon. Interment was in Mound Grove. Sister Winegar was forty-nine years old. She was born at Wheeler Grove, Iowa, and was baptized into the church in 1899.

Englewood Church

In spite of warm weather, attendance and interest are good in this congregation. The church school is outgrowing its quarters, but officers and classes are making the best of the room available.

Pastor Perry Hiles held his third review on church organization Sunday morning, July 10. As a result of this series the children of the branch took considerable interest in the general officers and their families who were guests at the branch picnic at the Campus Tuesday evening, July 12, and who also had charge of the prayer meeting on the following night. The children remember with happiness their experience of one year ago on the same occasion when each one had the opportunity of personally meeting and shaking hands with the following officers and their families, President Elbert A. Smith, President F. M. McDowell, Bishop G. Leslie DeLapp, Elder C. B. Woodstock, and Elder John F. Sheehy. Local officers are happy to have the opportunity to bring the children so closely in touch with the leaders of the church.

Elder Hyrum O. Smith was the morning speaker July 10, and his text was taken from Philippians 2:12. He stressed the fact that the truest philanthropy helps a man to help himself, and that the best way to preach the gospel is to live it. The choir sang, "In Heavenly Love Abiding."

This congregation welcomes Sister Robert Vance and her niece, Sister Tressa Weeks. They enrolled with the choir at their first appearance at Englewood and signed up for the Harvest Home Chorus.

Sister Charles C. Koehler met with Englewood women on a recent Wednesday to outline the work expected of the women of Independence. Of course it was expected that the wife of the originator of the Harvest Home Festival movement, would give attention to that project for the fall. She said: "We expect a bigger and better festival this year than ever. There will be greater need for it. But we are going to try to eliminate every unnecessary item of expense, and are doing some strenuous planning to that end." Since this is Washington Bicentennial year, decorations at the festival will probably commemorate that event.

Sister Koehler also urged the women to organize study clubs along lines useful in their homes and with their families. She advocated family worship and talked of budgeting not only finances, but also the time of the family.

The July sacrament service was well attended. Elder Earl Moore made the remarks concerning the oblation, and Elder S. S. Smith talked preceding the sharing of the emblems. Pastor Hiles was in charge.

The dramatic class, taught and directed by Mrs. JoZelma Taylor, is taking a summer vacation. It will meet again in the fall.

Special program numbers of music and readings have of late added to the services.

Elder A. G. Hougas was the morning speaker July 17.

Spring Branch Church

The Wednesday night prayer meeting July 13, was a splendid service in charge of Brothers Jake Andes and C. D. Brewer. On Sunday morning Brother Arthur Peer was assisted by Brother Omer Sedoris. A good number were present to enjoy this inspirational hour. Brother A. L. Murdock, who is in the Sanitarium, was remembered in prayer.

Elder B. J. Scott, the morning speaker, used as the basis of his sermon, *Doctrine and Covenants* 59:2, and delivered an instructive discourse to the congregation. At the opening of this service the anthem, "Rejoice, Jerusalem, and Sing,"

was sung by the choir, David Stewart, soloist. "Hark, Hark, My Soul," was sung by Sisters Beulah Stewart Donkawich and Elizabeth Hinderks.

July 15, Brother Benjamin Jennings took his Sunday school class of nine junior boys for a picnic to the East Fork between Blue Springs and Lees Summit. The boys enjoyed fishing, swimming, and a quantity of ice cream.

Local members are happy that many who have been sick are recovered and back at services.

The Lord is blessing this branch with his Spirit. Large attendance and exceptionally good meetings are enjoyed.

East Independence Church

Services of the past few weeks have been outstanding because of the high spiritual standard set. Sacrament Sunday of this month was begun with an active session of the church school, class work merging with the communion hour, there being hardly a vacant seat in the house. Elder R. L. Fulk was here and with the pastor, blessed the infant daughter of Brother and Sister Earl Minton, Maxine Marie. Brother Fulk was asked on this occasion to give the charge, and he counseled the Saints to be steadfast and loyal, and urged them to meet the standard set in the Restoration, and with all their determination to help the church.

Pastor Frank Minton occupied the pulpit not long ago, using the story of Queen Esther to stir up the minds of the Saints to remembrance of the possibilities of their lives being filled with the power of God and with righteousness and purity.

Brother Howard Cook, a young priest of the Stone Church congregation, preached recently, and the urge and hope he held out in presenting the plain and precious things of the gospel, were commendable. This was his first effort to preach the gospel, and the Saints at East Independence pray that the Lord will call many more such young men into his service.

Mrs. Ida Green, of this community, was led into the waters of baptism by the pastor. Local members are happy to receive her as a sister. Her husband has long been a member.

The prayer meetings are unusually well attended, and the spirit of earnestness and a desire to live and act righteously are evident on the part of young and old. The young people are more active and conscious as never before of their responsibilities.

Brother A. H. Christensen brought a message concerning the economic conditions of the world and their bearing on the church. He stressed the fact that through the "way of the Lord" the Saints must free the church from bondage.

Kansas City Stake

Bennington Heights Church

The series of meetings conducted by missionary J. Charles May has been well attended by the membership and their interested friends, in spite of the warm weather. Because of the interest displayed, the meetings will continue into next week.

Brother Roy Curtis, Sister Curtis, and their daughter, Beverly, of 2042 Lawn Avenue, were severely injured by an explosion during the fireworks exhibition at Swope Park July 4. They are reported to be improving rapidly following administration by the elders.

Brother George Garrett and family have moved to Oklahoma for the summer, with the possibility of remaining there. Bennington Saints regret the loss of this family.

The report of the receipts of sacrifice week in this group is very encouraging. In many ways have the Saints sacrificed to aid the church. Little children turned in small savings, foregoing their usual purchases of candy, ice cream cones, etc.

Attendance at midweek prayer meetings have been exceptionally large with many of the young people present

and taking part, expressing the desire to help in the upbuilding of the kingdom. This is very encouraging to the group as a whole.

The members of the priesthood are working in their several offices; and despite the discouraging times, the Saints rejoice in the opportunities the gospel presents.

Argentine Church

The evening speaker, Sunday, July 10, was Bishop F. B. Blair.

Calumet, Oklahoma

For several years it has been the custom of local Saints to have a celebration for the community on July 4. Always they have been successful in these affairs, and this year was no exception to the rule. Considering the busy season, the crowd was comparatively good throughout the afternoon, and races and contests held everybody's interest and enthusiasm. A good three-act play was given in the evening, the cast being selected from the local young people. The Saints had the largest audience they have ever experienced at Calumet. It was estimated that eight hundred or more were present.

Two stands were operated throughout the day, one by the young people, the other by the adults. Proceeds from the latter will be used for church expenses, and those from the former will be used to aid the young people in carrying out plans made for the district reunion, to be held at Eagle City. This reunion the young people of Calumet hope to attend collectively.

Davidson, Oklahoma

Even though the Saints of this branch are facing the depression with many handicaps, they are endeavoring to go forward with faith to the accomplishment of greater tasks. Attendance at all regular services is fair.

With true devotion and sacrifice the branch responded to the call of the church during Sacrifice Week. The total sum collected far exceeded the expectation of everyone and over the results they have much cause to rejoice.

The blissful peace of God's Spirit prevailed over the sacrament meeting July 3. The presence of his Spirit did much to encourage the Saints. Prayers were offered in behalf of the general church and for the series of meetings which convened July 17. Preceding the opening of these meetings the Saints were busy advertising and preparing means by which the effort might supply the needs of the community. Preparations were for the greatest gospel campaign ever made at this place. Visitors are coming from over the district and the plains of Texas. Apostle Roy S. Budd has promised to be the speaker during the latter part of the series. Until he arrives Brothers Howard Harpham and Z. Z. Renfroe are occupying the pulpit. Brother Carlyle Kueffer, of Oklahoma City, is helping again this year by directing the singing. Brothers Kueffer and Harpham helped at Davidson last year and are helping again this year at the request of the Saints as well as of many nonmembers.

The children, under the direction of Sister Homer Qualls, furnished the program June 12.

Davidson's pastor had the pleasure of delivering the baccalaureate sermon for Victory High School May 8, and on May 29 that of the local high school.

Mother's Day was observed with an appropriate program at the eleven o'clock hour. Elder Z. Z. Renfroe preached the sermon.

Brother W. A. Wilson has recently moved to San Diego, California, and is living at 426 Milbroe, a street two blocks long between Thirty-seventh and Thirty-eighth just north of Ocean Boulevard. Since Brother Wilson is unable to walk, he would be especially pleased to have Saints living in the city, call on him.

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HERALD PUBLISHING HOUSE

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The services June 26, were in the form of school anniversary celebrations. An edifying service opened at ten thirty in the morning in which T. A. Brian addressed the Saints on, "The Call to the Young," and Cyril Chorlton talked on "Secular Things and Sacred Things." A goodly number composed the congregation which heard, besides these talks, the prayer by Pastor G. W. Leggott, the lesson, Psalm 1, read by Walter Baguley, and a solo by Miss May Holden.

The afternoon session of the celebration was in charge of H. Barrington, the church school director, and the gathering was mainly composed of young people who excelled in their efforts. The invocation was by the pastor, and following the opening hymn, Miss May Burn read the lesson. "Consecration," and "I Would Be True," were solos by Miss Edith Noble and Miss Florence Hayward. Then Miss Ada Bailey gave a pleasing reading from the beatitudes, followed by remarks by the church school director on the ability of his assistants, and a review of her work as teacher of the primary class by Miss Florence Hall.

The six thirty evening hour opened in charge of Elder Tapping with the singing of the hymn, "Father, Thy Paternal Care." Priest G. Wilson pronounced the invocation which was followed by the Lord's Prayer. The scripture reading, *Doctrine and Covenants* 1 and 4, was given by Teacher W. Baguley. Then the choir sang, "Come With Happy Faces to the House of Prayer," and Miss May Holden sang, "A Clear Heart." "Personal Consecration," was the theme of Pastor G. W. Leggott's sermon, his text being from Proverbs 22: "Train up a child in the way he should go: and when he is old, he will not depart from it."

Brother Leggott stressed the necessity of child training and reviewed the conditions under which the Sunday school was inaugurated.

Altogether the members were privileged to enjoy a helpful Sunday in the master's service. Miss Edith Noble sang, "Take My Life and Let It Be," and the congregation joined in "We Thank Thee, O God, for a Prophet."

Fresno, California

2412 Clay Street

On Children's Day seven were baptized by Pastor Frank Enix and Elder Roberts, William Kraschel, Audrey Partin, Virginia Partin, Francis Partin, Louis Roberts, jr., Donald Richardson, and Frederick Richardson. The confirmation preceded the evening preaching service, the pastor being assisted by Elders L. W. Roberts, A. S. Votaw and Ethan Godfrey.

June 24, the Women's Club held its monthly social. The proceeds for the month of June were given to the Sacrifice Fund.

Brother Levitt, district president, gave a very interesting sermon on the evening of June 26.

The young people have held two early morning prayer meetings, and expect to hold one each month.

Sister Edna Burdick and sons, LeRoy and Albert, of Sacramento, were visitors at the home of her parents, Brother and Sister Votaw, during the latter part of June. Elder Burdick preached on the evening of July 3.

Sister Blanche Fugate and John Wurtele, of Earlimart, were married May 3.

Fresno Saints are looking forward to the visit of Apostle G. G. Lewis July 24.

MISCELLANEOUS

Reunion Notices

The twelfth annual reunion of Northern and Western Michigan Districts will convene August 12 to 21, at the Park of the Pines, five miles north of Boyne City. This park is an inviting place to come to worship and rest, located far enough from the highway to be quiet and on the bank of Lake Charlevoix, with the grounds well shaded with pines. The equipment is more complete as the new auditorium for the young people is all finished. Meals will be served as usual in the dining hall, adults twenty cents per meal, and children ten cents. Campers are expected to furnish their own bedding, straw for ticks is furnished free. Those desiring tents or cots communicate with Mrs. Ada Alldread, of Boyne City. Rooms can be rented at Boyne City. The workers for carrying out the program are Apostle D. T. Williams, Elders Hubert Case, Thomas L. Clark, B. H. Doty, and Miss Louise Evans.—*Allen Shrewer, for the committee.*

Portland District Officers

President, Elder J. L. Verhei, 63 East Sixty-ninth Street, Portland, Oregon. Telephone Tabor 9027.

Associate district presidents, Elder Albert Livingston, 275 East Seventy-fifth Street, North, Portland, also Religious Education director. Elder Albert Nelson, 55 East Eighty-first Street, Portland.

District secretary, Floyd Soneson, 204 Occident Street, Portland.

District treasurer, Mark Yeoman, 789 East Fifteenth Street, North, Portland.

Conference Minutes

SPRING RIVER.—The spirit of the late General Conference carried over into Spring River district conference, held at Webb City, Missouri, May 20 to 22. Harmony marked the three days of meetings, one of the factors of the harmonious and spiritual services being the excellent leadership had. Apostle J. F. Garver assisted the district president, Elder Amos T. Higdon, in presiding. Elder Birch Whiting, of Rich Hill, Missouri, and president of Clinton District, and Robert Jones, formerly of this district, but at present located in Kansas City, were among the visitors present to lend influence to the conference. The opening meeting of the conference was a program under the supervision of Albert Cobb, district young people's director. The program consisted of three one-act plays given by branches which had previously contested with other branches of the district for the honor of staging their play at the conference. The plays given were, "If Lacking Only Truth," by Pittsburg, Kansas; "Lita's Man," by Parsons, Kansas, and "Good Medicine," by Cardin, Oklahoma. Assisting the players was a ten-piece orchestra from Joplin, Missouri, under the direction of Miss Marguerite Sheppard. Huston Hobart, of Webb City, also sang a vocal solo. Brother Charley Myers, of Arma, and Brother Lee Quick, district missionary, of Mapleton, were in charge of the prayer meeting at 9 a. m. Saturday. It was at this meeting that the Spirit of the Master began to express itself, and at the following meeting the district president seemed to be blessed most wonderfully in delivering the opening address of the conference. District officers elected at the afternoon session were Amos T. Higdon, president; Ronald G. Smith, of Pittsburg, and Andy J. Jones, of Columbus, Kansas, counselors; Mrs. C. E. Wilson, of Joplin, secretary; Mrs. A. N. Deaver, of Webb City, chorister; Mrs. C. H. Hobart, of Webb City, director of women's department; Raymond Troyer, of Joplin, publicity agent, and Mrs. A. M. Hogan, of Carthage, historian. The appointment of Brother Norman Gray, of Parsons, to the office of bishop's agent was approved and the recommendation of Ronald G. Smith as church school director was sustained. Votes of appreciation and thanks were extended to Brother Frank L. Freeman, of Webb City, for his unselfish and worth-while services to the district in the office of counselor and also bishop's agent. Brother Freeman has held these offices for a number of years and has been a valuable asset to the district. Because of his failing health he has been forced to extend his resignation. The climax of Saturday's spiritual meeting came Saturday night with the sermon by Apostle Garver. He chose as his theme, "To This Task Let the Church Devote its Energy." Sunday's meetings began with a young people's prayer meeting in charge of A. J. Jones, Frank Shanks, of Carthage, and Edward Larson, of Independence. The church school at nine thirty was in charge of Jim Jones, of Webb City. Elder I. O. Waldron, of Webb City, gave a talk, "Love for Our Country," which was followed by the lesson study, "The Next Step in Religious Education," in charge of Bob Jones. Neva Trimble, of Webb City, was in charge of the children's department. The subject of Brother Garver's sermon at eleven o'clock was, "Who Will Go for Us?" At the ordination meeting at 2 p. m. Sunday the following brothers were ordained as the Spirit of God was present to direct the words that were spoken; Fred A. Graves, of Joplin, to the office of elder; B. F. Kyser, of Miami, to the office of priest; Walter Sample, of Miami, and Oseer Sooter, of Joplin, to the office of teacher, and Raymond Troyer, of Joplin, to the office of deacon. The right hand of fellowship was extended by the district president to these men following their ordination. Women's department and

THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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"It's Still There"

While I was yet a boy I once heard an old missionary relate the following experience. It seems that a representative of our church, an aged brother, was engaged in a debate with a young and somewhat conceited representative of another denomination. The dispute at this particular point seemed to be concerning the question of the necessity of baptism. The aged brother, as his part of the discussion, was content to refer to the words of the Scripture, "He that believeth and is baptized shall be saved." Against this position the young man talked for an hour. When it came his turn again, our brother arose, adjusted his spectacles and looking intently at his open *Bible* exclaimed, "It's still there."

Once the writer, traveling by train with a friend, crossed the plains of Kansas. During the day we noticed ahead of us near the horizon what seemed at first to be a bit of fleecy, white cloud. Something about its appearance, however, continued to attract our attention until we spoke to the conductor about it and he, to our surprise, informed us that the white cloud was in reality Pike's Peak, a hundred miles away. As we journeyed on an old cow grazing in a meadow completely obscured Pike's Peak. At other times a hay stack or a little hill or a house completely obscured our vision. Each time the peak disappeared. Could it be the conductor was wrong? Was there after all such a peak? But in turn each of the minor obstacles were passed and we were led to exclaim, "It's still there."

It is the characteristic of Christian religion to speak with assurance, to put its trust in abiding things, to frequently exclaim with joy and renewed confidence, "It's still there." The truly religious man crushed by defeat, submerged in material things, blinded by the oppressive nearness of the forces and activities in which he must live, is blessed with a spiritual insight which permits him to keep seeing the invisible. It makes possible his exultant cry, "It's still there."

Hear the declaration of the Psalmist David, "The Lord is my shepherd," or the words of Job as he cried out in his travail, "I know that my Redeemer liveth," or the Apostle Paul, after recounting his

shipwrecks and physical sufferings, "I was not disobedient to my heavenly vision," or John M. Terry's dying whisper, "Tell the Saints the gospel is true."

Glancing through my notes the other day I found this quotation from the pen of Joseph Fort Newton, one of the ablest of modern preachers:

We, too, are sailors, afloat but not adrift, upon the waters that flow about the universe, swept by the Winds of the Spirit which blow where they list, but do not run at random. We go trusting, God willing, that good seamanship and a wise Pilot shall win to some undiscovered shore of human good. That though some ancient landmarks fade from view; other and more splendid guiding peaks will rise to sight. Always our quest is for the *liberty of faith*, the *fellowship of the love of Christ*, the *fraternity of righteousness*, the *redemption of man from solitariness and selfishness in a Beloved Community*—and our voyaging is not in vain.

In these days that try men's souls we must not lose sight of abiding values. If we have played and worked and served as we ought our vision of God's righteousness should now serve us well. We need not be unconcerned about the turmoil of the world today, indifferent to the sufferings of humanity or foolishly optimistic, but we can by the grace of God discern "the things that abide." With clarity of spiritual vision we can see the abiding presence of God's love. With full assurance we can exclaim, "It's still there."

F. M. McD.

The Priesthood Manual

Over a period of years there has been a growing demand for a practical guide for the use of our ministry. During the months immediately preceding the late General Conference this demand became insistent, so much so that the Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric urged the immediate publication of materials then in preparation. Within twenty-four hours following the adjournment of the conference, steps were taken providing for the editing and publication of *The Priesthood Manual*.

The *Herald* from time to time has contained advertisements and official announcements urging the early distribution of the Manual, not only that its practical suggestions might be made available for the priesthood of the church, but that the income from its sale might be used in the preparation and

publication of further material, the need for which is everywhere apparent.

The limited sale of the manual to date would seem to indicate that our ministry do not yet know that the manual is available or that they have simply neglected to send in their orders. It would seem to us that the needs of the hour in the church and the action of the late General Conference requiring a higher standard for our ministry would justify the request of the Presidency that each man holding the priesthood secure for himself a copy of the manual. We can not believe that the limited sales to date is the result of indifference on the part of our ministry as to the magnitude of their task and the imperative need of more efficient workmanship.

The manual represents a number of months of work on the part of several of the leading officers of the church. Its contents deal with the everyday practical problems and activities of the ministry. The topical index makes this material immediately available. Its daily use will improve the quality, beauty and effectiveness of the work of the priesthood.

We respectfully urge that men under conference appointment, together with district and branch presidents make it their special task to see to it that at least all of the active men of the local ministry not only secure a personal copy of *The Priesthood Manual*, but study it diligently and apply its suggestions as they seek to carry on their priestly duties among the Saints.

F. M. McD.

Defaulting War Debts

Recent developments at Lausanne, in which it appears that European nations are combining to shift a large part of the burden of the war debt to the shoulders of the United States, recall to mind the prophetic editorial written by Apostle John F. Garver in the *Ensign* of January 14, 1932. We reprint some passages from that editorial:

And mark it well, the nations failing to collect from Germany will put further pressure on the United States of America, to "forget" debts to this country, and no country more than France, which is in better condition to pay than any other. . . . These debts are not going to be paid.

That is being literally fulfilled.

Pressure is now being exerted on our government to cancel the war debts. We ought never to cancel. Let the nations repudiate their debts if they will. Let this repudiation stand on the pages of history as a testimony against war, and against the makers of war.

The writer continued:

We hope this country stands pat, till the nations default. This we say not in any spirit of animosity. It is only that it will be well for the world to meet face to face, in all its

ugliness, the cost of war in money. And there is no way so effective by which to teach this lesson as for men and nations to find themselves unable to collect. . . .

Let the nations default, then.

Let them default for a clarification of the international atmosphere; and let them default in the interest of world peace. For without any question, when men and nations find they can not collect on loans made to carry on war, they will not be so ready to rush into war as was the case in 1914.

Only the international bankers made the World War possible on the vast scale on which it was conducted. Leading writers have told us that various short and ugly wars have been prevented since 1919 by the fact that the international bankers have regarded war-making nations as poor risks, and consequently wars have been prevented in some cases.

Nobody can win a modern war. Everybody loses tremendously—far more than can possibly be gained. Each party to one of these major contests is able to bring itself so near a state of exhaustion before it quits that nothing is left for the conqueror; and the old adage, "To the victor belongs the spoils," is made untrue because there is no spoil left.

It should be a happy world that sees war and the makers of war in a state of bankruptcy. It should be a saner and wiser world that sees war as an institution utterly without credit in any financial market.

It would be a generous gesture—foolishly generous—for the United States to cancel the debts in order to permit a settlement of the troubles among European nations. There are some moral reasons why it should be done, but there are far greater moral reasons why it should not be done. Let us not be a party to the attempt to wipe the pages of history clean of this foul blot. Let it for ever remain the stain of bad faith. Let the nations repudiate their debts, and charge this repudiation to the arch-criminal of history—War!

L. L.

Requests for Prayers

Vida Taylor, of Kings Mill, Texas, is isolated and can not reach any of the elders for administration. She has been suffering from deafness and from general poor health, and has not been benefited by the treatment of physicians, although she has spent much money for their services. She asks for the prayers of the Saints that she may be healed, to fulfill her responsibilities better than at present.

S. W. Simmons, of Keltner, Missouri, is suffering from the infirmity of age and general sickness. He specially requests prayers for relief and restoration to health on August 7, which is to be his eightieth birthday, and asks those who pray to fast from the morning meal. After many years in the service

OFFICIAL

Returns From the June Sacrifice Period

Complete figures are now available showing the results of the June Sacrifice period. The total receipts amount to \$47,120.65 as compared to \$67,140.42 in June, 1931. Comparative figures by districts are given below:

District	JUNE, 1932	JUNE, 1931
Independence Stake	\$ 5,115.81 -	\$ 6,694.89
Far West Stake	1,026.63 -	1,799.29
Holden Stake	984.03 -	1,533.31
Kansas City Stake	2,980.53 +	2,083.13
Lamoni Stake	2,266.93 +	1,150.92
Alabama	209.66 +	156.67
Alberta	234.41 -	242.01
Arizona	154.12 +	120.09
Arkansas	231.30 -	345.99
California, N.	821.89 -	1,317.67
California, S.	1,034.99 -	2,007.69
Chatham	1,003.18 -	1,318.08
Clinton	373.89 -	1,665.67
Colorado, E.	844.03 -	1,438.28
Colorado, W.	59.52 -	168.74
Des Moines	618.73 -	1,149.74
Detroit	1,211.40 -	2,087.85
*Florida	150.03 -	215.32
Idaho	202.74 -	337.88
Illinois, C.	193.25 -	294.07
Illinois, N. E.	629.81 -	1,956.36
Illinois, S. E.	265.03 -	322.62
Indiana, S.	315.20 -	514.67
Iowa, N. W.	1,409.42 -	2,483.54
Iowa, S. W.	772.10 -	940.76
Kansas, N. E.	204.84 -	353.99
Kansas, N. W.	134.73 -	146.47
Kansas, S. W.	372.17 +	319.63
Kentucky and Tennessee	123.39 +	66.25
Kirtland	918.36 -	1,241.60
London	547.78 -	1,089.27
Maine, E.	375.47 -	1,516.28
Maine, W.	864.48 +	641.92
Michigan, E.	796.05 -	1,430.71
Michigan, N.	238.19 -	1,562.67
Michigan, S., and Indiana, N.	676.11 -	1,762.97
Michigan, W.	356.27 -	611.83
Minnesota	367.29 -	379.44
Missouri, S.	225.64 -	322.82
Mobile	139.86 -	325.34
Montana, E.	38.02 -	44.32
Montana, W.	261.44 -	388.59
Nauvoo	440.59 -	727.83
Nebraska, C.	48.07 -	119.50
Nebraska, N. E.	791.80 +	491.45
Nebraska, N. W., and Black Hills	49.72 -	227.26
Nebraska, S.	399.37 -	811.34
New England, S.	2,395.44 +	1,617.67
New York	425.32 -	1,196.48
New York and Philadelphia	1,393.76 -	1,993.65
North Dakota	218.50 +	101.89
Ohio, N. W.	189.36 -	369.19
Ohio, S.	1,470.24 -	1,975.42

Oklahoma, E.	30.35 -	72.50
Oklahoma, C.	799.10 +	524.40
Oklahoma, W.	146.87 -	381.57
Owen Sound	624.01 -	860.68
Pittsburgh	415.35 -	481.94
Portland	253.81 -	630.89
Rock Island	810.06 -	986.89
St. Louis	448.01 -	516.05
Saskatchewan, N.	304.40 +	129.67
Saskatchewan, S.	13.00 +	11.00
Seattle and British Columbia	1,713.19 +	1,374.56
Spokane	208.12 -	514.84
Spring River	704.62 -	925.47
Texas, C.	182.78 -	492.93
Texas, S. W.	130.27 -	213.10
Toronto	972.32 -	1,793.78
Utah	112.24 -	264.77
West Virginia	137.55 -	206.38
Wheeling	148.94 -	230.36
Winnipeg	69.93 +	
Wisconsin, N.	210.30 -	260.42
Wisconsin, S.	161.67 -	458.98
Unorganized	165.30 -	539.68
Australia		
Palestine		
British Isles		
Germany		
Hawaii	93.90 -	157.97
Norway and Sweden	9.99 +	5.62
Society Isles	60.96 +	14.31
Foreign Unorganized		

	\$46,497.93	\$66,229.78
*Michigan, C.	622.72 -	910.64

	\$47,120.65	\$67,140.42
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*Represents cash remittance. Complete report not yet received.

It will also be of interest to the Saints to know just how we stand in regard to our budget for the first six months of the year. Our receipts by months are as follows:

	1932	1931
January	\$ 29,122.26	\$ 38,963.46
February	19,183.75	22,656.35
March	20,628.87	25,432.02
April	14,968.55	29,748.81
May	18,125.64	20,059.05
June	47,120.65	67,140.42
	\$149,149.72	\$204,000.11

Our operating budget requirements for 1932 as pointed out in previous statements amount to \$24,000.00 per month or a total of \$144,000.00 for the first six months. This gives us an excess of receipts over budget expense requirements of \$5,149.72 available for debt reduction. It has been necessary during this period to pay out considerable more than this amount on principal payments necessitating a postponement of the payment of some of our current obligations, the most pressing of which are family allowances.

Distribution of funds already made during the month of July are as follows:

Budget expense items	\$ 2,939.43
Interest	23,556.15
Family allowance	11,285.61

of the church he offers this testimony: "I need help that only God can give. I believe God will hear and answer the prayers of this people."

Elders' expenses	641.39
Real estate expense	1,427.06
Accounts and notes payable	2,916.93
	\$42,816.57

We again wish to congratulate the Saints for this manifestation of a devotion to the church and for the willing sacrifices made. It has enabled us for the present to meet our most pressing obligations.

We must keep in mind, however, that it has not sufficiently relieved the situation. We, therefore ask for the continued cooperation of the Saints throughout the succeeding months.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

The Nauvoo Leadership Camp

An excellent opportunity for young people of the church to meet and get acquainted is offered by the Young People's Division in its supervised summer camp to be held at Nauvoo, August 15 to 26. There will be plenty of good times provided, as campers of other years can testify.

The forenoons will be spent in class work, instruction in how to lead in recreation, music, dramatics, and in training leaders to take the initiative in supervising an interesting and profitable program for young people in the local branches. Special phases of our general church program for the coming year will be discussed by such able leaders as Bishop G. L. DeLapp, Apostle J. F. Garver, and others.

The afternoons will be devoted to recreation, boating, swimming, organized games, and competitive sports. During these activities the campers will have opportunity to put into actual practice the instruction given in the class periods earlier in the day. Everyone is expected to work hard in the morning, play hard in the afternoon, have a good time all day long while he is gaining valuable information about the church, and about its present program for young people.

The evenings will be spent around the campfires or in some specially planned activity. A number of these special events have already been planned including two motor-boat trips on the rivers; two fellowship services in "David's Chamber"; three special lectures by visiting church leaders; and at least one evening of musical and dramatic productions. Ideas for organizing the young people's group in a local branch will be demonstrated on all of these occasions.

Young people between the ages of fifteen and twenty-four are eligible for registration. The registration fee is one dollar and should be sent in with

the registration blank properly filled out and signed not later than August 10. The cost of the camp for board and housing will be one dollar per day. The girls will occupy the cool and comfortable rooms in the Nauvoo House overlooking the Mississippi River. The boys will use the four cabins on the river bank just east of the Nauvoo House.

It is suggested that all young people interested in the Nauvoo Camp write to the director, Eugene Closson, Lamoni, Iowa, for registration blanks and full details. Leaders of young people's groups should advertise this in their locals, and wherever possible conduct a party of young people to this general church camp.

Is It Right?

Is it right to build churches to save men, and at the same time license shops that destroy them?

Is it right to license a man to sell that which will make a man drunk, and then punish the man for being drunk?

Is it right to license a man to make paupers, and then tax sober men to take care of them?

Is it right to license a saloon to teach vice, and then tax people for schools to teach virtue?

Is it right to derive a revenue out of a traffic which no decent man defends?

Is it right to teach your boy not to drink, and then vote to license a place where he may be taught to drink?

Is it right to teach your boy to be honest, and then vote to license a place where he may be taught to gamble?

Is it right to teach a boy to restrain his passions, and then vote to license a place where his worst passions will be inflamed?

Is it right to take care of your own boy, and vote to license a place which will ruin your neighbor's boy?

Is it right to preach justice and charity and then vote to license a thing which robs the widows and orphans of their bread?—*Round Table.*

Study Outlines

The reader will find the "Study Outlines" at the end of the articles in this issue. Space requirements made it necessary to move them from their usual place.

We have been glad to hear, from time to time, that classes have found these outlines useful. If those who use them feel inclined to offer any suggestions or criticisms of the material that would improve them, the Editors shall be glad to hear of them.

NEWS BRIEFS

Big Things in Store for Young Campers at Nauvoo

"Everyone is expected to work hard in the morning, play hard in the afternoon, and have a good time all day long while he is gaining valuable information about the church and about its present program for young people." That is the program in a nutshell of the young people's camp at Nauvoo, August 15 to 26.

Here are specialties promised the campers after the daily routine of forenoon class work and afternoon recreation: Two moonlight motorboat trips down the river; two Wednesday evening fellowship services in "David's Chamber"; three special lectures by visiting church leaders; at least one evening of musical and dramatic productions.

Camp attendance this year is limited to about eighty young people between the ages of fifteen and twenty-four, and the cost is at lowest figure—thirteen dollars for the entire session. Eugene E. Closson, camp director, is assisted by the following staff: W. H. Blair, R. A. Cheville, Miss Anne Morgan, Delmar Jones, Mrs. Nell Cheville, Mrs. W. H. Blair, and Mrs. Julia Closson. Church leaders who plan to give the camp their help are Bishop G. L. DeLapp, and Apostle J. F. Garver.

President F. M. McDowell to Northwest

Last Friday night President F. M. McDowell left Independence to attend the week-end institute at Council Bluffs, Iowa. He returned home early this week, but leaves tonight for church work in the Northwest, where he plans to spend the month of August. Points in that section at which he will give special help are Race Track, Montana; Portland, Oregon, and Seattle, Washington.

Bishop D. S. McDole Finds Good Interest in Branches of Northwest

Since taking over the work of bishop's agent for the Seattle and British Columbia and Spokane Districts in early June, Bishop D. S. McDole, of Seattle, Washington, has found keen interest in all the branches he has visited. He is availing himself of every opportunity to mingle with Saints and increase their faith in God and the church and their desire to serve, share, and sacrifice.

On Memorial Day Brother McDole visited the Vancouver-British Columbia Branches, and later he visited in Everett and Puyallup. With reference to his experience at the last named place he writes: "I think never in all of my life did I feel such an

urge to bear witness to the divinity of this latter day message and of coming events as I experienced Sunday night at Puyallup. Under the influence of the power visited upon us, there remained not the vestige of doubt of the ultimate execution of all promises delivered to us in the latter day revelations."

Over the week-end of July 2, 3, and 4, he took advantage of excursion rates to Spokane, where he met with a representative group of Saints.

Brother McDole testifies that he has been richly blessed in performing the work of a bishop. The General Conference approved the recommendation for his ordination to this office, and shortly thereafter he was appointed to labor in the districts above mentioned.

Apostle J. F. Garver Active in Central Mission

Early last week Apostle J. F. Garver passed through Independence on his way North after having attended a highly successful and inspirational conference at Thayer, Southern Missouri District. Thayer members joyfully welcomed him, and the conference followed a two-week missionary effort by Elder W. E. Haden. Brother Garver preached to the conference, helped in the transaction of district business, and presided over an unusually good prayer service on Sunday morning. He has also been working in Clinton District.

This veteran worker of the Quorum of Twelve has a big assignment for this conference year—Central Mission which includes Iowa, Illinois, Missouri, Northeastern Nebraska, Wisconsin, and Spring River District. And the summer season with its conferences, reunions, institutes, and other special meetings keeps him traveling from place to place. There is a constant demand for his help.

One Hundred Years Ago

One hundred years ago this month Saints at Kirtland, Ohio, were given a "joyous treat." They received the first number of the *Evening and Morning Star*, printed at Independence, Missouri, by W. W. Phelps and Company. Ohio members were happy to know that in so short a time the number of Saints in the Land of Zion would grow large and strong enough to print a paper of their own.

The purpose of the paper was to "promulgate religious and moral principles." It was for "an eternal union whose maker and supporter is God." It contained some of the revelations given to the latter day church and other information. The *Evening and Morning Star* was not designed to treat political issues.

The Truth About Liquor

(From a radio address.)

By A. B. Phillips

NUMBER ONE

That immortal document from the pen of Thomas Jefferson, *The Declaration of Independence*, is the foundation stone upon which has arisen the richest and most powerful government existing on earth today. To achieve this great distinction within the space of about one hundred and fifty years, and to grow in that time from a few states with a population of less than four millions into a mighty nation of more than one hundred and twenty millions, with the greatest industrial equipment the world has ever produced, was made possible only because the principles upon which we built affirmed the equal rights of our citizens to Life, Liberty, and the pursuit of Happiness, and because laws were enacted and enforced having that end in view.

The conflicting interests of many and the selfish arrogance of some can hardly be wholly eliminated from any nation so long as the frailties of human nature remain. The willingness of men to insist upon injurious pleasures, even when such pleasures indulged in by them invade the sacred rights of others, is no new thing in the history of mankind. Because of this defect in various people it has been necessary to enact and enforce laws that seek to prevent such encroachments upon the natural rights of the people as a whole and as private individuals. The selfish seeking of some, it is found, even extends to the commission of crimes and misdemeanors of such a shocking nature that no nation could long endure which does not effectually check them. That paragraph of the *Declaration* which affirms these sacred rights declares:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty, and the pursuit of Happiness. . . . That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. . . . That whenever any form of government becomes destructive of these ends, it is the right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to affect their safety and happiness.—*History of the United States, by Thwaites and Kendall, pages 164, 165.*

Free Liquor Versus Human Freedom

If all people have the rights of liberty and the pursuit of happiness, as declared in the *Declaration of Independence*, it follows of necessity that such rights do not and can not encroach upon the equal

rights of anyone. For instance, liberty, which is affirmed to be the right of all men, can not exist so long as people are permitted to do things that take away the liberty of others. Therefore liberty must of necessity be limited to things that are not destructive of liberty. So also, the pursuit of happiness must be confined to things that do not destroy happiness; and the principles of political government must not disregard this truth. For these reasons, one of the functions of government is to prescribe laws and sanctions that are designed to prevent such acts on the part of any persons as would invade the sacred rights of others.

For a long time it had been known that the use of intoxicating liquors was resulting in grave injuries to many people that did not use intoxicants. It robbed millions of families in various ways: it deprived women and children of necessary food and clothing and shelter, exposed them to brutal treatment and gross immorality, and undermined both health and mind to such an extent that it threw upon the public burdens that should have been borne by those who had disregarded them, and consumed both themselves and their physical and financial resources. A government that would not seek to correct such gross evils would betray the very principles on which stable government must rest. Experience proved that freedom among the people was impossible so long as free liquor existed. Therefore many ways were devised in the effort to protect the people from its baneful effects.

The younger people of this generation know practically nothing of the sickening details of these early attempts to make the liquor business respectable. The statement has been repeatedly made that liquor conditions are worse today than they ever were before. I shall prove to you that such statements are absolutely false. After about a quarter of a century of experience in this matter, the New Jersey Temperance Society has produced facts to show that conditions were much worse before prohibition. It states:

Prohibition laws are being enforced far better than the former laws regulating the liquor traffic. Recall the way the saloons sold on Sunday contrary to law; recall the disolute women who plied their trade with the saloon as their headquarters; recall the children "rushing the growler"; ask the older ministers how they were received at police headquarters when they went to complain about some den in the immediate neighborhood of their churches. The "good old days when the liquor traffic obeyed the law" never existed.—*They Almost Had Me Fooled, pages 16, 17.*

Liquor Lust

Nearly all of the claims made today that prohibition is worse than the saloons originated with those who themselves use liquor or are the friends of those who have violated the law. The liquor business has never had a conscience. In this respect it is no safer to trust than any other unlawful activities, and truth does not perch upon its banner. It is a business whose supporters well know has produced unspeakable trails of immorality, and almost every shade of crime, falsehood, and suffering known to the world. It destroys health, dissipates wealth, wrecks morals, betrays chastity, abuses loved ones, besmirches friends, chokes decency, and murders life itself.

No one can support any form of the liquor business without knowing that he is aiding some of the most evil forces that ever existed. The untrue statements that have been made by the supporters of liquor lust would make the notorious Ananias blush for shame. An organized effort has been made by these forces to convince the people that prohibition is doing more harm than good, and I have carefully examined more than thirty false statements they have made with this end in view. Some of these statements I shall bring to your attention in detail during my addresses upon this important subject from time to time.

The same class of people who break the prohibition laws today were just as lawless in the days of the saloon. Such an eminent authority as former President Roosevelt noted the fact that crime and liquor went hand in hand in those days of the legalized saloon. He said:

The liquor traffic tends to produce criminality in the population at large and law breaking among the saloon keepers themselves.—*Ibid.*, page 30.

These facts prove that when antiprohibitionists say prohibition makes more criminals than the saloon did, they do not state the truth. The type of people who created the demand for liquor in saloon days were a disgrace to the nation. In 1913 the liquor dealers' organ, *Wholesalers and Retailers Review*, admitted as much when it said:

With comparatively few exceptions, our saloons are houses of drunken men, profanity and obscenity of the lowest possible type.—*Ibid.*, page 36.

Liquor the Companion of Crime

Today we are told by some who oppose prohibition that they do not want the saloon back. Whether or not they are sincere in this statement, let us remember that liquor is produced to be sold and drunk. Those who produce it will see that it reaches the people in spite of abolished saloons, and in spite of laws to control its distribution, if they can do so. If it reaches the people at all, there will

be places where it can be obtained, and it will be the companions of the same kind of criminals that it has always been. If you want to know what is in the hearts of such men, you need only to read the statement made in a liquor dealers meeting, as reported by affidavit of Mr. Wallace in 1908. It says:

The success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created, our counters will be empty, as well as our coffers. . . . The open field for the creation of appetite is among the boys. After men have grown and their appetites are formed, they rarely ever change in this regard, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now will return in dollars to your tills after this appetite has been formed.—*Ibid.*, page 65.

Liquor supporters claim that local option or state option would be much better than prohibition. But the facts prove otherwise, for local option has been thoroughly tried, and it has been discovered that the question of option does not materially change the criminal tendencies of those who have made liquor a curse to the human race. There were speakeasies and bootleggers in the liquor license days, and they were apparently just as numerous and just as evil as they are today, if not worse. An interview with the president of the Pennsylvania Liquor League in 1896 was reported in the *Pittsburgh Leader*, which stated:

In Scranton the licensed saloons keep open on Sunday. He also admitted that there were from seven hundred and fifty to one thousand unlicensed bars or tap rooms in that city.—*Prohibition Facts*, page 14.

The *Pittsburgh Leader* in 1900, a wet paper, reported a meeting of liquor dealers on November 15 of that year, and stated:

At the meeting of the retail liquor dealers yesterday the statement was made that there are in Allegheny County two thousand three hundred unlicensed liquor dealers who sell liquor in violation of the law every day in the year, Sundays and election days included.—*Ibid.*, page 14.

You can not make the production or distribution of liquor lawful without putting it in the hands of liquor supporters, and they are a class who have always proved to be untrustworthy. The Chicago Vice Commission reported in 1911 that while the brewers talked loudly of eliminating the sale of liquor to those connected with prostitution, in fact their investigators showed nine hundred and twenty-eight instances where prostitutes were permitted and encouraged in saloons under control of the brewing company.

The Fallacy of Liquor License

The liquor business has always been evil in its very nature and in its effects. It does not change this evil character of the business, whether it be legalized and sold under the laws of a city, a state, or a nation. It is a fallacious and foolish claim to

assert that any system of license and distribution can change the evil nature of the business. Let the experience of Chicago in 1907 show what happens when liquor is legalized. *McClures* for April of that year stated:

The brewers employ agents to watch continually every nook and cranny in Chicago where it may be possible to pour in a little more beer. If a new colony of foreigners appears, some compatriot is set at once to selling them liquor. There is now one retail dealer to every two hundred and eighty-five people.—*They Almost Had Me Fooled*, pages 33, 34.

To prove the fallacy of such claims one needs but to note the contrast in arrests for drunkenness between cities in "wet" countries and the United States under prohibition. *Current History* for April, 1928, shows that arrests for drunkenness per ten thousand population were several times greater in Toronto, Montreal, Paris, London and other European cities, than in New York. William E. Johnson, as chief of the United States Indian Service before prohibition, convicted four thousand four hundred offenders against the law. At that time one half of his territory was dry and one half was under license, but ninety per cent of the cases were in licensed territory. This shows how lawless the liquor element is under license laws. Tables of arrests for drunkenness per ten thousand of population in 1923 show fifty in London, fifty-four in Paris, and only 18.11 in New York. In 1926 it was forty-eight in London, and only 14.26 in New York, or less than one third of the ratio in London.

Life, Liberty, and Happiness

The only way that the Constitution of the United States can guarantee and protect our right to life, liberty, and the pursuit of happiness, is by making it unlawful to promote or support or countenance that which has proved to be destructive of these rights. We shall never be able to make laws to satisfy everyone, until the day comes when everyone wants what is for the well-being of all the people. The murderer does not want the law which will punish him for taking human life; the burglar and thief do not want the laws that will restrain them from robbing people of their property; the libertine does not want to be deprived of liberty to seduce morals; and booze supporters do not want prohibition. Yet they well know that drink has killed many thousands of innocent people, debauched hundreds of thousands of our youth, caused untold suffering and crime, and has never yet produced real good, prosperity, liberty, or happiness to any people.

Instead of life, liberty, and happiness, the liquor business and liquor drinkers have produced directly and indirectly more deaths, bondage, and misery

than any other evil with which this nation has had to contend. Something of its deadly nature is shown by the statistics of C. F. Stoddard, who states:

The United States Census Bureau Report shows the death rate from alcoholism reached 5.6 per 100,000 for the twenty years prior to prohibition. The highest it has been since prohibition is 4.0 per 100,000. It averaged 2.4 in the "dry" states and 5.3 in the "wet" states.—*Ibid.*, page 39.

The Honorable Richmond P. Hobson, in the *Congressional Record* of February 2, 1911, said:

Experience covering nearly one hundred years shows that alcohol causes 680,000 deaths in the United States every year.—*Ibid.*, page 39.

Forty-three life insurance companies support this conclusion and do not accept habitual drinkers as standard risks. The indirect deaths which have resulted from liquor through accidents, diseases and crime, are if anything still more alarming. Liquor is also very destructive to liberty, both of body and mind, both of the drinkers and of their innocent victims. Liquor supporters have connived together to terrorize the people into giving them the evils of alcoholic drink. What do they care that drunken drivers kill thousands of people every year on the streets where all should be at liberty to drive safely without the constant menace of meeting such pests of the public? They never heave a sigh for the thousands that are slaughtered by drink, but immediately become insanely excited if one lawless bootlegger happens to be shot while attacking an officer of the law.

The Government of Liberty

We may rightly deplore the death of any person, but he who places crime, immorality, and a perverted appetite above the safety, progress, and virtue of his nation, is neither the most loyal nor the most trustworthy citizen to advise the people's course. Even the French Government became so concerned over the ravages of alcohol, that one of its posters stated:

The habit of drinking leads to neglect of family, to forgetfulness of all social duties, to distaste for work, to want, theft and crime. . . . Alcoholism is one of the most frightful scourges—whether it be regarded from the point of view of the health of the individual, of the existence of the family, or of the future of the country.—*Ibid.*, pages 76, 77.

The government of liberty must necessarily protect its people. Liberty does not mean freedom to do injury. If you would have a glorious government that protects life, liberty, and happiness, do not vote to give any people power to do greater evil. Let your sympathies be where honor, virtue, and moral integrity are maintained; for they will not deceive you.

(To be continued.)

Responsibility

By Susan E. Sinclair

(This article was read as an address to a conference by Sister Susan Sinclair, wife of Doctor W. A. Sinclair. Sister Sinclair died last May 18, and the sentiment of this article may be taken as one of the principles that were the guide of her life. Struggling against sickness and physical disability she heroically gave and did all she could for the church as long as her strength permitted. Permission to publish was requested by President F. M. Smith, and the manuscript was furnished through the kindness of Doctor Sinclair.)

It is many years since I attempted to write a paper for a convention. Perhaps I shall not be able "to put across" what is in my mind upon the subject assigned me, but if I can leave just one thought in the mind of you that will be beneficial, that will be enough.

The subject allotted is one of such wide magnitude that I can not hope to hit even the "high spots," but since it is and always has been a favorite subject of mine, perhaps we can find some good.

You who have known me and heard me for many years back will remember that I have always been burdened for myself and for the rest of you with that all-important phase of our work—"Individual Responsibility."

It is to the women of our district that I am supposed to talk, but you men might take notice. Like all good preachers I must take a text. You will find it in the tenth chapter of Mark, the thirty-fifth to forty-fifth verses. I will not read the ten verses—you know that story of James and John, the sons of Zebedee who came to Jesus and asked him to grant unto them "whatsoever we shall desire," and when they told Jesus their desire—to sit one on the right hand and the other on the left in his glory—"Jesus said unto them, Ye know not what ye ask: Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said, Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized with shall ye be baptized; but to sit on my right hand and on my left hand is not mine to give; but it shall be given them for whom it is prepared. And when the ten heard, they began to be much displeased with James and John. But Jesus called them, and said unto them, Ye know that they who are appointed to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them. But it shall not be so among you, but whosoever will be great among you, shall be your minister: And who-

soever of you will be the chiefest shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many."

Couple with this story just one sentence of Paul's when he came to Ephesus and asked if they had received the Holy Ghost and they answered that they "had not so much as heard whether there be any Holy Ghost." Now this is my text and contrary to most good preachers, I am going to repeat it often as I go along, so that you will get it ringing in your ears and circulating through your mental area until you can not forget the question asked you personally, but will need to think and think and apply it to yourself every day until you find out if you really are converted.

Here it is, "And he said unto them, *unto* what then were ye baptized?" "*Unto what then were ye baptized?*"

Now for a few pertinent questions: "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" In other words, Have you sensed your individual responsibility? Does this work of Christ into which he has kindly called you to labor mean anything to you? Are you *working* out your own salvation? You notice I said, "Working," or are you content to sit at one side and let the other fellow work? Do you belong to the class who, no matter whether things go as they would like or not, say, "Here am I, use me," or to the class who say, "If they won't play my way, let's see what they can do. I'm willing." We have a class who seem to delight in that pet phrase, "Why don't *they* do something?" I've never been able to find out who "they" are. If it isn't you as well as I, then who is it? If this work is anything at all it should be a "we" business and until it becomes such I'm afraid we'll not get very far. "Individual responsibility." "Unto what then were *you* baptized?"

Do you think that because you have been baptized you are entitled to sit on the right hand of the Master? "Can ye drink of the cup that I drink of?" What was that cup? Think it over. How long did Christ prepare himself? How did he learn obedience? See how far your mind will travel if you allow it to dwell upon these things. Are you willing and ready to go all the way? or just content to sit down and think of your own pleasure and give just as little time as you can squeeze out of seven days in the week to help your home branch and all the separate departments in it?

Is your time so taken up with outside interests that the Lord's work must be neglected or given just the shortest possible time because you are *needed so much* some where else? I'm not an ex-

tremist. I know there are two ends—some people give all the time to outside interests, lodges, societies, bridge parties, dances, politics and so on, and to the church a service on Sunday when they think they do their whole duty because they come to that service that perhaps lasts one hour—sometimes not once a Sunday, once a month to Sacrament service and they think they have fulfilled the whole law. Then we have those at the other end that find no leisure time at all either for outside interests or for church. But we are cautioned “to be temperate in all things” and thank God, there is a happy medium where we can “go in and out and find pasture,” but notice there is just as much “in” as “out” and we can not be too careful in our selection of our “outside pasture” for Jesus has cautioned us that even though we must be “in the world” we *must not* be “of it.”

How about it, men and women? Where are you going? Do you know? Towards what are you aiming? “Unto what then were you baptized?” What are we accomplishing as a branch or district? You know a chain is as strong as its weakest link. Are you the weak link? Have you qualified personally? If so, how about helping the rest of us? How far will your branch go if it has failed to recognize that great commandment given the church back in 1832? Suppose we just cite it as *one* of our sins of omission—Section 85, *Doctrine and Covenants* where they were told to assemble themselves together and teach one another the doctrine of the kingdom that included a study of about everything under the sun and then some. If we were following it, would we have much time for outside interests or for talking about our neighbors and particularly backbiting those who feel the urge and desire to help the cause in any little way they can? Twenty minutes on Sunday morning is about all the time most of us spent in study. Isn't that true? We can't meet even once in two weeks for instruction and study. We need social recreation. “Unto what then were you baptized?”

Just to sit around and take life easy—too lazy to think of higher things, too lazy to exert not only your mind but your body as well to accomplish whatever those whom you have chosen as leaders may suggest? How about it, ladies, is it such an effort to make a loaf of cake if you are asked, or perhaps donate fifty cents or a dollar to help along the cause? How much sacrifice is there in it? I'll admit there may be some who must really sacrifice to raise any set amount of money in these times, but be honest with yourself—just analyze it, think, consider, weigh the question—Did I ever miss anything I gave to the church for the Lord's work? Did

I ever find after I had given my part that I really needed it? Have I at any time given the “widow's mite?” She gave all she had even her living. Has my faith ever been tested as the faith of the early Saints was?

Oh, friends, does this work mean anything to you—not anything, but everything? Until it does, I'm afraid we are falling far short of the mark of our high calling. Does it come first? “Unto what then were you baptized?” Can we not determine from now on to look at our religion from the practical end—putting into practice all the virtues so very necessary for our development spiritually—assuming our responsibility, each one in his own place—but all busy “about his Father's business?”

Have I sounded harsh in my conclusions? I hope not. You know me well enough to know that my heart and soul are in this work and I can do so little for its advancement, but at least I can be a “booster” not a “knocker.” I feel my individual responsibility so deeply that I *know* how *little* I know, but I do want to advance and to be truly converted, and I am willing to exert every ounce of strength I have to accomplish something. How about you?

“Unto what then were you baptized?” Unto John's baptism of water or unto Christ's baptism of service? What was it Jesus told his disciples in the lesson we read? “Whosoever of you will be the chiefest among you, shall be servant of all.” Service to God and man, but notice please, “God” comes first. Is it not a fact that if we are keeping the first great commandment, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind—and the second will follow as a natural consequence?

“Unto what then were you baptized?” Where are you going? At what are you aiming? Is it only a glory of a star you want when you might have the glory of the sun? Think on these things seriously. Christ's words were not idle phrases—they meant something.

“Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?” “Unto what then were you baptized?”

Science is outside sectarian differences. It changes, it moves in these days of ours, with extreme rapidity, but at any one movement at any period in the development of knowledge you will find that, broadly speaking, all competent men are agreed, not as to what is the ultimate truth, but what is at the moment the best truth which you can arrive at, and from that progress starts and forms a new base for a new advancement.—*Lord Balfour.*

Godly Thinking and Godly Doing

By R. E. Davey

(From a sermon at the Stone Church, Independence, Missouri, April 7, 1932. Reported by Gladys Gould.)

For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.—1 *Corinthians* 3: 9-15.

If there is one challenge above another that confronts those who profess to be the disciples of Christ today, it is the challenge of Godly living. We have passed the day when the world is satisfied with professions, doctrines, creeds, and to a large extent with churches and religions in their entirety. There is only one thing that can lead the world out of the critical condition in which it finds itself. There must be brought into existence a group of Christian disciples who will dare to make their discipleship vital and real, and live their lives in accord with Christ and his teachings. The Word must become flesh and dwell again among men. The challenge of Christian discipleship is the challenge of Godly living.

There must sound out from us as a result of our righteousness that same witness bearing influence that Paul spoke of in writing to the Thessalonian saints:

Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ . . . So that ye were ensamples to all that believed in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything.—1 *Thessalonians* 1: 3, 7-8.

What a wonderful missionary work shall be accomplished when the day comes, as come it must, that there can go out from us throughout all the world that which will be representative of God as a result of our work of faith, our labor of love, our patience of hope, so that the world through us can find God.

Restrictions on Free Moral Agency

We wish to associate two verses of scripture for our text. One we find in the twenty-third chapter of Proverbs, seventh verse; the other in the fourth chapter and twenty-third verse:

"As a man thinketh in his heart, so is he."

"Keep thy heart with all diligence; for out of it are the issues of life."

There has been a great deal said, especially by Latter Day Saints, relative to the question of free moral agency, that we are free moral agents to choose our own course and do the things we may choose to do. I have been wondering in recent years whether or not we are free in the aspect in which so many of us have been accepting it. The more I see of life, the more I learn of human nature, the more I analyze my own life, the more I discover that today I am not free to choose the things I will do or will not do. Neither do I think any individual sitting under the sound of my voice is this morning able to choose his own conduct. If we need to verify the observation just made, all that is necessary for us to do is to just ask ourselves, as we are sitting here this morning whether or not during the past week, during yesterday, or even so far today we have been able to do the things which we in our own minds knew we should have done. How many of us have succeeded in doing that? I fear not very many, if any. I wonder how many of us have been able to leave undone all the things which we knew in our own minds should have been left undone? Why did we do them then? For the simple reason that today we are not free to choose the way we will act or the things we will do. The Apostle Paul recognized this when he said, "For the good that I would I do not; but the evil which I would not, that I do. . . . When I would do good evil is present with me." (Romans 7: 19, 21.) We find there are contending forces within us, one seeking to dominate the other, our ideals and desires of today at war with our past habits, attitudes, and desires.

We are, today, the shackled slaves of everything we have thought, said, and done from the first conscious moments of our existence to the present. We are, today, the sum total of all our past experiences. Everything we have thought in the days past, everything we have done, has gone to make us what we are today, and has bound us in its shackles, either to our good, or ill, depending upon what that past has been. That is true of each one of us. We are today the bound slaves of what we have suffered ourselves to do, and the choices we have made in the days which are now past. Yesterday we were determining our today.

I used to read years ago with considerable concern the statement made by John on the Isle of Patmos regarding the resurrection and judgment as follows:

And I saw a great white throne, and him that sat on it . . . and I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of

those things which were written in the books, according to their works.—*Revelations* 20: 11, 12.

I used to wonder about the book of life. I wondered if God had appointed a private secretary out of his angelic hosts to follow me around day by day and write down in a book all of my activities. I have long since come to the conclusion that such is not necessary. When I stand before the bar of God's judgment, or when you stand before that bar, there is only one thing that will be necessary to enable God to judge us by our book of life. Our own souls as they will there be laid bare will be mute evidence of all that we have been. Woven into the warp and woof of our souls as they come before God is the story of our life—the embodiment of all we have been. The book of life—our own souls.

Today Prepare for Tomorrow's Tasks

All of this is extremely important. If, upon the tomorrows which lie before us, we are going to accomplish the gigantic task God has given us to do, it is going to be necessary that we shall make effective use of our opportunities of today, and especially so in the processes of our thinking.

If we are today the sum total of our thinking and acting in the days that are behind us, then of necessity, if we desire in our hearts that upon the tomorrows that lie before us we shall be able to work the works of righteousness, it is going to be vitally essential and necessary that we seek today to lay the foundation in our own lives that alone will make such possible. I am as satisfied as I am standing here this morning that before the day of Zion's redemption shall come it is going to be necessary that each one of us shall consider seriously some of the vital forces of our own lives, the factors and qualities that go into our own makeup, the operation of our own minds. For only in so doing shall we be able to build within us today the kind of attitudes, the kind of habits, the quality of character God can use in the redemption of Zion tomorrow. Zion is not redeemed today because you and I are what we are. If we were Zion-building material Zion would be. Before we can hope to see Zion there must be brought into existence Zion-building individuals. I am certain that such individuals are only going to be produced by a definite obedience to the laws of God.

"Keep thine heart with all diligence; for out of it are the issues of life."

"As a man thinketh in his heart so is he."

The Renewing of the Mind

The Apostle Paul undoubtedly had this truth in mind when he wrote to the saints at Rome:

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your minds.—*Romans* 12: 1, 2.

Paul knew that as a man used his mind, as he used his thinking processes, so he became. He knew that it was going to be essentially necessary for those who intended to be full-edged disciples of Christ and usable instruments in his hands for the accomplishment of his purposes that they must utilize the power God had implanted within them. "Be not conformed to this world, but rather be ye transformed by the renewing of your minds." If you and I are going to become Kingdom-of-God-building individuals, it is absolutely essential that we become transformed by renewing our minds, by a change in our thinking processes, thus enabling God to accomplish his purposes in our lives.

The most vital factor in the great principle of repentance is our thinking. Until we shall actually begin to *think* in terms of God, of Christian living, we will make very little progress in Christian or Godly living. I believe Paul caught up very beautifully the principle of repentance when he told the saints at Rome not to be conformed to this world, but rather to be transformed by the renewing of their minds. In writing the saints at Ephesus instructing them in the ways of Godliness, (chapter 4, verse 22 and 24) he says, "That ye put off concerning the former conversation the old man, which is corrupt according to deceitful lusts; . . . And that ye put on the new man, which after God is created in righteousness and true holiness." I skipped a verse intentionally. In these two verses we find couched indisputably the principle of repentance, the laying off of the old man and putting on the new. But how accomplished! I will reread the passage and insert the verse I omitted.

That ye put off concerning the former conversation the old man which is corrupt according to deceitful lusts; and be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.

And again we find Paul drawing our attention to the underlying factor of repentance, our thinking. We are going to be able to lay off the old man and put on the new man when we begin to use the powers God gave us, the mentality, the intellect, the power to think with which we are endowed, and begin to think as God would have us think.

We are here today for the reason that during the past we have been thinking as we have been thinking, and because those thoughts have found expression in our actions, our conduct, and have been moulded into our character, making us the type of individuals we are. To in any way work a change we

must begin at the fountain head, our thinking. "By the renewing of your minds." Be renewed in the spirit of your mind. We must begin to feed the inner man upon very carefully selected food, by a change in our thinking processes, or rather the "what" we think.

"Keep thy heart with all diligence, for out of it are the issues of life."

"As a man thinketh, so is he."

So, then, if tomorrow we would be able to do with our lives what we desire today, let us bear in mind that our beginning point indisputably is in our thinking. There can be no dissociation between Godly living and Godly thinking. No man can conduct his business after the pattern of present-day pagan business and become the kind of an individual God can use in the redemption of Zion because he is not thinking in Zion terms.

Again we find Paul telling us, "Let this mind be in you, which was also in Christ Jesus." (Philippians 2:5.) We will become possessed of the mind of Christ when we think as he thought, react to life's problems as he reacted, do as he did. It is a certainty that we are not going to be able to conduct ourselves in a Christlike manner until by our thinking we are filling our minds and souls and hearts with the things characteristic of the Kingdom of God. I do not believe, in spite of the implicit faith and confidence that I have in our doctrine of stewardships, in the social ideals of this church, I do not, I can not believe that Christian stewardships will ever become a reality until first you and I shall change our processes of thinking, and as a result become the kind of people that it is going to take to make possible stewardships and the redemption of Zion.

We refer occasionally to our men of science when we find them emphasizing the things that are vitally important to the work of God. We desire to read to you a statement from Doctor Seashore:

Have ideals. Be a hero-worshiper. Reflection upon ideals tends to express the ideals in life. The mind feeds upon its environment. Your mind is full of what you see, hear, feel, touch and taste; but what the sights, sounds, pressures, odors, and tastes shall mean to you depends upon the more or less clearly recognized ideals; therefore to control conduct we should control the sources upon which the mind feeds, and recognize that the mind develops in the pattern of its ideal.—*Ten Rules for Wise Living.*

Feeding the Mind

The chief fact we wish to draw from that is this: The mind feeds upon the things by which it is surrounded. I am satisfied we are going to make very little progress in developing within us the Christian attributes, Christian virtues, and emotions that shall ultimately bring us to the place where we are

willing to sacrifice, suffer, and, if needs be, die for the ideals of the Master until we have reached the place where we assiduously surround and feed our minds with things conducive to that development. We are not going to find our souls, our subconscious minds, our hearts, filled with the things of God, that which will make us a Godly people, through some of the ways we have been endeavoring to do it in days past. Let's cease trying to delude ourselves and face facts.

Not by our continual attendance at the movies, that specialize on the vice and atrocities of life, will our minds become as the mind of Christ. We are not going to develop Godly thinking by surrounding bridge tables, or any similar activity. We are not, either the young men and women, or boys and girls, or us older ones going to become usable in the hands of God in redeeming Zion so long as we fill our minds with the literary trash, and worse, that we find on the news stands, and all too often in the homes, today. When the time comes that we will feed our minds on food that is Godly we will find ourselves growing and acting Godly, but not until then. When the time comes that we find the people of this church more interested in reading the *Bible*, the *Book of Mormon*, the *Doctrine and Covenants*, the *Herald*, the *Ensign*, the treasures of literature, than in reading the true story magazines, the tabloid newspaper, etc., we are going to find ourselves going forward as we should and taking our place as the Saints of God.

In the trying days in which we are living, is it not essential for us to face the facts of life? We find ourselves face to face with as great problems as has ever before confronted the Restoration. The world is in dire need of the things this church has to offer, yet we are not in a position to make the contribution. Why? Because we have been doing these other things. We have been thinking in the same terms that the world has. We have been feeding our minds upon material that is the antithesis of the righteousness of the kingdom of God. The kingdom has come last instead of first.

Living Righteously

Jesus said to his disciples of 1900 years ago, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He didn't say if, possibly, or maybe. He positively declared it. And today, if we are to be the Saints of God and entitled to entrance into his kingdom we must cease compromising with the world. We can no longer justify our actions by what those of the world do. Our criterion must be the commands given by Christ.

Let us accept the rich endowment God has given us in our mental powers and see that they are used in the way that shall be conducive to accomplishing the purposes of God. The high principles of Christian living are not going to be easily obtained. Nothing worth while is ever easily obtained. The purpose of the church, as your speaker views it, and the purpose of the gospel is to bring to us the spiritual unction, the spiritual power, the Christian idealism that will enable us to accomplish these higher, greater and more worth-while things. Frankly, Saints, I would rather be in the shoes of the individual who has made no profession of Christianity and yet has lived foursquare with his neighbor and brother than to be a professing disciple of Christ and a member of his church and live beneath my privileges. The purpose of the church is to enable us to live righteously. But have we suffered the gospel to so vitally effect our lives as to enable us to grow into the measure, of the stature, of the fullness of Christ, or have we been satisfied with merely joining the church. I discover to my sorrow that the condition in which we find ourselves today is mute witness that the latter is true. There are altogether too many of us who are satisfied with the mere fact that we are in the church. We are extremely sorrowful for the poor benighted souls in the world who have no knowledge of Christ. But what have we produced? "By their fruits ye shall know them." We can not turn to the right hand or the left and receive very much consolation for our achievements. Oh, some few things have been done, but not enough. What are some of the things that are vitally needed ere the redemption of Zion can be made possible?

First, there must be developed a group of people who shall dare to let the things of the kingdom have right of way in their lives, and shall succeed in doing with their lives, individually and collectively what God would have done. To make that possible what are some of the essential factors that must be recognized?

Must Be Dependable

One of the characteristics we must become possessed of, before we can hope to see Zion, is *dependability*. A mental quality if you please.

Can you imagine Zion built by a group of people who are not dependable? People, who when they speak you do not know whether or not they speak the truth. People who say they will do something when they have no intention of doing it. People who are in the clouds today, and tomorrow, because of some minor thing, are in the slough of despondency and refusing to do anything. Before Zion is

going to become a reality there must be produced individuals who are dependable under any set of circumstances. God and the church must know where they are and that they can be depended upon regardless of what happens. When they say they will do something, that something is going to be done. Their word is as good as their bond.

How do we become dependable? Well, if I desire to develop strong muscles I get a pair of dumb-bells and use them. If I desire to become dependable I do so by being dependable, by forcing myself to do what I have said I would do whether I like it or not, in small things as well as in large. I must start by thinking straight, forming mental paths of dependability. We must control our own life. A wise writer has said, greater is he that controlleth his own spirit than he that taketh a city. When I say I will do something, I must see, by all the strength there is in me that that something is done. To become absolutely dependable is no easy task. Yet in the name of mysteries how are we going to realize Zion until we, by the grace of God, shall take hold of ourselves and force ourselves to become what we must be. We must think dependable, act dependable, until it becomes habitual to be dependable. It will require will power and strength of character, but it *must* be done. "As a man thinketh so is he."

Upon every hand we see illustrations of what happens when there is a lack of dependability. One factor that is at the root of our difficulties in the world, and that makes it difficult to regain the ground lost through the depression is the fact that individuals, institutions, governments have proved that they are not dependable. People have lost their confidence, and civilization is about wrecked. Lack of confidence will wreck anything. What is needed is dependability from the highest to the lowest, both in the world and in the church. If all the gospel means to us is that we are going to accept its principles and ordinances, and meet together from time to time, only to go on in the same old way, doing the same old things, still failing to develop dependability we are not going to redeem Zion. We have had the church for one hundred years, and the kingdom isn't built yet. In the name of all that is holy, let's start at the starting point now—"As a man thinketh, so is he."

Must Render Christian Justice

Another quality of life that must be attained before Zion can be is that of *Christian Justice*. Another set of mental attitudes.

Justice sounds like a very easy thing. Individuals may think it is extremely difficult to love their enemies, but that it would be easy to deal justly with

everyone. Jesus gives us a very clear conception of what he means by justice, "Whatsoever ye would that men should do to you, do ye even so to them." Take that commandment and apply it in all walks of life. It is the most searching, and difficult of Christ's commandments. He also said, "Why call ye me Lord, Lord, and do not the things which I say?"

No man who is just will assume to himself anything he would resent if it were assumed by some one else. Is that not mere justice? He who would enter the kingdom of heaven must do the will of the Father who is in heaven. Jesus has revealed to us what that will is. We must deal every man with the other, as we would be dealt by. The Prophet Micah tells us the same thing. "What doth the Lord require of thee, but to do *justly*, to love mercy and to walk humbly before thy God." That is what God requires of us if we are to become colaborers with him in the task of building Zion.

Christian Justice. We will use a little illustration to bring before you just what we mean, as we find it in the little things of life. It was at the Centennial Conference, two years ago. At the time we registered they gave us some tickets, one of which was to be exchanged later for a reserved seat to see the College play. There was a large crowd here last conference, and when the time came for exchanging these tickets there was a long line waiting in front of the place where the exchange was to be made. Starting in at the tail end of the line we gradually moved up until we were near the table. There was still a long line behind. Just then a sister stepped right up in front of me and taking out a half dozen tickets from her purse said, "Exchange these tickets for me for the Thursday night performance. I will appreciate it if you will."

Yes, she would. Now if that good sister had been back about two thirds of the way in that long line, how would she have appreciated it if some one else stepped in ahead of her and secured the good seats that she was entitled to? You see she was taking to herself what she would most surely have resented if some one else had taken himself. You just watch yourself as you go through life and see how many times you find yourself giving way to the doing of just that kind of utterly unchristianlike thing, taking advantage of official rank, of social prestige, of political pull. This illustration is of just a small thing, but take that same characteristic, that same attitude of mind, and carry it on up to the higher complexities of life and you will find one of the chief causes of our being torn apart, that produce hatred and ill will, that sets class against class, and makes impossible the redemption of Zion. No man, if he be a full-fledged disciple of Jesus Christ, has a

right to take, nor will he attempt to take to himself, any advantage that he would resent if it were taken by some one else. For if he does he is not doing as he would have others do by him. This must be done before we can have Zion. How can it be done? Only one way, we must set ourselves to the task of developing the qualities, the mental attitudes and habits that will enable us to do to the other man what we would have him do to us. "As a man thinketh in his heart, so is he."

Let us attempt to put ourselves in the other man's shoes and see what our reaction would be if the situation was reversed. Let our employers put themselves in the shoes of their employees. I think some of our employers would have a different attitude toward their employees if they would do this. If the employee would rightly measure his attitude toward his employer and his work, let him ask himself how we would have his employee do if he were the employer. If he be a business man behind the counter or the mahogany desk let him ask himself how he would like to be dealt with if he were the customer. Out would go profiteering, adulterations, short weights, legal trickery, etc. If he is a customer let him put himself in the shoes of the man behind the counter and ask himself how he would like to have his customers treat him. Some of us would be paying our debts instead of spending our money on trifles or to satisfy our selfish desires. That is Christian justice, and will only be accomplished by a conscientious, sincere effort upon our part, by a constant watch. We must take ourselves by the nap of the neck and the bootstraps, as it were, and force ourselves into the doing of it.

When we recognize that as a man thinketh, so he is, that we are going to find in the issues of our life what we allow to pass through our thinking day by day, we are going to be extremely careful of our thinking. We will begin to surround our minds with material that will furnish food that is wholesome, on which it can grow and thrive, until right is in control of our whole "house." Then, and only then, can God accomplish through us what he has designed. "As a man thinketh in his heart so is he." "Keep thy heart with all diligence, for out of it are the issues of life."

One more thing we want to just briefly mention that must be developed before we can have Zion. "Love your enemies." Zion can not be built by a group of people who nurse ill will, or hatred against others. Can you imagine Zion established by people that do that? Surely not. But that is the way the great majority of us do, isn't it? If some one says something or does something that offends me, I am not going to speak to him, or respond to my

church activities until that individual comes to me and apologizes. I'll just sulk. Do you ever see Latter Day Saints who are always looking for someone to apologize to them? Beware that kind of individual. It doesn't make any difference how seriously one may be hurt or offended, Jesus requires that he shall forgive, even until seventy times seven times. If we don't forgive, God will not forgive us. "When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses." (Mark 11: 25, 26.)

This command of Jesus is definite, right to the point. Yet sometimes we Latter Day Saints wonder why it seems that the door of heaven is sealed over as with brass and our prayers go no higher than our heads when we find ourselves having the audacity to come to God asking for a blessing, for forgiveness, when we in our own hearts are not forgiving those who have wronged us. We wonder why we are spiritually weak, impotent, and the power of God not functioning through us in accomplishing his work. No individual can afford to pay the tragic penalty of ill will, hatred, hurt feelings. It destroys health, disrupts the mind, and saps spiritual strength.

Now, then, if we are going to make a success out of our own lives, and build Zion we must have such qualities as dependability, Christian justice, and a forgiving spirit. These qualities are going to come into our possession just as soon as we begin to think in these terms, and then as a result of thinking, begin acting that way. For, "As a man thinketh in his heart, so is he." Be watchful, careful of the way you use your mind, of what you let it feed upon, for out of it are the issues of life.

Let us be very careful of what we think, read, see, hear. Let us be careful of the environment with which we surround ourselves, for everything we see, or hear, or feel, leaves its imprint, becomes a part of the warp and woof of our lives. Today we are laying the foundation of what we will be tomorrow, and tomorrow we will be the slave of the choices we make today. We must learn that every day is doomsday.

In closing, we want to draw your attention to a brief, yet very important statement that comes to us from Paul in the fourth chapter of Philippians, eighth verse:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think* on these things.

"Lay off the old man and put on the new by renewing your minds."

"Let that mind be in you which was in Christ Jesus." If you would grow into a Godly individual, then think Godly. Whatsoever things are true, honest, just, pure, lovely, of good report, think on these things. And out of that thinking there will come into our lives the spiritual unction of God that will enable him, through us, to accomplish the gigantic task of Zion's redemption, the sublime in Godly doing. May God bless us to this end.

STUDY OUTLINES

For Class and Home Work

THE TRUTH ABOUT LIQUOR

By A. B. Phillips

1. Some persons claim the right to drink liquor as a matter of personal liberty. Do you think personal liberty should give a person the right to poison himself with alcohol? The laws prohibit the traffic in opium, morphine, and other very harmful drugs. Do you approve of that interference with personal liberty? Is the case not the same for alcohol?

2. What are the injuries received from the drinking of alcoholic liquors?

3. Are conditions worse today than they were before prohibition? Did the liquor interests ever obey the law? Can we believe their statements and promises now?

GODLY THINKING AND GODLY DOING, By R. E. Davey

1. Does man possess "free moral agency"? Bring reasons to prove your position.

2. What limitation does life impose upon our freedom? How does the gospel limit that freedom?

3. What responsibilities further impose conditions upon our free moral agency?

4. Draw up a list of rules for conduct that would conform with "Godly doing." How many of your rules would be negative? How many positive. Let the class vote on each rule admitted to the list. Does the result make a good code for conduct?

If life as it is has to be escaped from, then sentimentality will always be welcome in tedious or unhappy homes. When once we decide to tackle life, and not run away from it, sentimentality will disappear, for our days will then be full of genuine interests and emotions, and we shall no longer have any need for shoddy substitutes.—*Frank Swinerton.*

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Independence

Enthusiastic reports come from the groups of young people which on Sunday night visited neighboring branches, furnishing the programs and speakers. This was the first of these Sunday evening trips. Englewood, Second Church, Liberty Street, and Enoch Hill visited Lees Summit Branch; Walnut Park, Gudgell Park, Spring Branch, East Independence, and Sugar Creek, went to Atherton, and Stone Church young people visited the Saints at Lexington, Missouri. These trips are being sponsored by the young people's council.

This council met on Monday night to consider fall activities in the form of play and oratorical contests and music festivals. It announces another early morning prayer service for the young people at the Campus, August 14, at seven o'clock. Through this working group the young people of Independence have been invited to visit the Stewartsville reunion on August 21. The council is considering arrangements which will make it possible for the young people to accept this invitation and attend the reunion of Far West Stake in a body.

The Independence chapter of the Graceland College Alumni Association held its first annual pep meeting at the Campus Monday night, there being present Gracelanders from the early days of the college to those of the present. Guests of the evening were the William Chrisman High School graduates who plan this fall to attend Graceland. College memories, songs, and personalities were enjoyed in a brief program, and there were talks by President F. M. McDowell and Elder C. B. Woodstock. A short business meeting of the chapter resulted in the appointment of two committees to care more definitely for the interest of Graceland College in Independence. One committee is a ways and means group to raise funds to assist Independence young people to attend Graceland. The other is to work with the pastors of Independence in providing College Day programs. Refreshments were served at the close of the evening.

During the summer season the forty-six groups in Independence are enjoying outdoor get-togethers. Since May, group annual picnics have been numerous at the Campus and at pleasure places. Usually some of the general church officials are special guests, and renew acquaintance with all the members.

Officers and workers are formulating plans which have to do with the shaping of the Harvest Home Festival, October 11 to 16.

It was a large and attentive congregation of people that assembled at the Campus Sunday evening to listen to another sermon by Apostle F. Henry Edwards on a hymn theme, "Just As I Am." Preceding the discourse a quartet from the Stone Church Choir, Mrs. Paul Wheeler, Mrs. Velma Brocaw Nunn, Gerald Johnston, and Clarench Resch, sang the hymn. Other music of the evening was supplied by the Auditorium Orchestra, and by Mrs. Paul Wheeler, soprano soloist, who sang "The Good Shepherd." Favorite hymns were sung by the congregation, "Come Thou Fount of Every Blessing," and "Am I a Soldier of the Cross?" Elder John R. Lentell offered the invocation and benediction.

Stone Church

An attractive half hour of music by the Stone Church Choir preceded the concluding sermon of Elder Leonard Lea's Sunday morning series. Under the direction of Paul N. Craig the choir sang "Sanctus," by Gounod, Elbert Dempsey singing the tenor solo, and "Bless the Lord, O My Soul," from the Russian Liturgy. Hazel Scott Withee was the

organist. There was also a stirring bass solo by Colin Ferrett. This program was broadcast over KMBC.

"The Kingdom of God" was the theme of Brother Lea's sermon, and he spoke on the citizenship, the characteristics, and conditions in that kingdom as revealed by the Scriptures. For a text he chose the words of Jesus: "But rather, seek ye the kingdom of God." This discourse was the climax of his series of three sermons, and he was heard by a large congregation of people.

Elder H. G. Barto, associate pastor of the Stone Church, was in charge of the service, assisted by Elder C. B. Hartsorn, of Des Moines.

Tomorrow the women of the ladies' aid of the Stone Church are to meet at the Auditorium in the morning. They will bring a lunch and enjoy a picnic dinner.

The Stone Church Choir made merry at its annual picnic and outing at Wildwood Lakes last night. A large number enjoyed the swimming facilities of the place. The committee in charge of the outing functioned very effectively.

Walnut Park Church

The Saints who worshiped at Walnut Park, July 17, enjoyed a real spiritual feast beginning with the early morning prayer meeting in charge of Elders R. D. Weaver and C. K. Green, and continuing through the church school and eleven o'clock hour which was occupied by Pastor Frank McDonald. He chose his text from 1 Corinthians 2. The young people's choir assisted in the service, singing the anthem, "A Prayer," directed by Delta Nace and assisted at the organ by Drexel Mollison.

The services on the following Sunday were also of an inspirational nature. The early morning prayer meeting was in charge of Elder Paul Davis, William Herbst, and Benjamin Bean. Brother Bean whose privilege it was to make the opening remarks, sang the Twenty-third Psalm in tongues. How wonderful it must have been in the olden days to hear David, the shepherd boy, singing songs of praise and thanksgiving to God!

The church school was well attended after the classes assembled to hear the song, "Heed the Voice," which was given by the Spirit to Patriarch J. F. Martin at conference, and has been set to music. It was sung unaccompanied by a quartet consisting of Delta Nace, Evelyn Phillips, Arlon Chapman, and Milford Nace. This was an inspiration to the Saints.

At the next service the speaker was Elder C. Ed. Miller, who carried out the theme of the early morning prayer service, speaking at length on "The Psalms of David." His sermon was much appreciated. The choir, under the direction of Minnie Scott Dobson, sang "The Lord Is My Light," soprano solo by Marian Campbell.

In the evening the Galilean Class inaugurated its missionary task of the season. Meeting at the church at five o'clock with lunch baskets, they motored to Atherton. After eating lunch, they were joined by groups from Gudgell Park, Sugar Creek, and Spring Branch congregations. Each was represented in the program preceding the sermon by Elder George Jenkins. Walnut Park was glad to do its little bit to contribute to the happiness of Atherton Saints.

The Adult Stewardship Class, Brother Millard, teacher, enjoyed a trip to the Atherton farms, July 10. About thirty members left the church early in the morning and reached Atherton Church in time for the prayer service and remained for church school. Brother D. R. Hughes then conducted them over the grounds before the group enjoyed basket dinner down by the Little Blue River. This class felt that its time was profitably spent as well as enjoyed.

On July 8, Group 29, West, met on the lawn of Brother

Clarence Redfield's home, and were fortunate to have present Patriarch Ammon White and wife. Brother White gave an interesting talk on his experiences in the church, and a large crowd listened to him. Several from the Walnut Park Orchestra were there, and the lovely evening combined with the sacred music inspired all who attended.

This group had its annual picnic on the following Tuesday on the same lawn. The two bands from Group 29, West, and Group 29, East, furnished music. Special guests of the evening were Pastor and Sister Frank McDonald and Sister F. R. Schafer and daughter, Mildred. The latter two have gone to Iowa to make their home. The branch regrets the loss of Sister Schafer who has been a faithful worker and friend. She was the supervisor of the women's department in District 3 for several years, and was a member of the advisory committee to Sister C. C. Koehler, leader of women in Zion. The Saints hope that God will bless her in her new work and that she will be able to join them again.

Group 29, East, held an ice cream social July 21, clearing nineteen dollars. They met on the lawn of the home of Elder Benjamin Bean on Spring Branch Road. An attractive program including band music from the group, several guitar numbers, and a song by the Drigalla sisters, entertained the Saints.

Spring Branch Church

Last Wednesday night's prayer service was marked by good attendance and an excellent spirit of participation. Brothers Robert Fish and C. J. Dixon were in charge.

The early Sunday morning prayer hour was conducted by Alma Tankard and C. J. Dixon. Many were there and the young people took prominent part. When the young members are active in testimony and song, all feel encouraged to help.

The morning preaching hour was in charge of Pastor George W. Eastwood, assisted by Jake Andes. Elder J. Charles May, an old friend of this branch, was the speaker. He told of his first meeting with Spring Branch Saints when he preached on the porch of the home of Brother and Sister Brainerd before the church was built, and commended the members on the stone building they now occupy. His text was taken from 1 Thessalonians 1: 5: "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." He also spoke of the spiritual gifts and of his experiences in the missionary field. "We all feel that the gospel means much to us," he said, "but what do we mean to the church?" Brother May also sang a song in the Tahitian language.

Leo Leslie Olsen Is Accidentally Shot

The many friends of Brother Leo Leslie Olsen, druggist, formerly of Lamoni, Iowa, have been shocked to learn of his death, July 13, when he was mistaken for a bandit and accidentally shot during a hold-up at the MacMarr Grocery Store which adjoins his pharmacy in Phoenix, Arizona. He was shot by an employee of the grocery store, who in the excitement of the robbery mistook him for the bandit. Brother Olsen died as he was carried into the Good Samaritan Hospital ten minutes after the hold-up. He had been shot four times.

The press story of the event tells of a hold-up plan, designed to trap anyone who attempted to rob the MacMarr Grocery or Olsen's Drug Store, and how it went awry when the clerk, ignorant of the plan, ran from the store, automatic in hand, close behind the robber. Forty-five minutes after the shooting, police caught the bandit, Youther L. Rowell, twenty-four years old, who calmly recited details of his escapade to the officers, unaware that a murder charge might be added to the robbery counts against him. These included charges of twice holding up a theater, which he also confessed.

Brother Olsen, son of Austin and Dollie Olsen, and grand-

son of Elder Glaud Rodger, early missionary to Australia, was born in Lamoni, Iowa, June 11, 1890. He moved to Arizona in 1926. His obituary appears in another column of this issue.

Kansas City Stake

Bennington Church

The special meetings being conducted by Missionary J. Charles May, have been well attended in spite of the hot weather. They were brought to a close Wednesday night, July 13, and Bennington Saints are hopeful that the seed thus sown shall find lodgment in many that are honest in heart.

Thursday evening the junior choir met at the home of Brother and Sister E. H. Agin for rehearsal, and later in the evening the Young People's History Class conducted its business meeting after which both organizations joined forces and made a very successful attack on four freezers of ice cream.

On Friday evening this congregation enjoyed a three-act play put on by members from Fourth Kansas City Church.

Sunday morning's service was a sermon by Brother Edward Larson; and in the evening a discourse by Brother J. Charles May. Both were inspiring and helpful.

This week Brother May is holding special outdoor services at Sixteenth Street and Bennington Avenue and many non-members are reported in attendance.

Wednesday night prayer meeting was a little out of the ordinary in that the Saints met in fasting and prayer for those that are unemployed, and coupled with that, many brought provisions for those who are in need.

The workers of the women's department are busy preparing fruits and vegetables for the Harvest Festival.

Argentine Church

Elder Levi Gamet was the speaker at seven forty-five, July 24. His subject was "Prophets."

Owen Sound District Reunion Held at Port Elgin

The Saints who have been attending regularly in the past years have expressed themselves that this was the best reunion they ever had. The number attending averaged from one hundred during the week to about three hundred and fifty on Sundays. Patriarch F. A. Smith, Patriarch John Shields, and Apostle Williams added greatly to the spiritual uplift of the Saints. The branches represented were Sault Ste Marie, Manitoulin Island, Orilla, Elora, Sarnia, Wiarton, Owen Sound, Grand Valley, Guelph, Toronto, and other places.

On Sunday, July 3, reunion opened with prayer service at 9.30 a. m., sacrament being served to about three hundred people. A wonderful spirit was manifest among the Saints and it lasted throughout the week. From eleven to twelve Apostle D. T. Williams spoke on the "Responsibility Towards the Church." He illustrated by saying that if the captain of the ship called for help to the pumps all would respond to the call because it was the only salvation to save the ship and themselves. When the President of the church calls for help, the members should all respond to the call of the captain of the gospel ship. Patriarch Smith preached at 3 p. m., and Apostle Williams in the evening.

During the week, prayer service was held from 9 to 10, followed by a study hour conducted by Apostle Williams, the subject being, "Family Evangelism," which was very educational, and a deep interest was manifest. From eleven to twelve came preaching services. The speakers were Elder Morrison, St. John, Belrose, Farrow and Hewitt. The eve-

ning speakers Apostle Williams, Elder Boaz and Patriarch Smith; his theme during the week was, "What Does Your Church Mean to You." The meals were served in the hall at the fair grounds under the supervision of Sister Doris Dayton and volunteer helpers. The afternoon was given to recreation, ball games, horseshoe pitching, and swimming.

After preaching in the evening of July 4, all assembled in the dining hall to celebrate the evening in honor of the American Saints who were present. Singing and speeches were features of the evening. The spirit of unity and fellowship was expressed by many who hoping for the time when the two countries will stand as one, without borders. On July 7, Saints met in the hall again for another social evening of singing and story-telling, which was followed by a wiener and marshmallow roast.

On Saturday morning, July 9, a half-hour prayer service preceded district conference, Apostle D. T. Williams presiding. Reports of the last conference were read and approved. Election of officers for the coming year was as follows: Re-elected H. A. Dayton, district president; D. B. Perkins, first vice president; Benson Belrose, second vice president; F. B. Stade, bishop's agent; R. J. Wilcox, secretary; Brother Furnace, musical director and chorister; Sidney Smith, assistant chorister; H. A. Dayton, district director of Religious Education. The time and place of the 1933, reunion were left in the hands of the district presidency. In the afternoon Apostle Williams departed for Montreal.

On Saturday evening, the Warton Saints presented a three-act play, "Yimmie Yonson's Job," which was humorous and well rendered to an appreciative audience.

During the reunion Patriarch F. A. Smith and Patriarch John Shields gave thirty blessings, and administered to a number of Saints.

On Sunday throughout the day the church was full. Patriarch F. A. Smith was the speaker at prayer service, also in the afternoon. His farewell sermon admonished the Saints to be faithful to the cause of the Master, and the benediction that was pronounced upon the people caused many to shed tears and the Spirit of the Master was felt to a great degree. Brother Smith left for Warton, Owen Sound, and other places with the good wishes of all. The closing sermon of the reunion was preached by Elder B. H. Hewitt. After this farewells were said to the Saints of Port Elgin who so willingly opened their homes to the visiting members.

The success of this reunion is due to the untiring efforts of the district president, H. A. Dayton, and his associates.

Central Michigan District

The work in Central Michigan is moving forward. There is a marked, increasing interest throughout the district, with possibly the most encouraging outlook for some time past.

The world-wide depression has been felt here as elsewhere, and many have become discouraged because of lack of employment. This naturally retards, to some extent, the progress of the work, from a financial standpoint, and has a tendency to lessen the number of workers, thus throwing more responsibility on some.

However, Michigan Saints expect to emerge from these conditions, and during this time of perplexity they are learning lessons of distinct value, which are bound to be an important factor in the building of a strong character and a tenacity of purpose that will eventually cause them to reach their goal, or the realization of their dreams—Beautiful Zion. Many have been made to realize the strong significance of the statement: "Man shall not live by bread alone." This is being verified in the attitude of the Saints throughout the district, as there is an increasing tendency toward greater sacrifices and greater consecration that our work may go forward.

Much has been accomplished in the last few months along the lines of more efficient organization in the branches,

greater unity and cooperation between branches and district and a definite manifestation of the spirit of the late General Conference. Much of this has been brought about through the untiring efforts of Brethren Case and White in their trips through the district, endeavoring to set things in order and establish peace and harmony. As a result of their efforts, there is a much better priesthood organization, more unity and harmony, less bickering and gossiping and a decided change for the better all through the district. These men have also done much to inspire the local priesthood to duty in the crying needs of the hour, encouraging them to visit every home, thus spiritualizing them as leaders of God's people and helping the Saints to rise above trivial things and engage themselves in the master's business.

A number of all-day meetings have been held with gratifying results. These have done much to build up the faith of the Saints and bring them to a higher spiritual plane. Particular mention should be made of the meetings held at Mikado, Whittemore, and Tawas City. These were very spiritual.

The branch at Houghton Lake, under the leadership of Brother Roy Knapp, is progressing splendidly, and during a recent visit of the district presidency, a feast of good things was enjoyed in preaching, singing, and priesthood meeting. Other branches visited were Alma, Saginaw, Midland, Coleman, Beaverton, Gladwin, Butman, West Branch, Prescott, Whittemore, Tawas City, Mikado, Twining, Farwell, Clare, and Bay City. The efforts being put forth in these branches are also commendable.

Bentley Branch, under the leadership of Brother Matthew Umphrey, is moving forward. Greater unity and peace prevail, and at the last sacrament meeting the Saints adopted the plan of paying one tenth of *all the money they receive* into the coffers of the church. This action evidences a wonderful spirit, and will inspire many other branches with the spirit of giving.

Most of the branches did well in Sacrifice Week. The members are convinced they need a sacrifice week every month until they learn to pray together, pay together and be humble and consecrated enough that every one on record will learn his or her duty. Then Zion will be a free people and her message will go to all nations.

Nine persons were baptized at Bay City and four at Saginaw on Children's Day, and many more in various places are near the kingdom. If the Saints will be humble and prayerful, and thrust in their sickle and reap, many will be brought to hear the Master's voice and obey the call. The gospel is no less significant now than in the days when "hundreds were added to the church," and notwithstanding the world is reeling in the drunkenness of iniquity, many souls are yearning for the angel's message.

Surely the greatest era of proselyting since the early days of this church, is upon the world, but God can not carry out his great purpose in his people in the gathering in of these precious souls until the Saints purify their lives and put him on exhibition before the world.

Many more district activities are being planned, which, officers think will bring this district to the front and put it in the one hundred per cent working condition.

Muskegon, Michigan

The most encouraging event of Children's Day, observed here June 26, was the baptismal service in the afternoon in which nine candidates were baptized by Elder Whitehead. An unusually spiritual confirmation service took place in the evening. That morning the children gave a program which was much enjoyed.

Elder Whitehead has chosen ten from the large number of local young people, to assist him build up the Religion. Though interest in this department has of late been waning, officials have thought it important to continue its activities

because of the many boys and girls in the branch.

The spirit of deep devotion which prevailed throughout the sacrament service July 3, was very strengthening.

New Castle, Pennsylvania

New Castle Branch is moving forward in the work of the church. June 12, the Saints went in a body to Kirtland, Ohio, to hear President Frederick M. Smith preach. During the day an ordination service took place in which Brother John Biddle was ordained to the office of priest, and Brother Calvin Westcott to the office of teacher.

The following Sunday, June 19, five children were baptized.

Elder T. M. Carr was here June 26. He is the district president, and comes from Pittsburgh. Elder D. Jones, of Sharon, was also here. These two assisted the branch elder, William McCune, in the confirmation.

The Saints hope to see much good done in this little branch and to help build up the kingdom of God.

Conference of Southern Michigan and Northern Indiana District

The conference of Southern Michigan and Northern Indiana District convened at Lansing, Michigan, June 11, presided over by Apostle D. T. Williams, Elder A. C. Barmore, and Elder A. J. Dexter.

The following district officers were unanimously elected: President, Elder A. C. Barmore; president's counselor, Elder A. J. Dexter; secretary, Myrtle Perry; district treasurer, Bishop E. C. Evans; chorister, Louise Evans; director of Religious Education, Elder A. J. Dexter.

The following brothers were recommended for ordination: Macey A. Ellis to the office of elder, and Glenn Myers and Henry London to the office of priest.

It was voted that there be no reunion held in this district this year.

The time and place of the next district conference were left in the hands of the district presidency.

Delta, Colorado

Children's Day was observed by special services in which the children participated. Charles Walter Williams, infant son of Brother and Sister William Williams, was blessed during the rendition of one of the program numbers.

A beautiful and impressive baptismal service was conducted at the Delta Pool during the noon hour when there were no bathers in. Elder N. L. Booker officiated, baptizing five little girls: True Dora Vest, Ada Lou Staats, Josephine Williams, Glenus Adkins, and Barbara Harshman.

Brother Cecil Schmid and family, missionary from Chicago, released, were visitors on the above date, and his message at the eleven o'clock hour was timely and well received.

The Saints gathered on the evening of June 29, to welcome Apostle Roy S. Budd and listen to an inspiring sermon by him. For his text Brother Budd used the words of Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He stressed the necessity of prayer as a means of coming unto him and learning of his ways. All were edified, and will be pleased to have Brother Budd return whenever opportunity permits. Brother Budd with some twenty others attended the district conference held at Durango, July 2 and 3.

July 13, Brother and Sister N. L. Booker left Delta via Monte Vista, where they expected to remain over Sunday with the Saints, *en route* for Independence and eventually Lamoni, where they will be assigned duties on the hill at

Graceland College. Saints of Delta will miss them tremendously, but know they will be a blessing to others wherever they are.

Sister Jewell Harshman returned recently from Independence, where she has been since serving as a delegate to General Conference. She received glad welcome home.

At the business meeting held July 10, nearly the entire personnel of branch and church school officers was changed. It was thought wise to hold a complete election since it is not long until regular election of officers and vacancies made by the Bookers leaving necessitated a partial election. Elder Albert Rose, of Olathe, was unanimously elected pastor of the branch; Arthur Rose, Montrose, church school supervisor; H. E. Merryman, Montrose, treasurer; Jewell Harshman, secretary; Inez Rose, Montrose, musical director; Edra Vest, Olathe, publicity agent, and Lilah Harshman, Cory, correspondent. A good spirit prevailed, and it is hoped that the selections made will prove beneficial to all.

Delta women are beginning the study courses outlined in the *Saints' Herald*. They are sure to prove a source of good to the workers.

The young people are working on their money-making projects as also are some others, and they are to report their progress at the next social gathering. Their get-together socials are proving enjoyable and creating a stronger bond of friendship among them.

God is indeed working with his people in this vicinity, and the prayers of the Saints are for the progress of his work everywhere.

Conference for Western Colorado

A period of intensive religious activity marked the Western Colorado district conference at Durango, July 2 and 3. The Spirit of the Master was present to a noticeable degree.

Apostle Roy S. Budd preached a series of fine sermons and Elder N. L. Booker, former district president, gave a splendid talk.

A program was the first conference event, numbers being presented by the Durango young people the evening of July 1. Sister Frieda Wallis, of Olathe, also took part. Some who participated were not members of the church, and considerable talent was displayed in the various selections.

The conference was organized the next morning following an inspiring prayer service. The district presidency cooperating with Brother Budd, missionary in charge, was chosen to preside, and H. E. Merryman, of Montrose, was designated to serve as secretary.

During the morning session, business was chiefly of routine nature, consisting of reports from the priesthood of the district and also of the auditor, the district treasurer, bishop's agent, and the director of Religious Education, Sister Booker.

Following this hour the priesthood met for discussion of the needs of the district, and some recommendations to the conference were formulated.

At the afternoon session Brother Booker announced that he expected to leave the district very soon, and recommended that the conference elect William B. Farley, of Durango, as district president. Brother Farley was unanimously elected. He then presented the name of Brother E. H. Perkins, of Grand Junction, as a counselor. The choice was unanimously approved. Then Brothers Farley and Perkins presented the name of Brother Arthur G. Rose, of Montrose, as the second counselor, and this name, too, was unanimously approved. Sister Edra Vest, of Olathe, was elected district secretary, and M. L. Schmid, bishop's agent, was chosen to serve as district treasurer. From several nominees, Sister Amy Dearing, of Montrose, was elected to serve as director of Religious Education.

During his stay here Brother Budd captivated the hearts of the young people who hope he will visit frequently in this district. On Sunday morning he gave a group of them an excellent talk. Many were their expressions of appreciation.

Sacrament was served in the afternoon after which Brother Booker gave his farewell talk. Then four speakers conveyed to the Bookers the appreciation of the district for the work they have done and the results accomplished for community and district good. Brother Perkins spoke in behalf of the young people of the district: Olive Hubbard, of Delta, in behalf of the women; Maxine Harshman, in behalf of the young people, and Brother Budd, in behalf of the higher quorums.

Western Colorado District is sorry to lose these good workers and friends, but the Saints are pledged to carry on and do the best they can under the circumstances. They feel that the new district president is a capable man, and intend to give him staunch support. They are happy in the knowledge that Brother Budd is deeply interested in the progress of the district, and under his leadership and counsel, they dare to go forward.

The conference was well attended, twenty-four being present from outside points. Nineteen of these came from "over the range" as the Durango people term it. The next conference will be held at Delta, the exact date to be decided later.

Iowa City, Iowa

The educator is interested in personalities, in individual human beings, and in the changes which take place in those individuals, said A. R. Gilbert, of Graceland College, in his lecture, "*An Educator's Interpretation of Life*," Sunday, July 3. All human beings are seekers of happiness, he said, and this happiness is to be found not in complacency nor in possessions, but in constantly discovering new goals and working to achieve them—in *activity*. Noble Kelley was chairman for the evening.

Doctor Lonzo Jones, of the University of Iowa, spoke on "*A Father's Interpretation of Life*," Sunday, July 10. It is his conviction that the home should be recognized as an educational institution in its own right. The school, boys' and girls' organizations, and the church are tending to demand too much of the child's total waking hours. The cultural influences, opportunities for responsibility, and recreational experiences which the home can promote are invaluable to the child's development. The genuine father is one who vigorously interprets life in terms of the physical, mental, social, and religious well-being of his children. H. Voas Meredith was chairman, and introduced the discussion period which followed the lecture.

Institute at Miami, Oklahoma

The institute held at Miami, Oklahoma, July 16 and 17, commenced with prayer service at 10 a. m., Saturday, and eight hours of instruction in "*Church Finance*" were enjoyed throughout the remainder of the two days' services. Bishop G. L. DeLapp was the instructor in class work, and many parts of the financial law, which has been misunderstood by some, were made clear. The Saints feel that a very constructive work was done here. Several expressions approving the program of the church were heard during the service.

Approximately one hundred and ten were present Sunday and at the close of the morning service a basket dinner was shared at the park. Immediately after dinner, they gathered at the water's edge and were made happy as they witnessed the baptism of Loreen Kyser, wife of Brother Raymond Kyser.

Although unable to know just what the future will bring, the members are optimistic and feel that the church will surely come through this crisis victorious.

District President Amos T. Higdon, and his two counselors, Andy Jones and Ronald Smith, together with District Missionary Lee Quick and Bishop's Agent Norman Gray, were present.

With Idaho Members

From the Idaho District News

The month of June brought to Missionary John L. Sandidge a great variety of activities in the district. During the course of the month he visited and worked in the following places: Boise, Hagerman, Pocatello, Lava Hot Springs, and Rupert, and spent considerable time traveling among the isolated members.

One of his chief undertakings was to ascertain if the Saints wanted a reunion and if they did, to make arrangements for it. "We want a reunion," they told him, and favored from three to five days. The dates chosen were August 24 to 28. Expenses were estimated and apportioned, and helpers were secured for the reunion period. These will include Elder and Sister A. M. Chase, of Salt Lake City. The reunion will be held at Hagerman.

At Lava Hot Springs, Brother Sandidge preached to Saints from Malad, Robin, and Pauline. His sermon followed the union Sunday school held in the Episcopal Church, and he had an appointment there again that evening. A picnic dinner was enjoyed at noon in the park, and in the afternoon he preached again. He was assisted in charge by the president of Malad Branch, and these two blessed the infant daughter of Sister Vaughn, of Pauline. The reception given Brother Sandidge at this place by members and nonmembers, was most hospitable. He was invited to remain and preach during the week. He continued until over the next Sunday.

Rupert Church

Brother Sandidge arrived at Rupert from Pocatello and held a week of meetings, delivering splendid sermons. Interest was good.

Relatives and friends of Sister Margaret Richards were shocked to hear of her sudden death, June 2. The funeral was held at Pocatello, Brother Sandidge preaching the sermon. She is survived by her husband, two children, Claude and Noel, her father, and four brothers.

Sister Hanford Plowman gave a surprise party for her sister, Helen, June 21, celebrating her birthday. The young people of the church were invited, some relatives from Twin Falls, and some friends who are not members. A happy evening was spent.

Boise Church

Three children were baptized the afternoon of Children's Day, Wayne Horner, Arthur Horner, and Philip Wilson. Brother John R. Mamerow officiated and the baptism occurred in the Boise River. The confirmation service came in the evening. That morning the annual program was given by the children under the direction of Sisters Hull and Bullock. Pastor Cato delivered a sermon.

June 6, Sister Hull and her Religio class went to Arrowrock Dam and a wiener and marshmallow roast was enjoyed.

The young people met at the home of Brother and Sister Wilson, June 19, for a swim. They went to the irrigation ditch.

The evening of June 26, Brother Charles Likins preached to the congregation. Five days earlier he and Sister Likins returned from a five months' vacation in California and Michigan. June 27, they continued their journey to New Meadows where Brother Likins is employed.

Hagerman Church

Sister Jennie Condit was pleasantly surprised the evening of June 18, when about eighty friends and relatives gathered at her home to help her celebrate her birthday.

Audrey Dennis has been confined to her bed with a severe case of poison oak.

Sister Velma Abercrombie and Sister Arlie Player are attending summer school at Albion.

July 10, a birthday dinner was given in honor of Brother and Sister J. H. Condit. He was eighty-five years old July 7, and she was eighty-one July 15. Dinner was served on the lawn to seventy friends and relatives.

Plano, Illinois

There were three baptisms in this branch during June. Burdette Huen, a talented young man and the grandson of Sister Clara Southwick, Alberta Reynolds, youngest daughter of Brother and Sister Bert Reynolds, and Mrs. Vernie Mall, sister of Brother Reynolds, were the candidates.

Several members from Plano attended the district conference at Mission in June. Also others have been away on vacations.

The wedding of Brother Marion Blakely and Miss Bernice Johnson occurred June 30, and they have established their own home.

Brother Carl Ruoff, a former Graceland student, was speaker at the church on a recent Sunday evening. He has been attending the University of Missouri.

Sister Lois Wildermuth, of Denver, also a Graceland student, visited relatives here and in Aurora in June and played the wedding march at the wedding of her cousin, Doris Wildermuth. Lois is attending summer school at Northwestern University in Chicago.

Among those who have been visitors this summer were Brother and Sister Jerome F. Wildermuth and two sons, of Mansfield, Ohio; Sister Mabel Reedy, of Aurora; Sister Irene Johnson, who is spending the summer with her parents, and Mrs. Ella Stout and son, Neil, of Saint Cloud, Florida. The last named were on their way to Wisconsin to spend the summer. Mrs. Stout is recovering from a nervous breakdown and was in a hospital a few days for treatment.

Thayer Rejoices Over Conference

Members of Thayer Branch are grateful and eager to tell of a most wonderful meeting and conference which ended July 17. About two weeks of meetings were conducted by Elder W. E. Haden who gave the Saints things that will be cherished by them for ever. It was God's work carried on in its glory. The Saints were lifted up and made able to see more clearly and to know that they listened to a man of God. Brother Haden touches the hearts of the Saints, helping them to let their light shine out to the world. When he visits this branch, the members feel the presence of the heavenly Father. Indeed words poorly describe Brother Haden's missionary meetings at Thayer this month and the good they did.

Thayer Branch had looked forward to these services for a number of months, and was honored by the presence of Apostle J. F. Garver. The services of Brother Haden closed Thursday night, and Brother Garver continued on Friday night with a wonderful talk. Conference opened at ten o'clock Saturday morning and new officers were elected to some posts. Brother Clarence H. Mayo was assigned the duties of Southern Missouri publicity agent, and Sister H. E. Waite, recently from Texas, was assigned the work of district secretary and clerk. Other things were brought forward at this gathering, and the meetings throughout the day were active.

This branch is growing. The Saints are moving upward with it to the great kingdom. Brother and Sister Waite and daughter, Frances, who have just moved here from San Antonio, have been a great uplift to the group. Sister Waite is chorister, and their help has been a Godsend here.

Prayer meeting began at nine o'clock Sunday morning and lasted until 10.45. All who were present felt the influence of the Spirit of God. The meeting was in charge of Brother Garver. This was a glorious hour of prayer, and a long list of marvelous testimonies was heard.

Local members rejoiced at having so many brothers and sisters from other branches here on that occasion, and hope to see the day when they shall come in greater numbers than have yet been brought together in Southern Missouri District. They hope to have all these visitors return. May the Saints everywhere go forward in faith, in eagerness, and in the Spirit of the Holy Father.

Eastern Montana Reunion-Conference

The annual reunion and conference of Eastern Montana District was held at Fairview, Montana, July 8, 9, and 10, under the efficient leadership of District President Arthur Ritter, assisted by his counselors, L. O. Wildermuth, who is also missionary, and W. R. Hillman. Patriarch George Thorburn was also present and helped.

A few of the Saints had gathered at 8.30 a. m. the opening day, and a good spirit was present during the first prayer service. At eleven o'clock in the morning round table session was held, and early in the afternoon L. O. Wildermuth delivered a sermon on "Growth and the Abundant Life." "The Need of Zion" was the sermon theme of George Thorburn that evening.

A prayer meeting, conducted by Patriarch George Thorburn and L. O. Wildermuth, began the second day's sessions. Then came the business of the conference, A. R. Ritter, chairman. Reports from officers were read or given verbally. Officers were elected for the new year: Arthur Ritter, president of the district; L. O. Wildermuth and W. R. Hillman, counselors. W. R. Hillman was sustained bishop's agent; Joseph Barry elected secretary. This meeting was continued in the afternoon. At the close of both morning and afternoon sessions, round-table talks were held.

A lovely musical program was given by the young people that evening to the inspiration of the reunion. Then Brother Wildermuth gave a short address commending the talent displayed and the opportunities of developing talent for the service of others.

Brothers Thorburn and Wildermuth presided over the prayer meeting which marked the opening of Sunday. Following the church school, Brother Thorburn delivered a fine sermon, his theme thought being taken from John 10: 9: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

Then came a baptismal service, one little boy being inducted into the church.

At noon a bountiful basket lunch was enjoyed by everyone.

The confirmation and sacrament services occupied the greater part of the afternoon, a wonderful Spirit being present. Brother L. O. Wildermuth recounted many instances in which the Spirit of God was made manifest in the lives of Saints. A large number were administered to at the close of this service, Patriarch Thorburn and Brother Wildermuth officiating.

In the evening Brother Thorburn preached a fine sermon on "Count the Cost." Several musical selections were also given.

The Saints greatly regretted that Apostle J. A. Gillen was unable to be present at the reunion.

The conference was adjourned at the close of the evening service. Few will forget the spirit of peace which was present in great power throughout the entire conference.

1932 Reunion Schedule

DISTRICT	PLACE	TIME
Alberta	Edmonton	August 5-7
Seattle	Silver Lake	August 5-14
Western Oklahoma.....	Eagle City	August 5-14
Eastern and		
Western Maine	Brooksville	August 12-21
Kirtland	Kirtland	August 12-21
Southeastern Illinois.....	Brush Creek.....	August 12-21
Far West	Stewartsville	August 18-28
*Eastern Montana _ _ _ _		
Hagerman, Idaho	Hagerman	August 24-28
Western Montana.....	Race Track	August 25-28
*Northern Michigan.....	Park of the Pines	August 12-21
Eastern Michigan	Cash, Michigan	August 7-14
*Plans uncertain.		

MISCELLANEOUS

Conference Notices

The annual conference of Southern Indiana District will convene Saturday and Sunday, August 20 and 21, with Louisville, Kentucky Branch, Ashland Avenue and Taylor Boulevard. Apostle C. F. Ellis is expected to be present, and will be the only help from outside the district at the conference. Will all the priesthood please fill out the usual report blanks and send them to Miss Nita R. Ferguson, 4619 Cliff Avenue, Louisville, Kentucky? This report should cover from August 1, 1931, to July 31, 1932. We hope there will be good attendance from all branches and also from the nonresident group.—*J. O. Dutton, district president; Nita R. Ferguson, district secretary.*

Reunion Notices

Far West Stake Reunion will be held August 18 to 23, at Stewartsville, Missouri, on the old reunion grounds. The reunion will be conducted on much the same plan as that of last year. Camping facilities are good. Tents are very low this year ranging in price as follows: 10 x 12, 3-foot wall, \$2.90; 12 x 14, 3 foot wall, \$3.60; 12 x 16, 6 foot wall, \$6.95. Apostle J. F. Garver and Elder Ray Whiting, of Council Bluffs, will be in attendance throughout the reunion. Class work, young people's and general prayer services, women's meetings and children's activities will be cared for. Bishop G. L. DeLapp, President Elbert A. Smith, and Elder Blair Jensen will be the speakers on the Sundays.—*Office of stake presidency.*

Eastern Michigan reunion will convene with Cash Branch, August 7 to 14. Good speakers will be present. Arrangements have been made for class work. Tents can be had by sending orders accompanied by \$4.00 to Myron A. Carr, Jeddo, Michigan. The district conference will convene Saturday, August 13, at 10 a. m. Presidents and secretaries of branches, please take notice, and have reports in the hands of the secretary.—*Myron A. Carr, president of committee.*

Officers of Kirtland District are hoping for a large attendance at the reunion at Kirtland, August 12 to 21. Kirtland is twenty-five miles east of Cleveland, three miles southeast of Willoughby, three miles southwest of Mentor, and fifteen miles north of Chagrin Falls on paved road. It is an ideal place for a reunion. Apostles C. F. Ellis and F. Henry Edwards and some member representing the Bishopric and many others of the general ministry will be present. You will enjoy the morning prayer services and the class hour following. Then the lecture or sermon will be helpful. Apostles Ellis and Edwards will conduct daily study classes; Sister Auverne Proper will have charge of the educational activities of the children while Elder Thomas Carr will preside over the junior church. Recreational activities will be under the leadership of J. R. Grice and A. E. Anderson. Each evening a sermon or some other interesting feature will be presented with congregational singing preceding in charge of Sister Anna Householder. All principal services will be held in the Temple. Meals will be served at the lowest possible rates in the dining hall; lunches may be had at the refreshment tent. All young persons under eighteen years of age must be chaperoned; someone must be responsible for every young person coming to reunion. The reunion committee can not assume responsibility for unchaperoned boys and girls.—*John R. Grice, for the committee.*

Orders for tents for the Park of the Pines reunion (August 12 to 21), must be in by August 1. Prices are as follows: 7 x 9, \$3.75; 9 x 9, \$4.25; 10 x 12, \$4.75; 12 x 14, \$5.50; 12 x 16, \$6; cots, single, \$1. Rooms may be had in Boyne City, if you want to drive back and forth to the grounds. Price is

\$5 for two people in room for the ten days.—*Mrs. Ada Alldread, Boyne City, Michigan.*

To the Saints of the Southeastern Illinois District: Those who desire tents at the Brush Creek reunion (August 12 to 21) please communicate at once with Charles Wesner, bishop's agent, Odin, Illinois.

A Correction

Elder J. J. Cornish submits a correction of an item in the article which tells of the death of Brother William H. Fuller, page 646, *Saints' Herald* for July 6. According to the printed account Brother Fuller baptized Brother Harry Passman while in California, but Brother Cornish states: "Brother Passman was baptized by Brother Fuller in Detroit, Michigan. I was at the baptism and assisted him, and also confirmed Brother Passman and his friend who also was baptized at that time." Brother Cornish was president of the district.

Requests for Prayer

Mrs. E. A. Gill, who has been at Bishop, California, since early in April, is almost blind and hardly able to walk as the result of a stroke she suffered. She desires administration from elders of the church who find it possible to visit Bishop, and also wants to have some oil blessed. She would particularly like to see Brother M. A. McConley. Her house is number 416, just back of the Valley Cleaners Laundry, and her post office box is 614. She is Brother Alvin Kniseley's mother-in-law.

Our Departed Ones

OLSEN.—Leo Leslie Olsen was born June 11, 1890, in Lamoni, Iowa, and died in Phoenix, Arizona, July 13, 1932. He was the son of Austin and Dollie Olsen, and the grandson of Elder Gland Rodger, an early missionary to Australia and the South Sea Islands, who represented the Reorganized Church of Jesus Christ of Latter Day Saints. He was baptized in the church of his grandfather at the age of eight years by Elder H. A. Stebbins at Lamoni, Iowa. Most of his education was received in the State of Iowa, and in 1912, as a result of an ambition to serve others, he graduated as a pharmacist from the Babson's Highland Park College in Des Moines, Iowa. He followed his profession first in New Market, Iowa, as manager of a drug store, then successfully operated his own stores in Dallas and Melcher, Iowa. He moved to Arizona in 1926, and did relief work in Phoenix until 1929, at which time he purchased his own store at Sixteenth and McDowell Streets. On January 7, 1913, he married Lillian Stanley, and to this union were born a son, Robert, and a daughter, Margaret. He is survived by his wife Lillian; his son Robert, 14; and his daughter Margaret, 9; his mother, Dollie Olsen, (his father having preceded him by about two years); a number of other relatives, and a host of friends. His interest in business was so great that his time was completely taken up by it. It was while doing business that he made the army of friends who loved and respected him. All who knew him referred to him as an excellent and quiet gentleman. The world has lost a friend but it has gained a life patterned after righteousness. Funeral service in charge of Elder Louis J. Ostertag, July 18, 1932, from the A. L. Moore and Sons Chapel in Phoenix, Arizona. Interment was at Greenwood Memorial Park.

CAMPBELL.—Annie Nelson was born February 2, 1863, at Mayville, Michigan. Married William Burdan and to them were born five children who survive her: Mrs. Bert Gordier, of Onaway, Michigan; Mrs. Annie Fulcher, Port Sanilac, Michigan; William Burdan, Detroit; Marshall Burdan, Plymouth, Michigan, and Mrs. George Badgero, Detroit. Besides these she leaves a stepson by a later marriage, George Campbell, of Ocqueoc, Michigan; three sisters, twenty-seven grandchildren, and three great-grandchildren. Both husbands preceded her in death, Mr. Campbell by only two weeks. She died July 11, 1932, and the funeral was held July 13 at the Saints' church in Onaway, Elder M. J. McGuire, of Mikado, officiating, assisted by Elder T. J. Ledsworth, of Port Huron. Interment was in Tower Cemetery.

SUND.—Carrie Sund was born September 20, 1858. She was baptized into the church October 14, 1877. She had made her home with her sister, Mrs. Haskell, of Camas, Washington, for the last two years. Prior to that time she lived in Portland, Oregon, for many years, and was beloved by every man, woman, and child who knew her. Her whole life has been spent in helping others, and her greatest love was the church. She passed away February 20, 1932. Funeral services were conducted at Camas, Washington, Elder D. B. Sorden delivering the sermon. Many friends motored from Portland to attend. Sister Sund leaves to mourn, a sister, Mrs. Haskell. Mrs. Bernice Jenkins, of California, is a niece, and Carroll Olson, of Independence, Missouri, is a nephew.

FERDIG.—Lucy Ann Allen was born in Pennsylvania, February 11, 1846, and in 1850 moved with her parents to Mapleton, Iowa, in a covered wagon. The family homesteaded in Iowa. March 10, 1861, she was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints. She was a pioneer member of

the Reorganization. July 4, 1861, she was married to John Ferdig at Ambrosia, Iowa, where they lived until 1911, when they moved to Chariton, Iowa, then to Sioux City in 1920. He died May 23, 1932, at the home of her daughter, Mrs. Sales. Was preceded in death by her husband in 1926. Surviving are five sons: Norman, of Sioux City, Iowa; Charles E., Filley, Nebraska; William, Black Duck, Minnesota; Elmer, Albany, Nebraska, and John, Elk Point, South Dakota; four daughters: Mrs. Lucy Everett and Mrs. Ella Scofield, Lawton, Iowa; Mrs. J. E. Sales, Sioux City, and Mrs. Viola Scofield, Missouri Valley, Iowa; two brothers, Norman Allen, Ticonic, Iowa, and William Allen, of Sioux City; fifty-nine grandchildren, and thirty-one great-grandchildren.

TAYLOR.—Fannie Smart was born January 5, 1852, at Florence, Ontario. Married Richard Marshall Taylor June 22, 1875. He preceded her in death March 11, 1901. She was baptized in June, 1874, by Elder Arthur Leverton, at Zone, Ontario, into the Reorganized Church of Jesus Christ of Latter Day Saints, and was firm and faithful until death claimed her. Died April 18, 1932, at 6646 Iroquois Avenue, Detroit, Michigan, where she made her home with her youngest daughter, Mrs. W. L. Warren. She leaves to mourn, three daughters and one son: Mrs. Lovina Sussex, Lansing, Michigan; Mrs. Elizabeth C. Depew, Windsor, Ontario; Mrs. Olive May Warren, Detroit, Michigan, and Mrs. John Henry Taylor, South Bend, Indiana. One daughter, Ida Mary, died in September, 1896. Sister Taylor leaves also thirteen grandchildren, eight great-grandchildren, two sister, five brothers, one stepsister, and three step-brothers. The funeral service was held at her late residence the evening of Tuesday, April 19, at eight o'clock, by Elder W. Richards. On Wednesday her remains were conveyed to the Saints' church at Bothwell, Ontario, where she lay in state until the hour of two o'clock. The following service was in charge of Elder William R. Leverton. The sermon was delivered by Bishop John C. Dent, of London, Ontario. As had been requested by the deceased, six of her grandsons acted as pallbearers, laying her away to rest in Bothwell Cemetery at the side of her late husband.

SCHOFIELD.—Mary Schofield was born June 29, 1851, at Openshaw, England. She was born in a little street on which stood only two houses, between Ashton Old Road and what was known as Paddy's Gate on Donkey Common. Her father worked in a brick-works, where they made bricks by hand and her mother worked there, too, in the summer when they were "paring" and "walling." Mary, when eight years of age, had charge of two young babies. When she was eleven years old she worked at a paper mill. When yet a little girl she would creep quietly into Saint Silas's Church on Ashton Old Road and, afraid to be seen, would find a secluded place. When the minister passed, if she could but touch his robe, she thought it wonderful. July 19, 1910, she joined the Reorganized Church of Jesus Christ of Latter Day Saints, at Bradford, being baptized by Elder J. W. Rushton. She was a woman who overcame all her difficulties by faith and perseverance. She reared her family of sons and daughters under difficult conditions. Passed from this earth at the age of eighty-one years, March 6, 1932, her funeral being conducted March 8, 1932, by Elder G. W. Leggott. A memorial service was held for her at the Gospel Hall, James Street, Bradford, March 13, by Elder F. Tapping, Elder G. W. Leggott paying splendid tribute to her life.

SCHIMMEL.—Alice Ida W. Schimmel, wife of Elder John J. Schimmel, of Kansas City, Kansas, was born April 13, 1871, at Chester, New York. She married J. J. Schimmel October 6, 1888, and to them five children were born: Alice Matilda, deceased; Mrs. Ruth Johnson, of Methow, Washington; Mrs. Laura Johnson, Kansas City, Kansas; J. J. Schimmel, jr., Chicago, Illinois, and R. M. Schimmel, Kansas City, Kansas. She united with the church in August, 1897, and was firm in the faith and a devoted member and helper until bodily weaknesses forced her to remain at home. She died May 31, 1932, leaving besides her husband and children, five grandchildren, four sisters, and many friends. The funeral service was at the Gates Funeral Home, Kansas City, Missouri. Interment was in Mount Moriah, the sermon by Ammon White.

The Priesthood Manual

Covers all fundamental problems and work of the priesthood. A convenient and helpful book for all, and especially useful for the younger members of the priesthood. Organization, pastoral work, the ordinances, priesthood duties, court procedure, church services, etc. Price, 45c.

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REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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Church Programs Over KMBC

Devotional service at 6.30 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.
Sunday, 8 a. m., Bible Study, by U. W. Greene.
Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.
Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

Conferences, Institutes, Conventions, etc.

Nauvoo—Two-day Meeting, Nauvoo, August 6, 7; 13, 14.
Spring River, Institute, Carthage, Missouri, August 20-21.
Spring River—Institute, Pittsburg, Kansas, September 17-18.

A thought may touch and edge our life with light.
—Trowbridge.

Do good with what thou hast, or it will do thee no good.—William Penn.

One great cause of failure of young men in business is the lack of concentration.—Carnegie.

Diligence is the mother of good luck.—Franklin.

Are you a shepherd, or one of the herded?—Edmund Vance Cooke.

No one is free who is not master of himself.—Shakespeare.

THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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

Volume 79

Independence, Missouri, August 3, 1932

Number 31

Words and Works

Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the work that cometh forth from the Lord.

And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them.

And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.—*Ezekiel 33: 30-32.*

There are two religions, which exist side by side: the religion of words, and the religion of works. Ezekiel's prophecy here is directed against a people who had only a religion of words.

Now it is too easy to condemn the religion of words, and so hinder the propagation of the gospel. A good man can spend all his life in benevolent works, and gain not one single disciple for Christ. For by the Word are all men taught.

It is also too easy to become enamoured of words, and lost among them, in error conceiving them to be the end and aim of religion. We are all acquainted with people who have talked religion all of their lives, and never lived it once.

The Kingdom of God can not be built by publicity agents. The Savior of souls is not an advertising man. In the work of the church, both of these servants are necessary, but they are not all-sufficient.

The religion of words and the religion of works are supplementary—essential parts of the same great thing. One begins his knowledge of the gospel with the words of its teaching. And that is the period of the sowing and preparation in his life. But one ends with the period of reaping of good works.

The religion of words is the necessary beginning. Some must do the teaching, and every person who is to live according to the law must be taught. But all the teaching is in vain if it does not result in a life of good works.

What would some new Ezekiel, sent by the Lord to this generation of people, have to say to them? Would he bear a message like the ancient prophet was directed by the Lord to deliver to the children of Israel? L. L.

Are the Priesthood Preparing for Their Tasks?

There are about 6,800 members of the various orders of priesthood in the church. One tries to imagine all of them as they would appear gathered together in the Auditorium at Independence. What an inspiring sight such an assembly would make!

Out of that impressive assembly of 6,800 men, if those who had procured copies of the *Priesthood Manual* were asked to rise, how many would there be standing?

Less than 500!

A mere handful they would be, taken here and there from the large crowd—about one in every thirteen.

Numbers of these men have written to the First Presidency again and again, during the last few years, for material that would help them to prepare for their work.

On June 15 an announcement was printed in the *Herald* stating that the *Priesthood Manual* was ready for sale and distribution. It had been prepared with considerable labor on the part of the ablest leaders of the church.

It must be emphasized that the *Priesthood Manual* is for all members of the priesthood: the Elders (2,000 of them); the Priests (2,100 of them); the Deacons (1,250); Teachers (1,100); all groups of High Priests (350); Seventies (100).

The sale of this important booklet ought to move faster. Pastors and district presidents could help the work among the people under them by urging a systematic study of it.

Much has been said about preparation. Efforts have been made to develop among all of the priesthood a stronger sense of leadership and responsibility.

Of course the times are hard, and many are out of work, and have families who are facing want. But it does seem that a larger number of the men who have accepted the call to positions of responsibility should make what preparation appears to be next on the program. L. L.

Harvest Home Festival Concert

A new event is scheduled for the Harvest Home Festival this fall. A Chorus of five hundred voices is being organized, composed of all the choirs and other choral organizations within a convenient distance of Independence.

This chorus, in connection with the Auditorium Orchestra, which will also be enlarged for the occasion, will present a rather unusual concert at the Auditorium on Friday night, October 14. Rehearsals are starting this week in all the local choirs in Kansas City, Independence, and nearby branches. The music is now being distributed.

In order to simplify the important matter of rehearsal most of the rehearsing will be done at the weekly local choir practice in each branch, where part of the hour will be devoted to the preparation of the festival music. In addition to these rehearsals there will be three or four united rehearsals at the Stone Church on Sundays to be announced later.

Over four hundred are now enrolled and many more are yet to be heard from. The enthusiasm which has greeted the announcement of this event is intensely gratifying and we are anticipating a packed house for the performance.

All singers are urged to support this project and to get in touch immediately with the choir leaders in their various branches and arrange for enrollment and rehearsal.

There will be no enrollment after August 21.

For further information call or write Paul N. Craig at the Auditorium.

THE CIRCLE OF PRAYER

Under this heading will be printed short articles on prayer, with occasional examples. Requests for prayer will also be gladly received and printed.

Request for Prayers

A friend writes to ask prayers for Sister Edna Shedd Tafferty, who is ill with tuberculosis in the Mount Washington Sanitarium at Eau Claire, Wisconsin. She is badly needed at home to care for her family of small children. Unless she is healed, her children are likely to be without a mother. She said: "Only God can heal me." Her friend, Sister R. S. Perkins, of Pepin, Wisconsin, says of Sister Tafferty, "She is a true child of God, and worthy of his blessing."

Elder Hollie Dennis, of Mapleton, Kansas, is sorely afflicted, being advised by doctors that he is beyond either medical or surgical aid. He therefore requests that the Saints of the church observe a fast

and offer special prayers in his behalf during the morning services of Sunday, August 7. C. C. Martin, writing for the District Presidency, transmits the request and says: "We feel that he is worthy and should be remembered as he has requested." Those to whom this request comes too late for prayers on the date mentioned are asked to pray at a later date.

Dry Facts Refute Wet Claims

(This is a reprint from *The Christian Science Monitor*, March 24, 1932.)

Against each of the major claims of the wets, answering data and arguments have been prepared and made public by the National Woman's Christian Temperance Union. . . . The general assertions of the wets have been answered by specific, concrete arguments from authoritative sources as follows:

Wet Propaganda: "Prohibition enforcement costs the country billions of dollars."

Truth: Total cost of enforcement, 1920 to 1931, \$284,156,524; collections from fines and penalties and revenues from taxes on lawful and distilled and fermented liquors, \$548,588,884. The net is a balance in favor of the Government of \$264,432,260.—*Colonel Amos W. Woodcock, Director of Prohibition.*

Wet Propaganda: "Prohibition has caused an enormous economic loss."

Truth: Total national wealth in 1914 was \$192,000,000,000; in 1931 it was \$329,700,000,000.—*National Industrial Conference Board, February 20, 1932.*

Wet Propaganda: "Repealing prohibition would put 1,000,000 men at work."

Truth: Department of Commerce reported to the Senate, January 11, 1932, in 1914 only 86,000 men employed in the manufacture of liquor. "Increased employment in the brewery industry would take that much away from the soft drink trade and there would be no net gain in total employees of all industries."—*Bureau of Business Research, College of the City of New York.*

Wet Propaganda: "Beer will bring prosperity."

Truth: "To encourage the return of the saloon or even let up our efforts to control the drink trade will injure every legitimate industry in two ways: The average worker will have fewer dollars to spend for the products of industry; second, the liquor trade will get more of these dollars which ought to go for useful industries."—*Thomas Nixon Carver, Professor of Political Economy, Harvard University.*

Wet Propaganda: "Beer taxed three cents a bottle would produce \$1,000,000,000 a year revenue."

Truth: To raise this fabulous revenue would require a consumption of 12½ gallons of beer daily by every family in states permitting beer.

Wet Propaganda: "Repealing prohibition would permit the

Government to levy an internal revenue tax on liquor amounting to \$2,000,000,000 a year."

Truth: Highest liquor tax ever received was \$483,000,000, which included a special war tax in 1919. Average year's liquor tax was less than 10 per cent of what wets promise.

Wet Propaganda: "Prohibition has lost billions of dollars in taxes to the Government."

Truth: In the first decade of prohibition, although cost of government increased as the country increased, the Government paid off billions of indebtedness and reduced income taxes.

Wet Propaganda: "Prohibition has increased drinking."

Truth: The Government measured the amount of hops, corn sugar, rye, barley, etc., raised and imported, subtracted amounts used in known legal enterprises and reported the amount of raw material left would make less than a third of the former liquor consumption.—*Colonel Woodcock's testimony before subcommittee of House Appropriations Committee, January 21, 1932.*

Wet Propaganda: "Bootleggers thrive on dry vote."

Truth: Every corrupt city administration in America has been elected on wet tickets.

"Fillers"

Brave Lad

The promise of a successful life is often written in a boy's face, and one does not have to be a prophet to read it. Inheritance, character, and training make their showing early in life.

There is one young fellow—and how old he is I shall not attempt to say—who is doing his best to contribute his part toward the support of a large family. For many months his father has been out of work, through no fault of his own.

Seeing the family crisis, this boy went to work, after school hours, selling papers and magazines. Finding that yielded a small return, he tried candy. During the summer he is pushing an extra line of ice-cold beverages, and the people in the shops wait for him to bring the refreshments on hot afternoons.

There are dozens of boys who dabble at jobs of this kind, but this boy is one of the few who *work*. And he does work. He is on the job every day; whatever he sells is fresh and clean; he doesn't get discouraged or sour when people do not buy. When he makes a sale he closes the transaction with a pleasant "Thank you!" And he never gives up a prospective customer.

This boy's courage and patient industry offer a thrilling example for some of the grown men who have struck hard times.

He is the kind of boy that will bear watching as he grows to manhood. He knows the meaning of

work, and the worth of money. He has tasted economy and hardship, and he stands up under responsibility. He is the kind of boy that will deserve some kind of endowment for a college education. If anybody is looking for a chance to make a profitable investment in character and career, that boy offers a fine opportunity.

Perishable and Ephemeral

"Writing in the sand" is not alone a figurative occupation. At the popular beach resorts where thousands gather to escape the summer heat and to disport themselves in gay and informal attire, poor fellows with a flair for art build tiny castles, with miniature forests, mountains, lakes and streams, out of the sand. While they labor to erect these ingenious and perishable works of beauty, the gathering crowds of curious persons toss coins to them as a reward for their efforts. In a little while the tide comes in, and all their work is reduced to nothing. Their art has lasted for a few moments, provided a passing interest for the crowds, and gathered a few coins. In the same manner, sidewalk artists make sketches for whatever crowds they can gather, hoping to gather a few dimes. And in a short while the feet of pedestrians have obliterated their work.

How many of us spend our lives in doing things that do not matter, in pursuing ephemeral pleasures, and wasting precious strength to purchase things of little worth. These are all like the artistry in the sand—when the winds and tide of a single day have rolled over them we have nothing left.

If we must carve, let it be in granite; if we must buy, let it be eternal pleasures. Whatever we do, let it not be alone for the moment, but let it be something that brings us nearer to a great goal that motivates our lives.

L. L.

There is nothing so hard as to exterminate a people. Many efforts—some unconscious, other, again, indirect—have been made within historical times, but the result is always the same. Israel tried to exterminate the Canaanites, quite consciously, as we see in the story of Samuel and the Amalekites. Rome tried to exterminate the Carthaginians, but only succeeded in destroying the city. Germany tried to exterminate the Poles by the method of destroying all that gave distinctive nationality; and white men have all but succeeded in exterminating the red men in America and black men in Australia. . . . Yet in no case is extermination complete.—*Stanley Rice, in The Asiatic Review.*

NEWS BRIEFS

Apostle C. F. Ellis in Southeastern Mission

The name of Apostle Clyde F. Ellis frequently appears in *Herald* news as he goes about his work in one of the largest missions in the United States. His field, the Southeastern Mission, includes Ohio, Indiana, West Virginia, Kentucky, Tennessee, North and South Carolina, Georgia, Florida, Alabama, and Mississippi. And one must be well supplied with railroad time-tables to follow Brother Ellis as he goes from branch to branch and district to district, helping, directing, advising, and doing the hundred and one other duties expected of an Apostle in charge.

Last Sunday he spent with the Saints in Columbus, Ohio, leaving there in time to attend the annual conference of the West Virginia District, to be held at Harmony Branch, near Washburn, August 6 and 7.

Eleven Baptized at Dunn Center, North Dakota

Eleven were baptized July 17, into the little branch at Dunn Center. The service was held at two thirty in the afternoon, and the confirmation ceremony was in charge of Missionary P. T. Anderson and Branch President Lester H. Anderson.

Elder P. T. Anderson opened meetings at Dunn Center, June 22, and continued for a number of nights with increasing attendance and interest. The time seemed most opportune for a series of sermons, and his messages were deeply appreciated.

Canadian Saints Hold Reunion-Conference in Barn Loft

Southern Saskatchewan has just completed the "finest conference in years" in the face of crop failure and other adversities. The Saints met for their four-day reunion and conference July 14 to 18, in the loft of Brother William Neill's barn, near Weyburn, which was more spacious than the average hall. In spite of the fact that this was in the crop failure region, the crowd was large. Everyone worked for the comfort of all. Food was donated, and accommodations were extended to all visitors.

Spiritual prayer meetings, the baptism of four candidates, the ordination of three young men to the eldership, and the help of such workers as Apostle J. F. Curtis, Missionary O. W. Okerlind, Elders George Jordan, and J. R. Neill, and others, made this conference outstanding in the experience of Canadian members.

Bishop Cecil Hawley Dies

Bishop Cecil Hawley, associate and counselor of Bishop Edward Ingham of Northern California District, passed away Sunday, July 24, after an illness of only a week. He was an ardent worker for the church, giving unstintedly of his time and talent, and his death comes as a shock to everyone. At the time of his death he was forty-nine years old and had been a member of the church since 1892. He occupied in a succession of offices in the priesthood, being last ordained a bishop in 1926. Besides his immediate family of a wife and six children, he leaves a host of friends and coworkers who keenly feel their loss. Especially will the Saints in California miss him. The funeral was held on Tuesday, Elder G. P. Levitt in charge.

O. B. K. Program for the Year

At a special dedication service Sunday afternoon, July 24, at Central Church, the Kansas City Stake O. B. K. organization presented its schedule of activities for the year 1932-33, a schedule which includes many phases of young people's life—worship, camp, travels, ball tournaments, dramatics, leadership training, oratory, and others. The stake O. B. K. council is proud of its program. George Mesley is president of the council.

Dedication to the work of Christ and his church, to the needs of the local church, and to the program of stake activity were themes presented at the Sunday afternoon meeting, and there was also a social service. Guests and helpers were Apostle F. Henry Edwards, Stake President C. E. Wight, Stake Bishop C. A. Skinner, Stake Missionary J. Charles May, and the stake pastors and their wives.

Elder George H. Wixom in Texas

Since General Conference Elder G. H. Wixom has baptized twelve people, and twenty since January 1. He reports the gospel work progressing in Southwestern Texas, the Saints having recently closed a successful reunion at Hearne. This reunion was attended by the following general church officers: Apostle Roy S. Budd, Bishop L. F. P. Curry, and Missionaries J. W. A. Bailey and G. H. Wixom.

In the past two months Brother Wixom has been exceedingly busy. He conducted meetings at Dallas and Marfa, Texas, made a flying visit to his home in California, calling on Saints at Portales and Albuquerque, New Mexico, Pasadena and San Bernardino, California, El Paso and San Antonio, Texas, on this trip, and attended the Hearne reunion.

Our Task

Our Preaching for Today

By D. T. Williams

Preaching is the most potent instrument the Christian church has yet found for the purpose of disseminating the philosophy of Christ. Some have prophesied that with the coming of the machine age to its maturity such devices as the printing press, the phonograph, the radio, the talking pictures, etc., would emasculate the local Sunday sermon and render it wholly nonessential to the mechanics of Christian worship.

But how unreliable such predictions have proved. The sermon, though often neglected by those who might benefit most materially by it, has continued to hold a place second to none in the meetings of Protestant denominations. The number who attend the sessions of prayer in such institutions are smaller by far than those attending the service of the spoken word. It would seem, then, that no further argument were needed to substantiate the fact that the institution of preaching is not a dead form existing with no hope for the future. Rather it is a stimulating dynamic calling for ever to higher ideals in the days ahead and better performance in the present.

Preaching has a past most interesting, a present most vital, and a future most intriguing. We are dealing here, however, not with the past with all its interests nor yet with the future with all its mysteries, but with the prosaic present and its perennial problems. What of our preaching for today? One who is earnestly seeking a better way to perform his tasks is worthy of his profession no matter how humble his work may be. But, on the other hand, the man engaged in the highest profession is wholly unworthy of it if he is not increasing his capacity and ability to serve. You or I should be interested in becoming a better preacher that we might the better serve the cause of Christ.

There is much for every man to learn concerning the promulgation of the gospel by the spoken word. And I say this regardless of how many years of experience one may have back of him. Humility, which is a willingness to learn, is the touchstone of success in preaching as well as in prayer. Being teachable is the keynote of Christ's beatitude: "Blessed are they which do hunger and thirst after righteousness." And the benevolent promise that followed, "and they shall be filled," is just as true today as it was a thousand years ago.

Paul's notable phrase: "The foolishness of preach-

ing," may seem to some like a lamentable confession, an indication of a weakness crowding the heart of this age-old method of presenting God's revelation to the popular imagination. But it was not considered so foolish in Paul's estimation that he ever thought it possible to get along without it. The fact that he continued to preach up to the very time of his decapitation leaves us no doubt as to how vital he felt this method to be in the work of his ministry.

If, then, there are those who would displace this manner of dispensing the truth with some more modern contrivance, let them be reminded that they are pitting their small judgment against the decision of the ages. However, we are not bold enough, considering the multitudinous devices invented to further our progress in other lines, to say that there can be no improvement over the past in this connection; but we would say that before we desecrate the decision of such a long and illustrious history it would be well to think the matter through to a careful finality. Such a method, built as it is upon centuries of vital experience, deserves the character of analysis we here suggest.

But taking it for granted that all of us believe in the continuity of the preaching method and have faith in its future as an instrument of Christian culture and spiritual power, let us move forward to the consideration of the character of preaching that should engage our attention under the distressing conditions confronting us today.

First it may be observed that the gospel of the Son of God is a sure panacea for every problem now pressing upon the sensitive nerves of our civilization. In fact there has been no age so dark and no situation so acute that light and cure could not have been found in the philosophy of the Prince of Peace if only the pains had been taken to apply his teachings.

This being true, then, we are not running as those who have no tidings. Ours is the great and outstanding hope of nations distort with problems of such magnitude as may yet break the heart of the world. Suppose the heart of our little universe is thus disrupted, is the church prepared to point the disintegrated masses to something really substantial? When that time comes, and eventually it will come, for its coming is inevitable, the preaching program of the ministry of the church must be pre-

pared to portray before the vision of the stampeded hords the rock of ages as a sure foundation upon which they can reconstruct out of their fatal fears a "faith that will not shrink though pressed by every foe."

The preaching of today must carry with it preparation for that period, as well as possess a present tense effectiveness. The recognition of this dual responsibility imposes upon us a two-fold trust which we must not seek to evade. We must labor toward these two ends, but this does not mean that we have a divided purpose, for the realization of the one is the avenue leading toward the achievement of the other.

In consideration of these vital facts our preaching for today should consist of a content consistent with the magnitude of our responsibility. To preach our own base opinions as contrasted with the revelation of God is the grossest kind of egotism. No ministry, however well educated, would deserve to prosper on such a program of personal aggrandizement.

There is only one avenue of success in this character of service and those who would follow it will find it well marked with the signposts of humility. "Teaching for doctrine the commandments of men," can prepare our souls and the souls of those who hear for nothing more prepossessing than the condemnation of conscience quickened by the knowledge of the disapproval of our Lord.

What the present situation needs is not a multiplicity of human "isms" and "ologies," but the certitude of Godly verities. As ministers for Christ we must stand in the gateway of life not dispensing stones and serpents, but with the bread and fish of a healthy spiritual virility. It is not enough that we preach, but we must preach the truth. It is not preaching, but the truth that makes us free. Heed, therefore, must be paid to Paul's admonition to Timothy, "Preach the truth, be instant in season and out of season."

Preaching for today must constitute a reinterpretation of the fundamental Christian truths in the light of our immediate and pressing needs. To present the same basic facts in the same setting and with the same emphasis as a century ago is to talk to a generation of dead men through the ears of the living. Our gospel must be a living reality—a present tense factor in human experience. If it isn't this is isn't the gospel of the Carpenter of Calvary.

Any truth that has the ability to burn its way into the souls of men must be an answer to a deep and present yearning. An answer to the ever-intruding problem is the conscious need of men everywhere. The gospel, therefore, must be modern in its appli-

cation and like its divine teacher, never out of date.

The needs of today are in many ways more complex and more unanswerable from a human point of view than those confronting the world in any previous age. But all these can and must be answered out of the philosophy of the Great Physician. If this were not so Christ would cease to be all-sufficient and would fail as the ultimate hope of the human race.

This is the machine age, but it does not of necessity follow that the gospel must become a matter of mechanical devices to meet the challenge the age presents. Indeed, quite to the contrary to mitigate the lamentable condition generated through this strange combination of mechanical horsepower and human genius it will be necessary to give recognition to the influences which are the very antitheses of the hard unflinching forces against which the souls of men are thrown.

But regardless of the character of the age in which we live the fundamental wrongs and the fundamental truths are quite the same today as they were a thousand years ago. Greed is still pitted against love, and selfishness against fellowship; and whether the basic facts of our economic life is set in warm flesh or cold steel matters little in the last analysis. Attitudes are the things that really matter; so the preaching of the Sage of Nazareth is just as effective in principle today as in any period, for while the hand deals with things material the soul is still concerned with the matters of the spirit.

For this reason the fundamentals of our present preaching must carry forward the basic facts taught on the hills of Galilee and the mountains of Judea. The challenge of Christ to this generation is the challenge of an old truth to a new age. It calls for the application of a policy revealed to poets, philosophers and prophets of a day far gone to the problems and possibilities of an age which must seem to us most unpoetic and unprophetic.

If in a far less complicated civilization when the spiritual needs of humanity were not so manifestly revealed as today, a man of Paul's mental and spiritual equilibrium should become so responsive to his responsibility as to exclaim, "Woe is me if I preach not the gospel," what should be the attitude of the ministry who live in such an age as the present?

In these stressing and distressing times men and women it would seem need God more than in any previous age. About us on every hand are competitive forces which can be met only by the forces of a righteous determination. The preaching of today must be of that quality which will stiffen the spiritual nerve and moral stamina of the present generation to face with courage and vision the pros-

pects for good and for ill and from these possibilities choose the elements which can be worked into a present tense program making for an immediate as well as a future happiness.

Our preaching for today must have foresight and vision backed with a powerful dynamic such as led Christ to sacrifice his home in the eternal world and his earthly comforts among men for the salvation of earth's unfortunate children. "As my Father hath sent me so send I you," sums the matter up for us. It was clearly the intent of Jesus that his ministry should go forth in the same spirit and under the same impulsion as he himself had undertaken his tremendous and spectacular mission.

It is for us as those representing that ancient company of Christian followers to develop such a program as will be prophetic in its outlook and courageous in its application. Otherwise Zion can not be a reality and the kingdom of God will prove only a farce; being reduced from a thing of beauty to a laughingstock for the vulgar.

The world is sighing for a practical message; one which when applied will answer the problems of today. One that will reduce taxes, increase wages, and justly distribute wealth, eliminate slavery, ignorance, superstition, vice, poverty, sickness and premature death and at the same time expand into a spiritual culture that will enlarge the souls of all men who come in contact with it.

The preacher of today who ignores these facts must do so at his spiritual peril. Again let us assert, the gospel of Christ has within it the elements of a successful response to these magnetic problems. Gigantic as they may seem, such problems as these compose a challenge to Christianity from which it can never escape as long as it maintains its claim as a universal religion.

To fulfill this dual function the preacher must be both spiritual advisor and economist. Either that or the ministry must be divided into two classes each specializing in his particular responsibility. And the latter we see ourselves rapidly approaching since one part is a sufficiently difficult part of play in itself.

In light of these varied tasks it behooves each of us to accept the arduous portion allotted to us with courage and vigor moving forward to the distinctive achievements that await our coming.

There are few things about which we can be certain in this life. It does not become us, as serious men and women, to permit ourselves to indulge in the current facetiousness concerning those certainties. Destiny, God, and the immortal soul are important.

After Twenty-five Years

By Estella Wight

"Did you know," said President Frederick M. Smith's voice over the telephone, "that this year marks the twenty-fifth anniversary of Estella Wight's coming to the Herald Office?"

The Managing Editor was so startled that he gulped an ineffective reply, and nearly choked on it. "Fred M." has a faculty for remembering things like that—anniversaries, records of distinguished service, and such.

"Don't you think we ought to do something about it?" continued President Smith's voice.

We did. As one other of the office workers said, "That's something to make a fuss over!"

Some of the "fuss" was duly and happily made in a memorable gathering of editors at the home of President McDowell.

Among the things we wanted was this article by Sister Wight about her editorial experiences.

Now Sister Wight is very modest. And it is only with the greatest reluctance that she consents to write about herself at all. The Managing Editor begged, coaxed, and pleaded. Then he tried mild bribery, which also failed. Finally he offered to trade such and such quantities of stories and editorial goodies for the manuscript. But all of these devices failed most miserably. Finally he thought of a ruse. It was his last chance, but he was determined to "work it" for all it was worth.

He gave up! Of course he had to work a bit of drama and mock hysterics into the act, but the effect was that he gave up. Sister Wight could withstand everything but that. That one thing conquered her. And she produced the article. Here it is.—The Editors.

"How about an article for the *Herald* on 'Looking Back Over Twenty-five Years of Editorial Work'?"

The question came bounding toward me from the far corner of the editorial room like a swift ball over the net of a tennis court. With my usual caution in the face of either balls or such startling questions, I had a strong inclination to dodge. At the moment I was absorbed in the task of preparing material for the next number of *Stepping Stones*, and my first silent reflection was that while confronting each day's tasks, there never had seemed to be much time to think about what had happened last year, or five years ago, or ten. I felt as I thought a man might who has had a big family to provide for, and has been kept so busy trying to find their necessities in the matter of food and clothing for today, that he has never taken time to glance back and see how he had done it yesterday. No, my big

family of *Stepping Stones* and *Zion's Hope* readers hadn't given me much time for that either.

Nevertheless, for the past year or two, I had been looking forward to the month of May, 1932, which date, (if my work in this capacity continued until then) would round out a quarter of a century since the Board of Publication had placed my name on the staff as assistant editor of *Zion's Hope*.

"Just hand me a three-thousand word article about circumstances leading up to this work, your introduction to it, and some of the outstanding features in connection with your experience." This briefly outlined requirement, following the question, was offered in the most matter-of-fact tone, as though the assignment were the easiest thing in the world to carry out. I assured Mr. Lea, the Managing Editor of the *Saint's Herald*, that it wasn't, that writing an article for the *Herald* was entirely out of my line, but he didn't seem to notice my objections. Instead, he kept right on talking, as though the matter were already settled. Before he finally stopped, I was obliged to take some retrospective glances and make a few mental notes on past experiences, preliminary to the task of putting them down on paper.

Twenty-five years, set out and isolated from the rest of one's life, can hardly make a story complete in itself. Some background is needed, and were I to begin at the beginning of my earliest acquaintance with one of the papers that has always meant so much to me, it would be necessary to drop back still another twenty-five years farther into the past—a half century, if you please, involving the great risk of somebody guessing at the quantity of birthdays. But after all, what does that matter, since white hair and numerous "crow tracks" will persist in telling secrets? And now, since the Editor has called my attention to this long-time trail, the present is for a time forgotten while my vagrant thoughts stray off and go

A-roaming in the Past

Memory recalls the picture of an old-fashioned farmhouse set on the crest of a hill. There is a long stretch of woodland, beginning at its very doorway, and extending down the valley, farther than the eye can see. There are wide, sun-swept expanses of green meadows and fields of growing corn. There are apple, and peach, and cherry trees, a vegetable garden, and an abundance of roses and old-fashioned flowers.

Inside the farmhouse, the furnishings are simple and plain, but there is a homey atmosphere. The father's skillful hands have made some of those

pieces of furniture, as they have also built the kitchen and constructed the neat, roomy cupboards in the pantry. His is a cheerful spirit, with speech abounding in wit, coming from a merry heart that "doeth good like a medicine," and which even the toil and many hardships of a pioneer life have failed to override.

The mother's hands are equally busy. From her childhood days back in an old English home, they have been accustomed to run with skill the long seam, to do the finest of hemming on sheer, white garments, and to fashion delicate laces. Truly "She looketh well to the ways of her household, and eateth not the bread of idleness." She, too, has experienced the privations and hardships of pioneer life, and knows something, also, of those bitter days of '44 in old Nauvoo when the hopes of the church met with disaster and woe. Her faith has more than once been tried to the utmost, but being of that enduring quality that is builded upon a rock, it has withstood the storms and stresses of life, and will continue to do so unwaveringly to the end.

There are grown-up daughters in the picture (two of them), a grown-up son, and a sober-eyed, studious, adolescent youth, who is planning a future and dreaming ambitious dreams while he works. These have brought into the home music and books, and all the high aspirations and ideals that clear-eyed ambitious young people are wont to love and cultivate. The books are not many, but they are the right sort, and are read and discussed by all the family. Among them are always to be found the church books, and on the table beside the newspaper and magazine are the *Saints' Herald* and the other church papers. The mother has seen to that. They, too, are read and they are also discussed. All the inmates of this quiet farm home are acquainted with things going on in the outside world, and though isolated from church privileges, they keep in close touch with all its doings and progress.

In the living room of the farmhouse, lying flat on her stomach on the rag carpet, a small girl in a red print dress is poring over old papers. A long braid of dark hair, tied at the end with a crumpled ribbon, falls over either shoulder. Occasionally one of these is pulled forward, the end interwoven back and forth through her fingers, while her eyes follow uninterruptedly the serial story of "*Maplewood Manor*," or possibly "*Nil Disperandum*," or an equally fascinating short story which absorbs all her attention. The bundle of papers containing them consists of some of the very early numbers of *Zion's Hopes*. Several volumes of them have been carefully preserved and sewed together with strong cord by her mother's hands for the family's

use, and especially for its younger members. That they have all made use of their privilege is plainly evident by the dog-eared and worn appearance of the papers, and the stories have so often been discussed together as to make a lasting impression on the mind of each one.

It was about this time that this small country girl in the red print dress occasionally began looking about for a pencil and a piece wrapping paper. Tablets were too expensive in those days for common use. One used them only for writing letters, and was carefull not to waste a sheet even for that purpose. With some sort of a vague notion of somehow learning the art of story writing, she toilsomely scribbled her thoughts down on the scraps of wrapping paper and hid them away in the box of her own personal possessions. There they would be kept some weeks, or perhaps months, taken out occasionally, looked over with a feeling of dissatisfaction, destroyed, and new attempts made whenever that strange urge came which would never let her rest until some kind of an effort had been made.

A few years later, when her oldest sister Sina was contributing stories and articles for both the *Autumn Leaves* and *Zion's Hope*, and had become an intimate friend with their editor, Sister Marietta Walker, the small girl, now grown into adolescent years, timidly approached her one day with two very short, very simple little stories. They were the first she had ever ventured to show anyone.

The grown-up sister read them, looked pleased, suggested they be sent to Sister Walker for the *Hope*, and forthwith took upon herself the responsibility of doing so. The young girl was not only thrilled when a card of acceptance came back from Sister Walker, but she was also startled; for, added to the acceptance was an invitation to her to write a story each week for the *Hope*. More than this, she was amused at the suggestion, for it had taken her slow-working brain weeks to concoct those first two stories, to write and rewrite, construct and reconstruct them, till they were passably satisfactory to herself. So that by the time the process had been finally completed, she had a feeling that they were the first, last, and only ones she could ever accomplish. The fountain was dry. Imagination was at a low ebb. There seemed to be nothing else to write about.

However, an idea bobbed up now and then, and whenever the urge came, as it did with more frequency after that, she continued to try, occasionally sending short manuscripts to the editor to help a little towards supplying the needs of the Sunday school paper she loved. How much she owes for the kindly encouragement and suggestions Sister

Walker gave in return for those simple manuscripts, the young author has never been able to determine, but has realized the debt is a great one.

Not long after the acceptance of those first stories she went to Lamoni and with her sister, Sina, called on Sister Walker. From the moment of that meeting the latter became to her a friend, a teacher, an advisor, and a literary counselor, directing her mind into new fields of thought, and urging her constantly to greater efforts.

I can assure you that it was with never a thought of whither all this might be trending, that I, as that young girl, was inspired by her confidence in me to write the little stories she requested, nor did I dream of such a thing as ever taking up with her any special work, other than merely aiding by sending in a story now and then as I could find time to write in the midst of my daily work. But I wanted to help her, I loved to help her, and was desirous of serving the church in any way I could.

During those childhood and adolescent years I was busy with the many small tasks and duties that fall to the lot of the average girl on a farm. A small farm home may seem a very simple and humble background, but a good many lessons can be learned there that will prove helpful in future years, if one is observing and willing to be taught. One learns lessons of patience while caring for sitting hens (that was the day before brooders were so universally used and the hen was allowed to mother her own flock.) You learn to love small, helpless things, and to care for them while you are helping those mother hens protect their babies.

You learn the meaning of responsibility, too, knowing that your clothes next winter, and possibly even your bread and butter depend on the eggs those chickens are going to provide. And so, when one of those old-fashioned, violent storms, so typical of northern Missouri, comes bellowing out of the west, and with its deluging sheets of water catches a dozen or so mother hens far afield with their broods, and sweeps seventy-five or a hundred frightened, helpless chicks into fence corners, woodpiles, and under the gooseberry bushes, you throw caution to the winds. You don't even wait till the ominous thunder peals let up or the rain stops pouring. You simply grab an old coat or a shawl and dash out into the marsh-like yard and garden, wade through the rain-soaked grass and spattering pools, and you gather up their pitiful, limp, drenched little bodies out of the mud and water by the dozen into your apron, and dash back to the house. There you spread them around the kitchen stove, cover them with warm rags, and rush out again for more.

When all you can find have been brought in,

the work of warming and resuscitating is begun in earnest. A goodly proportion of their number respond to your efforts, but the rest are literally and figuratively *dead losses*. You count the yeping yellow bills of those recovered, and take them back to the comforting shelter of anxious mother wings, and then you count the "dead losses," and carry them out to a shallow grave. That day, and the day when you took eggs six miles to town in a lumber wagon and received only five cents a dozen were times when you discovered there could be such misfortunes in the world as "financial depressions." But when evening came, you went out and took another inventory of your chicken yard, then you gathered the eggs, arranged fresh straw in the nests, and placing new sittings of eggs under clucking hens, started all over again.

However, your sorrow and your disappointment could not all be placed under the head of mere financial loss. You had lived so near to those chickens, becoming so familiar with their individual traits and characteristics, that they seemed almost human to you. There was real grief in their loss.

Yes, the small farm in northern Missouri was rich in life and life lessons as that one small girl found out during the passing years. Although standing in some fear of the larger animals, the horses and cows and hogs, there was nevertheless a never-ending source of amusement to be found in the smaller ones, the fowls and the birds. A small black spaniel wasn't much account for driving the cattle, or anything else as a matter of fact, but he made a dandy companion. As for cats—they were more than comfortably plenty to suit the rest of the family but never too many so far as I was concerned. Any child that has never experienced the thrill occasioned when her pet tabby comes calling with the gentlest entreaties, and tolls her along to where the new baby kittens lie sleeping in their basket, has missed a most precious thing in life. To be the first one of all the household to be intrusted with her great secret! You are her sole confidant, and she is so proud to show them to you, that her joy reaches the height of ecstasy when you stoop to stroke her and exclaim over the loveliness of her children. How she trusts you!

But I become suddenly conscious in my thought wanderings that I am supposed to be writing a dignified article for the *Herald*! I was not asked to write about chickens and cats. Please pardon, and if this does not sound like a real, honest-to-goodness grown-up article, will you charitably remember that for lo, these many years I've grown so accustomed to writing for younger folks that I can not seem to get away from the things that are near to their hearts.

I know they are near to their hearts, too, because I have never forgotten those childhood thrills over Nature's friendships. I may be climbing rapidly towards sixty, but I don't seem to feel so terribly far away from that little girl who used to love to lie flat down in the tall bluegrass, make-believe it was a forest jungle, and watch the ants follow their tiny winding trails. Imagination gave to those small creatures all the color and life and intelligence of humans, and concocted marvelous tales of wonder and adventure in their subterranean caverns.

Wild flowers and forest trees were second only to animal and feathered friends. A very close second, indeed, for they seemed ever gifted with more than mere plant powers. I knew nothing about their long, botanical names, but was on common speaking terms with wood and prairie violets and the graceful black-eyed susans. The wayside sumac provided abundant and colorful millinery material for my doll hat shop, and the pig-nut hickories a shelter and support for my rope swing.

How does all this lead up to the writing of children's stories, and twenty-five years of work in a close, shut-in office with its atmosphere of books and papers, high-topped desks, and musty files? you ask. The most natural way in the world. I began writing during those childhood and adolescent years when I lived much of the time outdoors with the trees, the flowers, the chickens, and the cats. My first published story was written about my favorite cat; my second one about a wild flower. They were the things I knew and the things I loved. They were of utmost importance in my small world.

Just here may I pause to pass along a suggestion to young people who are aspiring to be authors? Begin by writing about the things with which you are familiar. The gray squirrel, frolicking through the branches of the maple in your back yard is as remarkable in character and habits as the African monkey that dangles his long limbs in a coconut palm; the chalice of a prairie buttercup is as golden as the heart of an Egyptian lily, and the wee, downy chick is more cunning than the most aristocratic babies of birddom. There are boundless resources on every hand, and they are yours only for the going after. You may have to seek for them in storm and in rain, but you will value them all the more for the price paid.

Meantime my "book" education was being looked after in a fairly regular fashion by study at home under the tutorship of my mother, or, whenever they were at home, by my older sisters and a brother, who were teachers, and at other times by an attendance at the country school. When I had thus completed a course in the common branches and "graduated,"

as it were, from the country school, and from chicken raising as a vocation, I went out to teach. After two winters of teaching I took up the study of shorthand and typing, then went to Argentine, Kansas, to work in the law office of my brother-in-law, who was at that time city attorney there. Later, my help being needed at home, I went back. My father having died, our farm was sold, and we moved to Lamoni, where I worked in a department store for a year. At the end of that time our home was broken up by the death of my oldest sister and my mother, so again I went to the city to take up stenographic work, gaining general office experience in positions that were opened to me.

By and by there came a demand in the church for the services of a stenographer to give full time in assisting various members of the Order of Evangelists by reporting and transcribing patriarchal blessings. I agreed to travel from place to place, attend reunions, district conferences, and two-day meetings, and give stenographic help where it was desired. I found joy and inspiration in this field of service. It was a pleasure, too, visiting among the Saints in the various places and trying to contribute to their happiness. Most of the summers and part of the winters for four consecutive years were devoted to this department of church work, and during that time it was my fortunate privilege to enjoy many happy spiritual experiences that I had no desire to forego for positions that would have brought greater material remuneration.

At the close of this four-year period, however, it seemed to me that service in this direction was not so much needed. By this time more stenographers were available. Almost anywhere the help of one could be secured for a few days, so it was not so necessary for one individual to travel about from place to place as a reporter. Besides, this, while my most necessary expenses had been met, it seemed advisable that I begin to make some provision for the future.

It was in the beginning of the year 1907 that I found myself in this situation, wondering whether there still remained work in the church for me to do, or if it might be better now to obtain a secular position. All during these years I had been occasionally writing short stories for *Zion's Hope* at Sister Walker's request, but the thought of ever having any permanent regular work in that line had not occurred to me. The future seemed impenetrable. But evidently a turning point in my life had come, and I was uncertain which way to go.

There was but one source to which I might safely go for direction and guidance. From earliest childhood I had been accustomed to taking difficult prob-

lems to that One who is all-wise and considerate of his children. I had faith that he would answer my prayer for guidance, for he had done so many, many times. And so, one day, in February I think it was, I went to my room, and kneeling down placed the matter before Him, confident that he would hear and answer.

Nor was I disappointed. Almost instantly, and with unmistakable clearness, many things were portrayed to me in an open vision, and the voice of the Spirit spoke directly to my consciousness, giving me the privilege to choose certain ways presented. With that privilege, however, there came a realizing sense of my own lack of wisdom, and the greatness of such a responsibility. Carefully, in those few brief moments, I tried to weigh values, and carefully I sought to discover that which might be wisest and best. Finally I asked my heavenly Father to decide as he desired things for me, promising that I would abide by that decision.

Immediately the vision closed, and I felt that he had made decision, though with no definite knowledge of what the result was to be. But I had no fear. I could wait now, knowing that the future was in the hands of my Master, that he held the keys to the unknown, and that he would lead aright.

(To be continued.)

Judging Points for the Harvest Home Festival

By Paul N. Craig

The exhibition of produce and gifts to the Harvest Home Festival has an artistic value that is distinctly important and results in a highly attractive exhibition.

The artistic display of these exhibits should be encouraged and the contest for the most attractive booth adds interest and stimulates our best efforts at artistic expression. A few suggestions may be of help to exhibitors.

The principal features to be considered are the four main points to be used by the judges in awarding decisions: They are: originality, composition, and design, color harmony, and suitability of materials used in decoration.

• An important point to emphasize first in planning your booth is the character, size, and possible lighting of the space in which your booth is to be placed; its relation to other booths and its location in the room. Make your plans to suit these limitations.

1. Originality. The world is always delighted when something new is discovered or invented. An original idea in art and science command immediate attention. If you can plan an original idea for your booth you have a big advantage.

2. Composition and design require a little study. There are excellent articles and books written on the subject that will help you immensely. A consultation with the librarian at the public library or some inquiries of an artistic friend on the subject will give you excellent ideas. The same sources of information will help you on the next point (3. Color Harmony). Composition and design involve the placing of main objects in the exhibit to maintain balance on the same principle that equal weights are placed on each side of a scale to obtain balance; the arranging of the decorations and all details of design to focus on the main attractions and keep the eye interested within the picture.

3. Color Harmony. Choice of color makes a great difference in the appearance of any exhibit. One should remember the complementary colors, which go well together: red and green, violet and yellow, orange and blue. Good effects can be achieved with combinations of light and dark shades of any one color. The reader will notice that in combinations of different colors, a predominance of the brighter color (as orange, yellow) will give a more cheerful effect than a predominance of the darker color.

This year it is planned to have a colonial scheme of decoration, (on account of the George Washington Bicentennial) and the colonial patriotic colors, red, white, and blue, will be in evidence.

4. Suitability of materials. The last point has a value which places it as one of the foremost points for judging. The most important thing in the booth is the exhibit which consists of produce in its various forms of preservation, canned and natural. These lend themselves readily to decorating: there are the many colored fruits and vegetables in glass cans, the colored labels of the tinned goods, the drab potatoes, the sunny pumpkins, carrots, corn, wheat, rye, and barley, and other grains on their stems. To these may be added other products of nature: foliage, some species of grasses and shrubs, flowers, and stones. These would be the most suitable materials for decoration for a Harvest Home Festival, combining as little other foreign materials as possible. Crepe paper representations of harvest products and symbols are good. Whatever else is used should in no way cover up the exhibit, but should enhance it.

Nature produces a vast store of decorative material which is inexpensive, adaptable and quite suitable to harvest festival decoration. The wise exhibitor will consider this point well, for it will be the strongest judging point in the contest this fall.

This will be an economical method of decorating. It is very desirable and proper to keep down expenses this year. The expensively equipped booth will have no advantage this fall.

The Truth About Liquor

(From a radio address)

By A. E. Phillips

NUMBER TWO

In the last address I presented statistical and other proof that the liquor business has been and is destructive of human freedom; that it has always been an evil in society and the home, that its record is a record of crime and deception; that its supporters have often been lawless and untrustworthy, and that life, liberty, and happiness have been constantly ignored and trampled upon by its wanton emissaries and users. To this appalling list of evils chargeable directly to liquor and its supporters, I now add other challenging indictments, every one of which is proved by facts that can not be disregarded.

Permit me to say that the statements I shall make, astonishing as some of them are to those who know little of the evils of liquor, are not overdrawn. On the contrary, I shall call attention to only a very few of the many proofs available. I have not the slightest desire to misrepresent the facts of the matter. The truth itself is what we need, and, I trust, is what the people of this country want to know. If these facts are shocking to the citizens of our land, it only proves how necessary it is that we do not return to the horrible conditions that prevailed when this evil was licensed and allowed to prey upon innocent people under the guise of lawful business. But those who are actuated by avarice, lust, or perverted appetites, are of necessity prejudiced witnesses, and such witnesses will not state the impartial truth.

Alcoholic Liquors Destroy Health

You will get the truth from those who are honestly seeking the health, morality, and well-being of the whole people. A great variety of misleading and untrue claims have been circulated by the liquor interests to convince people that beer, wine, and other alcoholic beverages are good for the health, and even doctors of questionable motives have been induced to make statements to that end. Investigation of these claims overwhelmingly proves them to be false or viciously misleading. In 1931 Doctor Evans, recognized health authority, exploded this notion. He states concerning alcohol:

Physicians have tried it for the cure of many diseases. Having found it valueless and even harmful they have discontinued using it in disease after disease, until now it is not claimed to be a cure for anything. . . . Based in part on this extensive experience and, in part, on other basic facts, the conclusion is justified that alcohol beverages have no place in the treatment of disease. They are neither specific to be used as cures nor are they therapeutic agents of value as secondary or contributing remedies. Practically, they are without value as medicinal drugs, just as they are without value as foods.—*Alcohol Neither Food Nor Medicine.*

Anyone who tells you that alcoholic drinks are good for you, is either a mouldy back number or is deliberately attempting to mislead you. The facts are so widely recognized today that twenty-four of the states of our union have prohibited intoxicating liquor of any kind for medical use. Not only is it harmful in cases of sickness, but it is also dangerous as a beverage, even in moderate quantities. Doctor Saleeby, of London, England, an authority of international fame, states concerning moderate drinking:

It causes moderate drunkenness, and this drunkenness goes through the body, and when it is maintained, the result is the destruction of the race.—*Scientific Temperance Simplified*, page 3.

Doctor Kelly, of Johns Hopkins University, states specifically some of the diseases that it produces. Among other things he says:

While it can not be said to cure any disease, it does undeniably cause thousands of cases of disease, all of them fatal in the long run. Its use is ruinous to kidneys, liver, heart, and the smaller blood vessels, and gives rise to that most common fatality, high blood pressure. . . . Its high potency as a dangerous drug is a million times more hurtful than any conceivable advantage. It has no place in medical practice.—*They Almost Had Me Fooled*, pages 66, 67.

The person who drinks even moderately takes his life in his hands, for when he is stricken by some deadly disease his chances of recovery are enormously reduced. Statistics have been scientifically obtained concerning the death rate in pneumonia and tuberculosis. They show that in cases of pneumonia more than fifty-two per cent of those who are immoderate drinkers die; twenty-five per cent of moderate drinkers die; but less than nine per cent of those who do not take alcoholic drink of any kind die in cases of this disease. In cases of tuberculosis nearly twenty-two per cent of alcoholic patients die, while less than ten per cent of patients die who do not drink intoxicants. The old outlawed King Alcohol is so dangerous that forty-six states now require the schools to give instruction on the subject.

Alcoholic Liquors Menace Our Lives

Make no mistake! the legalizing of liquor will not remove its poisonous nature, nor will it lessen its fatal effects upon those who drink it. But it will greatly add to the hazards of the whole people. Do not be deceived by the false claims of emissaries that conditions are worse than before prohibition. Accurate statistics prove otherwise. Doctor Emerson shows that the death rate from alcoholism is now twenty-five per cent less than it was before prohibition. Statistics also show that the death rate from alcoholism is much more in "wet" states than in "dry" states, and that there is less delinquency from alcoholism, less brutality and neglect of chil-

dren, and fewer crimes against chastity than there were under liquor license.

It is an absolute certainty that legalized liquor will make more difficult its control. It will increase its use among drinkers, and will produce fearful results in deaths by auto drivers who drink. Let no one suppose that any drinker must be drunk to imperil the lives of others. Mr. Stoeckel, Commissioner of Motor Vehicles in Connecticut, disposes of this notion, and states:

The really dangerous driver is the man who has had one or two drinks only, who still thinks he is in possession of his faculties but his judgment has been slightly impaired. On the public highways moderate drinking is more dangerous than immoderate, and on this account the authorities in order to protect the public safety must reckon with the effects of moderate drinking.—*Ibid.*, page 61.

In Canada they are having serious trouble with the liquor question, and at another time I shall present some facts which prove how false are the claims of certain booze boosters that Canada is having success with licensed liquor. It is quite otherwise. It is so serious there that the government requires schools to teach some of its dangers. For instance they state:

The first effect of drinking alcohol is to lessen one's self control. . . . Even small quantities of alcohol cause a man to lose the fine coordination of all his movements. . . . Those who value "Safety First," either for themselves or for others, should abstain from alcohol in any form. . . . There is no reason to doubt the testimony of scientists and life insurance experiences, that the so-called moderate use of alcohol shortens life. . . . It has been found that these evil effects have been transmitted to the children.—*Ibid.*, pages 87, 88.

Who is there with a single grain of common decency that wants to give his children such heritages as these? The chairman of a leading organization opposed to prohibition admitted in *Current History* for April, 1928, that those who opposed national prohibition for selfish reasons were drinkers, or financially interested in the liquor business. Such as these will excitedly claim that bootleg liquor is killing thousands today, but the same sort of people called it heart's disease when a drunkard died before prohibition days. Railroads have long been compelled to prohibit drinking by train crews, for the safety of people.

We have about four times as many automobiles in the United States as there were before prohibition went into effect. This would normally increase the hazard of deaths by auto to nearly eight times as many, but they have not in fact increased one third of this ratio. Evidently the return of legalized liquor would result in many thousands of deaths more than at present. In 1919, the year before prohibition became our law, there were about seven hundred and seventy-two automobiles for each death by auto, while in 1926 there were under prohibition

about one thousand one hundred and seventeen automobiles for each death by auto, notwithstanding the fact that there were about three times as many automobiles in 1926, and therefore greatly increased hazards for each driver. At the present time a large part of the deaths and accidents by auto are caused by those who drink. An increase of this number, which would be sure to result by legalized liquor, would be the means of killing a great many more people.

Liquor Breeds Contempt for Law

Do you want to kill off thousands of innocent people, perhaps some of your own loved ones and friends, by voting to make lawful such an iniquitous business? The person who will deliberately support the unlawful and dangerous schemes of those who care very little for the good of the people, should pause and consider the fearful consequences. It is said by some that people break the law just because it prohibits the use of liquor. I do not believe this is true of any great number; but if so, it would prove that such persons are willing to violate laws made to protect themselves, their friends, and other people. Such an example is criminal, and is destructive of the life, well-being, and happiness of the people of this nation. I refuse to believe that the majority of the people are evil enough to viciously commit such wanton acts in order to bring misery and suffering upon others.

If people are so degraded that they take pleasure in human calamity, it is doubtless the result of the liquor vice, and is not natural to human nature. This is but another good reason why the liquor business should never be legalized. The wets claim that crime has increased since prohibition, but they neglect to state that figures issued by the United States Department of Commerce show that the percentage of crime to population decreased after prohibition, as shown by the Department figures for 1923. It was at this time that the Wets began organized opposition to the Eighteenth Amendment prohibiting liquor. They began a deliberate campaign in which the Wets were urged to break the law and force their unlawful will upon the people. Shall they force lawful citizens to yield to their immoral and criminal tactics? God forbid!

It is almost certain that any increase of lawlessness in recent years is largely due to propaganda and efforts made by liquor supporters, and to the fact that the Narcotics Law, the Mann and Dyer Acts, and some of the movies have presented problems that did not formerly exist. The lawless influence exerted by organizations opposed to prohibition was under discussion at the hearing of the Subcommittee of House Committee on Appropriations in

January, 1932, and several such organizations were named. The lengths to which such persons will go in the effort to defeat the law is shown by Mr. Blanton when discussing one well-known organization headed by a woman of New York, of which he states:

This is the first time I have ever known in the history of the one hundred years' fight for prohibition of women being used actively in an organization against it. They have always been for it. My friend from Massachusetts objected to your using women to enforce the law. I object to the use of women to prevent enforcement of the law, which is being done in that instance.—*Bureau of Prohibition Hearings*, page 120.

That the liquor business breeds lawlessness is proved by thousands of instances. Let any who may be inclined to support such lawlessness on the part of their friends remember that government itself is undermined when there is no respect for law. Let them also ponder the fact that there never was a law that some one did not object to, and if we were to yield to vicious efforts against the law, it would bring down upon our heads the whole structure of our government, and safety, uprightness, and decency would give way to anarchy, crime, and corruption. The thief, the robber, the drug addict, the rake, oppose upright laws, and sometimes their ill-advised friends support them in their efforts to disregard such laws enacted to protect society. They are not the bulwarks of the nation, but are a menace to prosperity, progress, and happiness.

Does Prohibition Produce Crime?

After much experience with the lawless Wets, one learns to discount their claims, from the fact that their claims are hardly ever correct, and usually are quite misleading. One of their pet claims is that prohibition has produced a fearful wave of increased crime in the United States. It is probably true that the passage of such Acts of law as we have named would naturally list as criminals some who before that time were not so listed, simply because the laws had not previously existed, and therefore such evil persons escaped any persecution. Some in the organizations opposed to prohibition have not only tried to prevent the enforcement of the law, as reported by the United States Department of Justice, but they have also encouraged violations of the law, and thus have added to crime. Aside from these elements, none of which can honestly be charged to prohibition, crime has had a marked decrease. Doctor Kirchwey, former Commissioner of Prison Reform in New York State, and President of the American Institute of Criminal Law, speaks with authority on this question. He says:

Let us take courage from the official record covering the eighteen years 1910 to 1927 inclusive, which shows a marked

decline of from thirty-five to forty per cent in the general crime rate in the United States, and this notwithstanding the immense number of "new crimes," resulting from liquor, drug, and traffic laws enacted since 1910.—*Prohibition Facts*, page 20.

These facts are clearly supported by the World Almanac for 1932, in its table of homicides, other felonies, and intoxication, shown by arrests in New York City. In the five "wet" years 1912 to 1916, for each 100,000 of population, there were 7.5 homicides, 247.4 other felonies, and 458.9 cases of intoxication per year. But in the five "dry" years, 1926 to 1930, the ratio was only 5.7 homicides, 212.3 other felonies, and 200.1 cases of intoxication. This shows 129 per cent more intoxication before the prohibition law was passed than occurred in a like period under prohibition (see *Prohibition Facts*, page 21). Minneapolis also showed a marked decrease in crime in the "dry" years 1928, 1929, compared with the "wet" years before the war, 1915, 1916.

That crime is not increasing because of prohibition is indicated even in Chicago, which showed a big decrease in crime in 1931, compared with 1927. Other cities show similar trends. Contrast this with the insufferable conditions that existed when liquor was lawful. For instance, in 1906 the *Chicago News* made this statement:

Vice and depravity are openly traded in as a commodity in Chicago. This public emporium of immorality and degradation exists by virtue of a regularly organized, protected, organization whose members laugh at law.—*Prohibition Facts*, page 24.

Support the Law-abiding People

Let us not join hands with those who have trampled upon the law and decency. Rather let us unite in support of morality, honor, and laws that prohibit criminal and disgraceful things that menace upright people. The immorality and crimes of liquor lust can never be purified and made respectable by plunging the people more deeply into the drink evil. Retreat means shameful defeat, increased crime, and vice on every hand. To unitedly support the splendid gains we have made, is the only way to preserve virtue and an unstained banner for our children.

(To be continued.)

The Priesthood Manual

Covers in a concise and helpful manner all the work of the priesthood, in all its branches. Whether one is just beginning his church service as a young teacher, or carrying on his work in a position of high responsibility, this book has something important for him. Price 45 cents. Order of Herald Publishing House, Independence, Missouri.

A Standard for the Priesthood

(This set of standards was formulated by the active members of the priesthood of Kansas City Stake after five month's discussion of the various problems. George Mesley, who has kindly furnished the copy, reports some splendid meetings for this purpose. The outline may suggest similar meetings for other groups of the priesthood.—Editors.)

"I have chosen you and ordained you."—*Jesus*.

"O ye that enter in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."—*Doctrine and Covenants 4:1*.

1. To have a living faith in God, in his Son Jesus Christ, and in the divine mission of his church in these the latter days.

2. To have a conviction of the divine call to minister to the people. This conviction may come through faith, inspiration, prayer, study and service.

3. To have a righteous pride in good reputation, fine character and cleanliness of mind and body and habits.

4. To have a desire to honor this priesthood through a study and an appreciation of the standard books of the church.

5. To have a reasonable record of attendance at all local church services.

6. To have a part in the support of the church through the annual filing of an inventory, the regular payment of tithing and local church support.

7. To have a willingness to sincerely cooperate with the approved operations and enactments of the local and general church.

8. To have a well planned cultivation of spiritual development through devotional exercises in private, in the home, and at the prayer meeting.

9. To have a definitely programmed time for service that shall be in harmony with the needs of this responsibility.

10. To have in one's possession a priesthood license is an honor without value unless the quality of a man's priesthood service is in harmony with the ideals and standards of his calling.

"Verily thus saith the Lord . . . continue in steadfastness and faith. Let nothing separate you from each other and the work whereunto you have been called and I will be with you by my Spirit and presence of power unto the end." (*Doctrine and Covenants 122:17*.)

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Hilo, Hawaii

Those of the membership who have given serious consideration to the conditions confronting the church have grown spiritually through attempting to assume their portion of the responsibility. The response of the members to the call of the two sacrifice drives has been encouraging.

The month of June was a busy period for this branch. The priesthood were active, trying to visit the homes of all the members and to acquaint them with the condition of the church and urge them to do their utmost to help. While the contributions were smaller than in the previous drive, it was encouraging to note that a greater number helped.

A special program was presented by the children on Children's Day, and was enjoyed. June 18, the Sunday school had its picnic.

Eight of the active young people of Hilo are this summer attending school in Honolulu, and their return is looked forward to. In this group are five of the department leaders and teachers. Those who are left are carrying on as best they can.

During the month of May the missionary pastor, Brother R. L. Macrae, was absent for two Sundays while he visited scattered members who live on the other side of the island.

Sister Macrae recently returned from a three-week visit in Honolulu, arriving in time to act as the organist during the absence of Sister Leilani Hapai who is one of the number attending summer school. Others of the branch who will be in Honolulu for the summer are Isma Hapai, Haru Shiota, Maud Yanagihara, and Brother M. M. de la Cruz and children, Pearl and Gilbert.

The sisters have been active this year, assisting as best they could. Since the first of January they have turned over to the treasurer approximately two hundred dollars. This enabled the branch to pay the Bishopric one hundred and ninety-eight dollars of the money it owes them. While the women are few in number they have demonstrated the principle that in unity there is strength. Their activities have included study classes and sewing, and food sales. Interest in a junior sewing circle has been increasing, Sister Macrae directing. This group takes the girls between eight and fourteen years of age. Their activities will include study classes, sewing, and recreational events.

The islands are in the midst of an epidemic of influenza. At present many hundreds of cases have been reported. Most of the Hilo members have thus far escaped, but Honolulu Saints have not been so fortunate. Most of the cases of illness have been mild, nevertheless some have been very sick.

The last sacrament service was not so well attended as usual, but there was a marked degree of the Spirit present.

Services for Isolated Colorado Members

Center, Colorado.—Sunday, July 17, Saints of Monte Vista and vicinity enjoyed sacrament and preaching services. Two babies were blessed at the communion meeting, it being a beautiful and impressive ceremony in charge of Elder N. L. Booker. Sister Booker sang a pleasing song.

Picnic dinner was eaten at the home of Sister Duvic, and everyone enjoyed the day.

Meetings had been held since Monday evening, Brother E. B. Johnston, of La Veta, being in charge until Thursday. Elder and Sister Booker arrived late Wednesday evening on their way to Independence.

The scattered Saints here enjoyed these meetings, and rejoice to renew once more their covenants with the Master. They hope with renewed courage, that they shall be more

diligent in His service. Some of them realize more fully, as a result of these services, their responsibility as members of the church of Christ. They know that they must be ever watchful of their actions, and must so live as to draw people to Jesus. They want to do all they can in the work of latter days, that it may triumph.

President F. M. Smith and Bishop DeLapp Visit Kirtland

President F. M. Smith and Bishop G. L. DeLapp arrived in Kirtland, June 10, to spend the week-end with Saints and to check over the properties held here by the church. Saturday was spent going through the Temple and other buildings, seeking to ascertain their immediate needs. Then a consultation was held with some of the local and visiting brothers.

In the evening Bishop DeLapp enjoyed splendid liberty in addressing the Saints.

At eight o'clock Sunday morning in the upper auditorium, President Smith lectured to about sixty-five members of the priesthood. His message was well received, and the men who came from a long distance felt repaid for the extra effort they had exerted to be present at this early service.

At the church school hour Superintendent Earl Curry arranged to have the adults meet in one large class, Bishop DeLapp the teacher. In his clear and forceful way he set forth on the blackboard the present financial condition of the church and explained the method by which the Saints will be able to free themselves from debt and present embarrassment.

President Smith addressed the gathering at eleven o'clock in the spirit of his prophetic office, and impressed his hearers that they must accept the objectives and goals of the church as the will of God today.

At the lunch hour basket dinner parties took advantage of the shady grounds about the Temple while others spread their lunch on tables in the Auditorium, and as they ate they retold gospel experiences.

President Smith was also in charge of the afternoon ordination and confirmation service. The opening prayer was given by Bishop H. E. French, of Southern Ohio District. The charge to the men to be ordained, was delivered by Patriarch J. E. Matthews, of Columbus, Ohio. The charge to the people was given by Elder A. E. Anderton, president of Southern Ohio District. E. G. Hammond was ordained to the office of high priest, and P. L. Glassford to the office of elder. Officiating ministers were John L. Cooper and James E. Bishop. Two brothers from New Castle, Pennsylvania, were ordained priest and teacher by the authorities of that district, and a sister from Akron was confirmed a member of the church.

Music was furnished by the Kirtland Choir, and there were solos by Josephine Ebeling, Amy Glassford, Lucretia Schneidhorst, and William Householder.

At the evening service President Smith continued his morning theme with much spiritual power and uplift to the blessing of all. Numbers who had heard President Smith at various times before remarked, "The greatest sermon I ever heard him preach!"

At the morning service the crowd exceeded the seating capacity of the Temple, and numbers were compelled to remain at the entrance of the building. Districts represented were Pittsburgh, Wheeling, Southern Ohio, Kirtland, and possibly there were others.

Dunn Center, North Dakota

Saints in this northern branch are growing under the faithful leadership of the branch president, Lester H. Anderson. Church school is held each Sunday morning at ten fifteen, and preaching at eleven fifteen. There is good attendance at each service.

The young people and children have given excellent programs on such special days as Easter and Mother's Day.

Brothers Lester and Odene Anderson and Sister Hanna Moffit and Sister Archie Moffit attended the reunion held at Logan, June 22 to 26. They reported it the best one in several years, and returned strengthened to carry on the local work. They brought home with them, Elder P. T. Anderson, North Dakota's missionary, who held a series of meetings here. This seemed an opportune time to hold meetings, for attendance and interest were good from the start. Brother Anderson presented the gospel message so clearly and impressively that all were anxious to learn more about it.

July 3, a wonderful sacrament service was experienced. The Holy Spirit was present to a great degree all during the hour, and the gift of prophecy was manifested. Elder P. T. Anderson was given divine direction and the entire membership, especially the young people, was admonished to live closer to God, that all might enjoy his Spirit and blessings.

At the evening service Brother and Sister Willie Adams brought their two youngest children to be blessed, the ceremony being in charge of Elder P. T. Anderson and Branch President Lester Anderson. Following was a sermon by Elder P. T. Anderson.

Services continued each evening during the following week. On July 10 after the morning service, quite a number drove about forty miles to near Taylor, North Dakota, to the home of Sister Allie Prowlo for an afternoon service. She is an isolated sister who is strong in the faith and anxious for her neighbors and friends to hear the gospel message.

July 17, was a day of rejoicing in this little branch. Eleven people had asked for baptism. Church school in the forenoon was followed by preaching service. At two thirty in the afternoon came the baptismal ceremony, confirmation being in charge of Elders P. T. Anderson and Lester H. Anderson. Those baptized were Mrs. Anna Moore, Glenna, Owen, Leonard, Ruth, and Wallace Moffit, Agnes and Mildred Rasmussen, Florence Tucker, Ella Mae Odren, and Elnora Dinehart. At the close of the confirmation they sang "Take Time to Be Holy," then Elder Anderson gave a short talk of counsel to the new members and admonition to the older members.

The meeting closed with the evening service which was spiritual and uplifting. All felt strengthened to carry on the gospel work in Dunn Center. They are thankful to have had Brother P. T. Anderson present the gospel message as the true way of salvation.

Birmingham, England

This branch enjoyed a unique experience not long ago. The Saints were happy to celebrate the golden wedding anniversary of Brother and Sister F. H. Edwards May 27. A reception was held at the Saints' chapel to which all branch members and friends were invited. More than one hundred were present. Old friends came from a long distance to wish them continued happiness. It was a happy gathering with that spirit of fellowship and brotherly love, deep, sincere, uplifting, and peculiar to Latter Day Saints. Pastor Peter S. Whalley wished that the congregation might have such a celebration every week. After a sumptuous feast and much toasting of the bride and bridegroom, a concert was given. Then gifts were presented consisting of a gold fountain pen to each, a basket of fruit and flowers, a sum of money, and an illuminated address written on parchment in script with old English lettering.

May 26, a young woman was baptized by Pastor P. S. Whalley. The font was beautifully decorated with an abundance of flowers. A wonderful Spirit prevailed emphasizing

the sacredness of the ordinance. The members are rejoicing because another sister desires baptism on next Sunday.

The hearts of the Saints are overflowing with gratitude to God. The sick have been restored. The members are increasing in number and in zeal for missionary work.

The children's anniversary was held on two Sundays, June 12 and 19, the services being enjoyed by young and old.

Southern Saskatchewan Reunion and Conference

Tyvan, Saskatchewan.—Cheer and encouragement have come to the Saints of Southern Saskatchewan District as a result of the recent conference, said to have been the best one ever held in that region.

The meeting place of the reunion reminded one of the birthplace of the Savior. It was the spacious loft of Brother William Neill's barn near Weyburn. Our experiences proved that wherever God's people are met together in meekness, His Spirit will be in their midst, and all rejoiced.

On July 14, the opening day, Saints began to arrive from numerous points in Saskatchewan both by train and by car. Some came as far as from Manitoba and North Dakota. Such a splendid crowd was not expected, for this district is in the crop failure area, and the conference committee began to wonder just how they could accommodate them, but they proved themselves masters of the situation.

The visitors were surprised and pleased to find things so splendidly arranged. It required much labor to provide seats in the meeting place and there was a nicely decorated platform for the speakers. An organ had been hoisted into the loft, an approach to the entrance made, and many other things had been done which took labor. Meals were served without charge. Elder J. R. Neill killed the "fatted calf" and presented it to the conference, and many other Saints donated generously.

Apostle J. F. Curtis and Missionary O. W. Okerlind were present to assist with the conference. Brother Curtis lectured each day after the morning prayer service and preached again in the evening. His lectures were on church organization and the claims of the factions. His sermons were uplifting. Brothers Okerlind, George Jordan, and J. R. Neill also preached good sermons.

On Saturday four candidates entered the church through the waters of baptism. They were Erma and Gerald Toovey, children of Brother Roy Toovey, of Torquay, Saskatchewan; Edward Richards, son of Sister Richards, of Swift Current, Saskatchewan, and William Barnhard, of Macoun, Saskatchewan. Brother Barnhard is sixty-one years old, and having heard the gospel many years ago, he finally decided to accept it. Missionary O. W. Okerlind performed the baptismal rites in a near-by stream. The confirmation service was held in the evening, Elders George Jordan, Roy Toovey, J. R. Neill, and Apostle Curtis officiating.

Among the most enjoyable services were the eight o'clock prayer meetings. The Saints met in the spirit of peace and humility, and the Spirit of the Lord was present to a remarkable degree. At the Sunday service sacrament was served, and three young men, Anson Miller, Charles Bruder, and Victor Fisher, were ordained elders. The ordinations were in charge of Elders J. R. Neill, O. W. Okerlind, and Apostle Curtis.

Many reassuring prayers and testimonies were offered. Not least among these was the testimony of Sister Jordan, mother of Thomas J. Jordan, a woman over eighty years old who has spent the greater part of her life in the gospel. She told of the many evidences which she had received that the Reorganized Church is the church of God.

As Apostle Curtis bore his testimony the Spirit rested upon him and he began to prophesy. Addressing first the newly-ordained elders, the Spirit assured them that their calling was of God and that many people would rejoice because of their labors. The Saints assembled were told that the Lord was pleased with their gathering and that if they

would be faithful, they should be blessed. Missionary Oker-
lind then received words of encouragement and cheer. The
message was a great blessing to the Saints, and comforted
many.

During the business session the regular district officers
were all sustained, and the district presidency was author-
ized to arrange for next year's conference and to decide
whether it should be extended over ten days instead of four;
many felt this year's was too short and were reluctant to
leave so soon. It was truly the finest conference in years
which goes to prove that the church can and will function
regardless of depressions or man-made predictions.

Clinton, Iowa

Church work in Clinton is progressing, the interest shown
being good.

District President E. R. Davis and Missionary L. G. Hol-
loway held services here and there was good attendance.

March 8 Sister Elizabeth Vickerstaff and Mr. Lee Reynolds
were united in marriage at Oregon, Illinois.

April 29, the church was the scene of a pretty wedding
when Sister Doris Wulf and Brother Clarence Beil, jr., were
united in marriage, Elder C. A. Beil, father of the bride-
groom, officiating. The young couple are making their home
at Clinton.

May 8, Mother's Day, Brother D. M. Cassiday was the
speaker, using as his theme, "Mother."

July 10, Elder C. A. Beil held a baptismal service in the
Canal at Deer Grove, Illinois. Six persons were inducted
into the church.

East Bay Branch

Berkeley, California

At General Conference the efficient pastor of this branch,
Brother John W. Rushton, was appointed to work in the Eu-
ropean Mission. Saints of Berkeley are glad that they en-
joyed the experience of having Brother Rushton here, for he
proved a worthy branch president, and the lessons he taught
in service, love, and untiring effort will be remembered by
his friends and coworkers. His excellent sermons were al-
ways an inspiration. After General Conference Apostle Rus-
hton returned to Berkeley to remain until the branch had in-
stalled another pastor. At that time they enjoyed a short
visit with President Frederick M. Smith.

June 7, a farewell social was given Brother Rushton and
at the same time a reception was held for the new pastor,
Elder G. P. Levitt and the new missionary to Northern Cali-
fornia, Elder Arthur Oakman. Brother Levitt is also district
president, and is employed by a life insurance company hav-
ing offices in San Francisco, and so he is unable to give this
branch all his time, but will render service as he is capable
of doing.

Needless to say that Brother Oakman is fitting in well
here. He seems to have a way of doing that, and is well
liked by every one. His excellent baritone voice is often
heard and his solos are always enjoyed. He is an able
speaker and has a wonderful background of religious infor-
mation for one so young. He should prove a real help and
encouragement to all, especially to the young people. It is
seldom that one with so short a missionary experience is so
well prepared as is Brother Oakman.

Elder Eli Bronson and family are now living here. The
branch gladly welcomes them. His sermon the evening of
July 10, received much favorable comment. Other recent
speakers were Brothers Dawson and Bussell, of Sacramento,
and Brother J. B. Carmichael, of Oakland.

One evening's effort recently netted the branch sixty dol-
lars for the church building fund. A short play was given.
The orchestra, under the direction of Walter Davis, played,
and individual numbers were also enjoyed. This benefit was

in charge of the women's department, assisted by the girls'
club.

Practically everyone here has been affected by the eco-
nomic disturbance, but they are trying to do all they can to
carry on. Their desire is that all worthy efforts in that di-
rection will succeed.

Central Texas Reunion

By far the best reunion held in Central Texas District
closed recently. The first service was at 8 p. m., July 8, the
opening address being by District President C. W. Tischer.

About eighty members of the church and ten or twelve
nonmembers were camped on the reunion grounds. These
grounds are owned by the church, having been donated sev-
eral years ago by Sister M. A. Dotson. In spite of her age,
this sister is always on hand at the opening session of the
reunion, ready to welcome the Saints.

Saturday found the workers arranging the program of
services. The first meeting that day was an eight o'clock
prayer service Apostle Roy S. Budd in charge, assisted by
Elder J. W. A. Bailey. A priesthood meeting followed,
Brother Budd presiding. This service took the form of a
joint meeting of priesthood and laity, not only for the pur-
pose of teaching the priesthood their duty toward the laity,
but also to teach the laity their duty toward the priesthood.
Too often the lay members forget the work of the priesthood
and disobey their counsel.

Regular conference business session was held at 10 a. m. at
which time such business was transacted as was necessary
to bring about better spiritual conditions throughout the dis-
trict. The following officers were elected: C. W. Tischer
sustained district president; C. M. Mitchell, of Bryan, Texas,
and H. H. Davenport, of Arlington, counselors; C. M. Mit-
chell, district secretary; A. V. Arnold, of Houston, Texas,
treasurer of the district; I. L. Snedeker, church school di-
rector; Sister Nettie Tischer, of Houston, musical director.
A vote of thanks was unanimously given to Dallas Branch
for the missionary tent which was used for housing the
missionaries on the camp grounds. Also the conference
voted to thank Saints of Hearne Branch for their support
with vegetables and produce in the dining hall, and expressed
thanks to Lynn Mitchell, of Bryan; Donald McCormick, of
Houston, and Sister Pearl Arnold, of Houston, who helped,
with others, to make the reunion a success. The vote of the
body indicated its willingness to sustain the general church
in its financial program. Another important action taken
by the body was manifested when it ratified recommenda-
tions presented by Houston Branch for the ordination of
three young men: Leslie Kohlman to the office of priest;
L. T. Mitchell, teacher, and Donald McCormick, deacon.

At 2 p. m. a fine talk was made by Leslie Kohlman who
was appointed to represent Graceland College. He is a stu-
dent from that institution.

At 7.30 p. m. a children's program, arranged by Sister
Pearl Arnold, was rendered to an appreciative audience. At
eight o'clock Elder G. H. Wixom preached a fine sermon.

Sunday morning found the Saints busily engaged in the
service of the Lord. It was a pleasure to note the attention
given to Brother Budd when he addressed the young peo-
ple's eight o'clock prayer service. A large crowd assembled
at nine o'clock for the general prayer service presided over
by Elders J. W. A. Bailey and G. H. Wixom. Church school
convened at ten o'clock with Brother A. M. Nunley in charge.

That morning at eleven o'clock the reunion heard Bishop
L. F. P. Curry speak. The timely thoughts presented by
Brother Curry were to the point and worthy the earnest
consideration of every member. At two o'clock in the after-
noon he was in charge of a round-table discussion. His store
of information is well filled, and he was able to answer many
questions. The Saints regretted that he could not be present
throughout the reunion. Just prior to the round-table meet-

ing, the ordination of the young men previously mentioned, took place.

Elder J. W. A. Bailey preached in the evening, his sermon being most encouraging. Brother Bailey is loved by all the membership in this field, and when he speaks all ears are open and all eyes are on him.

At the close of the Sunday night service several carloads of people journeyed home in order to be there in time to go to work Monday morning. About sixty people camped on the grounds during the remainder of the reunion.

Week-day meetings were much the same, there being prayer hour early in the morning, then following the eight o'clock priesthood meetings, lectures and preaching until noon. Afternoons were filled with watermelon feasts, and such recreation at horseshoe, volley ball, and other games. Brother Archie Gatrost, of Marfa, Texas, carried away the horseshoe championship, and reunion members hope he will be back next summer. He is a great sportsman.

All services were well attended, and much good was derived from the reunion, which some of the old-timers say was the best ever held on the grounds.

The sudden death of Sister J. H. Post the morning of July 17, was a shock to all. Early that morning she was apparently feeling fine, but at about 7.45 she began to suffer with a severe headache. A doctor was called, but before he could reach her, she expired. Her death cast gloom over the entire community. Morning services were dispensed with. Sunday night preaching service was taken care of by Brother Bailey.

This brought to a close the Central Texas reunion with sadness in the hearts of many because of the departure of this sister and the breaking up of camp.

San Francisco, California

Danvers and Caselli Streets

Brother Howard Carpenter, president of the Idola Club and leader of the Department of Education on Sunday evenings, has moved from the Bay District to Michigan. The Saints of this locality regretted to see him go, but wish him success in his new endeavors. Sister Mary Steele was elected president of the Idola Club, and Brother Albert Boynton was chosen as leader in the Religious Education Department.

Elder George Lincoln has recovered sufficiently to be moved to his home from the hospital, where he underwent two serious operations, proving again the wonderful power of prayer as manifested in the ordinance of administration. The Saints are continuing to pray for his speedy recovery.

The Saints were blessed in a special series of services held in the Little Brown Church, July 20 to 22, also July 24, morning and evening. Missionary Arthur Oakman conducted these services, his preaching and singing being an inspiration. He has endeared himself to the Saints of the Bay District by his clear thinking and the scholarly manner in presenting his thoughts. Surely much good will come from his ministrations. After the service on Friday evening, July 22, the congregation was invited to the dining hall for an informal reception for Brother Oakman. Ice cream and cake were served by the young people of the church and the Idola Club.

News of the sudden death of Bishop Cecil Hawley, of East Bay Branch, reached the Saints Sunday, July 24, as they were assembling for worship. He had been ill only a few days. Sympathy is extended by this congregation to the bereaved family.

The Religious Education Department on Sunday evenings, is showing marked improvement, for Brother Albert Boynton is doing a good work among the younger group, and this is showing to good advantage in increased attendance.

Sister Hattie Putney is much improved in health at this writing.

Independence

The attention of musicians and singers of Independence, Kansas City, and other neighboring branches, is being drawn to a new event scheduled for the Harvest Home Festival this fall, a concert to be given by the Harvest Home Festival Chorus of five hundred voices the night of October 14. The Auditorium Orchestra will assist. Rehearsals start this week in most of the choirs of Independence, Kansas City, and other nearby congregations. Over four hundred voices are now enrolled, according to Brother Paul Craig, who is in charge of the chorus, and enrollment is open until August 21. Plans are to make this fall concert a brilliant and unusual performance. There will be three or four united rehearsals at the Stone Church on Sundays preceding the festival.

Stone Church

It was significant that on the Sunday preceding Missouri's primary election, August 2, the Stone Church congregation should have the opportunity to hear a forceful and informative lecture on Prohibition by Doctor W. P. MacGary, national lecturer for the Anti-Saloon League.

The Stone Church Choir, directed by Paul N. Craig, sang two anthems, "As Pants the Hart," Lilly Belle Allen singing the soprano solo, and "Turn Ye Even to Me," Velma Brocaw Nunn, contralto soloist. Mrs. Hazel Scott Withee was the organist. Elder H. G. Barto was in charge of the service and introduced the speaker, and Elder R. S. Salyards offered the invocation and benediction.

"Ye Must Be Born Again," another hymn theme was the thought about which Apostle F. Henry Edwards centered a fervent and appealing discourse Sunday night at the Campus. A large crowd of members from the several congregations in Independence, listened to this sermon.

A trio of singers from the Stone Church Choir, Mrs. Paul Wheeler, Mrs. Walter Isenhardt, and Mrs. Earl Nunn sang the hymn, "Ye Must Be Born Again," before the evening's discourse. They were accompanied on the piano by Mrs. George Miller. There was also music by the Auditorium Band. Elder H. G. Barto was in charge of the service, assisted by Elder Perry Hiles, pastor of Englewood Church.

Enoch Hill Church

Elder C. Ed. Miller occupied the preaching hour July 17, his theme being "Observance of Law Is Liberty." Richard Bullard sang "The Beautiful Garden of Prayer."

In the evening the Enoch Hill young people joined with the young people of Liberty Street, Second Church, and Englewood in visiting the branch at Lees Summit. There was an unusually good representation from the different congregations. The visitors furnished the program and the speaker for the evening. There were numbers by the Liberty Street Orchestra, the ladies' quartet of Enoch Hill, Mrs. Ruth Hayes, Miss Ruby Johnson, Mrs. Rilla Johnson, and Mrs. May Worth, and Mrs. Leonard Lea gave a reading. Elder Leonard Lea was the evening speaker.

Sunday, July 31, was an enjoyable day for the Saints. The church school program hour was in charge of Brother Winegar's class. Their program effectively brought out the need of living our best every day. It consisted of a reading, "The House by the Side of the Road," by Mrs. Effie Winegar; a vocal duet, "I Shall Not Pass This Way Again," by Mr. and Mrs. Millard Pace; a reading, "Where Cross the Crowded Way," by Mrs. Henrietta Allen, and a talk by Brother Winegar on "The Little Things of Life." By using illustrations Brother Winegar made his talk so plain that the smallest child could understand. Taking a small nail, he showed how unimportant it is by itself, but when taken with hundreds of its kind, it holds houses and church buildings together. He illustrated the need of unity by showing how easily a single string can be broken, but when it is combined with a number of other strings, its strength is not easily broken.

Patriarch Ammon White occupied the morning preaching

hour, admonishing the Saints to use their time and opportunity to advantage, doing the things which come to hand in the best way. "We are in the world for a divine purpose. In discovering that purpose lies our success," he said.

Spring Branch Church

Brother Frank Hill, the Sunday morning speaker, told several of his own experiences in the church in presenting his subject, "Faith." As a scriptural basis for his sermon, he chose to read Mark 11, and emphasized the great necessity of the Saints to have faith in the church, in the leaders, and in themselves. His discourse contributed much to the building of faith in this congregation.

All are happy that Brother A. L. Murdock is slowly improving, and hope that soon he will be back at church. He is very much missed at present.

Brother Joseph Farrow has been chosen to succeed Kenneth Davis who resigned as leader of young people. Brother Farrow has done this work before, and the Saints are confident that under his leadership the work will move forward.

The prayer services, Wednesday night and Sunday morning, compose a not-to-be-overlooked activity in this congregation. Brothers Delbert McClain and S. Andes presided over the service last Wednesday night, there being a good attendance and meeting. On Sunday morning Brothers Morris Jacobson and Thomas Nord were in charge.

Brother and Sister Robert Fish are happy to have a nephew, Norman Ward, of Mallard, Iowa, with them for a few weeks. His presence in the young people's group means much for he has a cheerful and helpful disposition.

Moorhead, Iowa

At the sacrament service May 1, two little children were blessed, LeRoy Deal, son of Mr. and Mrs. Frank Adams, and John Everett, son of Brother and Sister Arnold Adams. Both were blessed by Mark Jensen, grandfather of John Everett. Previous to the blessing of these little ones, the congregation stood and sang the song, "Suffer Little Children" from *Zion's Praises*.

The alertness and activity of the Saints are manifested by their presence at the services each Sunday. Not so many attend the midweek prayer service though attendance is increasing. These are excellent meetings and the Saints are well repaid for the effort required to complete necessary tasks in time to assemble for the hour of prayer and testimony.

Elder Joseph Lane has been here. He talked one Sunday morning to the encouragement of the congregation.

Elder E. Y. Hunker was here for four days, beginning Sunday, June 26, and preaching each evening until Wednesday. He expressed some excellent thoughts.

During Sacrifice Week the Saints responded very well, giving an offering of more than eighty dollars.

June 14, a group of fifty-three people met at the church and went to the home of Brother and Sister T. O. Strand, where they presented them with a friendship quilt as a token of appreciation to Brother Strand for the service he has given the branch. He has served as pastor for the past ten years. Brother J. J. Boswell, present pastor, made the presentation speech. This was a pleasant surprise to Brother and Sister Strand, and the evening was enjoyed by everyone. Cake and ice cream were served as refreshments.

Three members have been added to this branch in the persons of Brother and Sister Thomas Ward, from Chillicothe, Ohio, and their son, Ernest, who has recently made his home in Long Beach, California.

The latter-day work is moving along. In the testimonies borne in the prayer services each Saint seems desirous of rendering service. If these desires are carried out, the work will surely progress.

Branch Organized at Regina, Saskatchewan

Apostle J. F. Curtis, accompanied by the president of Southern Saskatchewan District, Elder J. R. Neill, arrived in Regina, Monday, July 18. An organization meeting was scheduled for seven thirty in the evening, and opened with a score of Saints present, Apostle Curtis in charge, assisted by Elder Neill. Elder G. A. Jordan and family, of Prince Albert, North Saskatchewan District, and Brother Henry Neill, Weyburn Plains, honored the meeting with their attendance.

Preliminaries were quickly dispensed and business rapidly discharged due to the efficiency with which Apostle Curtis handled the meeting. A fine spirit was manifested. No time was wasted. The following officers were elected: Elder Charles Bruder, branch president; Priest J. W. Mountenay, branch priest; Teacher P. Carson, branch teacher, and Deacon R. H. Carson, branch deacon.

Early in the evening, prior to the organization meeting, two new members were added to the Regina group, Frank Warren and Robert Carson being baptized by Priest J. W. Mountenay. Confirmation of these brethren followed, being taken care of by Apostle Curtis and Elder Neill. Regina Saints welcome the two new brothers to their midst.

During the meeting Elder Neill arose, and under the influence of the Spirit, Brother Robert Carson was called to the office of deacon. Brother Carson accepted the call. He was ordained by Elder Neill, assisted by Apostle Curtis. Later Deacon Robert Carson was elected as deacon of the branch.

It is believed that the newly-organized branch is the only one in Southern Saskatchewan District which contains a complete set of officers. Both members and officers anticipate growth in the branch, and expect to see the work advance.

Anyone wishing to correspond with Regina Branch should address their correspondence to the secretary, Miss Elaine Carson, 687 Montague Street, Regina, Saskatchewan.

Los Angeles, California

Central Branch, Thirty-ninth and Grand Avenue

Apostle G. G. Lewis has been in this district for some time, and he has visited around considerably, encouraging the Saints with his cheerfulness and optimism. His good sermons are uplifting and inspirational.

The membership are trying in different ways to keep local finances up to par, and so far have made a very commendable showing, nothing spectacular, but a consistent amount compatible with the times. Some few of this number are led to think and seriously inquire into the law of stewardships. They are expressing themselves freely as looking Zionward, as the only hope for economic adjustment.

Church attendance is not all that could be expected, with the fine building here, the pipe organ, efficient choir, special numbers, and the high quality of sermons preached. Pastor D. B. Sorden is becoming better acquainted, and officers look for an increased interest in church activities which will automatically increase attendance.

The Children's Day program, under the direction of Sister Mayme McFarlin, was beautifully carried out. Three girls were baptized by Brother Ray Knowlton.

On July 4 about a hundred of the Saints enjoyed a picnic and celebration in honor of the day. The Idolas sponsored the picnic, having all the concessions, which cleared over forty dollars.

The Marthas, one of the women's organizations, expect to do very well during the Olympics. They have their booth almost ready. A good cement floor is already in, and the pipes for the canopy are ordered. They expect their booth to be attractive as well as remunerative.

Of course the Saints are worried about the financial condition of the church to a greater or lesser extent, and each one is working accordingly. Those who care are making

sacrifices. The calamity that has befallen the church should teach the members to seek more earnestly for the Zionie condition of Enoch's day, and for an unqualified compliance with Christ's teaching of equality. Many among us are sick and afflicted; others are out of work and need the necessities of life. Please pray for them. Some have passed on, but the Saints are very glad to know that one of their number, Miss Lucille Crawford, who has been sick for a long time, is now on the road to recovery.

Brother Myron A. McConley is still required to remain close to his home and loved one. Sister McConley needs the prayers of the Saints.

Saint Louis, Missouri

Elder C. A. Edstrom, pastor of Saint Louis Branch for some time, left this city several weeks ago. His wife and family will join him soon in their home in Chicago. Brother and Sister Edstrom worked hard while here and made many friends. May God's blessings be theirs to the extent that Brother Edstrom shall soon find steady employment. He is one of the released missionaries.

This branch is blessed in having here Brother and Sister T. J. Elliott and family.

Interest in choir work has been renewed in the past year, Brother Ed Bell conducting. The help of the choir in services has been splendid and much appreciated by the congregation.

Also the women, old and young, are doing all they can to help in a missionary and financial way. They are striving to build up the work locally. Sister Ruth Crabtree and Sister Zora Davidson are in charge.

Prayer services have been uplifting and well attended considering the times of stress. Many more would probably like to come, but the carfare keeps them from attending as often as they wish. Saint Louis members are passing through the same experience as many other Saints; while they are being pressed financially, they are being built up spiritually. God has heard and answered united prayers in more than one instance, and they are thankful for an unchangeable and merciful Father in heaven.

Portland, Oregon

At the yearly business meeting, July 12, the following officers were appointed by the pastor, Elder J. L. Verhei, and approved by the congregation: Associates of the pastor, Elder Albert Livingston, director of Religious Education, and Elder Walter Barker, in charge of home visiting; Sister Margaret Appleman, director of women's work; Sister Verna Laird, young people's advisor; Sister Effie Verhei, junior department supervisor; Mark Yeoman, business manager; Forrest Moore, librarian, and Leslie Hunt, publicity agent. Elder Albert Nelson was chosen temporarily for the office of teacher and to assist Elder Barker. Elder Livingston will serve as advisor to the adult department. A welfare committee composed of Sister M. Appleman, Sister Agnes Smith, and Sister Allie Moore, was chosen to care for the needy, working under the direction of Elder Barker. Fred Hawes was elected auditor.

At the same meeting five names were presented for ordination, and approved: Floyd Sorenson, deacon; Earl Bryson, deacon; Fred Hawes, teacher; Perry Hunt, priest, and Mark Yeoman, elder. Brother Yeoman is the only one of the five who has already served in the priesthood, having occupied as priest for the past two years.

These leaders bring a new enthusiasm to their work along with a spirit of consecration which should make the coming year outstanding in the history of the branch. Portland is following carefully the program of the general church, and the members feel that the branch can not help but progress.

Elder Barker, in charge of home visiting, preached an inspiring sermon on the importance of homes Sunday, July 17.

He urged the Saints to have family prayer, daily scripture reading, and try in every way to make their homes Zionie.

Sherwood Mission

Harley Morris officiated at the baptism of Jack Livingston and Chester Toase, jr., in a creek near Sherwood Mission, July 17. Elder Verhei was in charge of the services following, and later the congregation enjoyed a community dinner.

Brother Clark Livingston and his wife have been appointed to take charge of this mission for the coming year, carrying on the work they have so ably done during the past year.

Mallard, Iowa

On May 1, this congregation had the pleasure of listening to Sister Dorothy Smith of the Government Hospital in Kentucky. She is a nurse and gave a fine talk on the church, the conditions in the South and an outline of the General Conference.

May 15, Elder E. Y. Hunker, of Independence, Missouri, spoke at the morning hour. He also addressed Mallard graduates at eight o'clock that evening. Another visitor during the month of May was Elder Gerald Gunsolley. In June Brother Hunker was again in this local, this time for four days. He arrived June 10, and held some good meetings. A fine sermon was also preached by Brother E. Y. Hunker July 17.

June 19 Sister Packard, of Long Beach, California, with the aid of Sister Albert Nesshoefer, of Burbank, California, presented the morning program which all enjoyed. At seven fifteen in the evening she talked to the children at junior church.

Mallard members are passing through their share of trial and stress, but are striving to do their bit, having faith that in time, conditions will be better and that those who are trying to do right will be rewarded.

The local men who meet with Brother E. L. Edwards, of Pomeroy, are doing all they can to help in the great cause of the redemption of Zion.

Fargo, North Dakota

Bungalow Church, 1423 First Avenue, South

Missionary P. T. Anderson visited Saints here and preached several sermons. He related many interesting experiences in the gospel work. "What Must I Do to Be Saved?" and "The Unknown God," were two of the themes.

The closing Sunday of Sacrifice Week the morning prayer service was in charge of Pastor H. E. Ratcliffe; his theme was "Sacrifice." Several earnest prayers were offered, then the beautiful story, "The Chimes in the Tower," was told in place of the usual testimonies.

Elder O. W. Okerlind spent Sunday in Fargo en route to his mission in Saskatchewan, Canada. He preached interesting sermons morning and evening.

On Children's Day the eleven o'clock hour was devoted to a program for both children and parents. The choir sang a beautiful anthem. Elder Ratcliffe gave an appropriate talk. The story, "Pippa Passes," was told. Pastor H. E. Ratcliffe chose "Bible Appreciation" for the theme.

July 4, some of the Saints picnicked at Oak Grove Park.

Not long ago the ladies' aid enjoyed a social evening at the home of Mrs. Frank Stowell in honor of her birthday. She was presented a handkerchief shower. Refreshments were served.

Courtney Rotzien, in charge of a Sunday morning service, encouraged the members present to do some missionary work among branch members not in regular attendance, that the empty seats in the church might be filled.

District President W. E. McElwain, of Lansford, North Dakota, visited the branch July 3. He assisted Jerome Stowell in the communion service and preached in the evening,

Weekly Health Letter

Typhoid Fever

By A. W. Teel, M. D., Church Physician

In the care of a case of typhoid fever, the physician and the family have a double duty to perform: one is to assist the patient, and the other is to protect the community. It is the duty of the health authorities to find its origin, in order to prevent its further spread. Early diagnosis is essential and the symptoms come on gradually and slowly. Among the first symptoms there is a sense of fatigue, the bowels are usually constipated and the patient aches all over. About twenty-four hours after these symptoms appear, there is a feverish feeling and the temperature ranges about one hundred degrees. Then the next day, the fever gradually gets higher and the patient feels more achey. Before the Widal test, it was difficult to arrive at a diagnosis as many cases simulated malaria, but now about one half teaspoonful of blood from the patient's elbow can be used for laboratory diagnosis; then in two days, if the patient has typhoid, the bacilli will be seen multiplying in the test tube.

In cases where a blood culture has not been made, the first week, especially if it is not a typical case, a drop of blood can be taken from the finger or ear for another laboratory test, which is called the Widal test. The blood culture test usually shows the presence of the typhoid bacilli within the first two days, but it will take a week or ten days for the Widal test to show them. If a blood culture is positive it means that the patient has the typhoid germs floating around in his blood. If the Widal test is positive it means that the patient undoubtedly has typhoid fever and that reinforcements are being formed in the blood to resist the disease. During the second week, the fever begins to get higher and higher and the patient becomes more and more emaciated, but is more comfortable than during the first week. During the third week, the fever re-

mains about the same as it was in the second week and the emaciation is progressively worse. The average case will escape diarrhea if the bowels have been properly opened at the beginning of the symptoms. If this has not been properly attended to, the diarrhea adds to the seriousness of the disease. During the first week, the lower end of the small intestine becomes swollen in places, and in the second week, they break down and form ulcers, which vary from the size of a pea to, sometimes, more than an inch in diameter. They may spread from the large intestine and thus increase the severity of the diarrhea. During the fourth week, the fever is noticeably less, the temperature becoming normal for several hours at a time. At the end of this week, complications are more likely to occur, which kill more people than the disease itself. Pneumonia is a very ordinary complication, but if we do not have pneumonia, we may have an inflammation of the veins or an inflammation of the glands. The ulcers may perforate, causing hemorrhages and peritonitis. The mortality, during the last decade, has not been so high. The doctor, in such cases, reminds me of the captain of a vessel, piloting the ship safely into the harbor. In the old days it was quite common to observe a greatly exhausted patient with a low, muttering delirium, and with flies crawling over the eyes. But, fortunately, in this day and age, what we may properly term the old style typhoid, seldom develops due to proper sanitation and treatment.

It is a curious fact that women are more frequently carriers—about four to one—than men. Sixty per cent of the temporary carriers are females and about eighty per cent of all chronic carriers. This is accounted for as women are more subject to gall stones and inflammation of the gall bladder. Children are less subject to gall bladder disease, and therefore, scarcely ever become carriers. Women handle our food, which makes it still more hazardous. At Hanford, California, ninety-three cases of typhoid fever were traceable to a pan of spaghetti and it was further discovered that the baking of it only served as an incubator for the bacteria instead of disinfecting the food. Many instances could be cited where the handling of food by carriers resulted in communicating the disease.

That is the best government which teaches us to govern ourselves.—*Goethe*.

The chains of habit are too weak to be felt till they are too strong to be broken.—*Doctor Johnson*.

encouraging the Saints to keep the faith and live as one family.

Some interior decorating has been done at the church.

Elder Thomas Leitch preached recently to Fargo Saints. He is spending the summer on his farm at Clifford, North Dakota.

Saints were pleased to have Pastor H. E. Ratcliffe and wife return to the branch from their vacation in Kansas. They are efficient and willing workers. "The Restoration of the Jews" and "Marks of Sainthood" were two texts recently chosen by Pastor Ratcliffe.

Ferne Shackow attended the North Dakota reunion at Logan. She returned with her faith renewed to be of service in the Master's work.

Sister William Shackow attended the funeral of her brother, John Corliss, at Clarkleigh, Canada. He had been confined to his bed for years.

"Mine Elders Shall See That My Law Is Kept"

By Hubert Case

The heading of this little article should interest the elder at least; also all who have wondered why the law was so much neglected. "For he that keepeth the law, happy is he." The statement, "Mine elders shall see that my law is kept," in no uncertain way places the responsibility somewhere. No one will argue the question for one moment as to whose duty it is, for this charge was given by none other than the Master himself. The utter disregard for law and order has become appalling, in the world about us, and also in the church we all profess to love. Why? There are evidently many of us who have neglected our duty, to say the least. Self interests have so far claimed our attention that we have almost forgotten the needs of the group. The brotherhood of man seems to be doomed, so far as loving our neighbor as ourselves is concerned. Who is to blame? The elimination of poverty, the keeping of the law of the Lord, the redemption of Zion, is not in sight nor will it be until the *elders do their duty*, teach the law, and *see that it is kept*.

The Law of Tithing

Here is a law which should be known to every baptized person before he comes into the church; it should be made obligatory. We have all been negligent in the teaching of this very important part of everyone's Christian duty. If the elders are to see that the law is kept, where and when shall we begin? First we must set the example; then it must be taught by the elders. If this one part of the law were carried out in the spirit of righteousness, we would be the most blessed people in the world and Zion would become a reality very shortly.

The Sin of Omission

Herein lies our failure for one hundred years. Then why not begin the second century of church activities by *teaching the law*? Many people who have been counted rich are now poor; many who were poor are now in good circumstances; the keepers of the law have prospered while the rich have gone down in hundreds of instances, in my short life in this church. We have also neglected to go into the homes of the people and teach the law of Zion in homes. The sin of omission covers the one the same as the other. Our neglect of this imperative duty has let many sins creep into the church, and bear such a bounteous harvest, that it has choked the good seed of the kingdom of God, driven many out of the church, and many have become discouraged, lost interest, and wandered away.

The Example of One Little Branch

On July 3, one little branch voted unanimously to pay one tenth of all they have and take in, as an offering to God and his church. If every branch in the whole church would do this what would one year do for this people? Zion would be redeemed and the people of the Lord would be a free people instead of being in bondage as they are at the present time. How about it, brethren? Shall we set the example and see that the law is kept?

Remember what the Lord said to the seven elders who had charge of the seven churches in Asia. The lukewarm condition of those churches he *charged to the elders*, whose duty it was to see that his law was kept. He was ready to spew them out of his mouth. Who is to blame for the lukewarm condition today? Read the first, second, and third chapters of Revelation where the Savior returned to earth and told John who was to blame for such condition.

"Let Every One Learn His Duty"

Herein lies our safety: The book of *Doctrine and Covenants* is little known to the men and members of this great church; many of them do not even have the book, and many have never made a study of it to know their duty. Men have a ravenous desire to hold the priesthood, not knowing it means condemnation to them if they hold it and never use it as the law of the Lord requires. (See *Doctrine and Covenants* 92: 1.) The souls of the people of the church and the world, are in our hands when we accept such responsibility. So the Lord said if we fail to learn and do our duty we are "walking in darkness at noonday," and can not be among the chosen.

The Hastening Time

So many times ancient and modern revelations mention this time when the Lord shall hasten his work. No one can any more doubt the fact we are living in that marvelous period of time. Everything today is moving at a very rapid speed. Surely Nahum saw our time, for "the chariots seem like torches, they run like the lightning, they jostle one against another in the broadways." The radio can reach a million or more almost instantaneously. The time is here when "as birds flying" the Lord defended, preserved and delivered Jerusalem. What shall he do for Zion? That must be answered by our response to duty, to the teaching of the law, and seeing that that law is kept.

The Answer We Must Make

The call of the Lord this year is to unity, peace, and duty, to the study of the "three standard books" of the church. This calls for volunteers, and sets the church objectives plainly in view. Our response is our answer; by this we stand or fall.

MISCELLANEOUS

Meetings at Nauvoo

To the membership of Nauvoo District and all others interested, greetings: The time of our meetings at Nauvoo is nearing, August 6 and 7, and 13 and 14, and we suggest the following as the tentative program over the first week-end: Saturday evening—7.45, song service; preaching at 8; Sunday—9.30 a. m., church school in charge of Nauvoo corps of officers; 10.45 a. m., sacrament services; 2 p. m., song service; 2.30 p. m., preaching; 7.45, song service; 8, preaching. During the week there will also be preaching services held each evening. Sunday, August 14, the order of services will be of a similar character with the exception of a prayer service at the 10.45 hour on Sunday morning. On each Sunday it is requested that all bring their lunch baskets in order that a social time can be enjoyed during the noon hour. We trust this gathering will have a good attendance and a rich portion of the Spirit's influence to direct and strengthen.—*The district officers.*

Southern Wisconsin Solicitor at Large

To the Southern Wisconsin Saints, greetings: This is to advise that Elder J. E. Vanderwood is authorized to receive tithes and offerings as solicitor at large. This action was taken for the assistance of the large number of scattered Saints throughout the district.—*Lee E. Root, Bishop's Agent.*

Our Departed Ones

SMITH.—Loie Noles, daughter of Mr. and Mrs. Wilson Noles, was born January 25, 1881, at Knoxville, Iowa. Her parents moved to Montrose, Iowa, forty-nine years ago and have since resided there. Loie grew to womanhood, and December 25, 1901, was united in marriage to I. L. Smith. Two children were born to them, one preceding the mother in death. She united with the church at Montrose a number of years ago. Had been afflicted with heart trouble for two years, and death came to end her sufferings July 20, 1932. The funeral was held from the Saints' church at Montrose, July 22, when a large number gathered to pay their respects to her memory. Left to mourn are her son, Merrill, an aged mother, an invalid sister, Vada, Mrs. B. F. Strange, of Montrose, also a sister, Mrs. C. E. Miner, of Fort Madison, and other relatives. Elder F. T. Mussell preached the sermon.

1932 Reunion Schedule

DISTRICT	PLACE	TIME
Alberta	Edmonton	August 5-7
Seattle	Silver Lake	August 5-14
Western Oklahoma.....	Eagle City	August 5-14
Eastern and Western Maine	Brooksville	August 12-21
Kirtland	Kirtland	August 12-21
Southeastern Illinois.....	Brush Creek.....	August 12-21
Far West	Stewartsville	August 18-28
*Eastern Montana .....	.....	.....
Hagerman, Idaho	Hagerman	August 24-28
Western Montana.....	Race Track	August 25-28
*Northern Michigan.....	Park of the Pines	August 12-21
Eastern Michigan	Cash, Michigan	August 7-14

*Plans uncertain.

Are you reading—

HERALD,
ENSIGN,
and VISION?

HERALD OFFICE
Independence, Missouri

THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.
Elbert A. Smith, Floyd M. McDowell, Associate Editors.
Leonard J. Lea, Managing Editor.
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REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

950 Kilo. KMBC 315.6 Meters

Church Programs Over KMBC

Devotional service at 6.30 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.
Sunday, 8 a. m., Bible Study, by U. W. Greene.
Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.
Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

Conferences, Institutes, Conventions, etc.

Nauvoo—Two-day Meeting, Nauvoo, August 6, 7; 13, 14.
Spring River, Institute, Carthage, Missouri, August 20-21.
Spring River—Institute, Pittsburg, Kansas, September 17-18.

DON'T FORGET
THIS IS THE MONTH FOR
Kirtland Reunion
August 11-21

Come and Worship in This Hallowed Place,
and Reap Profits in Spiritual Things.
GOOD SPEAKERS—GOOD CLASSES—
SPIRITUAL UPLIFT
COME AND VISIT THE TEMPLE OF
THE LORD!

THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Independence, Missouri, August 10, 1932

Number 32

Those Who Endure

When Jesus was speaking to his disciples about the trials that would come to them he gave them this word of encouragement, "He that endureth to the end shall be saved."

There have been many in the past few years who could not endure. Some could not endure financial reverses and the loss of property, and they committed suicide, or gave themselves up to hopeless and lifeless drifting. It was suicide, whether of body or mind. Others could not endure the trials of the church, and they left it.

The quitter may have good reasons for giving up, but he is never a noble, never an admirable figure. He loses all respect with the cause he forsakes, and and he gains none from the new one he joins.

The real heroes are those who endure "to the end." It is true that they sacrifice more, but it is also true that they gain more. At the last, when all works are summed up and all accounts settled, the ledgers of the faithful show a good balance, with records of large gains in both tangible and intangible values.

No man can benefit his life by applying a charge of blasting powder to it—by severing all connection with the past. When you renounce your allegiance you also abandon your inheritance.

The great benefits of life are to be reaped by establishing a course and maintaining it. We have many little goals which we set from time to time, but there is only one Great Goal. If we change that, if we vascillate and turn from one thing to another, we are sure to lose.

"He that endureth to the end" shall be saved in more ways than one. He shall be saved in business, he shall be saved in education, he shall be saved as a citizen, he shall be saved in his spiritual life.

L. L.

The antagonists of a unified world are confusion of mind, want of courage, want of curiosity and want of imagination, indolence and spendthrift egotism. These are enemies against which the Open Conspiracy arrays itself; these are the jailers of human freedom and achievement.—*H. G. Wells.*

Poison's Harvest

SOME NOTES ON PUBLIC SENTIMENT

Public sentiment is a powerful force, but it is fickle in the direction it chooses to exert itself. Ancient writers inveighed against the changeability of the mob, and the kind of leadership that popular opinion followed.

Public sentiment is capable of accomplishing great good, and of committing monstrous follies. We do not have to turn to ancient times for examples, for we have a modern instance familiar to everyone. That instance concerns prohibition.

Are we yielding to the guidance of the mob in the matter of prohibition? Let every man who claims the name of Christian examine himself, and decide whether he is thinking with a mature and civilized mind, or following with those who run and jump like sheep.

Public sentiment, aware of the terrible evil that festered in the saloon, banished it and attempted to suppress the alcohol that it dispensed. Impartial statistics show that while the suppression of liquor has not been completely effective it has accomplished great good. Public sentiment then appeared in the role of a wise benefactor.

But the memory of the people is short. They have forgotten the ubiquitous and iniquitous saloon, and its all-pervasive stench and its poisonous effects. They have forgotten the armies of reeling drunks that haunted them.

Public sentiment, misinformed by paid agents of the liquor interests, fed with lies, willing to believe almost anything that is repeated often enough, shows a tendency to favor the repeal of the eighteenth amendment. This poison propaganda of the "Wet" interests is false—it does not agree with the facts, as is being demonstrated in the articles by A. B. Phillips.

No one can deny the power of public sentiment; no one would wish to see its power destroyed. When it is led by constructive thinkers and statesmen it is a great power for good. But when demagogues lead it, or when mercenary and selfish men take the

leadership it becomes a monster in its power of harm.

Poison propaganda against prohibition and the eighteenth amendment has prepared a harvest of bad opinions, which make the present trend of public sentiment a threat against the welfare of the people.

This one fact ought to decide the issue for ever: that the brewers and the distillers became millionaires, and saloon keepers grew fat and prosperous, all on the miseries and at the expense of the people. Those men want liquor back in order to make money, which they would do no matter what the cost to other men. Nobody becomes wealthy by promoting prohibition. Consequently much money is paid for publicity against it.

Let people consider these things as they decide the issue.

L. L.

STUDY OUTLINES

For Class and Home Work

THE DEFINITION OF PRAYER *By Fred Shepherd*

1. What are some of the things that prayer can do. This may help you later in defining it.

2. How could public prayer be improved in your branch? Make some specific suggestions. (But better not mention names, in order to avoid injuring anyone.)

3. Let the class formulate a definition of prayer, discussing each item as it is entered. It may be well, before writing the definition, to make a list or graphic chart to indicate the various elements involved and the personalities affected.

4. Do you really believe in the effectiveness of prayer? Give your reasons, as if you were trying to tell someone that you wished to try the practice of it.

PERSONNEL OF LEADING QUORUMS OF THE CHURCH

1. This article is of such historical importance that readers who do not save the files of the *Herald* should preserve this one item for study and reference.

2. Who have occupied the office of President? At what dates?

3. How many first counselors have there been? How many second counselors? Who is the present First Counselor? the present Second Counselor?

4. How many men have been members of the Quorum of Twelve? Is the Quorum full at present? Name the present members without referring to the list.

5. How many have acted as Presidents of Seventy? Who are occupying at present?

THE CIRCLE OF PRAYER

Under this heading will be printed short articles on prayer, with occasional examples. Requests for prayer will also be gladly received and printed.

To Those Who Need

The other day a friend was in the office and commenting on our "Circle of Prayer" idea. He said he liked it, but he thought of one improvement: those who ask for prayers are often discouraged and in need of some one to take a personal interest in them, if only to write them letters. He suggested that it is a source of strength to know that "someone cares."

That last phrase—"Someone cares"—impressed us. Perhaps we should do more to show our feeling for one another. *We do care*. And it means a lot to us that others care too.

The editorial typewriters are busy. But in a good work they could be a little busier. We are going to take our friend's suggestion seriously—and we are thankful that he cared enough to make the suggestion.

We will try, insofar as it is possible, to write letters to those who are in need of God's blessing and ask the prayers of the people. And, since we give the addresses of those who make these requests, it may not be amiss to suggest that others will wish to write to them too.

Requests for Prayers

Mrs. Henry Brown, of Newton Robinson, Ontario, asks prayers in behalf of Henry Robinson of Beeton Branch, who fell from a barn twenty-one months ago and suffered a fracture of the spine and lost all control of the lower parts of his body. The Saints of the district have prayed for him, and he is thankful for the great benefit received. Administrations have also brought much help. But he is still unable to walk and desires the prayers of the general church that he may recover.

A sister who does not give her name, residing at Eagle Grove, Iowa, writes that her family is passing through a very severe trial at the present time, and asks the prayers of the church that the Lord may help them and turn the course of events for their good. "He has been mindful of us in the past," she says, "and has blessed us in many ways," and expresses their faith that He will help them again if they have faith, and the prayers of the people.

Some Interesting Statistics

By F. H. E.

Concerning the records and statistics of the British Mission, Andrew Jenson, Assistant Historian for the Utah Church, recently wrote for the *Deseret News* as follows:

"Of all the missions established by the Church of Jesus Christ of Latter Day Saints in foreign countries, none has yielded so much precious fruit to the preaching of the restored Gospel as has the British Mission. This mission was opened in 1837 by Apostles Heber C. Kimball and Orson Hyde and five other American elders who crossed the Atlantic ocean in the ship *Garrick* and arrived in Liverpool, England, July 20, 1837. These missionaries commenced at once to preach the Gospel in Preston, England, where the first baptism by divine authority in this dispensation in Great Britain took place July 30, 1837. . . .

"From Preston, as the headquarters of the British Mission, the elders extended their labors into the surrounding country towns in Lancashire, where a number of other branches of the church were soon afterwards raised up, and the missionaries also extended their operations into Northumberland and Bedfordshire, England, where converts were made and branches organized. Before the end of the year 1837 there were about 600 Latter Day Saints in England.

"The further progress made by the missionaries in England was somewhat slow during the years 1838 and 1839, but in the latter part of 1839 the Gospel door was opened to the inhabitants of Scotland.

"A fresh impetus to the work in Great Britain was brought about when Apostles Brigham Young, Heber C. Kimball (on his second mission to Great Britain), Parley P. Pratt, John Taylor, Orson Pratt, Wilford Woodruff, George A. Smith and other missionaries arrived in England, in 1840. They remained about one year, during which missionary labors were extended into nearly all parts of England, Wales and Scotland, and also to Ireland and the Isle of Man.

"Branches of the Church were organized every where and Wilford Woodruff particularly made phenomenal success in preaching the gospel in Herefordshire, England, where an entire community known as the United Brethren joined the church, and were organized into branches and conferences. The branches organized in other parts of England, Scotland, and Wales were also organized into conferences during that period and the following years.

"At the close of the year 1844 (a few months after

the martyrdom of the Prophet Joseph Smith) there were between 9,000 and 10,000 Latter Day Saints in Great Britain, organized into 200 branches of the church; these were grouped into 25 conferences. The membership included about 400 elders, 600 priests, 300 teachers and 200 deacons.

"The zenith of successful Latter Day Saint missionary labors was reached by the close of the year 1852, when the British Mission contained 742 branches of the church with a total membership of nearly 33,000, including 2,572 elders, 1,913 priests, 1,446 teachers and 856 deacons. The branches in the British Isles were grouped into 52 conferences."

We have not checked these figures in detail, but from a cursory glance they seem to be substantially correct. Members of the Reorganized Church, however, will be interested in the statement in the last paragraph quoted:

"The zenith of successful Latter Day Saint missionary labors was reached by the close of the year 1852. . . ."

This was the year in which polygamy was publicly proclaimed by the Utah Mormon church. Prior to that time polygamy had been vigorously denied by church leaders. We believe that there is a direct connection between this fact and the fact that the steady growth of members in England from 1837 to 1852 was definitely checked at that time and the lost ground was never recovered. The British people never did like the idea of Mormon polygamy.

Offering What We Have

A group of one hundred women were wondering how they could secure two hundred dollars to complete some service for Christ. They talked for an hour and shook their heads sadly over the fact that they could do nothing. Suddenly the little daughter of one of them slipped away and ran to the leader with eagerness. "Here's *all* my money! That will help some," and she held out a precious nickel. Then something happened. The Spirit of God worked in the hearts of those present. In ten minutes more than the required sum had been offered. It was indeed a miracle, the work of God. How often we say, "I would like to help but—" and nothing happens. If we would only change it to "I want to help, and here is everything I have," anything could happen. I haven't money, but I have flowers in my garden for sale, I have a house to shelter a foreign student, I have influence which can be used, etc. Jesus Christ draws near to the heart which offers for his use such as it has.—*Bertha Conde, in Spiritual Adventuring, Cokesbury Press.*

NEWS BRIEFS

Elder J. J. Cornish to Celebrate Eightieth Birthday

On October 17, one of the mighty men of the restored gospel, Elder J. J. Cornish, of Senlac, Saskatchewan, Canada, will be eighty years of age. He has just returned home from attending the district conference at Saskatoon, and his letters to the editors are vibrant with faith and interest in the church. "I preach some yet," he writes.

Brother Cornish was born in Huron County, Ontario, the son of John and Mary Cornish, October 17, 1852, and his life is rich with experiences in the gospel. In his years of service to the church he baptized over fifteen hundred people, and among the people of North Central United States and Canada his name is uttered with love and gratitude.

Brother Cornish's life story is told in the book, *Into the Latter Day Light*, one of the "best sellers" of the Herald Publishing House. Here is just one sentence from chapter 29, which tells in Missionary Cornish's own words some of his works: "During the year 1886, I baptized and confirmed seventy people, and blessed eighty-four children, acting as president of the district." He has done much for the cause of Christ, and in the doing he has won a large circle of friends. This fall when he celebrates another birthday, his friends should not forget him.

Thirteen Baptized at Kentucky-Tennessee Reunion

Thirteen candidates were baptized members of the church during the successful reunion of the Kentucky and Tennessee District, held at Puryear, Tennessee, July 23 to 31. All services were well attended and a good spiritual time was enjoyed. Elder J. Charles May was the visiting speaker, assisting Elders Thomas Newton, E. P. Gallemore, and T. W. Thomas. A splendid spirit prevailed throughout the reunion.

Judge F. O. White Serves Community and Church

At election time the people of White County, Arkansas, were reminded of the splendid fourteen-year record of F. O. White, Judge of White County, by the following comment printed in a local paper: "Judge White has maintained the credit of White County, the county being on a strictly cash basis, while doing more development work during his tenure of office than had been done in the nearly one hundred years that the county had been an organized unit. Judge White has handled the affairs of

the county in a manner that makes him the outstanding judge in Arkansas." It further tells us that because of his excellent administration of county affairs, people who once were opposed to him are now firm supporters, attracted by his business ability.

During this period of service to his county and community, Judge White also has found time to serve the church in ministerial and administrative capacity. Of him a fellow worker writes: "Not only has Brother White been of great service to our county as judge, but he has also served the church as president of our district, and when called upon has always been ready to go. I wish that we had more like him."

Brother White has been a member of the church for twenty-six years and has served as elder since 1920.

Canning for Harvest Home Festival

Several thousand quarts of vegetables have been canned by the women of the groups in Independence for the Harvest Home Festival, and these community-conscious workers are still busy providing for the winter needs of many people. The Laurel Club has turned over to the groups the equipment of the Auditorium lunch room for festival canning purposes. One group has also built a fireplace on the Auditorium grounds for outdoor cooking, its capacity being one hundred and fifty quarts (tin).

A very helpful aspect of this cooperative undertaking is the effort which is being made to have needy families can their own vegetables for winter needs. Many are coming to the Auditorium to can for themselves, and are furnished jars, vegetables, and other materials by the festival, individuals, and groups.

Missionary Meetings for Alabama District

There being little business to be transacted at the conference of Alabama District, held at Pleasant Hill Branch, July 6 to 10, officers and local ministry conducted a series of missionary meetings. Stirring sermons were presented on the first principles of the gospel and such other subjects as "*The Kingdom of God*" and "*The Restoration*," by the following speakers: E. C. Shelley, J. W. Baldwin, Franklin Steiner, W. J. Williamson, L. D. Flynn, H. H. Wiggins, and B. E. Barlow.

Though the weather was intensely warm, attendance and interest were good, and the Spirit of the Master was present to bless the congregation with understanding and appreciation. Music was furnished each evening by the young people.

Personnel of the Leading Quorums of the Church

FROM THE BEGINNING TO THE PRESENT TIME

(In the *Journal of History*, volume 3, pages 110 to 115, appeared a digest of the personnel of the leading quorums of the church. That list is here presented, brought up to date.)

The First Presidency

Since the organization of this quorum in 1833 there have been three *presidents*, viz.:

Joseph Smith, the Seer	1833-1844
Joseph Smith, his son	1860-1914
Frederick M. Smith	1914-

The latter is the present incumbent.

There have been six persons in this quorum known as *first counselors*, viz.:

Sidney Rigdon	1833-1844
William Marks	1863-1872
William W. Blair	1873-1896
Alexander H. Smith	1897-1902
Frederick M. Smith	1902-1914
Elbert A. Smith	1914-

Of these, one, viz., Sidney Rigdon, continued in office until the rejection of the church in 1844.

Two, William Marks and William W. Blair, died in office.

One, viz., Alexander H. Smith, was released to occupy as presiding patriarch.

Frederick M. Smith became president of the church.

Elbert A. Smith is the present incumbent.

Eight have acted as *second counselors*, viz.:

Frederick G. Williams	1833-1837
Hyrum Smith	1837-1841
William Law	1841-1844
David H. Smith	1873-1885
Edmund L. Kelley	1897-1902
Richard C. Evans	1902-1909
Elbert A. Smith	1909-1914
Floyd M. McDowell	1922-

Of these, two, Frederick G. Williams and William Law, the church refused to sustain.

One, Hyrum Smith, was released to act as presiding patriarch.

Three, David H. Smith, Edmund L. Kelley (who was only chosen to occupy temporarily), and Richard C. Evans, were released.

Elbert A. Smith became first counselor to President Frederick M. Smith.

Floyd M. McDowell is now second counselor to President Frederick M. Smith.

The Quorum of Twelve

There have been sixty-eight men occupying in this quorum since its organization in 1835:

1. Thomas B. Marsh	1835-1838
2. David W. Patten	1835-1838
3. Brigham Young	1835-1844
4. Heber C. Kimball	1835-1844
5. Orson Hyde	1835-1844
6. William E. McLellin	1835-1838
7. Parley P. Pratt	1835-1844
8. Luke S. Johnson	1835-1838
9. William Smith	1835-1844
10. Orson Pratt	1835-1844
11. John F. Boynton	1835-1838
12. Lyman E. Johnson	1835-1838
13. John E. Page	1838-1844
14. John Taylor	1838-1844
15. Wilford Woodruff	1838-1844
16. George A. Smith	1838-1844
17. Willard Richards	1840-1844
18. Lyman Wight	1841-1844
19. Jason W. Briggs	1853-1885
20. Zenos H. Gurley, Sr.	1853-1871
21. Henry H. Deam	1853-1854
22. Reuben Newkirk	1853-1873
23. Daniel B. Razy	1853-1873
24. John Cunningham	1853-1854
25. George White	1853-1859
26. David Newkirk	1855-1865
27. William W. Blair	1858-1873
28. Samuel Powers	1855-1873
29. Edmund C. Briggs	1860-1902
30. James Blakeslee	1860-1866
31. John Shippy	1860-1868
32. Charles Derry	1865-1870
33. Josiah Ells	1865-1885
34. William H. Kelley	1873-1913
35. Thomas W. Smith	1873-1894
36. James Caffall	1873-1902
37. John H. Lake	1873-1902
38. Alexander H. Smith	1873-1897
39. Zenos H. Gurley, Jr.	1874-1885
40. Joseph R. Lambert	1873-1902
41. James W. Gillen	1887-1900
42. Heman C. Smith	1888-1909
43. Joseph Luff	1887-1909
44. Gomer T. Griffiths	1887-1922
45. Isaac N. White	1897-1913
46. John W. Wight	1897-1813
47. Richard C. Evans	1897-1902
48. Peter Anderson	1901-1920
49. Frederick A. Smith	1902-1913
50. Francis M. Sheehy	1902-1920
51. Ulysses W. Greene	1902-1922
52. Cornelius A. Butterworth ..	1902-1922
53. John W. Rushton	1902-
54. James F. Curtis	1909-
55. Robert C. Russell	1909-1922
56. James E. Kelley	1913-1917
57. William M. Aylor	1913-1919
58. Paul M. Hanson	1913-
59. James A. Gillen	1913-
60. Myron A. McConley	1920-
61. Thomas W. Williams	1920-1925
62. Clyde F. Ellis	1922-
63. John F. Garver	1922-
64. Daniel T. Williams	1922-
65. F. Henry Edwards	1922-
66. Edmund J. Gleazer	1922-
67. Roy S. Budd	1922-
68. George G. Lewis	1932-

Of these, thirteen, viz., Thomas B. Marsh, William E. McLellin, Luke S. Johnson, John F. Boynton, Lyman E. Johnson, Jason W. Briggs, Henry H. Deam,

John Cunningham, George White, David Newkirk, John Shippy, Zenos H. Gurley, jr., and Thomas W. Williams the church refused to sustain.

Seven, viz., David W. Patten, Zenos H. Gurley, sr., Samuel Powers, James Blakeslee, Josiah Ells, Thomas W. Smith and James E. Kelley, died in office.

Twelve, viz., Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, William Smith, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff, George A. Smith, Willard Richards, and Lyman Wight, were occupying at the rejection of the church in 1844.

Six, viz., Reuben Newkirk, Daniel B. Razy, William H. Kelley, Peter Anderson, Frances M. Sheehy, and C. A. Butterworth, were released.

Two, viz., William W. Blair and Richard C. Evans, were ordained to the First Presidency.

One, Alexander H. Smith, was ordained Presiding Patriarch and counselor in the Presidency.

Nine, viz., Edmund C. Briggs, John H. Lake, Joseph R. Lambert, Isaac N. White, John W. Wight, G. T. Griffiths, U. W. Greene, Robert C. Russell, and Frederick A. Smith, were ordained patriarchs, the latter to succeed his father as presiding patriarch.

Three, viz., Charles Derry, James W. Gillen, and William Aylor, resigned.

One, James Caffall, was designated as patriarch but declined.

One, Heman C. Smith, was released to act as Church Historian.

One, Joseph Luff, was released to act as Church Physician.

Twelve, viz., James A. Gillen, John W. Rushton, James F. Curtis, Paul M. Hanson, Myron A. McConley, Clyde F. Ellis, John F. Garver, Daniel T. Williams, F. Henry Edwards, Edmund J. Gleazer, Roy S. Budd, and George G. Lewis, constitute the quorum as it is at present organized.

Presidents of Seventy

Since the organization of the First Quorum of Seventy in 1835, fifty-two persons have occupied as presidents of Seventy:

1. Hazen Aldrich	1835-1837
2. Joseph W. Young	1835-1844
3. Levi W. Hancock	1835-1844
4. Leonard Rich	1835-1837
5. Zebedee Coltrin	1835-1837
6. Lyman Sherman	1835-1837
7. Sylvester Smith	1835-1837
8. John Gould	1837-1837
9. James Foster	1837-1844
10. Daniel S. Miles	1837-1844
11. Josiah Butterfield	1837-1844
12. Salmon Gee	1837-1838
13. John Gaylord	1837-1838
14. Henry Herriman	1838-1844
15. Zera Pulsipher	1838-1844
16. Archibald M. Wilsey	1860-1873
17. William D. Morton	1860-1873

18. George Rarick	1860-1873
19. John A. McIntosh	1860-1869
20. Crowell G. Lamphear	1860-1879
21. James Blakeslee	April, 1860-October, 1860
22. Edmund C. Briggs	April, 1860-October, 1860
23. Charles W. Wandell	1873-1875
24. Duncan Campbell	1875-1901
25. Edmund C. Brand	1875-1890
26. Glaud Rodger	1880-1884
27. John S. Patterson	1885-1887
28. John T. Davies	1885-1900
29. James W. Gillen	1885-1887
30. Heman C. Smith	1885-1887
31. Columbus Scott	1885-1915
32. Isaac N. White	1888-1897
33. John C. Foss	1888-1906
34. Robert J. Anthony	1889-1899
35. James McKiernan	1891-1916
36. Francis M. Sheehy	1897-1900
37. Hyrum O. Smith	1900-1913
38. James F. Mintun	1900-1917
39. Warren E. Peak	1900-1917
40. Romanan Wight	1902-1909
41. Thomas C. Kelley	1906-1926
42. John Arthur Davis	1909-1921
43. Arthur B. Phillips	1913-1923
44. Elmer E. Long	1916-1926
45. James T. Riley	1916-1926
46. James W. Davis	1918-
47. Edward A. Curtis	1920-
48. Raleigh L. Fulk	1923-
49. Eli Bronson	1926-1932
50. Roscoe E. Davey	1926-
51. Guy P. Levitt	1926-
52. Ernest Y. Hunker	1932-

Of these, nineteen, viz., Hazen Aldrich, Leonard Rich, Zebedee Coltrin, Lyman Sherman, Sylvester Smith, John Gould, Archibald M. Wilsey, William D. Morton, George Rarick, John A. McIntosh, Crowell G. Lamphear, Duncan Campbell, John T. Davies, Francis M. Sheehy, Hyrum O. Smith, Warren E. Peak, James F. Mintun, Thomas C. Kelley, and John Arthur Davis vacated to occupy in the High Priests' quorum.

Seven, viz., Joseph W. Young, Levi W. Hancock, James Foster, Daniel S. Miles, Josiah Butterfield, Henry Herriman, and Zera Pulsipher, were occupying at the rejection of the church in 1844.

Three, John Gaylord, Salmon Gee, and John S. Patterson, the church failed to sustain.

Five, viz., James Blakeslee, Edmund C. Briggs, James W. Gillen, Heman C. Smith, and Isaac N. White, were ordained apostles of the Quorum of Twelve.

One, Arthur B. Phillips, was ordained a bishop.

Four, viz., Charles W. Wandell, Edmund C. Brand, Glaud Rodger, and Robert J. Anthony, died in office.

One, viz., John C. Foss, was superannuated.

Two, E. E. Long and J. T. Riley reverted to their places in the Seventy.

Four, viz., Romanan Wight, Columbus Scott, James McKiernan, and Eli Bronson, resigned.

One, viz., E. A. Curtis, is not active.

Five, viz., James W. Davis, Raleigh L. Fulk, Ros-

coe E. Davey, Guy P. Levitt, and Ernest Y. Hunker, are the present incumbents.

Presiding Bishops

There have been eight presiding bishops since the calling of the first one in 1831:

1. Edward Partridge	1831-1840
2. George Miller	1841-1844
3. Israel L. Rogers	1860-1882
4. George A. Blakeslee	1882-1890
5. Edmund L. Kelley	1890-1916
6. Benjamin R. McGuire	1916-1925
7. Albert Carmichael	1925-1932
8. L. F. P. Curry	1932-

Of these Edward Partridge and George A. Blakeslee died in office.

George Miller was in office at the time of the rejection of the church in 1844.

Israel L. Rogers resigned and Edmund L. Kelley, B. R. McGuire and Albert Carmichael were released.

Bishop's Counselors

Eighteen men have served as counselors:

1. Isaac Morley	1831-1833, 1837-1839
2. John Corrill	1831-1833
3. Parley P. Pratt	1833-1835
4. Titus Billings	1833-1839
5. William Aldrich	1866-1869
6. *Philo Howard	1866-1873
7. Elijah Banta	1873-1874
8. David Dancer	1873-1882
9. Henry Stebbins	1875-1882
10. Elijah Banta	1882-1891
11. Edmund L. Kelley	1882-1890
12. George H. Hillard	1891-1912
13. Edwin A. Blakeslee	1891-1916
14. James F. Keir	1916-1925
15. Israel A. Smith	1920-1925
16. Mark H. Siegfried	1925-1932
17. John A. Becker	1926-1932
18. G. Leslie DeLapp	1932-

*Not ordained.

Three of these died while serving, viz., William Aldrich, Philo Howard, and George Hilliard.

Six of these resigned, viz., Elijah Banta (twice), David Dancer, Henry Stebbins, Edwin A. Blakeslee, Mark H. Siegfried, and John A. Becker.

One, Edmund L. Kelley, became Presiding Bishop.

One, Isaac Morley, was ordained a stake bishop.

One, Parley P. Pratt, became an apostle.

Two, John Corrill and Titus Billings, left the church.

Two, James F. Keir and Israel A. Smith, were released.

Of the counselors from 1839-1844, we have found no record.

The present Presiding Bishopric is L. F. P. Curry and G. Leslie DeLapp.

The Definition of Prayer

By Fred Shepherd

This article is a chapter from a paper written by the author for one of his courses in psychology in the University of Chicago. While it was written with the academic requirements in mind, we feel that it offers some thoughtful material for our readers.—Editors.

There are numerous definitions of prayer from which to select so that anyone, be he orthodox or modern, can easily be satisfied. The simplest definition appears to be the one which tells us that prayer "is the soul's sincere desire,"¹ and that it is that purpose which becomes dominant in our attentiveness to God.² "The joy of communion and intercourse with God is the central feature of prayer, however, Saint Francis thought of prayer as a time of storing up grace and power through union with God."³ "The full fruition of the divine desires on earth requires the full cooperation of human desire rendered dynamic by union with the sublime forces of God in Christ,"⁴ and so we learn that "True prayer is the reflex of the divine desire itself . . . our prayer is the real expression of divine desire working within us."⁵ Another author defines prayer as a "process wherein work is really done, and spiritual energy flows in and produces effects, psychological or material, within the phenomenal world,"⁶ so that "prayer is the very soul and essence of religion."⁷ The generally accepted idea of prayer is that it is the way in which the believer comes into communion with the divine;⁸ or as further stated, it is a practical action of a practical need, and the act by which the soul communes with the controlling power.⁹ One of our prominent divines says,

Prayer is not crying to a mysterious individual off somewhere; prayer is not bouncing the ball of one's own aspiration against the wall of one's own soul and catching it again; true prayer is fulfilling one of the major laws of the spiritual world and getting the appropriate consequences . . . for prayer when it is real is the innermost way in which anyone who believes in God makes earnest business of his faith.¹⁰

From the above definitions it may be gathered that prayer is a term used generally for any humble petition, but more technically, in religion, for that mode of addressing a divine sacred power in which there predominates the mood and intuition of reverent entreaty. In advanced religion, indeed, "prayer is the chosen vehicle of the free spirit of worship."¹¹

From a more liberal point of view prayer is regarded as the method whereby the Christian may get into direct touch with God and reveal his thoughts and desires with reasonable expectancy of swaying the divine will.¹² As is to be expected, the

Weekly Health Letter

Typhoid Fever—No. 2

By A. W. Teel, M. D., Church Physician

We have mentioned a few means by which typhoid fever may be spread. In this article, we will take some of them up separately. We must remember that it is a man to man disease and the source of infection must be traced with that viewpoint in mind. Water is one of the most common sources of typhoid, but now we know that there are other ways by which it may be contracted. All kinds of fecal matter finds its way into most water even in inhabited regions. Surface water is the most dangerous. Fortunately, under normal conditions, the typhoid bacilli do not grow and multiply in water.

psychologist sees prayer in a different light, and one suggests that "prayer is the direct interaction of two selves arising simultaneously in consciousness as the result of a need, a lack, a disturbance which demands the presence of a completer and more adequate self before it can be overcome."¹³ Somewhat similar is the idea that prayer, in its basal character, is conversation with another, but the "other" may be one of the idealized selves or a God represented by a symbol.¹⁴

After a little sober thought one feels that after all the definitions do not differ so very widely. What the fundamentalist calls the "divine desire," the psychologist calls "another self." Both recognize the stimulus but they give it different names. Perhaps a discussion of the origin of prayer will simplify matters a little more.

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2. Henry Nelson Wieman, *Religious Experience and Scientific Method*, page 248.
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4. D. Arthur Cornaby, *Prayer and the Human Problem*, page 204.
5. *Ibid.*, page 177.
6. William James, *The Varieties of Religious Experience*, page 485.
7. *Ibid.*, page 464.
8. Edmund S. Conklin, *The Psychology of Religious Adjustment*, page 12.
9. Auguste Sabatier, *Outlines of a Philosophy of Religion*, page 27.
10. Harry Emerson Fosdick, *Adventurous Religion*, pages 75-86.
11. *Encyclopaedia Britannica*, volume 17.
12. Harry Elmer Barnes, *The Twilight of Christianity*, page 210.
13. Anna Louis Strong, *The Psychology of Prayer*, pages 24, 25.
14. Edmund S. Ames, *Religion*, page 209.

They succumb more quickly in some water than in others and more quickly in summer than in winter, usually dying in a few days. Experimenters have found that water covered by ice and snow, if contaminated, is much more dangerous than polluted water, during the summer months. Water-borne typhoid almost always occurs in the fall, winter, or spring when the water is cold. But thanks to preventive medicine, water plays a lesser role in the spread of typhoid fever than formerly, on account of the filtration, chlorination, and the sanitary control of it. Freezing does not kill the germs and it has been found that ice has been an occasional vehicle. But this has been overcome by the use of natural ice, especially the kind that has been manufactured from distilled water and handled by clean methods.

The typhoid bacillus grows well in milk and this is now more fully realized than formerly. Many outbreaks that were attributed to water, were probably due to milk. In the epidemic of 1908 Trask collected three hundred and seventeen cases that were caused by infected milk. In Europe, milk epidemics are less frequent than in America or England on account of the Europeans having the habit of boiling their milk. The milk may become contaminated on the farm by the carrier, or during transportation. Investigators, by following the route of the milk wagon, found that persons in better circumstances, generally, suffered less; those who consumed raw milk suffered most. The patients that come down with this disease, find the incubation period perceptibly shortened, and that two or more persons in a household come down with typhoid within a few days of each other.

Milk epidemics are known to have become very extensive. In 1908 an epidemic broke out in Boston, Massachusetts, and three hundred and forty-eight of four hundred and ten cases had been drinking suspected milk. In Washington (Georgetown) an examination of the feces of a milkmaid revealed pure cultures of typhoid bacillus and fifty-five cases were directly traceable to her.

Butter, fresh cheese, cream, and ice cream have been found to contain the typhoid bacillus and are a media of communication. Cream collects more bacteria than the milk and cream in coffee and cereals may produce the disease; coffee in the cup is not hot enough to kill the typhoid bacillus. Occasional specimens of cottage cheese have been found to contain the typhoid bacillus; buttermilk, also. But buttermilk is not quite as dangerous as probably the acidity and overgrowth of other organisms would destroy the typhoid germs within twenty-four hours.

The Truth About Liquor

(From a radio address.)

By A. B. Phillips

NUMBER THREE

In my last discussion of the subject I showed that alcoholic liquors, even when taken in so-called moderate quantities, are destructive of the health, morality, prosperity, and safety of the people; that it is a menace to the lives of untold thousands, both young and old; that it breeds contempt for law, disregard for human rights, and disloyalty toward God, country, and the family. It is the source of more corruption, crime, and degeneracy than any other evil that ever cursed the human race;—yet some people want it back! They noisily object to any law that prevents them from openly and lawfully getting drunk when and where they desire, though they well know that such people are committing manslaughter on thousands of streets where they unlawfully drive motor cars while under the influence of liquor.

The liquor element among us can not be trusted to state the truth about the subject. They have sought to cover the earth with a flood of false statements which they hope will be believed by enough people to enable them to get rid of the laws that now measurably protect society. They have spread all over the country the assertion that the prohibition law is not constitutional, hoping to encourage more lawlessness and to discourage lawful means of enforcing the law. They have charged that to prohibit drinking robs men of their rights and liberty. This is in substance saying that we have no right to prohibit that which injures the people. The same argument is made by the dope fiend, the panderer, the swindler, and a long list of other criminals.

The Legality of Prohibition Laws

Such teachings as these lovers of liquor suggest are producing the crimes of anarchy and terrorism that break out in our midst. All law must prohibit that which is wrong and protect those who do right, if a respectable society is to endure. The public good is now recognized as the very foundation of law by the ablest minds of the world. Just laws can not protect society and at the same time license men to commit acts that menace society. Such laws would be a contradiction against themselves. Liquor men have tried in every way conceivable to overthrow the prohibition amendment to the constitution, but the United States Supreme Court has upheld the law on every point they have attacked. The last effort, made by a judge of a notoriously wet section of the country, asserted that the amend-

ment was unlawfully adopted. The United States Supreme Court unanimously declared that the amendment was lawful, and exploded entirely the silly notion that inspired this latest wet effort.

Probably no one expects to see the day when there will not be any criminals in the land, and no one expects that drunkenness will be completely done away with. But this does not warrant anyone in seeking to repeal the laws against crime or in preventing their continued enforcement. Many young people of today know practically nothing of the vile conditions that existed when the saloon and liquor were protected by law. I have traveled for many years over most of the States of our Union, and I know that the conditions today are enormously better than they were when liquor was legalized. In liquor license days it was not safe for a woman to venture alone on the streets of our cities and towns where liquor was allowed. Even by daytime they needed escorts, and it was a common thing to be insulted by some one under the influence of liquor.

In liquor license days I saw about fifty times as many intoxicated persons on the streets as I have seen in recent years. Drunkenness and its attendant crimes are bad enough now, but they were immeasurably worse in the days of licensed liquor. I have discussed this subject with several others whose years of travel and experience enable them to know the difference, and without exception they all declared that the conditions under liquor license were very much worse than they are now. These facts certainly prove that our prohibition laws are justified both legally and morally. They are also abundantly justified socially and economically.

The Personal Liberty Scarecrow

Let us examine the claims which some have excitedly put forth, that our sacred liberty is being taken away by prohibition. Let us admit that liquor license gave them liberty to get drunk, to spend for booze the money that their families needed, to become brutes that abused, maimed, and killed their own offspring. Let us admit that it gave liberty to ruin health, morals, and decency, and to become a menace to the community and a pauper of the town. Let us frankly acknowledge that it gave liberty to become an evil example to the people, the family, and especially the young, and to inflict upon society a pestilential disease that multiplied sorrow and despair on every hand. For liquor users do all of these things and much more.

But in all honesty, is this liberty, or is it not rather a terrible bondage? It drags down the one who indulges in such so-called liberty, but its evil effects are even greater in his family and commu-

nity. It makes them disreputable and covers them with shame. They either become brazen and callous to the morals and virtues of life, or they become walking skeletons of misery and deceit, and yearn for some of the decent ways that respectable people may enjoy. Is it not more truly liberty to recognize the rights of the family to share in the income of the bread earner? Has not the family the right to that liberty which protects it in an upright life and the enjoyment of decent things? We have the right to that liberty which the drinker seeks to take from us, a liberty which touches every home and every person in the land. Shall we let such ignoble motives as the drunkard has rob us of the liberty we now possess? Let us protect our rights and go forward, and not backward.

Did liquor license give liberty? Every one knows that it prohibited anyone from selling unless he could get a license, and sometimes he was prevented from getting it by others who sold liquor. It prohibited people under certain ages and during certain hours. This was just as surely taking away liberty from some one as does the prohibition law today. The truth is that no prohibition law would be needed if liquor was not an evil, and the old liquor license laws were necessary for this same reason. You can not live in peace without laws to prohibit liquor, and the more license you give it the more evil is suffered by the people of our country. The very fact that certain people insist upon using it to the harm of so many is proof that they do not care at all for the liberties of the people or for their welfare.

Prohibition and the Depression

If liquor users cared for the well-being of the people they would never seek to undo the splendid work that has been done since prohibition laws were passed. It is admitted by the ablest economists of our times that prohibition has made possible the wide-spread enjoyment of the radio, the movies, electric refrigerators, better homes, finer clothing, better foods, shorter hours of labor, fewer accidents in laboring industries, bigger savings, more education, and many other benefits. The fact that we have about twenty-eight million automobiles in the United States, more than all the rest of the world together, is due to our prosperity under prohibition, according to experts who have carefully analyzed the facts.

Some liquor users and sympathizers have charged that this world-wide depression is due to prohibition. This charge is so ridiculous and absurd that it should bring the blush of shame to those who presumed to suggest it. It is contrary to all available facts, and shows something of the desperate straits of those who support liquor. It is stated by those

who are familiar with conditions in Europe that they are suffering much more from the depression that we are. Bad as it is, due largely in this country to orgies of speculation, it would be much worse here if the people had not been able to save large sums of money before the depression came. The American Bankers Association states that per capita savings more than doubled from 1916 to 1925, and by 1929 (year of the depression) it was much higher. The National Bureau of Economic Research reported in 1927 that the national income was forty per cent greater in 1926 than in 1918. The Wickersham Commission report says:

With all deductions we are satisfied that a real and significant gain following National Prohibition *has been established.*—*They Almost Had Me Fooled*, page 25.

Perhaps there is no one in a better position to know or more competent to state what the effects of prohibition have been than President Hoover. He stated:

There can be no doubt that prohibition is putting money into the American family pocketbook. The dry law has proved its worth in dollars and cents.—*Ibid.*, page 25.

Professor Irving Fisher, one of the greatest economists of the age, has stated the facts in these terms:

We may say that prohibition is not only sound hygiene but sound economics; not only is it the greatest hygienic experiment but the greatest economic experiment in history and one of the most successful.—*Ibid.*, page 25.

If the depression here were due to prohibition, then Europe with its abundant liquor would have escaped. Instead of this, they are suffering much more than we are from the depression, which would show that prohibition has been a great help to us, as in fact it has, according to our best economists. Roger W. Babson, with the greatest statistical organization of our times, gives us his summary as follows:

Prohibition has been a great factor in promoting business prosperity; probably one of the greatest factors.—*Ibid.*, page 26.

After several years of prohibition, Mr. Gary, head of the United States Steel Corporation that then employed more than three hundred thousand workmen, had this to say:

In the last two or three years, the improved conditions among these people is one of the most remarkable chapters ever written in the history of civilization and it is attributable to prohibition.—*Ibid.*, page 26.

No one will ignore that great student of human affairs, former President Roosevelt, when he voices his conclusions on the subject. He states in his usual vigorous manner:

Any man who studies the social conditions of the poor knows that liquor works more ruin than any other one cause.—*Ibid.*, page 26.

Prohibition Aids Prosperity

Depressions have come and gone many times in the past, and this one will also pass and be replaced by a period of more prosperous times. What shall we do to make use of our opportunity when that time arrives? If we return to liquor, we shall greatly damage our cause, and meanwhile shall add to the degree of suffering already existing. Let us rather keep our gains and be prepared to reach new heights of prosperity. To cope with the world conditions requires clear brains and sound health and high morals. He who throws away reason and prudence in the time of trouble will but plunge himself into despair, and national despair may lead to national suicide. Professor Carver, of Harvard University, sets forth for us a truth so startling that we can not afford to ignore it, coming, as it does, from one of the world's greatest economists. He says:

So long as all the rival nations are wasting resources and man-power in drink there may be no differential advantage in favor of any one or against any of the others; but where one nation, such as the United States, makes a definite advance in this form of economy, unless it indulges in some folly that will neutralize the advantage thus gained, there is no reason to doubt it will gain on all others, year by year, decade by decade, and century by century, and eventually dominate the civilization of the world. They who refuse to take this great step forward in the economy of human resources, whether they understand it or not, are definitely choosing to occupy a secondary position in the civilized world.—*Ibid.*, page 27.

The economic benefits of prohibition are further shown in the fact that from 1920, when prohibition went into effect, to 1925, the number of savings bank depositors increased twenty-three million, and the savings increased in that time by eight billion dollars. Between 1918 and 1928 savings accounts increased over two hundred per cent, and life insurance increased over three hundred and fifty per cent. The most noted wet editor of our day, Mr. Brisbane, admitted in 1930 that "Americans are saving money as never before," and that savings bank deposits increased more than one billion dollars in 1929. He then adds:

Other hundreds of millions were invested in real estate, stocks, bonds, etc. In the world's history there is nothing like the way the American people both spend money and save money.—*Prohibition Facts*, page 42.

Who Are Fighting Prohibition?

In order to overturn the gains made by prohibition, several strong organizations with millions of dollars back of them have been formed. Some of the daily press are paid to mislead the people and convince them that liquor brings prosperity. In this way some glaring misrepresentations have been published. European organizations, as well as some in America, are devoted to these detestable and mer-

cenary ends. Monsieur DeMunn, chairman of the French Wines Export Commission said as reported by the Associated Press:

We have a hundred millions of people behind us and millions of dollars which we will spend in a merciless fight to destroy prohibition in the United States.—*They Almost Had Me Fooled*, page 75.

Many read their deceptive statements, not knowing how untrue they are. These foreign organizations have representatives in the United States for the express purpose of breaking down the law. Can any loyal citizen lend his aid to such seditious and meddlesome treachery as this? In 1928 a secret treaty made in Paris was reported found hidden in the files of the League of Nations, to which eight European nations were party. It states:

This alliance is to promote the consumption of wine throughout the world by proving its beneficial effects and its influence as an agent in the fight against alcoholism.—*Ibid.*, page 77.

Within the past week my attention has been called to a financial announcement that a well-known ginger ale concern has been solicited by a noted brewing company of Europe and by several other liquor concerns to handle their liquors if the United States changes its liquor laws. These foreign vampires, and many in our own country, would betray the moral, physical, and temporal forces of progress here, in order to gratify their avaricious and degenerate aims. Such characters as these are the chief enemies of prohibition, but our best citizens of high morals and nobility of character will not be their consorts. I close this evening's talk by quoting and commending to you the words of that great martyr and savior of a united country, Abraham Lincoln, who declared in 1842:

When there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace of both those revolutions that shall have ended in that victory. How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species.—*Prohibition Facts*, page 97.

(To be continued.)

The mightiest miracle of all miracles is the human mind which can achieve anything in which it believes. All projects are feasible where there is faith and persistence, for progress must go on as immutably as time. The future will bring many marvels to our thought and consideration. Keep your eyes open for opportunity in your own field of endeavor. Do not stop to listen to what your neighbors may think for or against your aspiration. The world will laugh at your dream. What man has dreamed, however, spells our progress and civilization. Maybe some miracle awaits your hand over the threshold of tomorrow.—*Richard Braunstein*, "Miracles" Church Management.

After Twenty-five Years

By Estella Wight

(Continued from last week.)

Just before General Conference that spring [1907] I was offered a secular position at stenographic work, in fact, two were offered to me, one not long after the other. The temptation was strong to accept, yet I could not feel that I should. I hesitated. It seemed like a step in the dark, and almost folly to turn down the offer of a lucrative position with no prospect of anything else ahead of me. But following what seemed to be the Spirit's leadings, I did so, and went to General Conference at Lamoni.

A few days after my arrival there, Sister Walker sent word that she wished to see me. I went at once, and was confronted with this unexpected and startling proposition from her: "I am in need of help. If I present your name to the Board of Publication for consideration as to placing you as my assistant in editing the *Hope*, will you be willing to take the place?"

For a moment I could scarcely believe that such a thing was being offered me. I think my heart must have turned over a few times before I could find voice to say that if she thought I could be of help to her, I might try. To which timid acquiescence she gave her characteristic, emphatic nod and declared, "You *can*."

We had a long talk together then, in which she explained that advancing age and her affliction of deafness had convinced her that it was time she should have an assistant who could be in the office all the time and look after the detail work, and under her instruction learn to edit and revise manuscripts. Sister Walker had always done her editorial work in her own home. She was living at that time in White Gables, the home of Miss Mary Banta and Mrs. Lucy L. Resseguie, and she further proposed that I have a room there where I could be constantly in touch with her and receive instructions mornings and evenings in connection with the new work I would undertake.

Accordingly, when General Conference was ended and the Board of Publication held their usual sessions immediately following, Sister Walker presented my name for their consideration. They approved her suggestion, appointed me as assistant editor of *Zion's Hope*, assigning other duties in the editorial room, such as copying manuscripts for *Saints' Herald* and *Autumn Leaves*, and serving as secretary to Brother Elbert A. Smith, who was then editor of *Autumn Leaves* and on the *Herald* staff.

The compensation would be small, considerably

less than had been offered me in either of the stenographic positions that had been recently rejected in the city, but that did not seem to matter, though I know it must have looked foolish to some. But I understood more fully now that manifestation of the Spirit given two months before, realized that the Lord had indeed chosen my way, and there was left for me to fulfill the promise I had made him then. The task looked altogether too big for my meager ability and preparation, but I could only trust and try.

There being no pressing need for immediately taking up the work, I went to Ridgeway, Missouri, to visit in the home of my brother Lyman for a week or two, and also while there to take a few lessons from him in photography. A little knowledge of it might be helpful sometime in furnishing illustrations for the paper. Sometime during the month of May, probably about the fifteenth or twentieth, I returned to Lamoni to enter upon the new work, and to take up my abode at White Gables with Mrs. Walker, Mrs. Resseguie, and Miss Banta.

The thrill of beginning my new work on that sunshiny day in May so long ago, lingers with me yet. I believe it always will. The first issue of *Zion's Hope* on which my name appeared as assistant editor is dated May 29, 1907. Sister Ethel I. Skank had been assisting for some time as editor of the little folks' department, "The Fold." She continued in charge of that department.

1907 was the year the Herald Publishing House burned. It had happened January 5, and while the new building was in process of erection the various offices and departments were scattered about in the business district of the town. The business office was located in the France Building; the pressroom, a block and a half away on another street in a room proffered by Bishop William Anderson. The composing and proof rooms were in another building about half way between them. The editorial office was in a newly finished room upstairs over B. D. Fleet's store. Adjoining it was the room occupied by Elder R. S. Salyards, Church Secretary. When we had made our copy material ready, we went downstairs, walked a half block, crossed two streets and, entering the second or third building from the corner, handed our work to the proofreaders. We had plenty of physical exercise that summer.

The room occupied by our staff was a light, sunny room, but the floors and windows had never been cleaned since the plaster was put on. The janitor was so much in demand at so many places and at the same time, that he could seldom get around to our quarters. Sweeping in the morning involved clouds of white dust which settled on desks and papers in a most disagreeable way. Brother Leon

Gould was assistant editor of the *Herald* then. We got tired of the dust, and decided to dispose of it, so one afternoon we turned janitors, heated some water on the stove, and scrubbed floor, woodwork, and windows. He deserves credit for doing the most and hardest of it.

In November the new Herald Office building was completed, and its clean, sunny rooms and beautiful tiled floors were a welcome sight to all the employees. We took great pleasure in moving in and placing desks, machinery, and other equipment. Our editorial rooms were the two southeast ones upstairs. Adjustments were soon made, and we again settled down to work.

My duties were too varied and too absorbing to become monotonous. In the mornings there was Brother Elbert's correspondence to be taken care of and other work in the way of assisting him; the afternoons were devoted to my special task on the *Hope*, the typing of manuscripts, writing, and whatever else came to hand. Brother Elbert was always kindness and consideration itself, though I know he must have had to charitably overlook a good many blunders on my part. I owe much to his patience and instruction. In the evenings when I returned home to Sister Walker and talked with her and received her counsel, there came new inspiration and help for the work of the morrow.

I was not long in making discovery of some of the ways in which I was greatly lacking. One of these ways was a knowledge of English literature. My country school course had not included this important branch, and my ideas concerning it were very hazy and indefinite. I persuaded Miss Banta to associate with me in taking private lessons that winter from one of the college teachers. It took us out one or two evenings every week, and gave us plenty of intensive study on all the others in order to make any headway, but the lessons were of great benefit to me, giving me a little of the groundwork so much needed.

In the junior and intermediate Sunday school room at the Brick Church teachers were needed that year. A junior class of boys was soon mine. In two or three years the responsibility of superintending in the intermediate department fell to my lot, working in connection also with the junior department. Here in this room full of boys and girls I had the best kind of opportunity to take note of their attitude towards our Sunday-school paper. By and by adverse criticisms began coming to me from various sources that the paper was not as up-to-date or as attractive as it should be. I knew these criticisms were largely true. Too many of the papers were lying around in the church seats unread. Compared with other Sunday-school papers, ours

was lagging behind. It seemed not to be meeting the needs of either the little folks or of the junior and intermediate boys and girls. But what could be done when our means and resources were so limited? It took money to buy pictures and attractive illustrations such as others had; and there seemed to be other deficiencies.

For a year or two I pondered on the problem, studying the make-ups of all the Sunday-school papers I could get hold of, as well as the graded textbooks in the schools, and conferring with teachers. In addition to this I prayed over the matter very earnestly. The latter-day mission of the restored gospel with its beautiful message of truth and hope and life, how worthy it was of being carried to the children of the church in an attractive form! How important that it should be told in language suited to their various ages! In response to this study and prayer light seemed to come, though gradually. Apparently, for one thing, we were trying to cover too wide a scope with a single paper. Other churches supplied a suitable, graded paper for each age. We could not do so much, of course, but might we not have two—one for the little people, and one for the juniors and intermediates?

The idea grew. Sister Walker and I talked it over together many times. She concurred in the project, but felt she did not have the strength to assume the responsibility of launching the idea, and encouraged me to push it ahead.

Plans were worked out by this time, concurred in by her, and with her approval, in the spring of 1913, I laid them before the Board of Publication. They listened to my appeal, unanimously adopted the plan presented, adding only that they hoped I would not wait till the end of the year to make the change, but would be able to do so the first of July.

Their unanimous and hearty agreement to the idea came so readily and quickly that I was now almost frightened at my own audacity in the undertaking, and the responsibility that remained with me to carry it out. It meant an almost unlimited amount of work, and it must be begun at once. More original material had to be gathered, cuts must be obtained from somewhere, I knew not where, more than we had ever had, a name was to be found for the new paper, and a multitude of details must be worked out in less than two short months. The *Zion's Hope* was to become the paper for the little people, from three to nine years of age, the new one for the older boys and girls.

I am aware that there are some of the Saints who felt then, and who still feel, that an injustice was done to *Zion's Hope* in this change. They had a feeling that it was lowered to a less important place than the one it had been occupying. No such idea

or intention ever occurred to me when advising the change. Somehow the name, "*Zion's Hope*," seemed naturally to belong to the little folks. I still feel that way, and assure you that I had no thought of making it inferior. I considered that the paper provided for the wee ones of the church was of just as great importance as the one that was to carry the church's message to the older boys and girls. I still feel that way.

Perhaps I erred in this. I will not be too positive. I can only say that I had prayed earnestly over every detail of the plan, and that I honestly and conscientiously tried to follow the right leadings. If I failed to discern the true course in this, then it is one of the errors that I have made along the way, and doubtless there have been many which others can see more plainly than I.

Rallying to our support all those who were willing to send in new, fresh, and original material, the work of the next few weeks was somehow accomplished, and on the first week in July, 1913, two Sunday school papers were issued by the Board of Publication instead of one, *Zion's Hope* appearing in its new form, and the second paper coming out under the name of *Stepping Stones*. Hundreds of names had been submitted in a contest from which "Stepping Stones" was chosen, the award going to a little girl in Arkansas.

It took some months to get the adjustment made among the Sunday schools of the church, but after that was done, there came a steady, though gradual, growth in the subscriptions for some years that was gratifying to those so anxiously awaiting results.

From that time on, the daily need for material for both these papers constituted a constant and pressing urge to write and help meet the demand; for although there were those who loyally contributed, yet many times there was such a dearth of original stories that the editors had to write, and do so at once under pressure. It was in a time of such pressing need that the story, "*In the Shelter of the Little Brown Cottage*," was begun. It was run serially in *Stepping Stones* before being put in book form, the chapters written from week to week, often finishing one barely in time to get it into the next issue. Much of that story was, therefore, written under difficulties.

The next year its sequel, "*The Vineyard Story*," was commenced, and since it was to be published serially in *Autumn Leaves*, and would not lighten in any way the work of obtaining material for the papers directly in my charge, there was thus an additional weight and responsibility. It ran serially for seventeen months in *Autumn Leaves*, and this with the necessity of writing short stories, editorials, and one or two short serials in the other

papers during the same period of time, came nearly proving too much for my strength. In the midst of this, in the summer of 1917, a rest seemed imperative, so when Sister Marcella Schenck finished her term of school, she agreed to take care of the general routine of office work for four or five weeks while I went away to the quiet of a Montana ranch for a rest. That vacation, taken with some good friends, who saw my need for rest and quiet, was a wonderful boon. Though not as long a one as needed, it was sufficient to enable me to regain a substantial amount of strength and health again, and to resume my work.

Other tasks in addition to those directly concerned with the interests of the papers often fell to my hands. The location of my office sometimes devolved on those "extras." At one time my editorial work was done in the northwest room of the building, which was then the Presiding Patriarch's office, and there I could at the same time look after his files and indexes. Later I occupied in the General Church Library on the south side of the building, where a small amount of time was required to care for the books. Occasionally there were sermons and patriarchal blessings to report and transcribe, and as secretary of the Lamoni School Board minutes of meetings were taken and records kept. From two to three evenings were spent at the church each week in the interest of the local Sunday school. Yes, and there was home work also to be done, for by this time I was not boarding.

Almost fourteen years in that Lamoni Herald Office building, and then it was decreed that the publishing house should be removed to Independence. Furniture was packed, my house rented, and with others of the employees and the office equipment, I journeyed to Independence where the work has continued to the present time.

Busy years, when spent at tasks that are near to your heart, are not unhappy ones. You may grow weary to the point of exhaustion sometimes, but afterwards, you don't begrudge anything you have ever done because of the joy and satisfaction it has brought. You count it all well worth while to get weary, if privileged to help a little bit here and there along the way. And as for that, the score is even; for what a lot of helpers have arisen, and in turn given their invaluable assistance. Who could accomplish anything without the help of his friends? How they encourage and help one along! It seems to me there have always been such a host of them to cheer and to give inspiration for each day's tasks—and they have not been chary in coming to my aid in times of need.

I want to pay tribute to all these friends right now—first to those older ones, who so often reached

down the helping hand and smiled their encouragement. Many of them are gone to the other side now, but their memory is both beautiful and sacred to me.

And next I would speak of that host of young people who have grown up and are still growing up in the church. Somehow, whether I have met them or not, I feel to number them all as in some sense belonging to me. Since first beginning to write for them, many, very many have grown from boys and girls into manhood and womanhood. Their children and later their grandchildren have taken their places in my reading audience. They have been charitably kind all these years. These young friends, as they in turn came along, have been the joy of my life. They still are, and I trust they ever will be. Though I have tried to teach and guide them, yet they have taught me, and I am their debtor. I am not merely writing these words for the sake of putting them down. I mean them. When Christ wanted to teach his disciples a lesson he set a little child in their midst. He proved then that a child was among the greatest of teachers. It is true; I've found it so.

Pausing here, I would go back again for just a moment to that old farm home in grateful acknowledgment to that pioneer father of mine for his example of courage and cheerfulness; to the mother, in whose heart dwelt wisdom and faith, a faith that winds or storms or tides moved not; and to those older brothers and sisters who taught true literary values and breathed into the atmosphere of the home the high ideals of life and religion.

Before closing, there is One above all others to whom I would pay homage. That great Friend has never failed me. Through all conditions and circumstances of life He has stood comfortingly near, ready to give support when strength or faith faltered, and when I have made errors to patiently point them out and help me to avoid others. I have held on to that simplicity of faith which has caused me to feel that He has thought and care for even the smallest details of our work and our life, and I have not hesitated in asking Him about them. His response has strengthened that faith in Him.

In childhood I read and was deeply impressed with the beautiful promises made in John 14. I believed literally in those remarkable statements of Christ, and in the promise He made of manifesting himself. I continued through the years to cling to that promise until to my joy it was literally fulfilled to me. No human voice can speak such incomparable words of peace to the soul as the voice of the Master. No human eyes (not even those of a mother) can glow with that light of ineffable tenderness as can those of the Christ. No heart is

ever so deeply stirred over our sorrows and griefs as the compassionate heart of the Savior of the world. This I *know*. I marvel at the kindness and the gentleness with which he has dealt, and the patience he has with us humans. His matchless character hourly becomes to me more wonderful, his influence and his nearness more desirable. Therefore, today I am content that a little more than twenty-five years ago I said to Him without reservation in my heart, "Choose Thou the way where I may serve Thee, and it shall be so."

Twenty-five years! Why, it doesn't seem so long after all, since I sorted out the material and arranged the copy for my first number that sunshiny May day. I glance down at the usual clutter of papers on my desk, across at my typewriter, up at the shelves where a long row of bound volumes of *Zion's Hopes* and *Stepping Stones* stand in their blue cloth covers. How familiar it has all grown—how much a part of life it has become—this routine work of copying, revising, writing letters, stories, planning—

"How about some *Stepping Stones* copy? Could you get some ready right away? I'd like to put two machines on it this afternoon." The foreman of the composing room walks in in his breezy, off-hand manner, abruptly breaking into my meditations with these questions proffered in the cheerfulest of tones.

"Why, yes, Gene, I'll see what I can do," I reply, murmuring a slight apology for being somewhat behind (who wouldn't be behind after wandering back twenty-five years?). Automatically my hand moves across the desk, reaching for a manuscript. As my fingers begin leafing it over, my mind still dreamily wandering, he adds, "If you can manage it, too, we might make up the *Hope* pages right after lunch. The galleys are all corrected."

And thus, fully aroused from these reveries of the past, I turn myself about, and begin to gather up the threads of today's tasks, preparatory to weaving them together for the morrow.

[THE END.]

The church has been built and has progressed on the heroisms of the people. Whenever the church has suffered because of her acceptance of the cross she has grown by leaps and bounds. But when an Emperor Constantine has given his official sanction to the church to save it from suffering it has decayed. As soon as the cross has been removed from the life of the church and smugness has taken its place, heroisms have died out.—*Herbert Marsh, in "Balloon Tires," Church Management.*

College Costs

By G. N. Briggs

In the issue of the *Saints' Herald* for June 1, I published the latest available figures, which were issued in June, 1930, giving the costs for ninety-eight colleges in eight states from which many Graceland College students come. In that statement I wrote as follows:

"The figures for years since 1930 when published will probably show slightly lower average costs per student, but the standards of dress, social and extra-curricular activities in most of the colleges of the country are such that rather large expenditures are required if students are to participate in those features which are recognized as part of a well-rounded development. At Graceland, because of the well-developed program of social, forensic, athletic and religious activities under the supervision of the faculty, students receive that opportunity which so many take advantage of to the extent that they receive the essential development with the minimum of outlay."

There has just been issued the report of American colleges and universities for the past college year, 1931-32, published in June of this year. Comparison of costs for 1930 with 1932 will be of interest and this comparison is shown in the following table:

State	No. of Colleges	Average Cost per Student	
		1930	1932
Iowa	12	\$ 857	\$ 796
Illinois	18	1,003	942
Missouri	6	883	821
Kansas	10	795	735
Wisconsin	7	1,003	936
Ohio	20	948	875
Massachusetts	16	1,338	1,260
California	9	1,144	1,127
	98	\$1,010	\$ 951

The fixed charges at Graceland College range from \$397 to \$415 including the following items: tuition, incidental fee, room and board.

The above items of course do not cover such matters as transportation, laundry, books, clothing, etc. These items vary with the individual, but it has been found that the average cost at Graceland College is only about sixty per cent of the average cost of the ninety-eight colleges in the eight states tabulated above. It is expected that the expense at the College for the coming year will be considerably less than the average of past years due to the careful supervision of the members of the faculty in connection with miscellaneous expenditures. It is believed that these latest cost figures which were supplied by the various colleges and universi-

ties themselves will be of interest to parents and young people interested in attending college this fall.

Darkness and Light

By Anne Burhart

"And I caused darkness to come upon the face of the deep."

"And I God, said, Let there be light and there was light."

"And I God, divided the light from the darkness . . . And I God, called the light day and the darkness I called night."

So deep-rooted is our philosophy, that God is the author of sunshine and happiness, that when these influences cease to manifest themselves in our lives, we feel God has forsaken us.

According to the great plan of the temporal world, it is interesting to note that God first caused darkness, then created light. He divided the light from the darkness, and by reversing the order of things, caused the day to precede the night.

If it was necessary in the great temporal plan of creation, to set a night to follow the day, that our physical bodies through rest might find relief from the stimulating effect of light; to provide a way for the physical roots of our being to thrust themselves deeper into the soil of life; then it is sane to assume that there should be a spiritual nighttime—a time when our barren experience shall cause our souls to take deeper root in the elements of life.

The oak on the sheltered hillside becomes a shrub; but the tree that weathers the bitter driving winds and beating storms, is the one which makes the giant oak.

Let us see the beauty in the storm clouds, let us thrill to that force which manifests itself in the great storms of life. Let us trust Him, who causing darkness and creating light, harnessed them and bade them do His will.

The cross is a synonym for suffering. We suffer because of our limitations or handicaps. We have our thorns in the flesh. We have folks who hurt us from whom there is no escape. Everybody has something in his or her life he desires to be rid of because it causes pain. But this is not the cross. The cross is something we are called upon to take up for Christ. It means putting from us the easy, effeminate life for one of hardship and toil for his Kingdom.—*Herbert Marsh, in "Balloon Tires," Church Management, March, 1931.*

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Bemidji, Minnesota

The Saints of this place are trying to go forward, that they may enter into the more abundant life promised by the Lord to his disciples. They note with pleasure the spiritual progress made by the church and the numbers which daily are being added to the kingdom of Christ on earth.

The sermons and articles written by President Elbert A. Smith are especially enjoyed by the Saints of this branch, and it is their desire to continue to give heed to the instructions contained therein. The *Herald* and *Ensign*, they believe, should be in the home of every Saint.

Bemidji Branch was fortunate in having Apostle J. F. Curtis from June 13 to 20. He preached a few nights first in one of the other churches in town, then occupied the Saints' church the rest of the time. Brother Curtis preached on the principles and beliefs of the church, using a large chart to good advantage and declaring our work plainly to the people. Many nonmembers were present, and expressed appreciation for the good things they heard. On the last two nights the house was filled, more people attending than the Saints had had in many years.

Brother Curtis promised to return next fall and carry on for two or three weeks. While here he recommended that Brother H. L. Bosshardt be ordained to the office of elder. The branch voted to approve. Brother Bosshardt recently moved here and he and his family are fine people. They will, no doubt, be a great help to the branch.

Sister Jennie Hayes and her family, too, have moved here lately and are active members, adding four more to this branch. So the good work goes forward.

Crops in this region look good. None of the Saints are out of employment here, and any member who is willing to work can make a living in this territory.

July 3, Bemidji had its rally day with good attendance. Brother W. C. Stauty, of Duluth, preached an instructive sermon, and a basket dinner was enjoyed by all in the church yard 'neath the jack pine trees.

Brother William Madison, an Indian brother from Independence, Missouri, and his wife and son visited here a few days ago, and stated their confidence in the church. They plan to locate at Cass Lake.

Brother George W. Day recently baptized Robert Hayes and visited a number of other towns where Saints live.

Local members are confident that the church will succeed in its work, and are resolved to be true and hopeful.

Colorado Springs, Colorado

Attendance of Colorado Springs Branch is growing steadily better. Officers hope to make this same report from now on.

Children's Day was observed by a short program given by the boys and girls. They are to be commended for their efforts.

The young people's class enjoyed a two-day camping trip in Black Forest July 3 and 4. On Sunday morning church school was held under the shady protection of the great pine trees. This makes the second outing this summer for these young people.

July 10, the Young People's Dramatic Club of Denver, presented a religious drama at Colorado Springs, "A Sign Unto You." Preceding the play Brother Glaude Smith, pastor of Denver Branch, preached a sermon. The play carried with it a lesson which none will soon forget. All are grateful for the opportunity of seeing the play.

This branch has been favored with a visit from Brother

O. J. Tary and family, of Wheeling, West Virginia. Brother Tary occupied the pulpit on several occasions. His sermons were of interest to all.

Kansas City Stake

O. B. K.'s Program for the Year

The new Stake O. B. K. council of young people recently approved a year's program of work and made the committee assignments to plan the procedure for the various activities outlined for 1932-33.

Sunday, July 24, the council and all local cabinet officers were invited to a dedication prayer service at Central Church. About fifty leaders responded. Apostle F. H. Edwards spoke for the dedication to the Work of Christ and his church. Stake President, C. E. Wight spoke for the dedication to the needs of the local church, and George Mesley, the council president, presented the dedication to the O. B. K. program of church activity. A number of young people and several of the pastors participated in the social service which followed and each determined to give unreservedly this year to the service of the church and its young people. The meeting adjourned to the church lawn where a committee of girls from the Fourth Church had prepared punch, cake, and ice cream.

On Wednesday, July 27, the first of a monthly series of stake prayer meetings was held at Fourth Church. These meetings will be planned by the church that acts as host. The first meeting set a fine standard for all future effort. It was well programmed around the theme, "Purity." On entering the little white church, each person was handed a bulletin which featured the order of service, the O. B. K. pledge and some helpful suggestions for meditation. Marion Worden played the prelude and the service was in charge of three O. B. K. young men, Elder Marion Sneed, and priests Lloyd Siebert and Norman Carter.

There was active participation in prayer and testimony by the group which numbered one hundred and forty-five. After the meeting provision was made for social fellowship on the church lawn and hot biscuits and jelly were served buffet style. Only three groups were not represented at the meeting, and some others were there in full force. The August meeting will be held at Quindaro Church.

Plans are complete for a trip to the Stewartsville reunion on August 28, and the O. B. K.'s are looking forward to a Labor Day picnic September 5, and the visit of Independence young people on September 11.

Mount Washington Church

The young people's prayer service is conducted each Sunday morning at eight thirty. Will Gould and Max Gerber, both Graceland College students, sponsored this movement, and have been a great help in keeping the service going, arranging for speakers and making their own contributions. During the month both Elder George Mesley and Elder C. E. Wight met with them, and their messages were greatly enjoyed.

"Adventuring in the Gospel of Life," was the theme for the worship service during the month of July, these services being in charge of Sister Roberta Winegar, assisted by Brother Franklin Hunter, chorister, and Sister Lois Gibson, organist, and many others who took special parts on the program. Sister Berdie Gould, the Religious Education director, and Sister Irene Hunter arrange and prepare the wor-

ship service programs from month to month and much credit is due them.

In July the following speakers occupied the pulpit, giving timely instruction: Elder J. Charles May, Elder William Shakespeare, and Patriarch Ammon White of the general ministry, and Brothers Constance, Zink, Will Bolinger, R. L. Bishop, and Lyman Fike, of the local ministry.

Sister Zink, who has been ill for some time, was able to attend church Sunday evening.

The volley ball teams are improving, the boys' team giving Chelsea a close run for the series last week and winning two out of five games. They piled up fourteen points in the last game which ended sixteen to fourteen in favor of Chelsea.

Hibbard, Indiana

In the face of the many opposing elements of latter days, the Saints at Hibbard try to abide in the faith of the restored gospel. They are enjoying the privilege of worshiping in their new church home with Brother L. Bennett as the officer in charge and superintendent of the Sunday school.

At this busy season of the year for rural districts, the efforts at church work are not so concentrated as usual, but those who can carry on do not slacken in determination.

A fair-sized gathering of Saints and friends attended the annual all-day services June 19. There was a program for the children in the morning, and after the splendid dinner and social period, the congregation listened to a sermon by J. W. McKnight.

Hibbard Branch still feels sad at the loss by death of three of its officers, and others, too, have since gone into the great beyond.

Brother Pement has occupied the pulpit some of late, and recently Elder S. W. L. Scott, being called here to officiate at the funeral of Sister Lucinda Lichtenberger, has tarried, delivering sermons for a few evenings. The spirit of the pulpit is love, service, a pure heart, and the way of life.

The women's department which has been very successful, has discontinued its usual work during the warm weather. It will resume meetings in the fall.

The crop prospect is fine here. A downpour of rain broke a somewhat discouraging hot and dry period last week.

Columbus, Ohio

First Branch, Tompkins and Medary Avenues

Saints here have been very busy the past three months, carrying out the programs of the various departments.

The Children's Day program was a success and brought into the church ten new members.

The Fourth of July picnic was well attended and enjoyed by all. There were games for young and old, a basket lunch at noon, and ice cream was distributed free. Last but not least, the ball game was won by the married men.

The women's department is having some spiritual prayer services at the homes of the different sisters.

Apostle Clyde F. Ellis preached here Sunday evening, July 10, and the congregation was glad to hear him.

Apostle John W. Rushton stopped in Columbus July 13 and 14 on his way to sail for his European mission. He preached two inspiring sermons. Everyone wished him *bon voyage*.

Two new lights were bought for the choir by the Loyal Club, and these are much appreciated.

The Saints are looking forward to the Kirtland reunion.

Second Branch, Rinehard and Twenty-Second Streets

Another baptism June 29, brought the number of baptisms in this branch in June up to seven. Leah May Morgan was

baptized by J. E. Matthews. She is the third generation in this family that Brother Matthews has baptized.

Sacramento, July 3, will long be remembered, for it was a spiritual feast. The Saints were encouraged through messages given, and have a great desire to continue faithful. In the evening Elder John R. Grice preached a splendid sermon, using for his theme, "*The Importance of a Spiritual Life.*"

July 10, the members were privileged to hear Apostle Clyde F. Ellis preach on "*God Is Moving to Bring About His Purpose.*"

The women's department had its annual picnic at the Storage Dam, July 14. A good crowd was there.

District President A. E. Anderton preached at the morning hour July 24, on the subject, "*Redemption Some Day, But When?*" Elder C. W. Clark, pastor of First Church, preached in the evening on "*Sacrifice.*"

July 31, after Sunday school and preaching, the Saints went to the cottage of Brother and Sister Hamilton, about twenty miles in the country and had a picnic dinner in the grove. Eighty-seven were there, and the afternoon was much enjoyed. At seven fifteen song service began and the choir sang an anthem. Elder J. E. Matthews preached an able sermon. The congregation was benefited by this day spent out of doors.

Other speakers this month have been R. E. Madden. G. H. Kirkendall, and Chester Carey.

Open-air Missionary Meetings in Salt Lake City

This is the time to enjoy open air services, and we have taken our Sunday evening service to the lawn of the park surrounding the city and county building here. We have been given privilege of holding these meetings on the northeast section of these grounds, far enough back from the street so that we are not bothered by the rattle and roar of the traffic. With our Bilhorn organ and folding chairs, our song service soon calls a fine audience, which is augmented until listeners are sitting not only in the chairs and park benches, but on the grass surrounding the speaker.

Elder Chase makes these sermons affirmative of our gospel ideals, but in doing so there can not fail to be some contrasts drawn between the two churches, and these contrasts are always emphasized by our Mormon friends when question time comes. This is particularly true with regard to the financial law of Christ.

In this time of depression many are questioning, Why should the apostles and other high church officials live in plenty and even luxury while others, equally devoted, should be found on the lists of the unemployed, and under the necessity of seeking aid from the charity organizations, both in and out of the Mormon Church? This is often referred to by our questioners, and we are asked if this condition exists in the Reorganized Church, or are we nearer the gospel ideals?

The above question was answered by the statement that our general officials, including the Presidency and Apostles were placed on a budget supposed to meet their just needs and wants, but that in this time of depression, they felt the same pinch of this budget that the lesser members of the priesthood, as well as other members were feeling. When Elder Chase declared that he could not visualize an Apostle or Prophet of Christ becoming a millionaire, some one asked, "How about your president?" The reply was that Joseph Smith, son of Joseph the Seer, who served this church fifty-four years as its President and Prophet, rendered this service, demanding and receiving only a budget sufficient for the needs of himself and family, and at his death owned only a very modest home which had been given him by one of the brothers; while the Mormons' most famous president, Brigham Young, in the days when millionaires were not

common, died bequeathing over three million dollars, (or property valued at that amount) to his heirs.

Just here Elder Chase stressed the fact that the Reorganization has not ceased to teach the law of consecration and stewardship, even though not all of the members have fully obeyed it; and that in this line of obedience the church was making progress, instead of letting it go as something impracticable, while, according to a recent sermon by Elder B. H. Roberts, the Mormon Church has made no effort to put this law into force since 1885. Of course our speaker emphasized the declaration of the Master, "Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself"; and the command of this same Master, "In your temporal things be equal, . . . For if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things." The fact that the enterprise of establishing Zion is the business of the church was made impressive, and also, that the only disgrace attaching to this enterprise was that they quit the job, rather than persisting until they found the way to express in practical terms the ideals of Christ.

Baptism for the dead is a subject upon which many questions are asked, so the evening of July 17, this was the subject of the lecture. In this lecture the speaker showed that this is a permissive ordinance, limited both as to time and place, and also as to those to whom it is applicable. The time for its practice was the period between February and October, 1841, when this practice was stopped by a "Thus saith the Lord." The place, or places, are "In Zion and in her stakes, and in Jerusalem, *those places which I have appointed for refuge*, shall be the places for your baptisms for dead." (Not in the principle that, "where there is no law there is no con- on all the face of the land.) And the application of this law is only to those who have heard the message and refused to obey in this life, for the *Bible* and *Book of Mormon* agree in the principle that, "where there is no law there is no condemnation, and unto such baptism availeth nothing." He further said that until this principle is again commanded by divine revelation, it can not be of force. (See 2 Nephi 6: 51-56, Mosiah 1: 107-122, and 8: 58, 59, and Moroni 8: 25-28, and the revelation to Joseph Smith in Kirtland Temple, in 1836, *Church History, Volume 2*, page 16.)

This lecture was so plain and conclusive that about the only comments made were in commendation and acceptance of the speaker's position.

The evening of July 24, the subject was "*Endowments*," and Elder Chase pictured the endowments as given to the early Christians, both in Jerusalem and on this continent, and in a constructive way presented the promise of such blessings to all who will pay the price of obedience, and the fact that without this preparation no man can be an effective witness for the Master. "This is not a secret ordinance, nor the result of secret work or ceremonies," was his statement.

Again the subject seemed to be quite conclusive, as the questions and questioners steered clear of it after the sermon, and at least one, sitting near one of our Saints remarked, "Quite a difference between that and the belief that a little, sheer garment can so protect us that even bullets can not go through."

Beginning with this week, we are taking our Wednesday evening service to the same place, making a missionary service of it there. The interest is good, and the audience seem to be hungry for reading matter. We are passing out many of these tracts which we found lying idle here. If this interest keeps up, we shall soon have to come to our Bishop for a new supply of literature. We have more inquiries and interested callers at our mission headquarters since these meetings began.

In addition to these open air services, we are holding an occasional cottage meeting with some of our Saints who are unable to attend regularly at the church, or who have some neighbors whom they wish to invite to a missionary service. An excellent spirit is enjoyed at these services, and we feel that much good is being done.

MRS. A. M. CHASE.

Far West Stake

The work of Far West Stake is going on in the usual way with everyone looking forward now to the reunion which commences August 18 and closes August 28. Plans are nearing completion and a fine program has been arranged. Apostle J. F. Garver and Elder Ray Whiting will be in attendance throughout, and several other general men are expected on Sundays.

The results of Sacrifice Week in the Stake were gratifying in many respects although, of course, the amount received is short of that needed. The Saints demonstrated the true spirit of sacrifice and gave all they could wishing it were more. Many of our people are farmers and many city people have been hurt seriously by the economic conditions.

King City Mission

The work at King City is developing nicely although the Saints are few in number. Class work has been carried on quite regularly and is well attended. Plans have now been made for regular preaching services to be held the third Sunday of each month. On July 17, Elder F. L. Hinderks, a member of the stake presidency, met with the Saints and spoke for them. Saints living in several nearby towns are giving their support and a few nonmembers are becoming interested.

Kingston

Bishop Milo Burnett visited Kingston Branch July 24, and preached for the Saints at the morning hour giving them a fine sermon.

Stewartsville

The Stewartsville Church has dismissed the Sunday evening service to meet with the other churches in the open-air community union service for the summer. On July 31, the Latter Day Saint Church furnished the speaker and had charge of the service. Rain prevented its being held in the park but the church was overcrowded as Stake President Ward A. Hougas represented the church. Brother Hougas also visited Stewartsville the morning of July 24, and Brother L. A. Keck was the speaker the morning of July 31.

First Saint Joseph Church

The quarterly amalgamated sacrament service brought a large crowd to First Church July 3, although many people took advantage of the week-end holiday to take short trips out of town. Bishop Milo Burnett was in charge of the service and was assisted by the pastors of the other churches in the city. The theme carried out was "*After Sacrifice Week, What?*"

The theme of "*Patriotism*" marked the vesper service July 3. The local choir, under the direction of E. J. Ehlers, presented a pleasing musical prelude of national hymns and anthems. Elder H. C. Timm gave a sermonet "*The Greater Patriotism*."

A large audience sat quietly in the sweltering heat to see and hear an experienced cast of the UI-Lik-Us Players present "*The Wife of Judas*," a religious drama written by Blanche Edwards Mesley, at the vesper service, July 10. Pastor Ward A. Hougas made the most of the play's lesson in his sermonet "*I Shall Leave Thee Not*."

First Church Saints were pleased to have the young people of Stewartsville present the prelude on July 17. About thirty young singers gave a pleasing cantata under the direction of Leonard G. Ehlers. This group of young people is blessed with an abundance of musical talent, and Saint Joseph members are happy to see them using it in service to the church. Elder Ward A. Hougas delivered a sermonet following the prelude. First Church Choir served the visiting choir a refreshing drink in the lower auditorium before they began their homeward journey.

The O. T. Z.'s presented "*The Sin of Ahab*," a Biblical drama, at the vesper service on July 24, after which Elder H. C. Timm delivered a sermonet on "*New Wine*."

A musical prelude was well presented on July 31 by the

local choir assisted by the girls' chorus. Two beautiful anthems were sung by the choir, a ladies' quartet and a male trio each sang one hymn, and the girls' chorus gave several pleasing numbers. Bishop Milo Burnett delivered a sermon following this prelude.

The women's department has been active this summer. The women have been meeting for all-day services and recently spent several days canning vegetables for the needy next winter. They also spend much time quilting.

A special all-day meeting was held Thursday July 21, at the church. The women of the other churches in the city were invited for the covered dish luncheon which was served at noon and for the afternoon. The pastor gave a talk at the luncheon. In the afternoon all enjoyed a play "Wagging Tongues" given by a group of the women.

A good crowd gathered for the first O. T. Z. picnic of the season on Tuesday, July 12, at Bartlett Park. After a hot busy day the shade and picnic supper were very much enjoyed. The boys had a good ball game to interest them after supper.

About thirty-five young people with their leaders drove to Big Lake July 17. The Fortescue Saints joined the O. T. Z.'s and together they worshiped in Brother Easter's front yard which overlooks the lake. Stake President Ward A. Hougas delivered an effective sermon. A wonderful basket dinner was spread beneath the trees at noon. Although the sun was shining at its best, many of the young people took advantage of Brother Easter's kind offer of his boats and enjoyed a boat ride on the lake. The sunburn which came as a result was merely incidental to the trip. All cars headed back toward Saint Joseph in plenty of time for the vesper service.

Iowa City, Iowa

President F. M. McDowell gave the closing lecture of the Edward Partridge series, Sunday, July 17, on the subject, "A Minister's Interpretation of Life." The meeting was held at the Oathout Chapel, and was in charge of Norman E. Hield. Musical numbers were provided by a quartet consisting of Mrs. H. V. Meredith, soprano, Mrs. L. E. Flowers, contralto, L. E. Flowers, tenor, and James W. Evans, bass; Max White was the pianist.

The minister's interpretation of life President McDowell took to be the religious interpretation, the religious point of view. This interpretation, truly held, is the "background" upon which the painting of one's life is made. It gives purpose to one's life in whatever field he may work. The minister finds meaning and helpfulness in the experiences of religious men of the past, and speaks of these values to the people of today. He charges us to carry this interpretation of life to our highest and best achievements.

A reception for President McDowell was held Friday evening, July 15, at Mount Burge, the home of Doctor and Mrs. Lonzo Jones, several miles out from Iowa City.

H. Voas Meredith received his M. A. degree at the July convocation. He majored in character education, and his master's thesis was the construction of a correspondence course in that field.

Spring River Young People Meet

Joplin, Missouri.—The Spring River district young people met again in July at Forest Park with an attendance of about one hundred and forty. There were cars of people from Missouri, Oklahoma, and Kansas.

Group singing, games, and stunts, sponsored by Joplin members, were all enjoyed. Bath speeches were given by President Albert Coff, Tom Bath, of Pittsburg, Ellsworth Gilbert, also of Pittsburg, Frank Kyser, of Miami, Oklahoma, and Andy Jones, of Cardin, Oklahoma.

The next meeting is to be held August 23, at Miami, Oklahoma, at which time Miami will be in charge. These group meetings are creating a greater interest and desire for unity among the young people of the district.

Independence

The Independence Young People's Council of the church is sponsoring an early morning prayer service at the Campus for all young people next Sunday morning at seven o'clock. It has also announced a week end trip to the Far West stake reunion at Stewartville, Missouri, August 20, and the young people of the city are invited to make plans to go. The council held its regular meeting at the Auditorium Monday night.

In two days last week the Independence Fire Department made two runs to the Herald Publishing House, where a large quantity of coal in the bin at the rear of the building, was giving trouble by igniting from spontaneous combustion. The first run was made shortly after two o'clock the morning of August 3, and the fire was subdued before it damaged the building to any great extent. The blaze was discovered by a policeman on night patrol duty. The damage by fire was covered by insurance.

"Yes, the Redeemer Rose," was the subject of Apostle F. H. Edwards's sermon at the Campus Sunday night, and it was another of his summer series of sermons based on the themes of favorite and familiar hymns. The hymn was sung by a quartet from the Stone Church Choir, Mrs. Paul Wheeler, Mrs. Earl Nunn, Gerald Johnson, and Clarence Resch. Special music for the evening was furnished by the Auditorium Orchestra, and Pastor John F. Sheehy presided over the service and led the congregational singing. The opening and closing prayers were offered by Elder J. E. Kelsey, of the Stone Church.

Stone Church

The regular double sacrament service program was carried out at the Stone Church at eleven o'clock Sunday, the adult meeting upstairs in the main auditorium, the junior service downstairs.

In a brief sacrament talk to the adult congregation, Apostle F. Henry Edwards stressed the divine method of teaching men how to live by taking those things basic and fundamental in human life and sublimating them to mankind's spiritual needs. Since the world began men have struggled for bread, and so it is symbolic of mutual sharing, mutual understanding, mutual strength, and mutual helpfulness when the Saints come together in reverence, to share the bread and the wine of the sacrament.

The words of the Savior, "Love one another, as I have loved you" gave Bishop J. Stanley Kelley a text for his oblation talk.

Pastor John F. Sheehy presided over the service, being assisted by President Elbert A. Smith, Apostle F. Henry Edwards, Elders H. G. Barto and D. S. McNamara, and Bishops R. T. Cooper and J. Stanley Kelley.

Following the serving of the emblems and the singing of the hymn, "Nearer, My God, to Thee," the congregation sat in meditation and silent prayer, each worshiper endeavoring to bring himself into closer communion with the heavenly Father while Opal Goode Doty played the hymn melody very softly on the organ. Then Elder H. G. Barto offered a special prayer for the church and its tasks.

Though the crowd was large, the communion service was marked by order, decorum, and the spirit of worship and solemnity.

Liberty Street Church

Pastor John R. Lentell, with his wife and son, has been attending summer school at the Central Missouri State Teachers College at Warrensburg, Missouri. They have left Independence on Sunday afternoon of each week and re-

turned on the following Friday afternoon. School closes there this week, and the Saints in Independence hope now to have the Lentells at home the week around.

Attendance at the church school August 7 was two hundred and thirty-seven, and there were two hundred and ten present the Sunday before. Attendance at the August sacrament service numbered two hundred and thirty. In all church activities at Liberty Street the attendance is larger than usual for this season of the year, and this, workers believe, shows a substantial growth. There is a large increase of church school students who are working for credits in teacher training.

Also, a feast of spiritual blessings is being enjoyed at the eight o'clock Sunday morning prayer meeting of late.

The orchestra and the women's department will give an ice cream social together on Thursday evening, August 18, at the church. There will be good music by the orchestra, and refreshments will be served by the women. The proceeds of this function will be used to buy music and to help the women's department. All are cordially invited to come.

The orchestra, under the leadership of Brother Alfred Waters, consists of fifteen devoted and well-trained musicians.

The women's department, under the leadership of Sister Chester Young, is doing a splendid work canning fruit and vegetables for the Harvest Home Festival. They have had a new fruit closet built to better facilitate their work and have lately contributed ten dollars to the local expense fund.

Sister Carr's Tuesday night class of young people is studying the *Doctrine and Covenants*. They also contributed to the local expense fund last month to the amount of five dollars.

June 12, Brother Harry Blake was appointed bishop's agent for Liberty Street congregation, to fill the vacancy left by Brother W. C. Patrick for the remainder of the year. Considering the financial difficulties which are so prevalent, he reports a splendid feeling of cooperation among the membership.

A quiet wedding was solemnized July 30, when Mrs. Bessie Curtis Bevens and Joseph E. Cain were married by Elder C. E. Blodgett at his home. They are now at home at 411 East Lexington Street, and have the good wishes of their friends.

Walnut Park Church

The eleven o'clock hour July 31, was occupied by Elder C. B. Woodstock. The choir, under the leadership of Sister Minnie Scott Dobson, sang "*Thy Way Is in the Sanctuary*" by Wilson, Fred Horne singing the bass solo.

Sacrament service last Sunday was in charge of Elder C. V. Hopkins, R. Barnhardt, and C. L. Olson, and a large number of Saints were present. Little Jean Cross, daughter of Brother and Sister Emil Cross, was baptized immediately after the early prayer meeting on that day, and was confirmed at the opening of the sacrament service.

Walnut Park Saints are sorry that Pastor Frank McDonald must be absent from the congregation for a period of about thirty days. Elder C. V. Hopkins has been chosen to act for him in the pastor's absence.

The young people of Brother Kenneth Morford's class sponsored a missionary effort the evening of August 7. About fifty of them met at the church and drove to Lees Summit where they were met by young people from Sugar Creek group. Musical numbers were given by both delegations and the sermons was by Elder H. V. Minton. The young people enjoyed this trip as well as the contribution to the happiness of Saints at Lees Summit.

Group 27 North had a social on the lawn of Brother and Sister William Campbell, August 2, Brother Erwin Moorman brought over some of his orchestra, and they played several hymns. Then the Saints listened to a talk by Patriarch Ammon White. The women served ice cream and cake. About eighty attended.

Spring Branch Church

Perhaps the most enjoyed services of the week at Spring Branch are the two hours of prayer, one on Wednesday evening, and the other at eight o'clock on Sunday morning. These, even during the warm summer months, are quite well attended, and participation is good. They are a real benefit to the branch. During the past week Jesse Smith and Thomas Nord presided over the Wednesday night prayer service, and on Sunday Jake Andes and Arthur Peer were in charge.

At the church school program hour Brother Kenneth Davis talked on the exodus of the Saints from Far West, Missouri, taking his story from church history. The Saints of early day, the school learned, suffered many hardships, and Saints of today should be grateful that they are not called upon to endure such trials.

The sacrament hour Sunday morning was fittingly introduced by a beautiful prelude played by Winogene Boyce. The service was in charge of Pastor G. W. Eastwood, assisted by Robert Fish and Clare Austin. A song was sung by Winogene Boyce, Irene Roberts, and Gladys Smith at the beginning of the service.

Sister Fred O'Brion, of Flint, Michigan, is taking active part in branch activities while she visits here a few months.

Englewood Church

Recent speakers to this congregation have been Elders Welton Wood and Thomas Richardson.

The sacrament service this month was well attended and many good testimonies were borne. Elder C. A. Kress gave the presacramental talk.

The pastor's "review" at the close of the church school lesson period each Sunday, centered about the theme of church organization, has been instructive to all. Subjects covered since the last report from Englewood were "*The Bishopric*" and "*The Patriarchs*." The object of these reviews is to better acquaint the children not only with the personnel of these orders but also with their functions and the benefits to be derived from their ministrations.

A beautiful spirit prevails in this little congregation, and except for the crowded conditions under which local activities must be carried on, the Saints feel that conditions are almost ideal.

Workers and wage earners are trying to "catch up" on a deficit occasioned by the depression with its unemployment situation, and the women's department is making every effort to assist in this cause. An ice cream social will be held on Friday night of this week on the church lawn, and local members would be happy to have all friends from other branches come out to help. The women have figured costs down to the point where families of small means may enjoy the blessings of the evening.

Local women are very busy with Harvest Home Festival preparations. They expect to work on these each day of the week. These workers have decided to take up a study in their department that will be helpful in the homes, and a lecture will be given August 17, after which a covered-dish luncheon will be enjoyed at the home of Sister D. S. McNamara.

Sister Florence Moore, sister of Sister McNamara, is in this district once more after having lived in Walnut Park district for some time.

Englewood Saints are glad to have Sister Hazel Honaker and husband and Earl Junior here again for a visit. They are from Honaker, Kentucky. Everyone was glad to see Earl and Hazel, and the Z. O. A. Class of which they were formerly active members, was especially happy to welcome them.

An effort is being made to boost *Herald* subscriptions in this branch, and workers would like to see Englewood one hundred per cent for church publications. Sister Fred Koehler is the publicity agent.

Pleasant Hill (Alabama) Branch

The district conference met with Pleasant Hill Saints July 6 to 10, District President H. H. Wiggins in charge. Reports were read, and it was learned that the work in the district is moving along with good aim and impetus.

Since there was little business of importance, a week of meetings was enjoyed under the leadership of the local ministerial force. E. C. Shelley laid the foundation for the services speaking from the Book of Daniel. He was followed by J. W. Baldwin who chose as the basis of his discussion Mark 16. Franklin Steiner gave two good lessons on the first two rounds of the gospel ladder, faith and repentance. W. J. Williamson presented three discourses, one on "The Kingdom of God," one on "Spiritual Baptism," and the last on "The Restoration." L. D. Flynn then presented the third step of the gospel ladder, baptism; H. H. Wiggins gave the fifth gospel principle, and B. E. Barlow, a summary of the week's meetings.

Though the weather was intensely warm, the meetings had good attendance, the average number present being 175, and order was splendid. Best of all, the influence of the Spirit of the Master was felt by everyone. The priesthood had made adequate preparations for the services in work and prayer, and were followed by the entire membership.

Music was furnished every evening by the alert and helpful young people of this group, there being something of special musical attraction at each service. The young people here do what they can to help the church. They respond to various calls, and they have a class in music once each week with G. W. Minard as instructor.

During the course of the meetings a baby was blessed by E. C. Shelley and L. D. Flynn.

Three prayer services are conducted during the midweek hour, one for the young people at the church, one for the adults, also at the church, and one at the home of A. J. Vickery, three miles from the church. Good attendance is enjoyed at each place, but the young take the lead in number and activity.

The children of this branch are ably cared for in church school by E. B. Adam, and there is a junior service each Sunday.

Poplar Creek Branch

New Orchardville, Illinois

This branch set aside the fourth Sunday evening in June for the children's program. There were no baptisms that day. A large crowd was present to see "The Ten Virgins," given by members of the senior, intermediate, and junior classes. The primary and beginner children gave readings and songs. At the close of the program Branch President R. H. Henson was given a surprise. He was presented a beautiful name quilt in honor of the long and faithful service he has rendered this branch. The quilt contained 273 names when it was presented, but since then others have requested their names added. This quilt added more than twenty-seven dollars to the treasury of the ladies' aid. A few of the women labored diligently under adverse conditions, and completed the quilt in two months' time. In honor of the Washington bicentennial year, the colors of the quilt are red, white, and blue. John Henson, of Xenia, presented the gift, reminding the branch of the firm faith and courage with which the presiding officer has labored, and the hardships he has often endured that he might serve. Brother R. H. Henson responded by confessing a complete surprise and a deep appreciation of the gift.

This branch continues to try to go forward. The faithful deacon, Hershel Harmon, has occupied the pulpit of late, giving wise instructions to the branch. Others who have preached are John Henson, J. M. Henson, and Arthur Henson.

A branch meeting was called July 21, and R. H. Henson

was reelected branch president; Virgil Harmon, secretary; Pet Lawrence, organist, and Cora Henson, chorister.

An all-day meeting was held Sunday July 24, at the Green Schoolhouse. A very good crowd attended, a number of Saints taking their basket lunches and spreading the noon meal in the shade of Brother S. D. Goostree's yard. A good social time was reported. John Henson spoke in the forenoon and R. H. Henson in the afternoon. Saints at Green invited Popular Creek Branch to come again. They are trying to carry on a Sunday school there this summer.

Kirtland, Ohio

Kirtland Temple was the scene of an impressive marriage ceremony when Miss Anna Mae Gill and Mr. William Webbe, both well known in the community, were wedded there at six o'clock, June 22. Elder Guy Hammond, of Akron, read the ceremony. Preceding the wedding ceremony Mrs. Lucretia Schneithorst, cousin of the bride, sang, "Oh, Promise Me," and "At Dawning." She was accompanied at the piano by Mrs. Maude Mason, and there was soft music as the bridal party approached the altar. The bride was given in marriage by her father, A. H. Gill, and was attended by her sisters, Miss Mary, a twin sister, and Mrs. Ruth Brain, of Cleveland. Little Phyllis Schneithorst was train bearer. The bridegroom, who is the son of Mr. and Mrs. Frank Webbe, of Kirtland, was attended by Milton Lewis, of Kirtland. Nephi Brain and Doctor Jerome Andes, both of Cleveland, served as ushers. A reception at the home of the bride's parents at Waite Hill, followed the ceremony, covers being laid for fifty-five guests. Mr. and Mrs. Webbe took a wedding trip to Washington, District of Columbia, and are now at Temple View, where their house has been remodeled for them. Kirtland Saints wish the pair much happiness.

On Children's Day, June 19, eight candidates were baptized into the church, Carl Allen Sheppard, Dorothy Flack, Rose Parsons, Robert Parsons, Ruth Johnson, Gladys Wilcox, Percy Young, jr., and Mary Ellen Young. The children's program was presented that morning under the capable leadership of Sister Irene Flack.

1932 Reunion Schedule

DISTRICT	PLACE	TIME
Eastern and Western Maine	Brooksville	August 12-21
Kirtland	Kirtland	August 12-21
Southeastern Illinois	Brush Creek	August 12-21
Far West	Stewartsville	August 18-28
*Eastern Montana	— — — — —	— — — — —
Hagerman, Idaho	Hagerman	August 24-28
Western Montana	Race Track	August 25-28
*Northern Michigan	Park of the Pines	August 12-21
Eastern Michigan	Cash, Michigan	August 7-14
*Plans uncertain.		

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MISCELLANEOUS

Conference Notices

Conference of Utah District will convene August 13 to 15, at Ogden. Apostle G. G. Lewis will be present.—*A. M. Chase, 336 South Fourth, East, Salt Lake City, Utah.*

Reunion Notice

The ten-day Far West stake reunion will open Thursday evening, August 18, at 8 p. m., at Stewartsville, with a sacrament service. The daily program will include prayer services for young and old, class work for the young people, the women, and the priesthood, supervised recreation and a series of evening sermons by Elder Ray Whiting which will be followed by an hour of entertainment by the young people. The Sunday programs will have sermons by President Elbert A. Smith, Bishop G. L. DeLapp, and Elder Blair Jensen. Apostle J. F. Garver will also be in attendance. Children's activities will be cared for each day and Sunday. Tenting conditions are good and tents are priced low this year. Tents may be ordered from J. E. Hovenga, Stewartsville, Missouri, at the following prices: 12 x 16, 6 foot wall, \$6.95; 12 x 14, 3 foot wall, \$3.60; 10 x 12, 3 foot wall, \$2.90. A commissary will be in operation on the grounds where meals may be had at a low cost.

Home-coming and Rally Day

There will be a home-coming and rally day at Mishawaka, Indiana, 902 Reddick Street, by the Southbend-Mishawaka Branch, September 18, with basket dinner. First service at 9.30 a. m. fast time. Speakers for the day are District President A. C. Barmore, Elders J. W. McKnight, S. W. L. Scott, and Philemon Pement. With these veterans of the gospel cause in action, we can be assured of spiritual messages throughout the day. There will also be a prayer and testimony meeting the evening preceding, September 17, and for those who may arrive on Saturday evening, lodging will be provided in the homes of local Saints. Come, bring your baskets, and enjoy the fellowship that only a meeting like this can bring. For further information, write the undersigned.—*F. E. Myers, pastor, 1001 Burdette Street, Mishawaka, Indiana.*

Our Departed Ones

BALLINGER.—Marcus Monroe Ballinger was born September 11, 1845, at Mossey Creek, Jefferson County, Tennessee. Died July 10, 1932, near Cameron, Missouri. He moved with his parents in the spring of 1857, to Caldwell County, Missouri. Enlisted in the Union Army July 18, 1863, and was mustered out of the army July 18, 1865, at Saint Louis, Missouri. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints December 13, 1870, by Elder J. S. Lee, and was ordained to the office of priest the same day. Moved to DeKalb County, Missouri, March 18, 1877, where he resided until death. He was united in marriage to Hannah P. Frost near Mirabile, Missouri, November 16, 1871, by Elder W. T. Bozarth. To this union were born five children: Edward L., of Seiling, Oklahoma; Mrs. Madge S. Hancock, of Wichita Falls, Texas; Ruel Delana, Albert L. and Roy M., all of Cameron, Missouri. Besides the wife and children he is survived by two brothers, Neles Brown Ballinger, Eldon, Missouri, and James H. Ballinger, Pioneerville, Idaho; thirteen grandchildren, and eleven great-grandchildren. The funeral was held at the Saints' church at Cameron with the sermon by Elder John F. Sheehy. Burial was in DeLano Cemetery.

PINKERTON.—William Asa Pinkerton was born March 3, 1863, near Bloomington, Illinois, and passed away at his home north of Allendale, Missouri, July 25, 1932. He was united in marriage to Clara B. Dehart July 9, 1884, in Barton County, Missouri. To this union were born four children: Sadie Worman, Saint Joseph, Missouri; Herbert Pinkerton, Grant City, Missouri; Jay Pinkerton, Worth, Missouri and Ralph Pinkerton who preceded the father in death December 30, 1918. Left to mourn his departure are his wife, three children, eleven grandchildren, two great-grandchildren, and two brothers, Samuel Pinkerton, Kingston, Missouri, and Hiram Pinkerton, Little Blue, Missouri. He united with the church at Allendale, December 7, 1870, and at his death was the only charter member of the branch living in the community. His brother, Sam, is the only other charter member living. He suffered an attack of flu early in January of this year which developed into a growth in the lower bowel. His illness was of long duration. He was bed-fast almost seven months during which time there was no cessation of suffering. Funeral services were conducted at the home in Allendale, in charge of Elder Amos Berve, of Independence, Missouri, and Elder Joseph Lane, of Lamoni, Iowa, preaching the sermon.

THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.
 Leonard J. Lea, Managing Editor.
 Leta B. Moriarty, Assistant Editor.

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HERALD PUBLISHING HOUSE

INDEPENDENCE, MISSOURI

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Church Programs Over KMBC

Devotional service at 6.30 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.

Sunday, 8 a. m., Bible Study, by U. W. Greene.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

Conferences, Institutes, Conventions, etc.

Nauvoo—Two-day Meeting, Nauvoo, August 6, 7; 13, 14.

Spring River, Institute, Carthage, Missouri, August 20-21.

Spring River—Institute, Pittsburg, Kansas, September 17-18.

For Sale or Rent

288 acre stock farm for rent or sale to L. D. S. who can produce certificate from branch or district officers. 80 acres in cultivation; 40, timber; 168, pasture; four room house, large barn, sheep shed, grainery. Possession March 1, 1933.

Write

ANNIE D. VINCENT

1520 W. Walnut

Independence, Missouri.

WISE.—John Wise was born June 6, 1881, in Scranton, Kansas. In 1901, he moved with his parents to Wilburton, Oklahoma, where he was united in marriage to Miss Arizona Gorden April 3, 1904. They moved to Scranton in 1907, where they resided the next eight years, moving to Tulsa in 1915. He united with the church in September, 1909. Since moving to Tulsa he had worked in the coal mines until the time of his last illness which resulted in his death May 12, 1932, after several months of suffering. Six children preceded the father in death and three, A. C. Bernice, and Aaron, all living in Tulsa, survive, as also does his companion who has been in faithful attendance throughout his illness. Interment was in a Tulsa cemetery following services conducted by Elder O. A. McDowell.

THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 79

Independence, Missouri, August 17, 1932

Number 33

Experiences in Administering to the Sick

Every person who as minister in the church has been called upon at various times to administer to the sick, in response to the admonition, "Is any sick among you? let him call for the elders of the church," etc., has gathered a sheaf of experiences which furnish subject matter for much meditation. Some of our experiences though marvelous in effect have become so common as to excite little comment. We have seen the sick healed or relieved from pain many, many times. And we rejoice.

Yet, at times even when our feelings run deeply, and desire is strong to see the manifestation of divine power at once effective to the relief and raising up of loved ones or devoted Saints, we have seen the ravages of disease unchecked. And have our souls not been troubled?

In his memoirs the late Joseph Smith crystallized his experiences in the following clear-cut way:

"In my early experiences in administering among the Saints I found that they usually expected an instantaneous recovery, and my later ministry showed that this attitude was quite general among the membership.

"I believe this is an erroneous conception of the ordinance and its promise. The Savior told the disciples that their sick would recover, but we find nothing to indicate that he meant that such recovery should be, of necessity and in all cases, an immediate removal of the disease and its causes. Oftentimes we are left to the exercise of the virtue of patience as well as that of faith."

Left to the exercise of patience as well as faith!

Who can deny the virtue to be had in the exercise of faith and patience? To abide patiently the edicts of the Almighty, to keep warm and alive our faith in God, in man, and in the church, amidst the adversities of trials, afflictions, and reverses of fortune is the task of those who must walk by faith and not by sight.

The beautiful ordinance of administering to our sick, comforting and cheering when the sick are healed, has even in its negative aspects its compensations of spiritual development and expansion in "the exercise of the virtue of patience as well as that of faith."

We may rejoice still even in our adversities.

F. M. S.

Wandering Children

Current social statistics tell us that there are more than two hundred thousand children and young people wandering about the United States, with no homes that they dare go to, no certainty of food or shelter, and no adequate care. It is not many months since our papers were printing horrified articles about the lost children of Russia. It is about time for us to become horrified about our own children.

Some young men of our acquaintance who have taken trips in search of work have returned with accounts of the treatment that these wandering children and young people get in some places. These accounts wring one's heart with pity and sorrow for the sufferings of the youths who have done nothing to deserve so unhappy a fate.

We have heard that some of the children of our own people have been among these forlorn wanderers. Other youngsters have taken trips in a spirit of adventure. This should be guarded against, and the young people kept at home with their families if at all possible. Those who travel for adventure are obtaining from the charities food and shelter needed by the many who have no homes. All who travel thus are in danger of brutal and inhuman treatment, and also in danger of being exposed to vices and abuses that are learned along the railroads, in the "jungle" and in the outlaw society of the vagabonds and "floating" population.

The best of advice is for the young people to remain at home. No one part of the country is much better than any other. Opportunities for them to secure work, especially if inexperienced, are so scarce as to be almost nonexistent. Families should remain together, do the best they can until the worst of this depression wears itself out, helping each other as best they can.

L. L.

Have you ordered your copy of the *Priesthood Manual*? Price, 45 cents. Herald Publishing House, Independence, Missouri.

Orders for this important book have begun to come in; and we are gratified to receive reports from branches where it has been purchased to the effect that it is much appreciated.

www.LatterDayTruth.org

The Importance of Reporting

A good brother who is connected with one of the great railroad systems of the United States recently wrote to the office of the First Presidency regarding our reporting and recording system. Among other things his letter says:

"Should I come to your office as a matter of business, and ask you if you have an elder in your organization by the name of John Doe, you could no doubt consult your files and answer me. But could you answer:

1. Is he a representative minister of the church?
2. Do you consider him an active man?
3. What active service did he perform during last year?
4. Is he a dependable pastor?
5. Is he an active visiting officer?

"After consulting your files could you turn to me and say, 'Why, yes, Brother Doe is quite a representative man. He has been with us for twenty years and has held the Melchisedec priesthood for ten of those years. Last year he preached a hundred sermons and visited a hundred and sixty-eight times among the families of the Saints. His work is evidently productive, for the branch is in fine spiritual condition, and he himself has baptized twelve people so far this year.'

"It seems to me that there is a great need of better response from our priesthood in this matter of reporting. Personally, I think we should be up to the minute and should positively require a report from every active man. I should not retain my position for twenty-four hours if I refused to report for myself or to give official information regarding those whom I supervise."

The value of the information suggested in this letter is so obvious as to require very little comment. A man's record, compiled over a period of years of service in the church, speaks volumes regarding the quality of his ministry. Such a record can not be completely set down in a card index system. Indeed, everyone who has had to do with them knows how inadequate formal reports can be. Yet such reports have a very definite value and when followed up by personal reports of associates and ministers in charge such as may be secured in times of special need, these records become absolutely invaluable.

No record at headquarters, however elaborate or however simple, can be compiled or maintained without the cooperation of the brethren of the priesthood. Indeed, we have hesitated to attempt the compilation of such a record in view of the failure of so many of our ordained men to report to the branch and district authorities. Perhaps the publication of this letter from our friendly critic will stimulate the priesthood to be more active in fur-

THE CIRCLE OF PRAYER

Under this heading will be printed short articles on prayer, with occasional examples. Requests for prayer will also be gladly received and printed.

Articles on Prayer

We desire to call the attention of all who read this column to the special series of articles on prayer now appearing in another part of the *Herald*. Each article is taken from a separate section of a paper that was written by Fred Shepherd in connection with a university course. The author was under appointment in the mission field until the reduction of church income caused the release of some men. The articles, while not planned for the *Herald*, offer good material for our readers.

Prayers for the Sick

Sometimes the requests for prayer specify a certain date when prayer is to be offered. In order to avoid disappointment we suggest that the writers allow sufficient time for the announcement to reach the readers before the date named.

If group prayers are desired besides individual prayers, we suggest that the prayers be requested at the prayer meeting, or on the Sunday following the appearance of the announcement.

The Wednesday evening prayer service provides the best time of the week for prayers for the sick. One may also add the sacrament service where prayer and testimony are a part of the program.

As far as possible, every branch, as well as isolated individuals, should gladly respond to these requests for prayer. We can never know the heartaches, the physical suffering, and the distress suffered by those who make these requests. Kindness and sympathy impel us to do what we can to answer their calls.

W. E. Boyd and family, of Springfield, Missouri (formerly of Colorado), request prayers in behalf of the wife and mother, Mrs. B. Mae Boyd. Sister Boyd is afflicted with heart trouble and dropsy, which seems to be very stubborn and will not yield to human efforts. Administrations have brought relief and comfort, but Sister Boyd is very desirous of being completely restored to health. She and her family have served the church and the Saints will be glad to remember her in their prayers.

nishing the reports now required of them. If so, we shall be encouraged to make some obvious and necessary advances in this line of our endeavor. Undoubtedly much can be done if the cooperation of the local brethren can be secured, and no heavy burden need be imposed on any.

F. H. E.

Reflections

ONE OF OUR CHICAGO READERS has kindly sent a clipping from the *Tribune* which tells of a plea for a prayer crusade made by the world service commission of the Methodist Episcopal church. The statement of the commission follows:

"We realize our utter inadequacy as a church in this period of world need and world crisis. We urge our people to return to the observance of prayer that our pastors and people may be possessed with a new spiritual radiance and with a fresh desire to enter upon the responsibilities for which the church stands in local, national and international relationships."

PEOPLE SCOFF AT OLD FAITHS. At the same time thousands who will not go near a church are running to the fortune tellers, soothsayers, quacks, card shufflers, palmists, astrologists, spiritualists and charlatans of all sorts are prospering.

Strange—isn't it?—that our "modern" minded people should choose the most ancient of superstitions and the black arts in place of rational religion.

Isaiah prophesied: "I will also choose their delusions, and will bring their fears upon them." (66: 4.) And we read from the words of Paul: "And for this cause God will send them strong delusion, that they should believe a lie." (2 Thessalonians 2: 11.)

The tragic fact is that so many people who abandon religion because they want a "scientific view of life" do not read the real science at all. If they would devote their attention to *science* we could expect that they would inevitably come at a knowledge of some important truths. But instead they turn to fads and fancies which have no foundation in fact.

SUCH THINGS are abortive attempts at contact with the Infinite and Almighty. They indicate the general tendency toward the need that prayer answers. The need of prayer is universal, and those who will not use it are found seeking some of the unworthy and deceptive substitutes for it.

Some people have so little of the old faith left that the nearest they ever come to prayer is uttered when, confronted with great disappointment or alarm, they gasp: "My God!" To some this may seem more like an oath than a prayer. It is indeed the offspring of prayer, though many will regard it as an illegitimate descendant.

OUR CONTENTION is, that since the tendency toward religion and prayer is universal, men ought to seek true religion and honest prayer rather than the corrupted forms.

The very essence of prayer is contact with the

divine influence. If it is less than that, it is a sham. When prayer does establish that contact, it makes the foundation of true religion.

A Cure for Leprosy

There are 4,000,000 lepers in the world. At least 416,000 are in the British Empire, and there are 150,000 in our African possessions alone. Already vastly increased numbers are coming for the new treatment, and in Uganda, for example, 2,000 are expected to be under supervision by the end of the year. In Great Britain there are not more than 100 cases—mostly noninfective.

Hydnocarpus trees are being planted in all suitable countries, so that ample supplies of the cure will be at hand. Doses can be had for a year for half-a-crown. Over 1,000 hydnocarpus tree "seeds" have been distributed in Uganda and other places. The tree won't grow in England—it requires a fairly warm climate. It has been established beyond doubt that nearly every case of leprosy can be cleared up and prevented from going on to the infective stage by proper treatment.

In any country with good education and civilization we can reduce leprosy enormously in a few years. In places like Africa, where leprosy is appalling, it will take longer.

Natives are coming in greatly growing numbers to the missionaries for treatment now that the new cure is becoming known. In Nigeria a year ago there were 350 patients; now there are 840. Our Association is supplying hut accommodation and drugs to the missionaries. Ten years ago the great difficulty was that before effective treatment we could do nothing but that wretched segregation, which meant imprisonment for life, with the result that we got only advanced cases. Now that we can treat them as out-patients they are coming forward in the early stages—*Sir Leonard Rodgers, secretary of the British Empire Leprosy Relief Association, in the Manchester Guardian.*

A great war like the war of 1914-1918 may never happen again. The common sense of mankind may suffice to avert that. But there is still much actual warfare before mankind, on the frontiers everywhere, against brigands, against ancient loyalties and traditions. All the weight of the Open Conspiracy will be on the side of the world order and against that sort of local independence which holds back its subject people from the citizenship of the world.—*H. G. Wells.*

NEWS BRIEFS

Apostle D. T. Williams in Canada

"I find a splendid spirit of progress among the membership of the church in this great country," writes Apostle D. T. Williams, who has spent two months in Canada since General Conference. "I trust God will continue to bless his work among these wholesome and earnest people."

Brother Williams has just attended the Toronto district reunion at Lowbanks, where he reports a splendid time with the Saints. He also considers the Port Elgin Reunion of Owen Sound District, held early in July, an outstanding success. Next he plans to be present at the Eastern Michigan Reunion at Cash, and then at the Park of the Pines Reunion of Northern Michigan District.

Ex-Senator Addresses Grand Rapids Branch

Members of the branch at Grand Rapids, Michigan, enjoyed the privilege of listening to a good lecture on "*Prohibition*" delivered by Ex-Senator H. E. Straight.

Elder A. C. Barmore, the newly-elected district president, has also visited this branch to help in services. Interest during the summer months has been good, and the young people are active.

To Observe District's Birthday

The recent annual conference of West Virginia District decided to celebrate the fortieth anniversary of the district's organization with appropriate services at Goose Creek, West Virginia, October 9.

Elder John W. Peterson Passes Away

Elder John W. Peterson, for forty-four years a missionary in the service of the church, passed away August 11, in Seattle, Washington, where he had been laboring under church assignment. Though he had been in declining health for some time, his interest in missionary endeavor was unabated. Brother Peterson was sixty-seven years of age at the time of his death, and had served as a member of the Quorum of Seventy since 1892. He joined the church in 1880.

Besides giving his thought and time to active missionary work, this veteran of the gospel found other ways to serve the church. In former years he frequently contributed articles to the church publications, and was the author of a book, *Joseph Smith Defended*, and several tracts. He was a student, an evangelist, a worker, a writer, and a friend. The church will miss his loyal service.

Brother Peterson's body will arrive in Independence tomorrow morning, and the funeral will be held from the Stone Church at two o'clock Sunday afternoon.

Madison Priesthood Use "Priesthood Manual"

The priesthood of the branch at Madison, Wisconsin, are not lax in their work of preparation for greater service to the church while they perform routine branch duties. They are organized, alert, functioning, and every man owns and is using a copy of the *Priesthood Manual*. They find it very helpful. This group of priesthood has lately received invaluable instruction in *Doctrine and Covenants* from Missionary J. E. Vanderwood.

Apostle G. G. Lewis and Family Soon to Sail

Arrangements are almost complete for Apostle and Sister George G. Lewis and little daughter, Alice June, to sail from San Francisco, August 31. Their boat, the *S. S. Monowai* of the Union Steamship Company, will take them to Papeeti, Tahiti, in the Society Islands, where they plan to remain one month doing missionary work. Their only other stop before they reach Australia, will be at Wellington, New Zealand.

Because of limited church finances it was thought best that Apostle E. J. Gleazer should not accompany the Lewises to Australia. He has been asked by the church to remain in the United States, and is temporarily working with Apostle J. F. Garver in the Central Mission.

Twelve Baptized at Austin, Texas

Elder J. W. A. Bailey concluded a short missionary series at Austin, Sunday, August 7, with the baptism of a dozen candidates in the Colorado River. This was an encouraging event for the faithful members who for a period of eight years have sought to build up the work of the church there.

Local Men Act as Missionaries

In his work and travels in Southeastern Mission Apostle Clyde F. Ellis finds many of the local and district ministry engaged in missionary work. The results of their work are becoming evident. In several places the missionary spirit of pastor and other workers is reflected in the missionary attitude of the congregation. Local men seem to be awakening to the opportunity to serve in missionary work as well as the need of doing it.

Our Task

An Affirmative Ministry

For I determined not to know any thing among you, save Jesus Christ, and him crucified. . . . And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.—*The words of Paul to the Corinthians* (I, 2: 2, 4, 5.)

The great figure in any Christian religion is Christ. We have no other excuse for being, but to bring men to Him. Brought to Christ, men are restored to all of their lost spiritual heritage, and all good objects for their sake are accomplished. But though we move heaven and earth, if we do not bring men to Christ, our efforts will all be in vain. "There is no other name under heaven," the scriptures tell us, "whereby men can be saved." And we read in the *Doctrine and Covenants* (46: 9) that "All things must be done in the name of Christ, whatsoever you do in the spirit."

We Must Share Christ

No sect, religion, or organization has a monopoly on Jesus or his teachings. We read of him, and draw our inspiration from similar versions of the scripture. He is accessible to all the world. At the same time he imposes a heavy responsibility upon every one of us, a special responsibility that we must meet.

There are those of our church who think that we ought to preach some exclusive and different kind of gospel from that which is preached by other churches. If a minister were to attempt to do this he would deprive himself of Christ, which would be to deprive himself of everything in religion worth having. If a minister can not preach Christ he has nothing to preach about worth hearing.

As a church we must face these two necessities in preaching the gospel: we must preach Christ; we must share him with the world. Any other proposal is a mistake; any other gospel is not his.

It therefore follows that on some of the points of the gospel, in order to preach the truth, "all truth," we must cover a part of the ground occupied by other Christian denominations. To do otherwise is to deprive ourselves of some of the strongest fundamentals of the gospel. We must teach all the truth and Christian doctrine that other churches teach, plus a great amount that they do not teach.

Our Exclusive Message

But we do have an exclusive message, we believe. We teach a full application of the complete law of Christ. Other churches may be content, for exam-

ple, to set aside the divinely approved form of baptism; but our belief holds to the original. Other churches may think it all right to set aside the social teachings of Jesus, while trying to separate from them the spiritual program; but our church teaches the full gospel.

Our exclusive message lies, not in being *different*, or *peculiar*, but in being *complete*. We strive to represent, so far as it is humanly possible for us to represent, the full truth of the gospel.

We are not concerned to promote one part of the gospel and to forget and suppress other parts. We *will* not be prevented from preaching any part of that gospel by zealots, simply because some other denomination also preaches it. We not only have the right, but also the responsibility, of teaching the whole law and gospel of Christ.

Preaching the Full Gospel of Christ

It is the work of an affirmative ministry to preach the full gospel of Christ. It is only upon serious reflection that we may perceive how comprehensive that gospel is.

The gospel of Christ is, first of all, a spiritual program to bring salvation to men—salvation from the carnal, destructive, and atavistic natures which are a part of the human inheritance. Its mission is not only to save *from* the world, but also to save *for* Christ. It redeems us from the worst; it returns us to the best. The first work of the gospel is to reconcile man to the ways of God, and to bring God within the reach of man. Any church in the world can teach this message; most of the Christian churches do teach it; it remains our duty, regardless of what others do, to see that this aspect of the gospel is not neglected.

The gospel of Christ is, secondly, a law of social and economic justice, providing for equality of opportunity for all men. On the negative side, it condemns the unfairness of our present state of society, with all its selfishness, greed, suffering, and trouble. On the positive side it appeals to the noblest impulses of man to build a new social order in which these abuses shall be corrected and a better condition of justice and peace shall be instituted. To follow the social and economic laws of Christ requires more than a mere sentimental pleading for justice and fairness. It requires more than the palliatives of charity and legislative dabbings with our antiquated and unjust economic structure. It

requires something new in the machinery of our social and economic society for the promotion of mercy and justice, for the security of our working classes.

The gospel of Christ is, thirdly, a program of individual development, a development that has its physical, technical, and educational aspects. Bodily vigor and health are necessary. One of the most prominent features of Christ's short ministry on earth was his devotion to healing, and his pity and compassion for the suffering of humanity marked him distinctly apart from all other great world leaders and prophets. The untrained man is fit only to live in a primitive state of society, or, if he lives in a highly developed state of society he can survive only in so far as he is protected and kept at work (often exploited) by those of superior training. Training and education are thus important essentials of his equipment for the mastery and competence which people need for progress.

An Affirmative Ministry

"Upon this rock I will *build* my church," said Jesus. From that rock, it is to be seen, Jesus had, figuratively, to clear much dirt and debris before he could build. His purpose was not to destroy, but to build. Certain destruction, however, was inevitable. He had to break down the walls of prejudice and tradition that he found reared against him. He entered a conflict that terminated in his physical death and the temporary triumph of the powers that opposed him. But his was a spiritual triumph, while his foes came to a spiritual death. Wherever he could he built faith, and taught the gospel of the kingdom. He did not linger upon destruction longer than was necessary.

It is unfortunate that the ministry must expend precious time and energy in defense. Our own history has made it necessary for us to give more thought to defense than probably any other denomination. How often we have regretted that it was not possible to go out and preach the pure teachings of Christ, the law of tithing and stewardship, and all that goes with the New Testament faith! Yet it has been the thorn in our flesh and the cross that we have had to bear, that everywhere we have gone we have had to face the necessity of making a defense of the history of the early church and of the integrity of our early leaders.

The spirit of combat engendered by this necessity has often been carried too far. On assuming the combative position, some men have been unable to leave it off. Having been forced to fight, and fight successfully, they did not know when to stop fighting. Some of them even came to think that it was the work of the church to carry on the battle.

The real work of the church can not begin until the fighting has ceased. The gospel of Christ can not be taught in any but a spirit of brotherly love. Tithing, stewardship, and the kingdom of God can only be built upon the basis of a structure of peace.

We read in the revelation that was given at Fishing River in 1834, after the church had suffered its first trials in Missouri:

Sue for peace, not only the people that have smitten you, but also to all people; and lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth; and make proposals for peace, unto those who have smitten you.—*Doctrine and Covenants* 102:11.

The law of Christ is a law of peace. Its "warfare," often spoken of, is of a spiritual kind.

Our Relations With Other Denominations

An affirmative ministry would require us to be in league with every other force for the benefit of humanity, to aid in every good work, to support all law and righteousness in whatever way possible. It should require us to give friendly help to all organizations that are in good ways helping forward the work of Christ.

An affirmative ministry would require us to avoid attacking or making difficulties with individuals or organizations of other churches, and to go ahead with our own work, tending to our own business. When we are attacked, of course, we must defend, and do it with all the power at our command, together with that Spirit which has been our shield in all times of trouble. But we should not go out of our way to seek trouble.

There is a movement on foot in the religious world today for the unification of all religious forces, and the obliteration of all denominational lines. Powerful associations are at work, and beneficially, too, for the consolidation of all Protestant Christian bodies. If we believed that the cause of Christ could best be served by our joining with that movement we would, undoubtedly, associate ourselves with it. But we do not believe that the pure and true teachings of Christ are to be taught by that method. We are not ready to merge ourselves, nor to trust our spiritual and religious life to the hands of others.

This church has a distinctive message, and a definite purpose, not held by any other churches. The very purpose of our existence would be lost if we were to join in the Christian unity program.

However, peace and friendship should characterize our attitude toward the others who do join in that movement. If other churches are willing to acknowledge, at long last, that they are only extra organizations in competition, working for no special ideals and serving no distinctive ends, then well and

good; let them amalgamate. It is not our purpose so to do.

Our Responsibilities

Our first responsibility is to support the ministry and missionaries who are to preach the gospel. Time was when the church appointed and supported over four hundred men and their families. Our financial situation and the depression have forced us to reduce the numbers of men under appointment to about one third of that high figure. We still need to give adequate support to those that remain on the list of appointees. And many of them have had a very difficult time of it in recent years.

Our next responsibility is for increased activity of the personal missionary type. Those who were converted to the gospel in former years were so happy in their discovery of truth and salvation that they warned their neighbors and friends. Whenever possible they obtained a hearing for the gospel message. That ought to be done today. Friends should be invited to the church, and to group meetings in the home. There are many means whereby new people can be brought in contact with the church.

Another responsibility for an affirmative ministry involving all of the people of the church must be a determination to live according to the principles of the gospel of Christ. Too many of us have our names on the church records who are incompletely converted to its program and its ideals. The great blessings of God can not and will not be poured out upon a half-regenerated and a half-believing membership. We can not step into heaven with one foot while leaving another foot in the world to taste of its pleasures and partake of its evils. The change must be complete or it is of no effect at all.

The world will not believe in Zion until they have seen it demonstrated in our lives. That demonstration can not be made with money and wealth alone, even though we should be the richest people on earth. It must be made with a righteousness that will direct all the phases of our lives, our economic, industrial, social, educational, and spiritual life.

From Imperfection

Zion is not primarily the management of the collective pocketbook, though it involves that, too. It is first and last a condition of the soul and heart, that will produce good works becoming a Christian.

When the works are not present, we know that the mind and soul have not yet undergone the full regenerative processes which conversion to the gospel is to set in operation. "By their fruits ye shall know them," the scripture tells us. When regener-

ation has taken place, the works will follow.

Let none who would dispense with works say, "Zion is the pure in heart," and thus attempt to justify themselves in doing nothing. The words of the gospel will condemn them.

We must all start from where we are. The church is not an association for perfect people, but for the *perfecting* of people. If we have not yet come up to the high ideals, we are supposed to be on the way.

True faith will produce the works of righteousness. All of us have our part in an affirmative ministry, which is not the responsibility of the priesthood alone, but of all of us together.

L. L.

The Origin of Prayer

By Fred Shepherd

Religious ideas are prized as the most precious possessions of culture, pearls of great price. How are they related to us psychologically? How do they come to be so highly esteemed, and what is their true value? Can we trace the growth of prayer from some origin to the present day? Sigmund Freud thinks that all religious doctrines are illusions because they can not be proved and because it is not possible to compel anyone to consider them as true.¹ No doubt Doctor Freud includes prayer under religious doctrines. Marett, however, is of the opinion that prayer developed from spell when spell failed to achieve the desired end. Wundt's view is similar. It is possible that spell antedated prayer, but whether it produced prayer is quite another thing; for it is not logical to argue from the chronological to the causal connection. Of course there is a mutual relationship between spell and prayer as well as a chronological one, and some spells may have passed into prayers. The earliest legible human records, the Pyramid Texts of Egypt, contain some prayers quoted from an earlier period and used as magical formulæ. Hence we may also pass from prayer to spell.² And, speaking of Egypt, it is possible that many of the spells used by the Egyptians were prayers which seemed to have been answered, and which still contained the charm when spoken.³ The Greeks prayed upon every occasion. They appealed to heaven for help before beginning any public or private ceremony. Demosthenes prayed for attentive listeners, and Socrates addressed a benediction to "Pan" before leaving a place where he had been talking with friends.⁴ Homer called prayers the daughters of Zeus that bring great blessings to the man who shows them due respect and said that the wrath of heaven would descend on the one who neglected prayer.⁵ The Ro-

mans placed great stress upon prayer and believed that the safety of the individual and of the group depended upon it. They had special prayers for all occasions, but later learned to pray more in the freer Greek manner. Seneca believed that prayer would not alter the will of God, but that it was possible to obtain blessings which otherwise would have been withheld. Before the days of Christians, pagans lifted up their voices to God in prayer.⁶

In the beginning, prayer was the most violently interested act of life but it has been transformed to be a pure act of trust and self abandonment. In this respect it is interesting to note that "sacrifice was at first a form of prayer." Originally, prayer was intended to bend the divine will to conform to the supplicant's; now, the supplicant desires to subordinate his will to that of God.⁷ There is no reason to doubt that prayer has evolved from a primitive form of appeal, and it seems that children and the more naive adults make such a use of it today. Wundt argues that the prayers of thanksgiving followed the prayers of petition, and that penitential prayers came much later. It is only through the antiquity of usage that the psychologist finds explanation for prayer.⁸ The first prayers were mainly external and the language was never exclusively that of supplication. "We may think of the beginnings as mere exclamations expressive of naive emotions that involve a sense of friendliness in any extra-human object that is felt to be important."⁹ Under great emotional strain anyone may be guilty of an audible conversational form of thinking, and it is probable that prayer has some such element in it. If this conversational form of thinking is projected into the mind or mouth of a divinity there is said to be divine revelation.¹⁰

This account of the origin of prayer is ample for this paper as it gives us sufficient evidence upon which to base ideas as to the antiquity of prayer.

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2. James B. Pratt, *The Religious Consciousness*, pages 311, 313.
3. A. Erman, quoted by C. Kirkpatrick in *Religion in Human Affairs*, page 120.
4. Plato, *Croethus*, quoted by Shirley J. Case, in *Experience With the Supernatural in Early Christian Times*.
5. Homer, *Iliad*, *ibid.*, page 160.
6. Shirley J. Case, *op. cit.*, pages 164, 171.
7. Auguste Sabatier, *Outlines of a Philosophy of Religion*, page 109.
8. Edmund S. Conklin, *The Psychology of Religious Adjustment*, page 12.
9. G. Albert Coe, *The Psychology of Religion*, page 303.
10. L. L. Bernard, *Instincts*, page 108.

If Christ is the man nobody wants, He is yet the One everybody needs.

The Truth About Liquor

(From a radio address.)

By A. B. Phillips

NUMBER FOUR

There is an old saying that, "Error stalks abroad while truth is putting on her boots." This statement is true in regard to the false rumors and misrepresentations that liquor sympathizers have systematically circulated for a number of years. While they were doing this, very little was being done to educate the people by at least some of the organizations which were supposed to represent prohibition and the truth concerning the evils of liquor. The unlawful liquor supporters are aggressively pushing their campaign of error, and there is evidence that efforts have been made towards gaining influence over certain of the temperance organizations that at one time were sincerely working for the public good. For this reason it is well for those who desire to unite with some organization opposed to liquor, to ascertain whether or not the leading officers of the organization are actually working for the prohibition cause.

Reliable information on the liquor question may be obtained from the Department of Justice at Washington, and also from the Anti-Saloon League of Missouri and other states. The Allied Forces for Prohibition, with its central office in New York, may also be depended upon to keep on hand statistical and other facts dealing with the subject. My inquiry of the Women's Christian Temperance Union, of Kansas City, has not been answered. In some states there have been instances of state prohibition officers who were secretly supporting bootleggers and the unlawful liquor traffic. The booze supporters have stopped at nothing in their efforts to corrupt prohibition and temperance organizations and officials. These vicious and crafty criminals include but a small minority of our citizens, and some are not even citizens, but are foreigners who have only contempt for our country. Such enemies of the people should be given no aid or comfort by those who are loyal to this nation.

Why Liquor Was Outlawed

Many of the rising generation do not know the repulsive conditions that existed before the country adopted prohibition. For years the Wet press of the various states repressed and misrepresented the facts. Crimes due to liquor were often so reported that this fact did not appear, but in spite of this the enormous number of crimes and other evils that were known to be due to the liquor curse aroused the people until the prohibition amendment was finally

enacted by the largest combined vote ever given by Congress on any constitutional amendment. If the prohibition law should ever be repealed, the same deceitful Wet press that distorted the truth in the days of liquor license will doubtless smother the news of liquor crimes, in order to make it appear that such crimes are caused by something else. Some of the reasons for prohibiting liquor are stated in the *Outlook*, January 27, 1926, as follows:

National prohibition did not come as a result of an effort to make men moral by law. It was only when public opinion became convinced that the legalized liquor traffic was hopelessly corrupt and corrupting, and traffic in alcoholic drink was an economic burden which the nation could not afford to bear, that prohibition became national.

The economic and moral reasons for prohibiting the liquor traffic are stated by Professor Farnum, of Yale University, in these significant words:

From the purely economic point of view, it preys upon productive industry, and, from the moral point of view, it preys upon the life, health and happiness of men, women and children.—*They Almost Had Me Fooled*, page 7.

The Wickersham Commission also gave a thorough analysis of conditions which brought about prohibition, and one of these was the influence of liquor in politics. Its report states:

The evils of the liquor system most responsible for the formation of public opinion leading to the adoption of the 18th Amendment, were the saloon and the corrupt influence of liquor dealers in politics, the latter linked closely with the former.—*Ibid.*, pages 18, 19.

Liquor Dealers and Their Work

The return of legalized liquor to the United States, or to any state of the Union, would mean drunkenness and debauchery on every hand, the corruption of women and children, the dangerous increase of crime and manslaughter, and of poverty and abuse in American homes. It would mean the increasing power of corrupt men, the undermining of sound government and of morals in society, and the enormous increase of blind-pigs, speakeasies, and other places of vice and corruption. Let no one deceive you; to throw open the doors of the liquor traffic is to increase iniquity, lawlessness, and alcoholic diseases. This mean enormous increase in misery, disease, idleness, and immorality. The supporters of liquor as a class have never been supporters of the law, either before or since prohibition. This attitude was brazenly expressed in the *Brewers' Journal* of May 1, 1910, which said:

No matter what "laws" may be made to cripple the beverage industries of our present times, they can not and will not be observed by those managing these industries.—*Prohibition Facts*, page 13.

The liquor interests, by their own admission, do not intend to keep the law. But this is not their greatest menace to society. They are not only proved enemies of the law, but they always seek to

corrupt law-enforcing agencies of both federal and state governments. The Wickersham Commission unanimously declared:

Organized liquor interests contributed to the campaign expenses of candidates for National, State, and local offices. Laws and ordinances regulatory of saloons were constantly and notoriously violated in many localities. The corruption of the police by the liquor interests was widespread. The liquor organizations raised large funds to defeat the nomination or election of legislators who opposed their interests. The liquor vote was the largest unified deliverable vote.—*Prohibition Manual*, page 1.

Eugene Hecker, the statistician, makes clear the greatness of the menace such men were to the business interests of the country, to say nothing of the immorality they encouraged. He states:

The Judiciary Committee of the United States Senate in 1918 took 7,000 pages of sworn testimony and discovered exactly the same situation, made worse by the fact that the United States Brewers' Association and allied interests were boycotting certain manufacturers, merchants, and particularly railroads which forbade drinking as a safety measure. The so-called "Whiskey Ring" corrupted Federal officials in the administration of President Grant. Certain liquor interests were invariably reported allied with prostitution by every body of impartial citizens who investigated the matter. (Authorities cited) . . . The reports of Police Commissioners were constantly full of complaints of juvenile delinquency, prostitution, and violation of liquor laws.—*Ibid.*, pages 1, 2.

The Wets are today allied with the underworld, and are using every effort to coerce or frighten as many as possible, in order to break down respect for law. Decent and upright citizens can not become the sycophants of such immoral forces. To do so is to destroy their own safety and that of their children.

Improved Conditions Since Prohibition

If any one really wants to know whether or not prohibition has brought about better conditions, he can easily find the evidence, and the evidence is overwhelming. Commander Booth of the Salvation Army knew by experience what changes prohibition made among children, and stated:

The children were ragged and emaciated representatives of a condition that has, happily, greatly changed. Eighty per cent of the suffering among the families of the common laborers of our cities was wiped out by prohibition.—*Prohibition Facts*, page 25.

The delinquency of our children is not nearly so great as it was in liquor license days. Juvenile Court Statistics issued in 1927 showed that the number of cases per thousand in 1922 was much less than it had been in 1918. These years are well chosen for comparison, as prohibition became effective from 1920 onward. This report shows that delinquency was reduced after prohibition was adopted, as follows: In New York, 10.6 (1918) reduced to 6.8 (1922); Chicago, 5.8 (1918) reduced to 4.2 (1922); Detroit, 12.5 (1918) reduced to 9.6 (1922); Buffalo, 23.6 (1918) reduced to 9.8 (1922). Doctor

Wheeler has compiled the following facts on drunkenness. It shows official records of arrests for drunkenness in New York in 1917, a wet year, totaled 13,844, but in 1921 it had been reduced to 6,247, or less than half as many. In Saint Louis it was 4,958 in 1917, but only 993 in 1921. Other cities showed similar decreases.

Colonel Woodcock, National Prohibition Director, has probably more dependable information from all sources than any other officer in the United States. His official report contains the following statements:

There is less drinking by both girls and boys than before prohibition. . . . There is less drinking in homes than before prohibition. . . . There is less juvenile delinquency. . . . Conditions are not ideal, even though they now are far better than before the adoption of the Eighteenth Amendment.—*Ibid*, page 26.

Prohibition has removed many serious barriers to higher education. The results are not only gratifying, but are phenomenal. The National Education Association, in its *Journal* states:

The 18th Amendment has helped America to achieve the development of all types of schools so that millions of young people have richer educational opportunity. High school enrollment alone in the United States increased from two million to nearly five million—the most remarkable advance in the history of civilization.—*Ibid*, page 28.

Prohibition and the Farmer

There is not a single legitimate industry or vocation that is not much better off under prohibition unless one shall admit that liquor would produce more deaths and therefore would help the undertaking business. But even this would be modified by the fact that a person can die but once, and therefore the hastening of a death would not really aid the undertaking business in the long run of time. To produce a surplus of deaths at one time would cause a corresponding decrease at some other time.

But of all the deceptive fallacies that have been put forth, one of the most ignorant or willful errors is that of certain politicians who urge the return of liquor to help the farmer. The Congressional Record of last January printed the claim of Mr. Cochran, Congressman from Missouri, that prohibition was the cause of the farmer's trouble, and that a return to liquor would enable the farmer to sell his grain. This false theory has been exploded so often and so completely that no well-informed person should be deceived by it. Mr. Lloyd, editor of the well-known *Ohio Farmer*, states:

Prohibition has been a great benefit to American agriculture, to the increase of dairy products and the increased standards of living of the consumer. It takes more grain to make a quart of milk than a quart of beer, and the increase in the use of dairy products has been especially marked since prohibition.—*Ibid*, page 34.

At the Hearings of the House Judiciary in 1930, Mr. Taber, Master of the National Grange, stated that in the heyday of the liquor business corn aver-

aged 59 cents a bushel, but in the first nine years of prohibition it averaged 72 cents. In the wet years before the war rye was from 39 cents to 86 cents a bushel, but in the nine years after prohibition it was from 65 cents to \$1.25. Mr. Calderwood states some of the reasons for the farmers' increased prosperity to be:

Because the money formerly squandered for drink was released to buy family necessities. The consumption of milk jumped from 42 gallons to almost 60 gallons per capita. Consumption of cheese increased 50%.—*Ibid*, page 35.

Mr. Dayton, widely known merchant of Minneapolis, great grain market of the world, stated at a Business Men's meeting last October:

One of the most pitiful sights I used to see in the days of the saloon was the farmer's wife sitting in a lumber wagon in a country town waiting one, two, three or more hours for her husband to come out of the saloon—and when he did come out he was not fit to go home, and his money was gone.—*Ibid*, page 34.

How can any official of Congress or other place of public trust advise the farmers to resort to liquor as a means of becoming prosperous, in the face of the facts which prove it to be one of his worst enemies? It is not safe advice, either in money or morals. Liquor men themselves denied that they used enough of the farmer's grain to make any perceptible difference in the amount produced. A delegation of brewers, headed by Pabst, stated to the Senate agriculture committee years ago that the total amount of grain used in brewing was less than three-fourths of one per cent of all the grain produced in the United States. This statement was reported in the *Washington Evening Star* of May 7, 1917, or about three years before the prohibition law went into effect.

The Safety of Sobriety

Instead of prohibition hurting business, as liquor supporters have claimed, it has helped business more than any single factor the country ever employed. Instead of being a hindrance to prosperity, it has been a most remarkable aid to prosperity. The farmer sells by far more milk than ever before, saves the money that formerly went to saloon-keepers, and his wife and family are far safer from the abuses that so widely prevailed in saloon days. Much of the two billion dollars that formerly was wasted for liquor every year has been used under prohibition for the benefit of the people. Conditions in the home are greatly improved in comforts and conveniences, and contrast wonderfully with the misery and destitution that prevailed when booze was openly thrust upon the wage earner everywhere he went. Soft drinks are safer, are healthful, and cost much less.

There is not one sensible argument that can be maintained by those who advocate liquor license. From an economic standpoint the use of liquor has

proved to be a miserable failure. The claim of the Wets that the return of liquor license would aid recovery from the present depression, is disproved by every economic law and every experience that concerns the subject. It is utterly absurd to suppose that it will increase prosperity if the people of this nation should take about two billion dollars away from productive industry and beneficial channels, in order to spend it for liquor that robs men of their senses, decreases their efficiency, causes them to lose their employment, brings distress to their families, endangers and even destroys health and life, and menaces the public on every hand. No one but a moron could believe such nonsense, and any candidate for public office that asks the people to support such a suicidal policy is not fit to be trusted with the people's welfare.

There is safety only in sobriety, and intoxicating liquors never did and never will make any nation prosperous. Statistics prove that a return to liquor license would throw far more people out of employment than it would cause to be employed. The Wickersham Commission unanimously reported that living standards have clearly established a gain as a result of prohibition. Who and what are the people that do the drinking today? Let the Honorable Seymour Lowman, in charge of Coast Guards, Customs and Prohibition, answer. He says:

The great masses of Americans do not drink liquor. Drinking is confined to the so-called upper crust and the down-and-out in the slums;—*They Almost Had Me Fooled*, pages 29, 30.

Everyone knows that the use of intoxicating liquor is a vice and a sin. People who are truly loyal to America do not want it legalized, for it is an outlaw and criminal by nature. Let us not open this deadly door of immorality, lawlessness, and crime, which this nation has shut in defense of the home, of society, and of decency.

(To be continued.)

An Answer to Prayer

When the story of an answer to prayer—a story seriously written and considered—takes prominent first page space in a large city daily newspaper, one feels that the forces of good in the world are still strong, and that there is reason to hope.

In the *Kansas City Times* for August 10, 1932, appeared such a story. Our people sometimes feel that they are alone in believing in answers to prayer. It may encourage their faith to find that others likewise believe.

We reprint herewith some extracts from the above story:

Eleven o'clock last Saturday morning, the word went out among the women's prayer groups of the Central Presbyterian church that Mrs. J. Layton Mauze, wife of the pastor,

was critically ill; that physicians held little hope for her recovery.

The women were asked to pray—not to hold any public meeting, but to pray immediately in the privacy of their homes and to continue to pray as often as possible. It was a concerted plea for the life of a woman who, in the last four years, has come to be very necessary to them.

At two o'clock a report from the Saint Joseph hospital said Mrs. Mauze was improved. The next morning at the regular service at the church Doctor John M. Alexander, visiting pastor from Columbia, announced that Mrs. Mauze's condition had continued to improve. Yesterday physicians said they had every reason to believe the improvement would continue to recovery.

A Believer in Direct Answers

Since Doctor Mauze went to the Central church he has been known as a devout believer in direct answer to prayer. Yesterday he said, "Believing as I do, I can only think Mrs. Mauze's miraculous improvement last Saturday was a divine answer."

The prayer groups were organized several years ago, for the purpose of holding small meetings at the individual homes whenever the members desired them.

STUDY OUTLINES

For Class and Home Work

OUR TASK: AN AFFIRMATIVE MINISTRY.

1. What is the great central figure of our religion? Quote passages and references to substantiate your answer.

2. What are our two great obligations with reference to Christ?

3. What, in your opinion is our exclusive and "peculiar" message? How does our church differ from others?

4. What do you understand by the "full gospel of Christ"? What three parts does it have? What does that gospel save us *from*? Who does it save us *for*?

5. What should be our relationship with other denominations? What two extremes must we avoid?

6. Name and discuss our most important responsibilities (a) as a church organization; (b) as individuals.

THE ORIGIN OF PRAYER

By Fred Shepherd

1. What are the theories of the origin of prayer? How is Christian prayer different from the primitive and heathen prayers mentioned by the author? (This article was written for a university course.)

2. What was the original nature of prayer? How does the present kind of prayer differ from it?

3. What are some of the earliest prayers you can find in the *Bible*? How do they compare with the prayer which Jesus taught to his disciples as an example? (See the Lord's Prayer.)

Weekly Health Letter

Scarlet Fever

By A. W. Teel, M. D., Church Physician

Scarlet fever is an acute, self-limited, contagious disease. The word *scarletina* is often applied to the mild form of this disease, but the two terms denote exactly the same disease. It is characterized by a sudden onset—high fever, sore throat, vomiting, rapid pulse, and a generalized scarlet eruption, followed by desquamation. The fever lasts about four days, then suddenly declines. The diffused scarlet eruption appears within forty-eight hours; it starts about the neck and spreads downward; it varies greatly—some cases are mild, but the disease is easily spread. The general appearance about the face is quite characteristic, as the cheeks are flushed and the mouth presents a peculiar pinched appearance.

There is great danger of kidney complications and in some conditions a grave nervous phenomenon takes place. After exposure, the disease may manifest itself in from two to seven days. It is rare in the tropics, and when introduced there, it soon dies out; it is especially prevalent in temperate climes. When a southerner comes North he is peculiarly susceptible, which illustrates an interesting example of the effect of environment upon disease. There is quite a difference in the outbreaks—varying greatly in intensity, and there are about twice as many cases in the cities as there are in the country.

A germ, under the high-sounding name of *Streptococcus hemolyticus*, is generally regarded as the principal factor in producing the infection. It is believed that during the stage of peeling off of the desquamated epithelium, is the time when the disease is the easiest communicable. The digestive tract may serve to carry the poison, but nearly all cases are originally from the secretions of the nose, throat and ears. Running ear, abscesses and discharges may remain infected for a long time, and it is known that wounds, such as surgical and the puerperal state harbor the germs. Children are more likely to contract scarlet fever than adults. Those having had the disease once seldom are attacked a second time. The mild cases are the most dangerous, on account of their liability to spread the infection. Many of them present little further evidence than that of a passing sore throat. It is not an air-borne disease, and the radius of danger is limited to droplet infection. So far as is known, infection usually comes from human sources and milk-borne forms of scarlet fever are less frequent since pasteurization of milk has become possible. Some cases of this disease have been traceable to ice

cream. One of these cases occurred in South Kensington, England, and another in Flint, Michigan. It was found that the infections were started from those handling these products.

The seasons when scarlet fever is prevalent, resemble those of diphtheria, which has led some to call it a "cold weather disease." Infants are more susceptible than older people, and the susceptibility reaches its height the sixth year. Isolation should be insisted upon in each and every case. The patient should be given plenty of cold water to drink, should be placed in bed, given a liquid diet, and all articles that are used in the sick room should be burned or disinfected. Ice bags should be placed on the head, and the fever may be controlled by a cold bath—beginning at ninety degrees and gradually reducing the temperature. Most cases should be isolated for not less than six weeks. Just how long the infection may last, no one can say. One having had the disease, should not be permitted to mingle with other people if he has discharges from the nose, throat, or ears. It has been found that sufficient amounts of scarlet fever anti-toxin, if given early, are beneficial and often cause the temperature to drop rapidly, causing the rash to fade and the patient to experience great relief from the toxic symptoms. Drugs have been found useful, according to indications, but should be administered only by a competent physician.

"Until Shiloh Comes"

By John Fassnacht

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and unto him shall the gathering of the people be.—*Genesis 49: 10.*

The sceptre is the sign of authority to rule. Therefore the power and authority to rule shall not be taken away from Judah. Jesus Christ himself is of the tribe of Judah. (Hebrews 7: 14.) Christ is the Lion of the tribe of Judah, the Root of David. (Revelation 5: 5.)

A special covenant was made with David in order that this scepter should not depart from Judah. Observe the following:

"Thine house and thy kingdom shall be established for ever before thee, thy throne shall be established for ever." (2 Samuel 7: 16, 19, 25.)

Jeremiah, the prophet, speaks of the same covenant. (Jeremiah 33: 17, 20, 21, 25, 26, also Psalm 89: 35-37.)

Christ is to sit upon the throne of David and reign over the house of Jacob for ever, and his kingdom will have no end. (Luke 1: 30-33.)

Now in order for David to have a throne to sit upon and a people to govern, God has made a num-

ber of promises, some of which are indicated below. The reader must realize that there is a vast difference between the promises made to the Jew and those made to the ten lost tribes known as Israel.

The Distinction of Israel From Judah

Israel, when lost, was to become:

1. Unknown in name (Hosea 1: 9; Isaiah 65: 15.)
2. A multitudinous people (Hosea 1: 10).
3. Strong in power (Isaiah 41: 12).
4. A Monarchy (Isaiah 49: 23).
5. An Island Nation, having large Colonies (Isaiah 49: 1, 8).
6. A Christian people (Isaiah 54: 13). (N. B.)
7. The Chief of the Nations (Micah 5: 8; Isaiah 54: 15-17).
8. My Servants shall eat,
9. My Servants shall drink,
10. My Servants shall rejoice,
11. My Servants shall sing for joy of heart,
12. The Lord God will call His Servants by another name (i. e., shall *not* be known by their old name).

Whereas, note the other, Judah, when dispersed, was to be:

1. Known as a by-word (Jeremiah 24: 9)
2. Few. Bereft of children (Jeremiah 15: 7).
3. Without might (Jeremiah 19: 7).
4. Without a government (Jeremiah 17: 4).
5. Strangers tolerated in all foreign countries (Jeremiah 15: 4).
6. Under the Mosaic Law (Jeremiah 14: 12).
7. A trembling, faint-hearted people (Jeremiah 35: 17).
8. Ye shall be hungry:
9. Ye shall be thirsty:
10. Ye shall be ashamed:
11. Ye shall cry for sorrow of heart, and shall howl for vexation of spirit.
12. Shall leave your name for a curse.
- (i. e., shall be known by their old name.) (Isaiah 65: 13-15.)

(Taken from *The British Nation Identified With Lost Israel*, by Edward Hine, published in 1874.)

[N. B.—See Hosea 1: 10; John 1: 12.]

The Jew has not had a king since the days of Zedekiah, and will not have one until they recognize Jesus Christ as "Lord of lords and King of kings." It has been their lot to live scattered among other nations and be governed by them.

The principal promises of the scriptures are to Israel; in these the Jew will participate when he accepts Christ. When God created this earth "He formed it to be inhabited." After the flood he chose to "dwell in the tents of Shem" and later made covenants with Abraham, Isaac and Jacob. When God commenced to build the Hebrew nation, he told them, "I will be your God and ye shall be my people." (Genesis 17: 8; Leviticus 26: 12; Jeremiah 24: 7.)

"Thou hast confirmed to thyself thy people, Israel, to be a people unto thee for ever, and thou

Lord art become their God."—2 Samuel 7: 24. (1 Chronicles 17: 22.)

When Israel became rebellious, he warned them that they would be scattered. "For lo, I will sift the house of Israel among all nations like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos 9: 9.)

Although Israel was scattered, God did not make an end of them as some would have us to believe.

"Though I make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee." (Jeremiah 30: 11.)

"Thus saith the Lord which giveth the sun for light by day and the ordinances of the moon and stars for a light by night . . . if these ordinances depart from before me saith the Lord; then the seed of Israel shall cease from being a nation before me for ever." (Jeremiah 31: 35, 36.)

Israel, being scattered, are to become gathered again.

"Moreover I will appoint a place for my people, Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." (2 Samuel 7: 10.)

They are to be God's hidden or lost ones for a time. (Psalm 83: 1-4; Hosea 9: 17; Amos 9: 9.)

Jeremiah, the prophet, was to perform a work for Israel which involved not only the scattering, but, "To build, to plant."

"See, I have this day set thee over the nations and over kingdoms, to root out, and to pull down, to destroy, and to throw down, to build, and to plant." (Jeremiah 1: 10.) Also:

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand for ever." (Daniel 2: 44.) Once more we quote:

"I will overturn, overturn, overturn it, and it shall be no more until he comes whose right it is, and I will give it to him." (Ezekiel 21: 27.)

According to the tradition and history of Ireland, Jeremiah brought the daughter of Zedekiah to Ireland, and there married her to the chief prince of Ireland, who was himself of the tribe of Judah (the Zara branch). Here, then, began the reigning house of Great Britain, as Ezekiel said it was overturned from, Palestine to Ireland, and from Ireland to Scotland, and from Scotland to England where it is to remain until Christ comes.

This Israel kingdom that God set up has indeed continued to grow all during the days of the Babylonian image (the days of these kings). His messages to the "Isles" have been more or less heeded,

and after the two thousand five hundred and twenty years of Israel's punishment burst forth into the two great Anglo-Saxon nations, Great Britain and the United States.

The *Bible* prophecies concerning the Jew have been literally fulfilled. Those concerning dispersed Israel have likewise been fulfilled. Those who took the land or North country route were indeed without a king for many days. (Hosea 3: 4.)

The covenant of kingship to David has likewise been fulfilled. When Christ as Shiloh (Prince of Peace) comes, he will find the throne intact, and two nations nominally ready to receive him.

To Christ shall the gathering of the people be. When he came the first time, he brought not peace, but the sword (Matthew 10: 34). Instead of gathering was dispersion, but during the millennial reign there will be peace, joy and understanding.

When I see God's plans in fulfillment, and his wondrous love for mankind, I am drawn to him as my heavenly Father.

Do You Know That—?

By M. H. Morgan

The 1830 edition of the *Book of Mormon* contained a preface not in the later editions, as follows: "I would inform you that I translated by the gift and power of God, and caused to be written, one hundred and sixteen pages, the which I took from the *Book of Lehi*, which was an account abridged from the *Plates of Lehi* by the hand of Mormon," etc. This was the transcript shown to Professor Anthon which was lost.

The *Book of Mormon* contains an account of the first American flag, on page 469: 41: "And it came to pass that he [Moroni] rent his coat, and he took a piece thereof, and wrote upon it, 'In memory of our God, our religion, and freedom, and our peace, our wives and our children,' and he fastened it upon the end of a pole thereof." Verse 42 calls this flag "the *title of liberty*." (See also pages 534, 490, etc.) Hundreds of years later we find a small colony moving from European shores with the intention of seeking religious liberty, and they, too, on American soil, erect an ensign or flag as a standard of their belief.

We are not the only ones to have taken an "oath of allegiance." Page 470, verse 48, finds Moroni appearing before his people, waving this flag or symbol in the air that all might see the writing; and the forty-ninth verse calls for all those who "would maintain this title upon the land . . . to enter into a covenant that they will maintain their rights, and their religion."

We found tribes of Indians in America in the

fourteenth century, having chiefs over them. On page 620: 38 we read: "And the people . . . were separated into tribes . . . and every tribe did appoint a chief . . . and thus they became tribes and leaders of tribes."

The Nephites used bellows to blow their fires, and flint to produce them, as did the Indians when first discovered. Page 53 declares: "I, Nephi, did make bellows to blow the fire . . . and I did smite two stones together that I might make a fire."

The Nephites referred to God in many, many places as "The Great Spirit." Our present-day Indians do the same. (See pages 367, 368, 369, etc.)

Book of Mormon people, as well as the Indians of this age, gathered their dead from the battle fields and buried them. For one instance see page 500: "After the Lamanites had finished burying their dead," etc.

Some of the ancient Americans practiced shaving their heads, as did some of the American Indians of this day. Page 307: "Now the heads of the Lamanites were shorn." It was customary to leave a scalp lock in the crown, which was often braided.

They used war paint in *Book of Mormon* times as now. Page 307 speaks of the Amlicites using red paint on their faces.

Page 464: 82 gives an account of a Nephite "taking the scalp" of a Lamanite.

They had lawyers, law courts, judges, policemen and even strikes in those days. See pages 338, 339: "Now the object of these *lawyers* was to get gain . . . every man who was appointed to be a *judge* should receive wages according to the time he labored . . . the judge executed authority, and sent forth *officers* that the man should be brought before him. . . . They received their wages according to their employ. Therefore they did stir up the people to riotings . . . that they might have more employ." It seems the judges incited the people to strike or riot that "they might get money according to the *suits* which were brought before them."

They had barbers, and evidently barber shops where men were hired to shave other men. On page 126 it speaks of "shaving with a ravor that is hired." There are many other passages relative to barbers and shaving. Back in the time of Ezekiel we find, in the fifth chapter, the statement: "And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thy head and upon thy beard."

Page 461 indicates there were dragons: "They did fight like dragons."

And dungeons are spoken of on page 329 and elsewhere: "They could not be confined in dungeons."

Page 393 refers to a fairly modern custom of "burying the hatchet." "All the people took their swords, and all the weapons which were used for the

shedding of man's blood, and they did bury them deep in the earth." Page 396 also refers to their "burying their weapons of war," and there are doubtless many other instances.

They had ammunition centers. Page 474 declares: "Therefore he went forward to the place which was called Onidah . . . to the *place of arms*."

They sometimes hung criminals. Page 613: "Zemnarihah was taken and hanged upon a tree, yea, even upon the top thereof, until he was dead."

Page 356 speaks of earthquakes: "And the earth shook mightily, and the walls of the prison were rent in twain."

Medicines are spoken of on page 473, and apothecaries or dispensers indicated. "Not so many died [with fevers] because of the excellent qualities of the many plants and roots which God had prepared to *remove the causes* of diseases to which man was subject." What do we call that nowadays? Therapeutics? Our present-day Indians are more of an authority on herbs than our own doctors.

We find an analogy in *Book of Mormon* times, to the condition under which we are laboring today. On page 241, and other places, we find King Noah, son of Zeniff, laid a tax of one fifth of their possessions upon the people to support himself and his politicians; and with these burdensome taxes he built fine buildings for their idle rich; and he was a wine bibber (a Wet, in other words), planting vineyards and building wine presses, and "making wine in abundance." All our large breweries are polishing their immense stills for the anticipated immediate demand.

And concomitant with this condition is that found on page 547 and continuing, where the Gadanton robbers, a secret band of Capones, hijackers, racketeers, had reached the strength where they interfered with government; it says they "filled the judgment seat" (page 567); dictated the laws, (page 564); obtained possession of the government (page 567) and so on.

Some Assurances of God's Favor

By J. E. Vanderwood

The "Latter Day Message" comes to us with no uncertain sound. As we look into it we find it fraught with evidences of God's favor, and we are assured that it will triumph in the due time and wisdom of the Lord. True, the calling of the gospel places responsibility upon men, and there are certain things required of those who have come to accept the claims made by the church that has been established in these last days as a result of the Angel's Message that was vouchsafed to the youthful seer of Palmyra. As I come to understand more fully the nature of the work that has been committed to this church, the more I see the need of the member-

ship becoming acquainted with its philosophy and its law. I am therefore using every means available to bring to the attention of the people of the church, as well as the people of the world, the requirements of the gospel teaching that is contained in the standard books of the church. In section one of the *Doctrine and Covenants*, paragraph seven, I read: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." This is either true or it isn't; and if it is, we are required to acquaint ourselves with the content of the book of *Doctrine and Covenants*; and if it is not true there is then no virtue in the claim made for a restoration of the gospel by the angel who brought to the youthful seer of Palmyra the glory of the restored gospel. Personally I am convinced of the truthfulness of this language, and I have proved to my own satisfaction the truthfulness of this statement. I have searched, and as a result I have found that which is sufficient to convince the honest investigator that this Latter Day Work is of God, and that God's favor is with the Reorganized Church of Jesus Christ of Latter Day Saints. Let us not forget that the promise is, "The prophecies and promises which are in them shall all be fulfilled." This alone should furnish incentive enough to cause us to search carefully the content of the revelations of God to this church.

As we continue our research we read in *Doctrine and Covenants* 24: 1, these words: "Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter, . . . thou art an elect lady, whom I have called." After I discovered that God had designated Emma Smith an elect lady, I put myself to the task of carefully rereading the entire book of *Doctrine and Covenants* to see if any other person had been so designated, and I found to my surprise that she was the only person of whom this statement was made. This is made the more significant by virtue of what is stated by Christ himself and is recorded by Matthew in the twenty-fourth chapter and twenty-fourth verse. We read: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect." Here the good Lord tells us these false persons would if it were possible, deceive the very elect. From this language I understand that it is not possible for the elect to be deceived, therefore Emma Smith was, by reason of being elect, endowed with that wisdom, and understanding that enabled her to detect the false, and to adhere ever to that which was true and excellent. Of this matter Paul has also spoken thus: "Who shall lay anything to the charge of God's elect? It is God that justifieth." (Romans 8: 33.) These things are rather outstanding, and should command the reverence and the re-

spect of every one who has come to believe in the promises of the Scriptures.

Now, that we might come to better evaluate these things, we wish to draw attention to another prophecy of the *Doctrine and Covenants*; remembering as we examine it that the promise is, "The prophecies and promises, shall all be fulfilled." In February of 1831 the Lord said to the church: "Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; . . ." (*Doctrine and Covenants* 42: 15.) The previous appointment concerning this was as follows, in speaking to Sidney Rigdon in December of 1830: "A commandment I give unto thee, that thou shalt write for him; and the scriptures shall be given as they are in mine own bosom, to the salvation of mine own elect; . . ." (*Doctrine and Covenants* 34: 5.) Both of these quotations have to do with what is commonly known to the church as the Inspired Translation of the *Bible*. This work was begun by Joseph Smith in 1830, Sidney Rigdon acting as scribe for him, and according to a letter over their signatures, published in the *Times and Seasons*, volume 6, and bearing date of July 1, 1833, they say: "We this day finished the translation of the Scriptures, for which we returned thanks unto our heavenly Father." These prophecies show that the scriptures would be given as they were in God's own bosom, and the promise is that they should be preserved in safety. This again enables us to have some matters that are worthy of more than passing notice.

When in the winter of 1834, when Joseph Smith, with others, was confined to Liberty jail as a result of the persecution that followed the church in Missouri, the manuscript of this *Bible* was carried on the person of the "elect lady" as she left her blood-stained footprints on the snow and frozen ground of Missouri as she wended her way toward Commerce, afterwards called Nauvoo, Illinois. When conditions were made possible for Joseph Smith to have a hearing he was liberated and was permitted to join his family and the church in Nauvoo, where for a period of time the church enjoyed peace and prosperity. While here at Nauvoo the Lord spoke to the church, and gave them counsel that is worthy of our thought and consideration. The revelation bears date of January 19, 1841, and we read: "If my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you they shall not be moved out of their place. But if they will not hearken unto my voice, nor unto the voice of these men whom I have appointed they shall not be blessed, . . ." (*Doctrine and Covenants* 107: 13), and again I read: "Let no man go from this place who has come here essaying to keep my commandments. If they live here let them live unto me; and if they die let them

die unto me; for they shall rest from all their labors here, and shall continue their works." (Ibid., paragraph 27.) Here the Lord tells the church that if they will hearken to his voice and to the voice of his servants whom he had appointed to lead his people they should not be moved from their place in the city of Nauvoo the beautiful, and that no one should go from that place who had come there with the avowed purpose of keeping his commandments. This was given to them during a period of peace and prosperity, and for this reason is worthy of even more careful thought and consideration. On the 27th day of June, 1844, Joseph and Hyrum Smith met death at the hands of the mob, and in a few months afterwards the body of the church was removed from Nauvoo the beautiful. They tell us they were driven out by the enemy, but the Lord said if they would hearken they should not be moved out of their place, and he further said, "Let no man go from this place who has come here essaying to keep my commandments." The evidences are that those who were removed were not obedient, that they did not hearken, that they had not come with the avowed purpose of keeping his commandments, therefore they were driven out. But Emma, the "elect lady," with her sons, did not leave. They remained in the vicinity of Nauvoo and continued to pursue the duties of life in the place where the Lord had bidden the faithful to remain.

When in 1860 her eldest son, Joseph, the late prophet and president of the church, was directed by the God of heaven to go to the Amboy conference and present himself and his services to the church, Emma, the "elect lady," went with him and, too, became a part of the Reorganized Church of Jesus Christ of Latter Day Saints. The manuscript of the *Bible*, as translated by her illustrious husband, which she had preserved when the mob sought the destruction of the church in Missouri, she again preserved after the death of her martyred husband, and this she brought to the Reorganized Church. The Lord said this scripture should be preserved in safety, and the place of safety was in the hands of the "elect lady," one who could not be deceived, and by her it was again safely deposited with the church that bore the stamp of approval of the Almighty God. These things are so outstanding that they should convince any honest minded person that God is in this work, and that they who will honor and respect the teachings of the scriptures will come to share in the protection and blessing of God; that whether he live or whether he die he will nevertheless receive the favor of God and thus become the means of leading perishing humanity to the feet of the Lamb of God who taketh away the sins of the world.

In this brief study we see in part the fulfilling of

NEWS OF CHURCH AND HOME

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Onset Reunion

"Be with me, Lord, where'er I go;
Teach me what Thou would'st have me do."

These words were wafted on the breeze and over the beautiful inland waters of Buzzards Bay, on old Cape Cod, Sunday afternoon, August 7. It was the closing service of the Onset Reunion and many hundreds of Saints and friends had just listened to a wonderful discourse from President F. M. Smith, urging them on to Zion, the promised land. They had been reminded of Isreal of old who had heeded the faultfinding and pessimism of those who had been sent out to view the land of promise. They had returned and given a false report of obstacles too great to overcome, which caused the people to clamor for a return to Egypt. Only Caleb and Joshua remained steadfast and true to the ideals before them. "How long? How long will *this* people continue to wander in the wilderness before they are willing to move on toward the Promise Land?" was the question put to the reunion congregation. Thus were they urged to go forward, and thus were closed two weeks of spiritual instruction and sweet communion of Saints.

The reunion began Saturday evening, July 23, with a business session for organization of reunion activities. President F. M. Smith, Apostle Paul M. Hanson, and the district presidency were chosen to preside.

The Sunday services started with church school at eight thirty, followed by prayer service at nine forty-five. Three excellent sermons were delivered during the day by Apostle Paul M. Hanson, Doctor P. L. Weegar, and Evangelist J. A. Gunsolley.

The order of services during the week was, prayer service at nine o'clock each day, class work at ten thirty, and preaching at seven thirty in the evening.

Although the reunion was not quite as well attended as usual due to business conditions, there was a desire on the part of all present to get near the Divine, and to learn His will. Meetings were of a high spiritual order. In fact, many were heard to say at the close that it was the best reunion they had ever attended. Several prophecies were

the prophecies and promises contained in the revelations of God, and this should serve to teach us to have confidence in the other promises that are contained therein. If we had time and space we could point out many more that have as literally and vividly had a fulfillment, and to me it gives assurance of the ultimate triumph of this glorious work that has been so graciously intrusted to the church. It, too, places upon us a serious responsibility, for unto whom much is given much is required. May we not come to deport ourselves as men who believe in the promises of God to his church, and put ourselves so unreservedly into the work that we may be able to hasten the culmination of the work and assist in bringing to pass the redemption of Zion. We have herein offered to us the most sacred privilege that was ever offered unto the children of men, shall we accept it in faith and devote our very best efforts to its furtherance among men?

given both to individuals and to the congregation. They were told that the Lord would have long since gathered his people but they were not willing, so they have suffered with the world. But they were told, the time is near when another opportunity will be given for the people to prosper, and the Saints were warned to store up their resources, not for themselves, but for the establishing of Zion, for another time of depression will come which shall be even worse than the present one. Many who came downhearted and discouraged were comforted; strength and new hope were restored.

The young people met together each morning in the commissary building and opened their hearts to each other in testimony. A sincere desire on the part of the young to assist in the building of Zion was expressed by them, and the church may well be proud of its young people, of whom this group is typical. A theme was given by their leader Elder Earle R. Bradshaw, each morning for the next day's meeting, which proved helpful and met with a fine response. Such themes were used as, "*What Does the Church Mean to Me?*" "*Consecration,*" "*Loyalty,*" "*Prayer,*" and "*Faith.*"

The class work during the first week was directed and taught by Evangelist J. A. Gunsolley, on the subject, "*The Quest of Religious Education.*" The second week another class was added, "*Church Objectives,*" taught by Apostle Paul M. Hanson. Excellent instruction was given and the classes were well attended. The brothers were highly pleased with the eagerness and the readiness to learn shown by the people. There seems to be a desire on the part of the Saints to know the laws of God, and the time when the church will make a definite step forward is surely near at hand.

The preaching services were well provided for and were of a high order spiritually and intellectually. The reunion was fortunate in having Apostle Paul M. Hanson who directed the activities of the gathering. His sermons were inspiring and masterful. Some expressed the feeling that they had never heard anything like them in all their years in the church. Brother Hanson has proved himself in every way to be a man of God, a true Apostle of Jesus Christ. One morning the Lord gave to him words of comfort which caused all to rejoice with him. He was told that the Lord had been with him in all his work wherever he had been in foreign lands, and would continue to be with him. He said, "Thou art to this people as was the Apostle Paul in his day, to the church." One of the outstanding statements of the reunion was made by Brother Hanson in a wonderful spiritual sermon. He said, "I had rather be in a foreign land, unknown, misunderstood, without a dollar in my pocket, conscious that I was where God wanted me to be, than to enjoy the luxuries of a mansion at Bar Harbor, or a palatial yacht, otherwise."

The other speakers were Evangelist J. A. Gunsolley, Doctor P. L. Weegar, Elder F. C. Mesle, Doctor W. A. Sinclair, and on Friday evening and Sunday afternoon the Saints were privileged to hear President F. M. Smith. The evening services were along the line of church doctrine and were clearly and masterfully presented.

Sunday morning, August 7, the large tabernacle was filled with one section left in reserve for the young people. President F. M. Smith, and the district presidency were on the platform, while the elders and priests in charge of the sacrament were in front, on the floor level. Suddenly the song, "*Onward to Zion,*" was heard outside and a large gathering of young people marched into the auditorium singing. It was a very impressive sight and gladdened the hearts of the older ones. It seemed to fit in so perfectly with the motto on the wall, "*We Will Go Forward.*" This was a

spiritual meeting, and the Lord manifested himself through the gift of prophecy.

Sister J. A. Gunsolley did a fine work with the younger people in junior church, as did the other consecrated workers in charge of the kindergarten and other children's groups. Everyone was busy. Everyone was taught. Everyone had the chance to mingle with those of their own age group, to sing the songs of Zion, and to follow the leadership of those who are consecrating their time and talents to Christ and his people.

On two Sunday mornings the Saints gathered at the water's edge and were filled with joy when eleven young people consecrated their lives to the Master through the ordinance of baptism.

The Southern New England district reunion is over, but its influence in the lives of the people will go on. It has been as a call from God urging them on to Zion. Too long they have lived in the valley. Many have slipped into the slough of despond. It is time for them to arise now, to the place where Saints of God *belong—Mount Zion*. Zion, the beautiful, beckons us on, and the Saints of Southern New England have their windows open to the west praying that "the time will not be long."

With Idaho Members

From The Idaho District News

The reunion of this district will be held at Hagerman, Idaho, August 17 to 21 instead of August 24 to 28. This change in date was made necessary by the fact that Apostle J. A. Gillen will not be in Idaho during the latter period. It is planned to have the following speakers present, Apostle J. A. Gillen, Elder John L. Sandidge, Idaho district missionary, Elder A. M. Chase, Utah district missionary, and possibly some others. These will be assisted by the local priesthood. Officers have planned to hold the reunion expenses to a maximum of one hundred and ten dollars, the amount to be divided among the three branches and the nonresident members.

In an interesting narrative in the *News Missionary* John L. Sandidge recounts his summer activities in Idaho District. He has been touring the district, visiting with branches and nonresident members, administering to the sick, preaching, blessing children, baptizing, and just across the Wyoming line, he organized a Sunday school which has good prospects for growth. Among the places he has visited are Lava Hot Springs, Malad, Montpelier, Soda Springs, Wayan, Victor, Driggs, Felt, Newdale, Toton, Saint Anthony, Rexburg, Idaho Falls, Blackfoot, Pocatello, American Falls, Pingree, Springfield, Sterling, Rupert, and Boise.

Rupert Branch

Several families enjoyed basket dinner together July 4. They had planned to eat at the city park, but the weather was disagreeable, and so they went to the home of Brother and Sister Daniels.

Grandma Condit has been ill, but her friends are hoping for a speedy recovery.

Some of the members have been away from the branch this summer, working or visiting. On the other hand, visitors have attended church services here and helped by their presence.

Hagerman Branch

Hagerman Saints are looking forward to the reunion when they hope to meet old friends again and to make new ones.

Boise Branch

Sunday, June 5, Elder John B. Cato, branch president, baptized Brother and Sister James Harder, of Gooding. Confirmation service was held in the evening.

July 24 Sister Josephine Anderson was married to Mr. Everett Smith, of Riverside, California. Theirs was a quiet

home wedding attended by only the immediate families of the bride and bridegroom. The ceremony was read by the bride's father, Elder George B. Anderson. The bridal pair took a wedding trip to Payette Lakes. On July 26 the branch gave a party for the newlyweds at the Anderson home.

July 31 Elder John B. Cato preached the funeral sermon for Mr. John Alton at Nampa. Many other Boise Saints also attended the funeral.

Since warm weather arrived the Department of Recreation and Expression has been holding its service at the City Tourist Park, playing baseball and volley ball and having an occasional swimming party. The *Book of Mormon* study period has been shifted from Friday to Sunday evenings. The young people's class has begun to study the *Doctrine and Covenants*.

Northern England Conference

The quarterly conference held at Manchester Saturday, July 2, and Sunday, July 3, was a unique experience for the Northern England District. To use the words of the district president, it was "unknown in the history of the church in this country," inasmuch as the whole of the activities of the conference was contributed by the young people of the district. After the transaction of necessary business, a concert and social were arranged for Saturday evening and the program, which was comprised of vocal and instrumental solos, games, sketches, and community singing, was well balanced and enjoyed by all. The experiment is worthy of repetition. The theme chosen for the conference was "*High Ideals*."

The Sunday morning program was arranged so that there were two speakers. The first, Brother John Taylor, of Leeds, approached his subject from a worldly aspect. He said that the church, as an organization, makes a stupendous claim that it has the plan which will solve all the world's difficulties, and he interrogated the people as to their contribution to the claim made. How many of the members are in responsible government positions? How many of the members have developed their talents in the field of art? How many of the members have inventive ability? And yet the church claims to be the "beacon light" set on a hill that can not be hid; that it has a plan that will save mankind from sin, and yet how is it progressing along these lines? The members of the church have to save ourselves first. They are a part of the organization; they are within the scheme; they must get themselves to a state of perfection so that they can turn to the world and say, "This is what we propose to do and we *know* it will work."

The second speaker was Deacon Thomas Heywood, of North Manchester Branch, who took for his text the eleventh verse of the third chapter of 1 Corinthians: "For other foundation can no man lay than that is laid, which is Jesus Christ." The highest ideal in the minds of all Latter Day Saints should be to reach the state that Jesus exhorted them to reach, *Perfection*. No ideal can be reached without endeavor. The members must first be sure they have the right foundation. At one time during his ministry Jesus asked his disciples whom and what the people thought he was, and then He asked, "But whom do *you* say that I am?" Peter answered, "Thou art *the* Christ the Son of the Living God," a very definite statement. Unless the Saints of today have that assurance in the same way that Peter had it, that Jesus is the Christ, they are not building on the right foundation, for Jesus said that flesh and blood have not and could not reveal it.

After lunch and prior to the afternoon service, a procession, organized by the officers of the James Street School and augmented by members from the other branches, proved to be a very pretty addition to the services of the conference.

The two speakers for the afternoon service were Sister Doris Gallop, of Warrington, and Sister May Holden, of

North East Manchester Branch, and the soloist was Brother Colin Spargo, of Wigan, who sang "*Jesus Is Calling.*"

Sister Doris Gallop stated that the church offers to the world the highest form of idealism; its ideals are the practical solution of the ills of humanity, and it challenges mankind to try them. God has set himself an ideal "to bring to pass the immortality and eternal life of man," and he desires willing cooperation. What a splendid chance is offered to man to fill the place assigned in the beginning, "to have dominion over all things"! How his knowledge has expanded in these modern times until it is far greater than that of his predecessors, and yet in face of all this, in the conquest of nature, man is unable to control his own soul and destiny. He does not understand why men live and then die, and are seemingly forgotten. But the Son of God said, "I am come that ye might have life and have it more abundantly." To know God and understand life men must be acquainted with (1) the missionary policy of the church; (2) the law of temporalities; (3) intelligent understanding of the church books and papers; (4) regular attendance at church services; (5) intelligent and alert and efficient participation in the work of the church, and (6) Godly walk and conversation, along with devotion to God and his great ideal.

Sister May Holden's talk dealt with the practical side of the theme, "*We Must Stop Letting Today Be the Effect of Yesterday, and Begin to Make it the Cause of Tomorrow.*" Men of today are the products of yesterday, and the creators of the tomorrow. If they plan and work according to high ideals they will build ideal homes, ideal citizens and an ideal community.

She stressed the importance of the influence of women on the church. By caring for the physical needs of the members of the household, woman is responsible for the service rendered. She pictured the wonderful influence of Miriam who persuaded the daughter of Pharaoh to engage his mother to nurse Moses and who thus saved the nation, the sacrifices and devotion of Emma, the Elect Lady, during the dark days, and then as a contrast Delilah and her influence over Samson.

High Priest Nephi Dewsnup expressed the appreciation of the presidency to the officers and members of the Northeast Manchester Branch for housing the Conference and to all who had taken part in the services for the splendid way in which they had carried out their duties. The Conference services were bright and interesting.

May God help the young people of the district sense their responsibilities and opportunities in the furtherance of the work.

Sault Sainte Marie, Michigan

Lock City Branch

Members and friends of this branch are happy in the recent local developments. Lately Missionary J. J. Ledsworth, of Port Huron, Michigan, preached a series of ten sermons. The meetings were conducted in the high school auditorium at the village of Brimley, Michigan, fourteen miles up the Saint Marys River from Sault Sainte Marie. Brother Ledsworth was introduced to the five members of the school-board by a Mr. Raymond Mitchell of whom the church will hear more, for his good standing in the village among the business men, gained for the cause the privilege of the use of the auditorium without charge, the members to pay the light bill. A Mrs. Sanderson and the Mitchell family including father, mother, and two daughters, were baptized July 10. Others are much interested among these being the husband and children of Mrs. Sanderson.

In the confirmation service Brother Raymond Mitchell was told that he is in the line of the priesthood, and this has inspired him to greater study. He is a man of sterling qualities, and these qualities are also apparent in his wife and children. The Mitchells heard the gospel through Elder

R. D. Davis some few years ago and have since been studying and reading about it. They have obtained valuable instruction from the church literature given them by members of the church here.

Elder Ledsworth has promised to return in the fall for another series of meetings at Brimley or at an Indian village on the banks of the Saint Marys River, six miles from Brimley. The Indians have heard much about the latter-day work, and extend an urgent invitation to Brother Ledsworth to spend some time with them in their village and to hold meetings in a Methodist Church, which, because of their broad-mindedness, is a community church.

Milwaukee, Wisconsin

Saints of this branch are happy to report a marked increase in interest and attendance at all services held here since the local's last letter to the *Herald*. Priests Lee Root and Carl Wirth, of Madison Branch, and Brother Maas, also a priest, from Watertown, Wisconsin, have given helpful instruction and encouragement. The last named preached a good, old-fashioned sermon from his gospel chart July 31, to what, workers believe, is the largest group ever assembled at a regular preaching service at any time in the history of this branch.

The midweek prayer meetings are well attended and the testimonies of the young people are a source of joy and comfort to those grown old in the service of the Master. May their zeal and efficiency increase that through their efforts this glorious work may accomplish all God desires in this great city as well as throughout the whole earth.

Holden Stake

Atherton

The adult class, of which Roy M. Young is teacher, has been having ministers from Independence, each Sunday, to act as teachers. Those who have participated thus far are T. A. Beck, R. T. Cooper, Leonard Lea, and J. Stanley Kelley. These men have also occupied at the eleven o'clock hour.

The women met at the home of Sister Myron Holman, and organized a study class. Subjects are chosen suited to present needs, such as "*Sanitation,*" "*Home Hygiene,*" and "*Food and Its Functions in the Body.*"

The branch had a nappy gathering on the Fourth. Games were played after which the young people gave an interesting little comedy. Candy was served.

An adult class from Walnut Park visited the church school on a recent Sunday after which they made a tour of the church lands. The congregation also had the pleasure of having Apostle Roy S. Budd and family present at a recent Wednesday evening prayer service.

Marshall

It was with much pleasure Marshall Group received the large delegation of young people from Independence, July 10. The inspiring sermon by President F. M. McDowell, in the morning, and the fine musical entertainment by the young ladies' chorus in the afternoon, was greatly appreciated. The visitors picnicked on the church grounds, being joined by local young people.

A little daughter named Shirley Maxine came June 12 to the home of Brother and Sister Wilson Beard.

Brother Marion Johnson gave an impressive sermon Sunday morning, July 17, on "*Thoughts,*" starting with Saint Paul's admonition of "Whatsoever things are lovely, or of good report, think on these things." Brother Will Ridge spoke at night on "*Habits.*" These were good instructions to the Saints. It is believed that this visiting of groups will do good.

Kentucky and Tennessee Reunion

The reunion of this district is the most important event of the year. Nearly everyone, both Saint and nonmember, look forward to it each year with keen anticipation. I have been present at six of these annual events, and while they all have been wonderful this year's has excelled. God poured out his Holy Spirit in every session throughout the week.

The prayer meetings commenced at nine thirty every morning and little time was allowed to go unoccupied until it closed at twelve o'clock. The gift of prophecy was manifested at every session, and in one meeting the Spirit spoke through the gift of tongues and the interpretation. The Saints were revived in spirit, and expressed their determination to make a greater effort to do their duty.

District members were pleased to have with them Elder J. Charles May who was a great help. Not only did he preach to the people, but he entertained them with his guitar and ocarina and gospel songs.

During the reunion we had the pleasure of baptizing thirteen fine people into the church. Brothers Homer Ross, Parvin Jimmerson, J. Charles May and I participated in the administration of this ordinance.

The outlook for the work is very bright in this district. Elder C. B. Gallimore with his wife, Sister Flossie, and others are doing a good work in reviving the latter-day cause in places which have laid dormant for a number of years. The Oakland Branch has been reorganized with Brother Gallimore elected as pastor. Good interest is again manifested there. We have a church building and during our last service, it was filled with a good congregation.

Brother Gallimore and I have again organized the branch at Mays Hill. He was also elected pastor of this branch, and at our last meeting had the pleasure of baptizing a sister, the wife of Brother Connie Nash. Several others are about ready for baptism, and the prospects are good. I feel that I am leaving the work of the district in good hands.

Brother T. W. Thomas is doing a good work at Foundry Hill. Besides his pastoral duties he is educating the Saints in singing, and they are making good progress in that line.

THOMAS NEWTON.

Missionary Experiences in Southern Missouri

The Southern Missouri conference which convened at Thayer, was a spiritual feast. Apostle J. F. Garver was with us, also Elder Birch Whiting, of Rich Hill, Missouri, and our old friend, Elbert Hogan, of Carthage, Missouri.

There was little change made in the working staff of the district. Walter Christenson was chosen as counselor to the president of the district. He will give good service in the western part of the district. With so excellent a group of workers, we have reason to expect to accomplish much this conference year.

After the district conference closed I was called to Hayti, Missouri, to administer to a worthy Saint, Brother William Handspire, who realized that his life's work was ended but felt that he did not want to go until he had fully complied with God's law. He had made his will but neglected to pay his tithing. This burdened his conscience day and night until the Lord appeared to him twice and told him that he had made a mistake, that he must make a second will for he had left his tithing unpaid, and that he must attend to this sacred matter before he died. He was told: "When you do this, you will be ready to die and a crown will await you." The crown was shown to him, and he said it was beautiful to see.

As soon as I reached his bedside he told me what he had experienced. He paid his tithing and his soul seemed to be at ease, and he passed peacefully into the great beyond to reap the reward that we feel sure awaits those who comply with God's law.

This was a wonderful experience for all of us, and we

hope to be able to profit by it. We wish to go forward in God's way, hoping and praying for success to come to his church which we love above all else.

W. E. HADEN.

Madison, Wisconsin

A good representation from Madison attended the district conference at Lancaster. Apostle J. F. Garver came from there to Madison and preached the evening of June 21, to a large crowd which had assembled to welcome him back to this city. On Wednesday night Brother H. W. Woodstock took him to Evansville, where he preached to the Saints.

June 26, there were no services at Madison for most of the Saints attended the all-day meeting held at Evansville on Sister Hoague's lawn. Bishop C. J. Hunt and Elder J. E. Vanderwood were the speakers at the services which were held in spite of showers of rain. This was reported to be the largest gathering held there for a long time.

One more has been added by baptism to the number here, a little girl who is a pupil in the church school. She was baptized by Elder H. W. Woodstock.

Lee Root, bishop's agent for the State, attended the reunion at Chetek, and also has of late visited at Appleton, Milwaukee, and Beloit, preaching to these groups on Sunday and advising and instructing.

District President H. W. Woodstock assisted by his associate, Harry Wasson, has visited Beloit and Milwaukee and helped in the election of branch president at the former place. This office was given to Frank Loomis.

The women of the branch have enjoyed the outdoor meetings held on the lawns of some of the sister's homes.

Brother Harold Carpenter and family, also Sister Nora Root have moved to Racine. They are very much missed in the church work. Brother Harold was teacher of the adult class and Sister Nora was director of women. Sister Brigham was chosen to take her place.

During the church school hour July 31, the baby girl of Sister Grace Bender was blessed by Elders H. W. Woodstock and L. Houghton and given the name of Dona June.

Madison Saints gladly welcome Brother Paul Utneher to this branch. He is attending the university here. Brother Paul attended Graceland four years and will be a great help to the branch. He is filled with the Graceland spirit.

Prayer services have been very spiritual. The themes selected have greatly helped. Some of these are "What Material Should Be Used in Character Building?" "What Material Should Be Used in Spiritual Structure?" "Building Zion," "Keeping Temporal and Spiritual Laws," "The Golden Rule," "Spiritual Assets," "Keeping Fit Spiritually," "Religion in Action," and "The Light of the World."

All the priesthood of the branch attended the joint meeting at Evansville the evening of August 1. They reported a good service. Brother J. E. Vanderwood instructed them in the study of *Doctrine and Covenants*. After reading the article in the *Herald* of August 3, with regard to how few of the priesthood have the *Priesthood Manual*, officers at Madison are glad to report that every member of the priesthood in this branch has it besides two owned by members not of the priesthood. They feel that the *Manual* is well worth the money, and think it a great help to them.

The directors of the church school are sponsoring class work the second week of August. Three hour classes are being held in the afternoon besides a class in the evening. J. E. Vanderwood teaches *Doctrine and Covenants*, *Church Objectives* and the *Priesthood Manual*. Lee Root teaches "Church School Plan."

July 31 Brother Lee Root was invited out of town to a place called "Little Norway," to preach in the evening. One man in the crowd was a Latter Day Saint. The rest were Lutherans. Brother Lee says he had good interest and liberty. He preached on "The Power of God."

Independence

About three hundred singers gathered at the Stone Church Sunday afternoon for the first general rehearsal of the Harvest Home Festival Chorus, under the direction of Paul N. Craig. For several weeks individual choirs have been working at regular rehearsal hours on numbers to be presented by the chorus at its fall concert, October 14. Officers in charge were pleased with the response of the singers, and some splendid training was done in the almost two-hour rehearsal Sunday afternoon.

The many Independence friends and neighbors of Elder John W. Peterson were shocked to learn of his death in Seattle, Washington, August 11, where he had been laboring under church appointment. His body will arrive home for the burial service tomorrow, and the funeral will be held from the Stone Church next Sunday afternoon at two o'clock. His wife, Sister Lillie Peterson, was with him when he passed away, and accompanied the body home to Independence. Besides his widow, there survive Brother Peterson a daughter, Fern Peterson, of New York; two sisters, Mrs. W. A. Stevenson, of Independence, and Mrs. Ardelia Cox, Kansas City, Kansas; four brothers, Frank Peterson, Saint Joseph, Missouri; Bert E. Peterson and E. O. Peterson, Independence, and Fred Peterson, Bristol, Tennessee.

Brother Peterson was born May 27, 1865, at Salt Lake City, Utah, and was baptized a member of the church March 7, 1880, at Harlan, Iowa, by D. H. Bays. He was first ordained an Aaronic priest December 5, 1887, and has served as a seventy since 1892. He married Lillie F. Ackerly October 19, 1894. Independence was his home, and many here will miss him as also will hundreds of Saints all over the United States.

Stone Church

Pupils of the junior, intermediate, and adult departments of the church school were happy Sunday morning to have Elder C. B. Hartshorn take charge of their session of school Sunday morning. He talked on "*The Human Touch of the Savior*," showing how Jesus in his life exemplified love, understanding, and sympathy. Several years ago Brother Hartshorn was the superintendent of the Stone Church Sunday School. Everyone was glad to see him again.

Sunday morning the Stone Church congregation was privileged to listen to a favorite, old-time speaker, Doctor Joseph Luff, who preached an inspiring and instructive gospel sermon. He chose his text from 1 Corinthians 9: 15, beginning, "We are laborers together with God: ye are God's husbandry, ye are God's building." Coupled with these verses he read 1 Peter 2: 9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

The speaker emphasized the thought that we are *laborers* with God, not merely onlookers or observers, and that as such laborers we should work according to his plan, and not in ways pleasing to ourselves. God has shown us how we should work; in Jesus Christ were the plan and manner of working manifested. Christ was the Master Builder, and if we work with him, we work according to the plan and specifications given; otherwise our work perishes. Building with him, and working according to his will, we build for eternity. "Except the Lord build the house, they labor in vain that build it." We become like him, concluded Doctor Luff.

The half hour of radio broadcast music by the Stone Church Choir, under the direction of Paul N. Craig, made a pleasing and harmonious background for the sermon. Two anthems were sung, "*Far From My Heavenly Home*," Nina Grenawalt Smith, the soloist, and "*Pray for the Peace of Jerusalem*," J. Glenn Fairbanks, tenor, singing the solo part. Dorothy Koehler Waters was the organist. Pastor John F. Sheehy was in charge of the service, assisted by Bishop M. H. Siegfried.

Threatening weather brought the Campus Sunday evening

service to the Stone Church, and Elder Leonard Lea, the speaker, chose for the theme of his sermon, the title of a familiar hymn, "*Shout the Tidings of Salvation*." Just before the speaker was introduced a quartet composed of Mrs. Paul Wheeler, Mrs. Earl Nunn, Gerald Johnston, and Clarence Resch, sang the hymn.

That salvation is the main objective of the Christian life and the culmination of the six principles of the gospel is the belief of Brother Lea who described the tidings of salvation as a message which brings joy, gladness, hope, and release to the world, in addition to the promise of future reward. He concluded his discourse by calling attention to the Great Commission given by Christ: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you."

A large congregation of Saints and their friends listened to the sermon, and sang hymns under the leadership of Pastor John F. Sheehy, who was in charge of the entire service. He was assisted in the pulpit by Elder A. K. Dillee, pastor of Second Church.

Funeral services for Marie Lucile Athey, infant daughter of Brother and Sister Odess Athey, who died in the Sanitarium August 11, were conducted at the graveside in Woodlawn Cemetery Friday morning. The child's mother was formerly Miss Vivian Raschke, a worker in the accounting department of the general church offices.

Spring Branch Church

More than thirty members from this congregation joined the Liberty Street Saints who, on August 7, attended church at Atherton. The music and program were given by Liberty Street members, and the speaker, Elder E. T. Atwell, was also from that congregation.

The many Saints who attended the Wednesday night and Sunday morning services last week were comforted and blessed. Brothers Robert Fish, Elmer Peer, C. J. Dixon, and Pastor G. W. Eastwood presided.

The Sunday school Sunday morning was well attended. Brother Ira Weeks gave a short talk on the worth of prayer.

The eleven o'clock service was in charge of Alma Tankard, assisted by Leonard Roberts, and the speaker was Elder L. E. Hoisington who devoted his attention to the prophetic warnings to the people in ancient times and today.

The choir sang the anthem, "*Hosannah to the Lord*," Beulah Stewart Donkawich taking the solo part. The choir is busy rehearsing for the Harvest Home Festival concert. Sister Jalmer Nelson is the music director, and she is trying to have a one hundred per cent response by the choir to the chorus which is to present the concert. Saints of this congregation realize that the musical part of a meeting is very important, and should have God's Spirit as well as the rest of the service.

West Virginia District Conference

The forty-first annual conference of West Virginia District convened at Indian Creek, Harmony Branch, August 6 and 7, Apostle Clyde F. Ellis in charge, assisted by Brother A. C. Silvers. At two o'clock Saturday afternoon business meeting opened with song and prayer.

The various branches of the district were well represented. Brother Harry B. Smith brought before the conference the subject of celebrating the fortieth anniversary of the organization of West Virginia District. The question was discussed, and the conference voted that the celebration be held at Goose Creek October 9, 1932.

The subject of programs to commemorate the birth of Joseph Smith, the second President of the church, was discussed and it was decided that each branch in the district would hold its own program.

The choice of officers resulted in the reelection of the old officers.

That evening the Saints as well as those not of the faith heard and appreciated a splendid sermon by Apostle Ellis.

Regular Sunday school services were held Sunday morning, opening at half past nine, and followed by prayer and sacrament service which generated a burning of the Spirit of God in the hearts of the members that will continue for many months.

Brother Ellis spoke again at two o'clock in the afternoon. The minutes of the conference were read, corrected, and approved, and the conference adjourned. Brother Ellis remained until Sunday night and delivered a fine sermon on character building.

Lake Orion, Michigan

Words inadequately describe the excellent musical program which it was the privilege of the people of Lake Orion and others from Detroit, Pontiac, and Oxford, to enjoy Sunday evening, August 7. It was given at the Saints' chapel.

The hour began with a fine talk on music by Lloyd Heaviland, of Detroit. There were organ, piano, and violin numbers. The organ used is only a little common church organ, but under the skilled fingers of Sister Mona Knight, it was made to sound like a real pipe organ. An octet sang "God's Glory in Nature," and Rachmaninoff's "Prelude in C Sharp Minor," by Ilene Lively, pianist of Detroit, was much enjoyed. Phyllis Schaar told the story of "Valse Triste" by Sibelius, and the composition was played by organ, piano, and violin by Mona Knight, Verlyn Janrow and Verna Schaar. Two solos were sung by Harold Clark, "My God and Father While I Stray," Marston, and "If With All Your Hearts," Mendelssohn. Harriett Borland, of Romeo, sang "I Shall Not Want," by Ellis and "Great Peace Have They That Love Thy Law," by Rogers. Phyllis Schaar then told the story of Rubenstein's "Kamenoi-Ostrow," and the composition was played by Mona Knight on the organ and Verna Schaar on the piano. Two more vocal solos added charm to the program "Blow Ye Winds and Waves," Handel and "Hills of Home," by Fox, by Herbert Lively, of Detroit.

Lake Orion Branch is proud of the talent possessed by the Schaar family. Each member is well versed in music. Mr. Clark lives at Lake Orion and is noted for his musical ability. Mrs. Borland, from Romeo, was formerly a resident of this place, and is always ready and willing to help with her contralto voice. Brother Lively and sister, of Detroit, are well known musical artists and Verlyn Janrow is also one of Detroit's accomplished pianists. Dean Schick, of Lake Orion, who sang in the octet has a pleasing voice and is a willing helper.

The chapel was packed with listeners and perfect quiet reigned throughout the program.

This branch wishes to express its thanks to all who made the program possible.

San Diego, California

San Diego Branch met at the church on Alabama Street July 31, with a good number of local Saints present, also several Saints from Long Beach and Manhattan Beach. Brother H. L. Holt, an old-time missionary from Whittier, California, with his good wife, also Sister Moorhouse, of Paso Robles, California, and District President W. A. Teagarden, of San Bernardino, were here.

The Saints met to celebrate the branch rally day, and had a splendid time. Sunday school opened at 9.45, prayer being offered by Brother Teagarden. Instead of the usual classes, a rally day program was presented by the young people. There is considerable talent in this group, and the older workers expect the church to hear in the future from San Diego young people.

Elder Teagarden preached a rally day sermon, then everyone ate lunch in the basement. The women of this branch know how to prepare and serve a delectable meal.

Prayer meeting opened at one thirty Elder Teagarden and Pastor Munroe, of San Diego, in charge. The meeting opened with a short talk by Brother Teagarden in which he admonished the young to pay more heed to the words of the older, more experienced members, men and women who have spent years in the service of the Master. Then Brother Holt gave a fine talk. The members were glad to hear him say after so many years of service, that he is glad he is a Latter Day Saint and that he has faith Zion will be redeemed. Some spiritually helpful testimonies were offered by the members. During this meeting Brother Teagarden stated that he felt the spirit of prophecy would manifest itself, and so the congregation prayed that if it was the Lord's will he would speak to his people. Toward the close of the meeting a good brother from Long Beach was the instrument through which a prophecy was given admonishing the Saints, especially the priesthood, to be faithful, and promising many blessings. Brother Shimmel was directly addressed in this prophecy, being told that if he is faithful he has a great work to do.

After the prayer hour the priesthood had a meeting, Brother Teagarden in charge. He gave some wise advice, and charged the men to be patient, kind, and forbearing with the erring ones.

A "surprise" program came at seven o'clock, and all enjoyed it.

The members of this branch are hopeful over present prospects. President Munroe is a good, spiritual man, and his counselors are Brothers Kellerby and Wetherbee. Brother Long is the Sunday school superintendent. This is a great field in which to work, and there are some dependable helpers in this group. Among these is a sister very deserving of mention, Sister Pickel, who is always at her post of duty. Though she is advanced in years, she is filled with hope.

Austin, Texas

The few Saints here are proud to let the church know how the gospel work is progressing in the capital city of Texas. Eight years ago when the first members came to this city, there seemed to be no prospects of getting the work started here, but later, other members moved in, and four years ago a Sunday school class was organized which met in the home of Brother and Sister W. A. Millner. The interest has grown until there are now three classes and the average attendance is twenty-two.

Elder J. W. A. Bailey visited Austin last week and preached out on the lawn nearly every night. He used his beautiful stereopticon views, and the Saints had larger crowds than ever before with good interest.

Mention should be made of the work of two little boys whom Brother Bailey called "deacons." They were very helpful, carrying out the folding chairs to seat the people and putting them away after service each evening.

Sunday, the last day of the services, was a time long to be remembered especially by those who have worked to get the church started here. Sunday school was dispensed with in order that the congregation might listen to Brother Bailey preach. Three babies were blessed following this service. Then the members went in a body to a beautiful spot near here on the Colorado River, where Brother Bailey baptized twelve people. A bountiful dinner was spread on the ground under a big pecan tree, and after all had eaten and the remains of the feast had been cleared away, the confirmation was held. God's Holy Spirit was present to a great degree throughout the day and especially through the confirmation service.

The Saints also greatly appreciated a visit from District President C. W. Tischer and wife, and Brother and Sister Mitchel, from Houston, and the help they rendered.

If there are other Saints living in Austin who are not aware of the organization of the church there, Brother and Sister W. A. Millner extend an invitation for them to call at 804 Patterson Avenue.

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MISCELLANEOUS

Conference Notices

The New York and Philadelphia district conference will be held at Bloomsburg, Pennsylvania, September 3 and 4.—*Elizabeth Teal, secretary 7517 Watson Street, Fox Chase, Philadelphia, Pennsylvania.*

Wheeling district conference will convene at Wheeling church, forty-second and Jacob streets, at two thirty o'clock September 3 and continue over the fourth. Improvements are being made to the church that will add greatly to the convenience of entertaining visitors, and Saints of the surrounding districts are cordially invited to meet with us as well as all members of the district. Remembering the spiritual outpouring we enjoyed at Bellaire last February, let us begin preparation now with prayer and fasting for another feast. Please send the reports provided in the printed resolutions, to the district president or secretary in advance of the conference date.—*Samuel A. Martin, district secretary, box 267, Bridgeport, Ohio.*

Reunion Notices

Western Montana district reunion will be held at Race Track, August 25 to 28, inclusive. President F. M. McDowell and Apostle J. A. Gillen will be the speakers. A program has been outlined which provides for two preaching services, two class periods, one prayer service, junior church work and recreational features each day. Time has provided also for priesthood meetings and women's department work. The annual district conference is scheduled for Saturday afternoon. The commissary *will not* be maintained as in former years. A lunch counter, however, will be operated on the grounds, where lunches will be sold at reasonable prices by members of the Deer Lodge Branch. All members must come fully equipped with tent, bedding, cooking utensils etc. to provide for their needs. The district presidency extends an urgent invitation to all members of the district to be present. The time is short, but with the able assistance of two of our church executives this reunion should be our best. Let us take advantage of the opportunity that is ours.—*District presidency.*

Our Departed Ones

BEATTY.—Martha J. Wildman was born at Marietta, Ohio, August 25, 1843. She married Thomas J. Beatty January 14, 1866, and to them ten children were born. Five of these and her husband preceded her to the great beyond. There survived five children, twenty-four grandchildren, and twenty-four great-grandchildren. She was baptized by Elder L. R. Devore December 21, 1879, and was the last charter member of the Old Liberty, now called Limerick, Branch.

WILSON.—Percy H. Wilson, youngest son of Mr. and Mrs. Edgar R. Wilson, was born at Jonesport, Maine, in 1896. He received his education at the local schools, later entering business and opening a store at West Jonesport. He was an active member of the church and of the Masonic Lodge, the Eastern Star, and the Knights of Pythias, and members of these orders attended his funeral in a body. He died at his home at Jonesport, Maine, July 19, after a brief illness. Surviving are his wife, Julia A. Wilson, his parents, Mr. and Mrs. E. R. Wilson, and one brother, Myron, all of Jonesport. The funeral occurred July 21, and interment was in the family lot at Richardson Cemetery.

ARD.—Nancy Elizabeth Norris was born November 14, 1854, at Saint Joseph, Missouri. She married John Chappel in 1868, and seven children were born to them, six of whom are still living. She was widowed in 1885, and married David M. Ard March 22, 1887. Five children were born to this union all of whom are living. She was killed in an auto accident near Rock Springs, Wyoming, July 20, 1932. Her husband who was hurt badly is still in the Rock Springs Hospital. Mrs. Ard was buried from the Davis Parlors in Pueblo, Colorado, July 25, 1932, E. P. Darnell preaching the funeral.

THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.
Elbert A. Smith, Floyd M. McDowell, Associate Editors.
Leonard J. Lea, Managing Editor.
Leta B. Moriarty, Assistant Editor.

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Sunday, 8 a. m., *Bible Study*, by **U. W. Greene**.
Sunday, 5 p. m., *Vesper Service*, **U. W. Greene**, speaker.
Sunday, 10 p. m., *Doctrine Hour*, **A. B. Phillips**, speaker.

1932 Reunion Schedule

DISTRICT	PLACE	TIME
Eastern and		
Western Maine	Brooksville	August 12-21
Kirtland	Kirtland	August 12-21
Southeastern Illinois	Brush Creek	August 12-21
Far West	Stewartsville	August 18-28
*Eastern Montana		
Hagerman, Idaho	Hagerman	August 24-28
Western Montana	Race Track	August 25-28
*Northern Michigan	Park of the Pines	August 12-21
Eastern Michigan	Cash, Michigan	August 7-14
*Plans uncertain.		

Conferences, Institutes, Conventions, etc.

Spring River, Institute, Carthage, Missouri, August 20-21.
Spring River—Institute, Pittsburg, Kansas, September 17-18.

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Number 34

The Stirrings of Patriotism

Most men, of whatever nationality, have experienced the stirrings of the spirit of patriotism when viewing some historic landmark, or on some spot made sacred to the country by having been the site of sacrifice in heroic endeavor. And in the midst of such environment when one's innate love for the land of his birth and being is lightened by the memory of past events and deeds, it is well when our patriotism does not blind us to either national errors or failures.

The late President Joseph Smith in his memoirs tells of his emotions when first visiting Boston, where so many historic events occurred in the birth and development and beginnings of America. He writes of having stood near the spot where the first blood was shed in the American Revolution:

"Standing with bared head and mind busy with the events of the past, I was deeply moved by a spirit of patriotism and loyalty which surged through my heart. I was humbly grateful to know myself a descendant of several men who participated valiantly in those long-ago struggles for peace and liberty through which our country passed before it attained its present high place among the honored and independent nations of the world.

"I was shown the spot near the State House where the first blood of the American Revolution was shed. It seemed strange and significant that that blood was from the veins of a Negro. Musing over the circumstances, I reflected how the Lord had watched over the destinies of the Colonies, and had endowed men with wisdom to write the *Declaration of Independence* and to form a Constitution under the protecting ægis of which the land was dedicated to the principles of political and religious liberty, and how, in spite of this, the curse of slavery had continued to stain the escutcheon of our proud and favored nation until wiped out by a bitter and bloody internecine warfare!

"Pondering thus, I could not refrain from thinking that when the great record on high shall finally be opened and Crispus Attucks, a Negro, shall be revealed as the first hero to pour out his blood in the cause of freedom for this Nation, a certain degree of Divine displeasure must of necessity be directed towards us as a Republic!"

While he felt the exaltation of recalling the events of the nation's struggle for independence, he could not but sense the stigma of slavery which stains the escutcheon of that nation. F. M. S.

Seeking God

It is in times of prosperity, when wealth is easily acquired, that men think they are sufficient unto themselves. Atheism becomes popular, the ease of an irresponsible agnosticism attracts many followers, and popular thinking takes a materialistic trend.

It is in times of distress, when men do not know what to do to save themselves, and their man-made world seems to be crumbling in ruin, that they seek God.

One who follows the newspapers and magazines will notice that public sentiment is more favorable toward religion now than it has been at any time since the World War.

Writers agree that the war that made wholesale murder respectable also bred a feeling among the people that private murder was excusable. And under the specious pretense that the soldiers "ought to have anything they wanted" before they died, morals were relaxed to give them carnal pleasure. That slackening of moral principle, too, had its effect on the civilian population. Since that time we have suffered from decadence of morals, disrespect for law, disregard of life, and a cynical attitude toward religion.

Today religious leaders are saying that the churches lost prestige because they encouraged the war spirit, and looked tolerantly for the time on the evils that it encouraged.

While the country was rolling in wealth there seemed to be no possibility of ever turning the thoughts of the people toward God. Congregations declined in numbers; the influence of the churches waned. Men took up golf instead of religion, and women played bridge instead of helping the church or taking care of their families. Home became a filling station where the family took in food and repaired their clothing so that they could carry on their real life at the cafes, clubs, and parties. Family relationships were weakened, and parents were

lucky who knew where their children were. The only treatment that the Great National Headache received was aspirin and more liquor.

Economic disaster came just in time to save us from moral and spiritual disaster that might have had far worse consequences than any we have yet seen. We may cry to the Lord to save us from the Depression, but it is just possible that we ought to be very, very grateful to Him that he sent this, and not something worse.

People are ready now to listen to reason. They are in a sober and reflective state of mind. It is possible to talk to them without being answered by a sneer. Now that our social pandemonium has quieted down, there is a chance for the "still, small Voice" to be heard. We are ready to seek and listen to God.

The present time offers religion and the church its greatest opportunity in many years. Would that we were ready to take advantage of the favorable time. Now if ever we should be diligent in our labors and strong in the warfare for the Kingdom. Let us do what we can while conditions favor us.

L. L.

Education Stabilizes Marriage

STATISTICS INDICATE GREATER CHANCES FOR PERMANENCE IN MARRIAGES OF COLLEGE AND UNIVERSITY STUDENTS

Every co-ed knows that Cupid is not exactly a stranger to the campus, and that he is especially busy during commencement time.

And now it seems that the matches he arranges there are more permanent than those which have had no such romantic start.

One out of every six marriages in the United States ends in divorce. But recent studies of marriages of couples who met while attending coeducational institutions indicate that not more than one in seventy-five results in failure.—*Literary Digest*, August 20, 1932.

The authority for the statements quoted above is Doctor Paul Popenoe, Director of the Institute of Family Relations of Los Angeles.

The colleges now have an answer for some of their critics at least. Those who have asserted that the teachings of the campus have been subversive to home life are definitely checked.

Some people have humorously called the colleges "matrimonial bureaus." It seems that they are the most successful matrimonial bureaus in the world, both in the training of candidates as well as the arranging of matches.

The meaning of all this for the parents of our own faith would result in this advice: "Don't be afraid to send your boys and girls to Graceland!"

The matrimonial aspect of college life is no longer considered a laughing matter by those who know.

The campus is the best place in our present hectic world for young people to meet, study each other's characters and personalities, and select their companions.

And while the market value of a "B. A." rests at a temporarily low level, a good marriage is as important to life success as ever.

L. L.

Reflections

Margins of Safety

WE NEED larger margins of safety.

In the boom days, American recklessness was lauded as courage. In these depression days it is loudly criticized as mere folly.

In the stock market and in all lines of business men allowed their enthusiasm to put them in perilous positions. They thought it silly to bother about the margins of safety. Then the crash came.

A TRUCK LOAD of our people were going to a reunion. A highway collision with another car took the life of one woman and brought several to death's very door. We know nothing of the responsibility for the tragedy; but it seems to us that if both parties could have foreseen the event they would have allowed a wider margin for safety.

IN MORAL AND SPIRITUAL WAYS, too, we must learn to watch our margins of safety. We must learn to keep within our strength and not expose ourselves to temptations that are likely to overcome us.

It is a common mistake for people, especially young people, to overestimate their strength, to be too confident of their powers. In the testing time they break, and then it is too late for any amount of regret or repentance to regain that which was lost. Lost honor, corrupted virtue, and dissipated resources can not be restored without much suffering, and some of them never are.

We need larger margins of safety, greater caution, and more balanced wisdom in all the affairs of life.

L. L.

Three Things That Give Success

The first thing you need to do is to work hard. The second thing is to work harder. The third thing is nearly the same but more so—work hardest. It is the one who works the hardest who wins, though hardest may mean the best planning, or studying, or thinking, or working, or running fastest, or working most speedily. If you work to the greatest degree you can not miss success.—*Young People*.

STUDY OUTLINES

For Class and Home Work

"FORWARD TO CHRIST"

By John F. Sheehy

1. Can you finish the author's text, "Be ye therefore perfect, even as"? Is this perfection possible for human beings?
2. Tell the story of how O'Hara came to write the song, "Forward to Christ."
3. What would you have answered when the dying woman asked, "How far is it to heaven?"
4. Let the class discuss the question, "How far is it to the love of God?" Is he not always near and ready for those who try to come to him?
5. What temptations come to us when we try to seek God? How can we overcome them?
6. What are some of the things that we must do in order to reach Christ?

THE WORLD'S NEED OF THE REDEEMER

By W. J. Haworth

1. What important factors in life have got beyond control?
2. Who can set the world again in the right way?
3. What did Jesus come to save the people from?
4. Wealth has always been regarded as a blessing. In what ways can it be a curse? Has it cursed the world recently?
5. What causes gold to be a curse to men?
6. Recount some of the major difficulties that have afflicted the world in recent times.
7. What does the author say is needed as a remedy for the world's ills? What would be the main features of the new social order? What its ideals?
8. What name do we give to our ideal of society? What conditions do we expect to exist when it is established?

If the cooperation of some thousands of millions of cells in our brain can produce our consciousness, the idea becomes vastly more plausible that the cooperation of humanity or some section of it may determine what Comte called a "Great Being." Just as, according to the teaching of physiologists, the unity of the body is not due to the soul superadded to the life of the cells, the superhuman, if it existed, would be nothing external to man or even existing apart from human cooperation.

To my mind, the teaching of science is very emphatic that such a Great Being may be a fact as real as individual human consciousness, although of course there is no positive scientific evidence for the existence of such a being.—*J. B. S. Haldane, in a lecture on "Science and Ethics."*

THE CIRCLE OF PRAYER

It is suggested that prayers for the sick can be made effectively at the Wednesday evening prayer services, and at the monthly sacrament services. We hope that our readers will also remember the sick in their private prayers.

Friendly letters will be written by members of the staff to those who are discouraged or isolated from church privileges, and to those requesting prayers whose letters indicate that they are able to receive mail.

Testimonies

Undoubtedly many of those who request prayers will receive a degree of blessing. That has been the experience of the past. Under the ordinance of administration the Holy Spirit many times is manifested.

It would be a means of encouragement to many to read of these blessings. We hope that those who do receive such blessings as a result of prayer will write their testimonies for the edification of others, especially those others who have participated in praying for them. Thus we may share our blessings and strengthen our faith.

Request Prayers

Mrs. Emma A. Vickery, of Winfield, Kansas, has been afflicted for a number of years with partial paralysis, and in recent weeks she has suffered another shock, this time a light one. Since she feels that there are years of opportunity for usefulness ahead of her if she can be healed of her affliction, she desires the prayers of the Saints that she may be restored to health and normal activity. Her faith in the work is strong, and she desires to be an instrument for the accomplishment of good.

Miss Matilda Bath, of Scammon, Kansas, writes that she has suffered very severely from nervous disorders of a sinister nature, resulting in loss of sleep and prolonged distress. Medicines have failed to give her the needed relief. She is confident that the faith and prayers of the people, together with her own, will help her. She asks to be remembered in our prayers to the heavenly Father.

Mrs. Virginia Hay, of Bandera, Texas, makes a special request for prayers in her behalf that her eyesight and hearing may be improved. The impairment of these two functions make it very difficult for her to read or to hear the reading of the church papers, and she finds it hard to endure the trial of this loss.

W. H. Gilstrap, of Seneca, South Carolina, asks prayers in behalf of his daughter, Mrs. Jennie Miller, of Jarrell, Texas, who has been dangerously ill for some time, and quite recently near death.

NEWS BRIEFS

President F. M. Smith at Maine Reunion

Maine Saints enjoyed the presence and help of President F. M. Smith at their reunion at Brooksville, August 12 to 21. He proved a good leader, speaker, and camper.

At present Brother Smith is spending his time in the branches of Southern New England District, speaking, counseling, and helping. He is expected to return home to Independence and Kansas City about the middle of September.

Ava Branch Forging Ahead

The branch at Ava, Missouri, has now raised eighty-five percent of its budget quota for the year, and workers are confident that they will be able to raise the entire amount. Missionary work has gone forward in this community. There have been helpful and wholesome contacts with general church workers and with Saints of nearby branches. The local ministry are active. Crops are good. And the Saints are actively supporting the program of the church.

Choir Visits Kirtland Reunion

One of the early attractions of the Kirtland reunion was the visit of the New Philadelphia volunteer choir of thirty-five voices, which came to the reunion grounds by bus and auto Sunday morning, August 14. The choir, under the direction of Brother Samuel Mansell, took active part in morning and afternoon services at the Temple.

Official Exodus From Independence

Things are rather quiet at the Auditorium right now. A number of the officials have been called out of town on church business. "And so," says one who knows, "there isn't much news, but—"

President Frederick M. Smith is busy in the New England District.

President F. M. McDowell is in the State of Washington, attending a special meeting at Spokane.

Patriarch Frederick A. Smith has been out of town a number of weeks, looking after the work of his quorum. Lately he attended the Eastern Michigan reunion at Cash.

Bishop G. Leslie DeLapp sought counsel of Presiding Bishop L. F. P. Curry, at Dallas, Texas, and spent a week-end in the Lone Star State about ten days ago.

Practically every member of the Quorum of Twelve is busy with reunions and special missionary meetings in the regions of their assignment.

Apostle F. Henry Edwards, whose big duty since

General Conference has been to remain at home to help with the administration of the activities of his own Quorum and the Presidency, has been attending the Kirtland Reunion.

Apostle John W. Rushton is being happily welcomed by the Saints of the British Isles. He landed at Southampton, July 31, after a safe but somewhat sultry passage.

Last Thursday Sister George G. Lewis and little daughter left Independence on the first lap of their trip "to Australia." They will join Brother Lewis at Salt Lake City, and then travel to the coast.

Pioneer Spirit Among Maine Campers

Expenses at the Maine reunion, held August 12 to 21, were cut to minimum, and this challenged the pioneer ingenuity of the campers. The people set about making the camp as comfortable and convenient as possible. They needed a tabernacle, and so they built one, covering a rustic frame with sails from coasting vessels. The pulpit was a dry goods box covered with fir boughs and beautifully decorated with roses.

This was one of the most successful reunions of the season, being characterized by a deep and pervading spirituality and mutual consideration and helpfulness.

Elder S. W. Simmons Passes Eightieth Birthday

Elder S. W. Simmons, veteran missionary of the Southwest, passed his eightieth birthday August 1. In honor of the event the Saints of Beaver Branch at Tigris, Missouri, and of the branch at Ava, combined in all-day services August 7.

He was born in Rapides Parish, Louisiana, August 1, 1852, and has been a member of the church for more than forty-seven years. Active in the priesthood since his ordination to the office of deacon July 28, 1885, he has faithfully served the church. Was called to act as a seventy in 1896. Since his superannuation in 1923, he has served in voluntary missionary capacity as much as health permitted.

Independence Young People to Reunion

Two hundred young people journeyed to Stewartsville to attend a few sessions of the Far West Stake reunion Saturday and Sunday, August 20 and 21. The trip was sponsored by the Young People's Council of Independence. With several hundred other visitors the young travelers were privileged on Sunday, to listen to excellent sermons by Bishop G. Leslie DeLapp, of Independence; Elder Blair Jensen, president of Lamoni Stake, and Elder Ray Whiting, of Council Bluffs, Iowa.

“Forward to Christ”

By John F. Sheehy

(Sermon delivered at the Stone Church, Independence, Missouri; Mrs. A. Morgan, reporter.)

FORWARD TO CHRIST

(Solo, sung by George Anway before the sermon.)

Forward to Christ, all ye people:
 March! march, today
 Forward to Christ, all ye people:
 March! march, today!
 Who is among us the Truth can say,
 Till he has passed through the 'narrow way'?
 Forward to Christ, all ye people;
 March! march, today!

And Jesus said: “Why call ye me Lord, Lord,
 And do not the things I say?
 Why call ye me Lord, Lord,
 And do not the things I say?”

“Ye call me the ‘Way’ and walk me not,
 Ye call me the ‘Life’ and live me not;
 Ye call me ‘Master,’ and obey me not,
 If I condemn thee blame me not.”

Forward to Christ, all ye people:
 March! march, today!
 Forward to Christ, all ye people:
 March! march, today!
 Know ye the Christ and the life are one;
 Know ye the Christ-life has scarce begun?
 Forward to Christ, all ye people;
 March! march, today!

The wisdom that is from above is first pure, then
 Peaceable, gentle; full of mercy and without hypocrisy.
 And he rebuked them saying: “Ye hypocrites,
 Ye whited sepulchers, ye blind, leaders of the blind!

“Ye call me ‘Bread’ and eat me not,
 Ye call me ‘Truth’ and believe me not;
 Ye call me ‘Lord,’ and serve me not,
 If I condemn thee blame me not.”

Forward to Christ, all ye people:
 March! march, today!
 Forward to Christ, all ye people:
 March! march, today!
 Who then shall scorn, who his name deride?
 Till his teachings the world has tried?
 Forward to Christ, all ye people:
 March! march, today!

—O'Hara.

The last verse of the fifth chapter of Matthew reads: “Be ye therefore perfect, even as your Father which is in heaven is perfect.” We should not be disturbed when we measure our lives by that admonition, for we are all conscious of our imperfections. We strive toward that perfection through many difficulties.

The inspiring song that we have heard this morning, “*Forward to Christ*,” leads in just one direction—*Forward to Christ*. I marveled the first time I heard it, especially when I was informed that it was written by O'Hara, the same man who wrote

that comic song, “*Beautiful Katie*,” which was popular during the World War. When O'Hara wrote about beautiful Katie, I presume he wanted us to be singing in order to forget some of our troubles. There was nothing in “*Beautiful Katie*” to indicate that O'Hara could write, “*Forward to Christ*.” Doctor Grabske told me this week that he heard that song in France, with many variations, and I suppose you have heard it sung with many variations, too.

O'Hara, just a few weeks ago, happened into a church in New York City—just happened to go to church like a great many people who had no other place to go, and for that reason, and that reason only, went to church.

During all this time, people have been talking about getting “back to Christ,” but this preacher took for his theme, “Going *forward* to Jesus,” and the preacher, as O'Hara listened, was very much disturbed because people were talking about getting *back* to Jesus. This preacher stirred O'Hara when he said, “We haven't yet caught up with Christ; we can not get back to him until we first get in step with him”; and O'Hara didn't pay much more attention to the sermon. The preacher had done a great deal for him. He said, “It is true the command should be *Forward to Christ*; forward to him, and forward with him. There's only one direction to travel. Turn about and go forward to Jesus.”

A few weeks ago a man died in the Jackson County Home for the Aged. Years ago, when he was one of the wealthiest young men in Kansas City, and was known to be worth almost a million dollars—years ago when we didn't even talk about millionaires—he met and married one of the finest girls in the city, a girl of refinement and deeply religious. They were social leaders, among the best young people of the time. A beautiful relationship was established. They were very happy for a year. Then her health failed. He took her to Colorado. Tuberculosis has been a dreadful enemy of the white man. It was not only taking away his beloved young companion and wife, but it was breaking his heart, and as he sat with her, by her bedside, just before death came, she opened her eyes, looked at him and asked, “How far is it to heaven? How far is it to Christ?” and through blinding tears, with a breaking heart, he said to her, “For such as you it is just a breath, but for me, it is a million

miles away, and it would take millions of years." And then she turned to him and said, "You say that because I have been a Christian; because I have been trying to follow Jesus, and you didn't believe in Jesus. But you must, and it doesn't make any difference how long it takes, I will be waiting for you to come." Then she closed her eyes in death.

How far is it to Jesus? How far ahead of this world is Christ? How much higher are the standards of Jesus above the standards of this world? How much higher are the ideals of the Christ than the ideals of this world?

Jesus came. One of the most dramatic scenes in all New Testament history was written when the writer told us about the preaching of John at the Jordan, when he turned to the Pharisees and Sadducees in the great company of people and with a sweep of his hand declared, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance," refusing to administer the beautiful sacrament of baptism to them. Then he said to them, "He that cometh after me is mightier than I. . . . He shall baptize you with the Holy Ghost and with fire." Over the hill John saw the Messiah coming, and he called the attention of the people to Him, saying, "Behold the Lamb of God which taketh away the sin of the world." Coming down quietly and alone, having left Nazareth now to begin his great work as the Redeemer of the world, the Son of God came to John the Baptist, and he stood on the shores of that river requesting baptism. John said to him, "Why comest thou to me?" and Jesus answered him. Not only did Jesus answer him, but he spoke words that gave us to understand the work behind all that he would now do; and so he said to John, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Even the Son of God must do all things to fulfill the righteousness of God. And you know that he went from that place of baptism with the words of God ringing in his ears, for out of heaven spoke a Voice which said, "This is my beloved Son, in whom I am well pleased." That Voice can be heard ringing in the ears of all men, when they, with consecration, go about doing the things that fulfill all the righteous requirements of God. That Voice with the same message can ring in your ears, "My child, in whom I am well pleased." Jesus went to the wilderness where he could be alone and talk with God, for forty days and forty nights he talked with God. He had great need to talk with God. He was confronted with his task, and when he turned from his place of prayer to face the world of men, to challenge its standards, he met a group of men who believed in Moses and the prophets, who had the written law

and a religious organization that was powerful enough to break any man of another group. From that place of prayer he came, but before he reached the people the Devil met him with a strong temptation. How well the power of evil knew that this man's physical body was demanding food, for he had been fasting for forty days; and he suggested that the Lord command that bread be made of the stone. That temptation is before all of us. "Do this and I will give thee—" says temptation, pleasure for the moment but misery for the rest of your life. Jesus, tempted with hunger and knowing that by speaking a word he could turn stones into bread, resisted the temptation. Knowing that he could sway all the nations of the earth by His power, he also resisted that temptation. A man who came as the Son of God could have all the world following after him; but it wasn't for that that he came. Not his purpose to do spectacular things, nor to deceive the people. He had a greater purpose than that in living and in coming; he would teach them how to live.

On the pinnacle of the temple the Devil again appeared and said, "Cast thyself down, for it is written, He shall give his angels charge concerning thee." The glory of the world and the praise of men were in the hands of the power of evil to give. The people of Jerusalem and regions round about would have gathered in the court of the temple to see the great display of supernatural power—a man casting himself down and a host of angels come from heaven and supporting him. It could be done. It would have been easy. Jesus had the power, but he didn't come to do that.

After this great temptation, people followed Jesus because he commenced to teach in the synagogue, in the market places and everywhere, and in the fifth chapter of John, we read of a multitude of people on the mountain, and Jesus sitting down, and the first verse of the fifth chapter of Matthew says, "And he opened his mouth and talked with them," and the fifth, sixth, and seventh chapters contain the Sermon on the Mount.

Go back to Christ? Read the Sermon on the Mount, and you wonder when did we ever walk with Christ, when did we ever advance far enough to even keep in step with Christ. The preacher and O'Hara; and the preacher saying, "It is not going back to Christ; it is going forward to Christ," and O'Hara says that's the message of this age—Forward to Christ—and so he wrote his beautiful hymn when he sat in the pew of that great church in New York.

Some things we must do in order to step up with Christ. After you have read the Sermon on the Mount you don't have to read anything else to know

some of the beautiful ideals of Christ; to know something about the high order of Christian living. The Sermon on the Mount contains it all. Jesus declared himself. It was the platform of the new way of living. Jesus declared in that fifth chapter, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill." In former days there was no punishment for anger. No one had anything to say about anger. No one had anything to say about your rousing of the passion of hate. But Jesus taught that it wasn't so much the striking of the blow as it is the anger behind the uncontrolled passion of the individual. He attempted to teach a world a new lesson in attitudes as well as conduct. Until he comes to this last verse, "Be ye therefore perfect." You may be able to explain the whole story like this. A young man entered the ministry of Jesus and started to preach. And another young man, a member of a great religion, the religion of his day, was commissioned with authority to persecute even unto death any preacher of the new religion. So Paul met Stephen face to face, and Paul gave orders to his men to stone this preacher to death. So they stripped the garments from Stephen, and they threw them down at the young officer's feet. Then this Saul of Tarsus ordered the men to stone Stephen to death, just as an officer of a squad of men would lead his squad out to the firing post, where the victim was placed, and then order them to shoot him down. So this young officer of the Sanhedrin Council in old Jerusalem stood Stephen up to the stake, stripped him of his clothing, and then gave orders to his men to stone him to death. As they did it Stephen said, "Into thy hands I commend my spirit." Stephen, looking at the people, the mob that was stoning him, looking at the young man who had ordered his death in such a cruel way, Stephen again lifted his eyes to heaven, and out of his heart went this prayer to God, "Let not this sin be laid to their charge."

Now, compare the religion of Saul at that time with the religion of Stephen at that time. Stephen was a young man of Jerusalem as Saul was a young man of Jerusalem; but all Saul knew about religion was a religion that could hate, that could punish, that could wipe away by fair or foul means any other religion that dared to oppose him. The religion of Stephen was the religion of Jesus. Although they put him to death yet he could pray, "Lay not this sin to their charge." Stephen in his quiet way of living the Christian religion was going forward to Christ, so that at his death, like his own Redeemer who died on the cross, he could say, "Father, forgive them, they know not what they do."

"Be ye therefore perfect." Perfect in what? In

your home relationships only? Be ye therefore perfect in love; perfect in service; perfect in mercy; perfect in forgiving; and don't think that you can accomplish that in a minute.

In this day, many of the people of Independence are disturbed, and many would invite you to get back to Jesus. May you be conscious of this fact that we haven't yet gone forward with Jesus. Let us go forward. When Moses was leading his people out of Egypt, and every turn seemed to be in vain, and the Israelites were claiming the mountains were too steep to climb, and they were facing a river, Moses went to his God and said the people are complaining, the people are murmuring, the people are talking about going back, what will I say? And out of the heavens came the voice that was familiar to Moses, "Speak unto the children of Israel, that they go forward." Go forward.

The message of the church today is, Bear up under your trials; keep your face toward God and his heaven and go forward with Christ until Zion's redemption. With the challenge of Jesus still ringing in your ears, Be ye perfect in all your human relationships, even as you would expect your Father in heaven to be perfect in all his dealings with you. Be ye perfect as your Father in heaven is perfect.

The Forms of Prayer

By Fred Shepherd

For most people petitional prayer is the most important, but, although it was the original prayer form it is not the only kind. There are, among others, prayers of habit, communion, thankfulness, silence, and confession.¹ Originally, some object became the abode of the divinity and also possessed His powers. This was a result of an emotional experience with the object and brought about a change in the form of prayer. At a later date this object became a mere symbol of the divinity. For instance: "The Catholic of today prays before the crucifix and not to it, and he uses pictures of saints and of the stages of the cross, theoretically at least, merely as helps to concentration of mind."² The rosary, used by the above denomination, is a mechanical prayer device used to gain meditation upon prescribed topics.³

That prayer can exist without form and doctrine is shown by the fact that it began as a simple cry for help. Now, however, it shows submission, faith, and confidence in God's will and as such has need of form and doctrine.⁴ As a form of prayer is of the utmost importance, and in the sense of reverent entreaty "prayer is a characteristic feature of the higher religions, and we might even say that Chris-

tianity . . . ritually viewed is, in its inmost essence, a service of prayer." Confined to forms of explicit address, prayer may be grouped into three divisions. (1) If the deity is regarded as superior to the applicant, prayer is proper and reverent. (2) If the worshiper places God on a level with himself he makes of prayer a bargaining or flattery. (3) If the God is dependent upon the prayer of the supplicant, the prayer is merely dictation, threatening and abusive.⁵

The form of prayer may be spontaneous or formal. The trouble with the latter is that it is too often addressed to the audience instead of to God.⁶ In such cases prayer must of course belong to the field of psychology. It is possible that in formal prayer "the thought follows the words of the book, and that in spontaneous prayer thought precedes the words." Psychologically this is doubtful, for with many people, thinking in terms of verbal imagery is so large that thought preceding spontaneous prayer would be of little significance; in formal prayer the repetition proves foreknowledge.⁷ Whether the words be preceded by thought or whether they be vocal or not, or whether the body assumes one of the regular positions, is of little importance in prayer; the necessary thing is that the thoughts and desire be in the direction of God. The worshiper does not look for the causes of his state of being, nor for the power producing his sensations, but just as in conversation with a friend he converses inwardly with God.⁸ For some reason the form of prayer is a little difficult for the psychologist to handle, and "there are mysteries no doubt attached to intercessory prayer which we can not solve with our intellect or by our efforts at rationalizing."⁹

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7. Edmund S. Conklin, op. cit., page 182.
8. G. Albert Coe, op. cit., page 310.
9. Rufus M. Jones, op. cit., page 319.

Faith may be defined as living in harmony with God's on-going program. This makes faith active, vital, progressive. "The faith" may be as dead as a creed, but "faith," worthy of the name, must be a lively thing.—*John Ray Ewers.*

The Truth About Liquor

(From a radio address)

By A. B. Phillips

NUMBER FIVE

Something has already been said in regard to the kind of people who are fighting for booze. We are not unkind, but state the simple truth when we say that no one can fight for intoxicating liquors who has a decent respect for the morality and welfare of his children, his home, his community, his state, or his nation. Proof of this is so overwhelming that many booze supporters attempt to divert attention from the disgusting nature of their cause, by making extravagant and questionable statements against prohibition. Many of these false statements have already been refuted by facts which we have presented from Government and other sources of unquestioned authority. There is abundant evidence to show that many Wet claims are made without any intention of proving them, in the hope that they will be believed and repeated by people who are ignorant of the facts.

Within three years after prohibition became the law of our nation there was a remarkable decrease in drunkenness and those crimes and misdemeanors that usually accompany the liquor habit. This was noted in the falling off of the number committed to prison for offenses of the kind mentioned. Judge Cochran of Virginia, in a public address, in June, 1929, made this statement:

Despite the increase in population, actual commitments dropped one third from 1913 to 1923, and the ratio has not increased materially since.—*They Almost Had Me Fooled*, page 31.

The Census Bureau has published the following statistics, which show that commitments had dropped off greatly in 1923, as compared with 1910. The falling off in drunkenness was 55.3 per cent; disorderly conduct, 51.5 per cent; vagrancy, 52.8 per cent; larceny, 52.3 per cent; assault, 53.1 per cent; prostitution, 28.8 per cent. Overwhelming proofs refute Wet claims that prohibition has increased crime. The fact is that prohibition laws give this nation a strangle-hold on the sources of crime to an extent that never before existed. The criminal and lawless elements are pouring out millions of dollars in a vicious struggle to overthrow morals and orderly government. They are ruthlessly using the tactics of the racketeer and gangster, hoping to deceive, coerce, or frighten the people until they yield to their corrupt designs.

The State Control Humbug

One of the most deceptive pleas that the Wets have ever made is their demand for state control of

the liquor business. The Wets do not actually want state control, but they fear the federal government with its resistless power to punish law violators. It is far less difficult to corrupt officers of the various State and municipal agencies, as a rule, and punishment therefor is less certain. Therefore the Wets want to get rid of this Nemesis of federal law. Get this straight! It is not now and it never has been the law-abiding people who want to overthrow prohibition. The United States Treasury Department in 1930 printed the following quotation from the *Railroad Trainmen* of February 1 of that year, which says:

Law enforcement is causing grave concern at this time, due almost entirely to the desire on the part of a lawless element in several sections of the country to dominate politics or to engage in illegal enterprises for private gain. We have had these sporadic outbursts before from time to time in the past, but law enforcement has invariably won over the powers of evil.—*State Cooperation in the Enforcement of National Prohibition Laws*, page 3.

Before prohibition was enacted as the law of this nation various States had enacted bone-dry prohibition laws. Before 1919 twenty-eight States had passed prohibition laws, and in that year four more States adopted prohibition. Some of these States had been under prohibition laws for many years. Of the remaining Wet States, the Treasury Department reported:

In the sixteen other States there were counties and sections comprising over fourteen million inhabitants that had prohibition under local option laws.—*Ibid.*, page 2.

What was the result of State control before the Federal Government was intrusted with enforcement of prohibition? According to the Treasury Department the situation was shown in Congress to have been as follows:

One reason for national prohibition was that a majority of the people of the United States were living, of their own volition as expressed in State laws, under prohibition at the time, and that State laws were often nullified in effect by the minority States that were wet, in so far as much liquor was shipped illegally into dry States and that these States had no control over such shipments. Advocates of prohibition urged the passage of a national law to remedy this situation.—*Ibid.*, pages 2, 3.

This proves beyond question that a Wet State will not respect the laws of a dry State, but will pour its death-dealing poison over its own borders until it becomes a national nuisance and a plague. When certain States of our Union determined to force the slave traffic upon the whole nation, they loudly proclaimed the virtue of State rights as against the rights of the entire country. The fallacy of this notion has been shown so many times that no person of right motives will seek to foist upon the people the evils which a minority may be willing for a time to endure. In making this same plea the insincerity of the Wets is shown in the fact that they

make no such objection to Federal control of infected corn areas, the boll weevil, diseased hogs or cattle, or the food products of the States. They are willing for the Government to protect hogs, but not men, women, and children. Is there any sane person who believes such emissaries of evil are sincere?

What Happened Under State Control

The same sort of persons that fought tooth and nail against liquor control in their own States are now shedding crocodile tears over their lost rights of State control. These tricksters hope that the older people have forgotten and that the young people have never learned of the intolerable corruption suffered everywhere the arrogant liquor supporters pushed their unlawful and misery-making business. Some of the evils that were suffered in liquor license days are briefly stated by Wayne Wheeler, as follows.

The purveyors of liquor would not recognize the right of any State to deal with the liquor traffic within its own borders. They broke every law that interfered with their manufacturing of drunkards, murderers, orphans, paupers, lunatics, corrupt politicians and brewery barons. If State rights are dead as a political issue, it is not because the dry forces of the nation used the executioner's axe, but because the brewer and the distiller played the assassin.—*State Rights and National Wrongs*, page 10.

In 1792 the advocates of State rights secured an act of the Legislature that deprived the National Government of its army. In the War of 1812 the States had over half a million soldiers fighting against a British army of sixteen thousand five hundred without winning a single victory on land until after the war was over. At a terrible cost this nation has learned that success and security are not founded on a confederation of States, but upon a United States. No State can possess any right without incurring a corresponding duty, and its rights can safely endure only as long as it performs its sacred duties toward others. The wet States refused to perform their duty toward the dry States by preventing illegal traffic in liquor, and it is certain that they can not be trusted to do any better now, for in many instances they have not only refused to support the laws on the subject, but their officers have actually attempted to prevent Government officers of the nation from discharging their duty.

Let it be remembered that at the time prohibition was adopted by the nation, there was not a single State that did not have some part of its territory under dry laws. In several of the fifteen States listed at that time as wet, the dry territory comprised fifty-two to eighty-five per cent of the population. Yet the States did not respect the dry territory of their own citizens, but permitted the liquor

interests to force intoxicants upon places under dry laws. The spirit of the cutthroat and the assassin is still rampant in the land, and is eager to debauch and prostitute and kill the virtue, honor, and morality of your children as soon as the vigilant arm of the nation is stayed from its work of protection. No self-respecting person will lend his aid to those who are avowed enemies of law. A full-page advertisement was published in various wet papers, by the authority Vanity Fair of New York, in defiance of the Eighteenth Amendment. It said, among other things:

I call upon every free-thinking American who can think at all to break this law; break it repeatedly; break it whenever you can. Drink what you please when you please. Urge others to drink. Don't betray the bootleggers who are smuggling liquor for you.—*Prohibition Facts*, page 90.

The Folly of State Dispensaries

The Wets will advocate most anything that they think will give them greater freedom in their unholy traffic. Some have suggested State dispensaries as substitutes for the Eighteenth Amendment and prohibition. That they are not sincerely seeking the people's welfare is clear to those who know the history of State dispensaries. South Carolina, in 1893, first tried this method of control, but soon found that it did not control. Great claims had been made for it, but while it closed saloons, it opened dispensaries which continued to increase until everyone could easily get liquor everywhere. Under the system blind pigs flourished. For instance, in Charleston, a city of fifty-five thousand at the time, there were two hundred and eight blind pigs in the business district alone. It resulted in political corruption that caused an investigation by the legislature, and the State dispensary system had to be abolished.

It is significant that within three years after the State abolished its dispensary system, all but five counties in the State had become dry, and six years later the State adopted prohibition by an overwhelming majority. The vicious nature of those who support the liquor business is a matter of public record. There is no reason to suppose that they have changed in this respect since the old saloon days. Those who still want to dabble in drink are more than three thousand years behind the Chinese, for in 1116 B. C., a Chinese dynasty prohibited the making, selling, or drinking of intoxicants on pain of death. After several States went dry, the Wets advocated license and local option as a means of defeating the fast-growing sentiment for prohibition. The result was that under local and county option almost half of the area of the United States went dry.

Government Sale in Canada a Failure

In Canada the Wets tried to overthrow prohibition by adopting Government sale methods. Certain irresponsible wets in the United States claim that Canada has solved the problem. This claim is absolutely false, as we shall prove. Under a law prohibiting the sale of liquor, but permitting its manufacture, Canada more than a decade ago reduced drunkenness 58%, and materially reduced crime. It reduced consumption of spirits 76% and of malt liquors 55%. Through deceit and misrepresentations the Wets have secured a change to the Government sale system, but results have been almost opposite from what the Wets declared would follow.

Under Government sales, crime in Canada increased 47% in 1929 as compared with the dry year of 1923. Indictable offenses increased 27%, convictions for drunkenness 32%, hard-drinking criminals 63%, and violations of the liquor law increased 77%. The Saskatchewan Liquor Board reported that bootlegging increased 111% the first year, and the British Columbia Liquor Board reported: "As much liquor sold by bootleggers as sold in government stores." Official Canadian figures show that by 1928 drinking of spirits increased 98% as compared with the dry year of 1923. Beer consumption increased 52%, and the Saskatchewan Liquor Board stated that under government sale drunkenness increased 125% in eight months.

Liquor conditions in Canada have become much worse than they were under prohibited sale laws, and the *Montreal Daily Star* reported an increase of 53% in drunken women, while the problem of child welfare has been increased enormously. So bad are the conditions that former Police Commissioner Burton, of Manitoba, said of the increased drunkenness under the government sale system:

If all the drunks were arrested, there would be no room for them in the jails.—*Prohibition Facts*, page 74.

Canadian officials themselves admit the failure of the government sale idea. The editor of the *Minneapolis Journal* reported:

The mayor of Winnipeg finds conditions there "a thousand times worse than under prohibition."—*Ibid.*, page 73.

It has been proved time and time again that you can not trust Wet motives or statements. The very nature of their aims is evil and deceitful. I have no desire to call anyone bad names, but the simple truth is necessary to protect the country from designing men. Their lack of decency and morals is illustrated by the case of the Moderation League of Canada, which pretended to be working for sanctity of the home and sobriety of youth, but was in fact

paid nearly a half million dollars by liquor interests to promote liquor sales. The Canadian government discovered the fraud, and in court a witness for one of the liquor corporations made this admission:

We figured that investing nearly a half million dollars in the cause of the repeal of prohibition and the establishment of a government system of sale would so greatly increase our business that we were quite justified in so large an expenditure. Time has proved us right.—*Ibid.*, page 76.

Evil Methods Reveal Evil Motives

It is not necessary that we shall judge men by their claims, for a far more certain method is to judge them by their methods. Any man, politician or otherwise, who advocates repeal of dry laws may be able for a time to conceal his real motives, but soon or late it will be found that his motives are purely selfish and unworthy. He may be an orator, but if he has the interests of the whole people at heart, he will never advocate the business of booze in any form. Throughout human history the devious lanes of liquor have been strewn with the debauched bodies of men, women, and children; with the crimes of arson, rape, murder, and assault; with moral, mental, and physical deformity; and with poverty, disease, degeneracy, and dishonor. He who chooses any of these lanes does so with improper motives. In the cause of your nation, your community, and your own family and children, such evil advisers must be opposed. Their hearts are not right in the sight of God.

In every instance where these would-be robbers of reason have demonstrated their proposals of maudlin magic, it has enormously increased the deadly debt of dissipation. The sad world has learned that there is no security or happiness to be obtained from the demons of dipsomania. Bibulous bipeds who go through the gateway of grog are soon enshrouded in the damp dews of spiritual and moral death. The curse of Cain was pronounced by God upon the man who raised his ruthless hand against his brother and denied that he was his brother's keeper. The word of God warns us of our responsibility and also of the condemnation that shall follow use of the inebriating cup. The great Apostle Paul declares:

Envyings, murders, drunkenness, revelings, and such like: of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.—*Galatians* 5: 21.

For decency's sake, let us not degenerate below the Chinese standard of more than three thousand years ago.

(To be continued.)

Weekly Health Letter

Whooping Cough

By A. W. Teel, M. D., Church Physician

Whooping cough, sometimes called pertussis, is an infectious disease characterized by a convulsive, paroxysmal cough of forceful expirations followed by a deep, loud paroxym (the whoop). Its virulence varies in intensity and mortality in various epidemics. It occurs more frequently in cold and changeable climates and is always associated with a catarrhal condition of bronchial tubes. It is very properly in class with the other respiratory infections and contagious diseases and is more prevalent in rural communities than in the cities. While it is considered a disease of childhood, adults may be attacked and one attack usually secures immunity from others. It is more prevalent among children between the ages of five and six. Unfortunately, the dangerous nature of whooping cough is not generally realized and it is conceded by many authors that there are more deaths from whooping cough than from scarlet fever. Bronchitis and bronchial pneumonia are frequently serious complications. During the summer months, when gastrointestinal diseases are more prevalent, it is more serious than in young children.

The disease is thought to be transmitted from person to person, not unlike that of diphtheria and other infections. Namely, from the secretions of the mouth and nose. Handkerchiefs, roller towels, toys and drinking cups or any other object that may become contaminated, tend to spread the disease. Whooping cough is quarantined and strict isolation should be insisted upon and no patient should be released from quarantine less than four weeks after the onset of the symptoms. Like all other infectious diseases, the control is largely in the hands of the public itself, and the people should be taught the contagiousness and seriousness of all cases.

Medicines are useful in this disease and the special vaccine has been used with some success. The room should be well ventilated, and have plenty of sunlight, but it is not necessary that all patients be confined to bed. Catching cold is dangerous, but on favorable days, it is best to allow them in the open air as much as possible. Nourishment is of great importance because of the frequent vomiting in some cases. Inhalations of various medicines have been found to be beneficial. These medicines should be used only under the advice of the physician in attendance.

YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE

The World's Need of the Redeemer

By W. J. Haworth

(A sermon delivered at the Australasian Mission Conference, Saints' Church, Rozelle, New South Wales, Easter Sunday, March 27, 1932.)

Though the nations of earth do not acknowledge it, their need of the Redeemer is very great and decidedly urgent. The world has always had need of a Savior, but never before, in the entire history of mankind, has such a necessity been so obviously pressing. The mechanisms of international relations, of national and even social life, are so complex and intricate that no man can understand them or devise means for their regulation and control. Man has unlimited confidence in himself and his powers to set things right, but unfortunately what is right for one section of the community is wrong for the remainder.

The job of setting the world right is a super-human one. No man or group of men will ever be able to accomplish it. It is a divine task and none other than the Redeemer can hope to bring it to a successful conclusion. The work of the Redeemer and the benefits of the Lord's covenant with the redeemed are clearly indicated in the following prophetic utterance:

When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And *the Redeemer shall come to Zion*, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.—*Isaiah 59: 19-21.*

This prophetic promise gives assurance, not only of the fact that the world's Superman—the Redeemer—Christ Jesus, will come and set things right, but that they will stay right. The promise is that the Redeemer will come to Zion, *and unto them that turn from transgression.* The Spirit of God, and the word of God, which would be instrumental in causing them to be redeemed through turning from their transgressions, would remain with them for ever, thus insuring the indefinite continuance of righteous conditions.

Rejected by His People

Over nineteen hundred years ago, this same Redeemer came into the world and became God manifest in the flesh. The chosen family, Israel, had looked forward to the coming of the Messiah who was to deliver them from bondage, but they failed to recognize Him when He made an unobtrusive entrance into their country, as a lowly babe, born in a stable and cradled in a manger. A Messiah, born in a Bethlehem stable and reared in Nazareth,

forsooth! They would have none of Him, nor of His teachings. They refused to consider the prophetic announcements that He would come after the manner of His humble appearing; they persecuted Him, and finally fulfilled the prophetic declarations that He should die at their hands for the sins of His people.

Today we have been celebrating the greatest triumph ever won over the powers of evil—the victory of Jesus Christ over the death He met at the hands of His chosen people; the wounds He received in the house of His friends. The Jewish idea of a Messiah was all wrong. It was narrow, small and selfish. Christ did not come to be the Savior of the Jews; but to be the Redeemer of the world. He did not come to deliver them from Roman bondage, but to *save them from their sins.*

They loved their sins too well; they did not desire to be saved *from* them; but in them, to be delivered from the Roman bondage. How like the modern nations! They want salvation from their perplexities, unemployment, debt, and the like, but not from their sins. These desires, however, can not alter the fact that the whole world is in urgent and dire need of the Redeemer.

The Curse of Gold

We hear it stated on every hand that the world has known many depressions such as that through which we are now passing. True, the world has known many commercial and industrial calamities; but have they been quite the same as that from which we are now trying to make a recovery? We think not. Life, industrially and commercially, has never been so full of complexity as it is at present. This very complexity is one big reason for the common perplexity which exists throughout the world at the moment.

There is practically universal unemployment upon a scale never before dreamed of. Many conjectures have been made as to the reason. One reason prominently set forth is that those who have money find it unprofitable to employ men in the promotion of industry. Money as a medium for measuring the value of commodities may be a good thing. It may be a good thing as a substitute for driving or carrying about one's wealth in the form of goods or property. But when it becomes *an end of life* to pile up money in vaults it becomes a curse rather than a blessing.

America and France today possess the bulk of the world's real money—gold. The rest of the world has to depend upon the token-money dubbed "currency." Yet, a recent returning traveler from the United States, described America as "Misery seated on a heap of gold." Why has America all this

gold? Largely because of war debts. England and her allies borrowed vast sums from America during the world war. Nominally, they borrowed money, but really, they borrow goods; for commodities, not money, went from America to the Allies.

The United States of America is a self-contained nation. She can not take goods from the debtor nations in settlement of their debts with her. They have been making up adverse trade balances in gold and so the New York bank vaults are glutted with gold. Still, this fact does not seem to be of any benefit to the people of that country. It does not give employment to the millions who urgently want work.

Another reason advanced is that machinery has taken the place of men and that because of the powers of production of the machines the world is overstocked with commodities. There may be a great deal of truth in this statement. Machinery is irrevocably attached to finance, and the owner, as well as the operator of the machine, is to some extent in bondage to the financier.

Problems and Perplexities

Still another reason put forward is that primary production, assisted by modern machinery, has been very unscientifically managed. But is it possible to arrange for world-production of commodities upon a perfectly scientific basis? I doubt it. High tariffs in different countries artificially stimulate the production of commodities which are much more economically produced elsewhere. Nations care alone for their own nationals and while this state of things exists, there can not be scientific control of production, primary or secondary.

So the world goes on trying to make the best of a bad situation. Let us hope that times will improve; but is it reasonable to hope that peace will come with prosperity? Will those who have gold and property be at peace with those who have not? And will those who have not feel at peace with those who have? You know these questions must be answered in the negative.

Aside from the perplexities arising from the failure of industry and commerce to maintain its erstwhile buoyancy, there is the tremendous drag upon society of vice and paganized pleasure. Gangland levies tribute barefacedly. Political bribery and corruption are common. Secret commissions, blackmail and the like, eat, like cancerous growths, into our social system. Clearly, society can not afford to continue to finance this tremendous over-head!

Wanted—A New Social Order

The pity of it all is that sin enters so deeply into the complex problems the world is facing that the

situation can not be saved except through changing the *entire Social Order*. This would be a very large task. It can only be managed upon the basis of a complete change over in the life of every individual. He who said that except a man be born again he could not see the kingdom of heaven, touched the vital spot here. Ideal conditions can only be attained in the kingdom of God.

What, then, hinders the world from realizing its ideal of Liberty, Fraternity and Equality? Nothing more than the reluctance to change over to a life of righteousness. These wonderful ideals are not to be realized aside from that truly social basis which is called the righteousness of God. This is revealed in the gospel of Jesus Christ.

The world faced a terrific crisis in the time of Noah. For one hundred and twenty years he preached the gospel of righteousness. Then, as now, it was the paramount issue. Exercising the perilous gift of free agency, the masses turned from the overtures of God. They did not wish to turn from their evil ways. That ever-present and steadily progressing structure, the ark, made no appeal to them. They continued in their unrighteous ways till the flood came and swept them out of existence.

As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man, prophesied the Savior. Just as they walked in their own ways before the flood, so will men persist in following their willful, worldly ways in the days before the coming of Christ. Somehow, the majority of men will not heed the warning voice. Yet it is stated in Holy Writ that the "wise shall understand." Who are the wise? Those who hear and obey that measure—the gospel of Christ—that is able to make them wise unto salvation.

As real as was the menace of the flood, is the menace of the times in which we live—the time of the end. The terrible reality of that early tragedy in which the bulk of the world's population perished will, if anything, be eclipsed by the certainty of the fiery trial which awaits the world at the second advent of Christ.

The Purgation of the World

We are informed that the world is to be cleansed with fire, after which the Savior is to establish His Millennial reign upon earth, during which He will exercise justice and judgment for the meek of the earth. (See Isaiah 11.) Then there will be a ruler upon earth who will have such marvelous powers that He will be able to deal with all the complex situations that may be brought to Him. We are informed that He will not judge after the sight of His eyes, nor after the hearing of His ears, for He shall

possess qualifications which will make all His judgments just.

That is the day referred to in our text, when, in the very hour when the enemy shall come in like a flood, the Spirit of the Lord is to be used against him, and the Redeemer is to come to Zion. He is to bring industrial, commercial, social and individual peace—a peace which will last for ever, for the people to whom He shall come will be those who have permanently turned from their transgressions and have learned to walk in the ways of Christ.

Our Ideal—Zion

Zion must be established. - Just as essential as was the building of the ark in the days of Noah, is the building of Zion in our time. It is to be a place of safety. Latter-day revelation tells us that the time is coming when he who will not take up the sword to fight against his neighbor must needs flee to Zion. Further, he who would enjoy the benefits of living in the company of a free and equal brotherhood, will find it only in Zion.

Visualize, if you can, a new social order, from which are eliminated the grafter, the racketeer, the thief, the gangman, the gunman, the gambler, the perjurer, the public house bar and the speakeasy, the red light district, the fight promoter, and all the other vice-promoting parasites who prey upon the present social order. Think of the financial saving to such a community. Add to this the social advantages. Would it not be preferable to "cut to the bone" in this "standard of dying" than to be obliged to make deep cuts into the real standard of living while retaining these economic extravagances?

Glimpse, if possible, a social order in which true liberty, fraternity and equality are guaranteed to every citizen; in which every person produces for the welfare of the community and not for individual profit; in which distribution of the common product is made to every man according to his needs and just wants, insuring that every man shall have all that he needs and none more than he can use; a community in which righteousness is the principle governing social relationships; a body of people being organized into the kingdom of God.

If you can get a mental vision of these things you can "see" the kingdom of God. You will be able to see the only way out of the social tangles of the present order. The Redeemer said that such vision is denied to the unregenerate (John 3: 3). A man must be born again before he can "see" the kingdom. But "seeing" is not realization any more than being born again is growth and development in the new life. Zion must be *redeemed*, not merely seen.

Our text says that the Redeemer shall come to

Zion. Before that time, she must be redeemed. The land must be redeemed, the city built up, the people established in the surrounding stakes. But the work of redemption must not stop at these things. Redemption must saturate the activities of the people of Zion. Their working conditions must be redeemed from the taint of the present social order. Their pleasures, their commerce, their social conventions, everything must be redeemed from the pagan influences and sins of the present system. There must be a *thorough* redemption.

Then Zion, the pure in heart, "them that turn from transgressions," shall receive the Redeemer, and enter into His peace and the continuous enjoyment of the Holy Spirit and His divine Presence, for ever more. "A pretty, but impossible dream," is a common verdict. We concede that in human strength and with man's wisdom directing, it is impossible of realization; but God has set up His Church as a latter-day ark of safety. He has directed in the planning of Zion, and we feel assured that all who enter the modern ark and who assist in building up the City of God, will escape the fiery flood in the last great day, just as surely as those who entered the ancient ark survived the watery flood in the days of Noah. "The Redeemer shall come to Zion and unto them that turn from transgression."

The "Nine-to-One League" Offers Help

By Reed A. Chambers

Can you unemployed pay the church debt?

What—

Would you like to be able to pay the church debt?

Who—

You who are unemployed and you who can not contribute to the revenues of the church in tithes, offerings, and consecrations—

Me?—

Yes, you! You can get in on this if you are unemployed. For there are needed at least fifteen thousand of you, and another fifty thousand under-employed to the extent that you are not "breaking even" and are not "getting by."

How?—

You join the "Nine-to-one League." Just make a definite promise that in return for all that you receive you will keep nine shares and return one share to the Giver.

Does It Work?—

Every fundamental law always works. In ad-

dition, this Party has gone on record and said, "Try me and prove me."

Objections—

- "Special conditions in my case."
- "Can't be done."
- "Difficulties to be encountered."
- "Tomorrow."
- "Too expensive."
- "Excuse number 9999."
- "Danger possibly ensuing."
- "Church ruling so-and-so."

Answers to Objections—

How can you get into difficulties by using nine shares of all that you are blessed in receiving and returning one share to the Giver as an offering of thanks? This plan does not interfere with any of the church plans for the raising of revenue.

You who feel that you "have not a nickel to give"—have you anything to lose by proving Him on his promises?

When?—

Now.

You need the money, don't you?

You are not satisfied to put this over till tomorrow, are you?

Your Promise Will Reach Him Any Time and From Where You Are Now.

Making the Word Flesh

By Anna Burhart

There is a tale current of a missionary who went to China to tell the "Old, Old Story," of the love of Jesus and the message that he taught. One day the missionary was informed by a man who heard him that the One of whom he spoke had been there. The man had seen him, and heard him speak. To substantiate his story he pointed out the place where he had been buried.

The missionary, a kindly man, did not care to hurt the feelings of his new acquaintance, so he undertook a bit of quiet investigation.

It developed that a missionary had preceded him and died there. He was a true disciple of the Master, and had lived the kind of life that Jesus himself would have lived in that place. In his loving service and his selfless devotion he had "made the Word flesh." Truly the simple hearted follower had seen the Christ.

John was one time in prison. In the midst of his trials and afflictions doubt assailed him. He began to wonder whether indeed Jesus was the Christ.

John sent his disciples to inquire. They found Jesus busy, and asked him the question that was uppermost in their minds. Jesus, in his wisdom, answered well, instructing them to watch what he did and convey their findings to John.

They obeyed. The import of their message was to the effect that Jesus was busy: healing the sick, restoring sight to the blind, cleansing the lepers, feeding the hungry, and bringing newness of life to men.

John was satisfied.

Are we as the church taking the name of our Lord in vain? We call ourselves by his name, but do we do the things that he did? These are the times that the world will challenge us on that point. Can we meet our responsibilities of proving our faith by our works? We believe that, with the grace of God, we can, and that the result will be the realization of our hopes: "Zion."

The Discipline of Faith

There are probably some highborn souls who would remain clean and pure in thought and action even though they were convinced that there were no spiritual Spectator of their deeds and no Great Companion in intimate fellowship with their lives. It will usually be found, however, that such persons have formed the lines of their character in the spiritual atmosphere of the great religious tradition of the past. They have drawn upon a stock of spiritual resources which the faith of many generations before has made a quick and vital part of the air they have breathed in their youth.

There are, however, many other persons whose moral fiber weakens and wanes away with the loss of religious incentives and with the disappearance of the inspiration of faith in eternal realities. The moral breakdown of lives that lack such inspiration and fortification is an ominous recurrence. The collapse of family life when it has no depth of spiritual soil is frequent enough to arrest attention, like an alarm bell. A contemporary writer has recently said:

"Our cynicism, our lawlessness, our cleverness, our substitution of the appeal of economic determinism for the appeal of righteousness, our blurring of ethical distinctions, our shallow and showy sentimentalism, our incapacity for moral wrath—these are the precise phenomena one would expect to find in a society which has allowed the moral dignity of its individual members to be dethroned by their indifference to any life beyond this one."—*Rufus M. Jones.*

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Lamoni Reunion

From every standpoint except that of weather, the Lamoni stake reunion, July 31 to August 6, was regarded as a decided success. Week-end heavy rains prevented many from attending from nearby branches not on the highways, and kept the floor of the tent muddy during the entire time. The meetings were largely attended, however, by Lamoni people and a number of visitors were recorded from other parts of Iowa and from Independence and other Missouri towns.

The morning prayer services evidenced a large degree of spirituality and while no outward gifts were manifested, the determination to go forward as expressed from all walks of life, brought a divine recognition which was noticeably felt. At an ordination service held the first Sunday the following were set apart as previously ordered at a stake business meeting: J. W. Barr, of Lamoni, and Bert DeLong, of Andover, to the office of elder; A. E. Lewis, Ed Stoll, of Lamoni, Harold Leland, of Detroit, Graceland student; Walter Johnson, of Australia, also student at the college, and Harley Lorange, of Davis City, to the office of priest; Israel Brown and Mitchell Carter, Lamoni, to the office of teacher, and Peter Duyzer, student from Holland, to the office of deacon.

Apostle Roy S. Budd reached an effective climax in his series of sermons Sunday afternoon, on the subject, "What Is My Life?" His discourses were practical and timely, easily understood and applicable to the lives of all. Apostle J. F. Garver and Bishop G. L. DeLapp also assisted with the preaching, delivering two interesting discourses each during the reunion.

Three class periods daily created some discussion and brought out much information of a timely nature. The eight thirty class was in charge of Apostle Budd; Apostle Garver and Bishop DeLapp divided time at the eleven o'clock and two thirty hours. The objectives and program of the church, present conditions and problems and how to meet them, both economically and spiritually, were the main general themes.

The church school work was under the general direction of Roy Cheville and included in the various groups worship periods, study classes, recreational hours, campfires, handiwork, nature study, etc. Mrs. Dona Haden supervised the kindergarten and pre-school age at her home, assisted by Misses Nina Barrows, Ina Campbell, Emma Anderson, and Mary Banta. The primary children were under the general direction of Miss Martha Young and she had as able helpers, Misses Minnie Mader, Juanita Stevenson, Helen Midgorden, Vesta Stevenson, and Alice Dickey. In the junior department Misses Vera Kline, Tess and Anne Morgan, Lois Barrows, Mrs. Tom France, Mrs. H. D. Steekel, and William Haden and Roy Derry with the Boy Scouts, were the principal workers. The junior high school activities were directed by Monroe Carter with Misses Hazel Jones and Vesta Stevenson, Ezra Crown, and Sidney Barrows assisting. Fred Condit supervised the high school age and older young people. A class taught by E. E. Closson, who discussed social problems of young people, proved a great drawing card. A general recreational period conducted by Mr. Cheville, assisted by Mr. Condit, was held each evening after the preaching service. The Patronesses of Graceland operated a stand during the reunion and held an ice cream social one evening, which netted them a nice sum in their work for the college.

The reunion music was in charge of the stake chorister, Mrs. Burnham Silsby, assisted by her sister, Mrs. John

Muceus. This proved to be an inspirational and pleasant part of the services.

Miss Florence Thompson and a class of summer students in expression did much toward the entertainment of reunion visitors in presenting a number of one-act plays and recitals at intervals during the ten-day period.

The financial report of the stake was very encouraging. The income in the stake for the months of May, June, and July this year exceeded that of a corresponding period last year, which under the stress of present conditions is a splendid showing. The report read by G. W. Blair, of the stake bishopric, also showed an increasing number of tithe payers.

At the closing business meeting, August 6, the disorganization of the Hiteman Branch was ordered, and it was made a mission under the care of T. S. Williams of the stake presidency. The elders' quorum was reorganized with J. W. Barr, president; Ellis Bedwell, counselor. It was also decided to hold a reunion next year.

The following children united with the church during the reunion: Mabel Currie, Ardis Hartley, Rosabel Ellen Hicks, Roger Sandage, of Lamoni; James, Jay, Thomas, and Martha Brandt, of Jefferson, Iowa.

Kirtland Reunion

We are quite sure that hearts will beat in unison with ours and the souls of many will rejoice with us to know that God is most wonderfully manifesting himself at the Kirtland reunion not only through the still small voice which speaks peace to the soul and envelopes with its melting influence, but also with the gifts of prophecy and tongues and interpretation, also by his healing power through administration of his servants.

The song, "In the Light," sung so often by Saints, takes on a new significance, and hearts and souls yearn for the time when we shall be gathered together in Zion, removed from the troublesome things that perplex and so often turn us aside from the path of right and rectitude.

From the very first service, experienced here in the place of historic fame, the Lord has been near to bless. Wednesday evening, preceding the reunion, the Saints of Kirtland Branch met in the Kirtland Auditorium across from the Temple, and held their prayer service. The Lord poured out his spirit, all present felt that it was a splendid omen of good for the services to come, and thus far we have had no reason to be disappointed. Every prayer meeting is like a Pentecost and the evidences of God's willingness to bless are witnessed in every service held in the Temple of the Lord. In fact, our experiences are very much like those had by Saints of former days when Kirtland was young, and the Saints were giving their best to the Master.

Those visiting Kirtland this year are here because they have really felt the need of association as Saints of God, and extraneous things are being forgotten in the wonderful demonstrations of God's loving watchcare and protection. "What a privilege to worship here," is an expression repeatedly voiced by those who are experiencing these things.

The work of the reunion committee has been characterized by the spirit of willingness to do anything required of them that will be for the good of the most people concerned. There are no hitches or feelings of being slighted or oppressed, but rather they feel it is a privilege to be able to serve and make possible so many wonderful blessings for others.

From the time of the rising bell at six o'clock in the morning until the close, when it rings for the prayer hour at

ten o'clock at night, the campground is a place of bustle and activity. The spirit present seems to manifest itself in all the varied activities and the recreation is being entered into with zest and the spirit of good fellowship.

The preaching is of a high order, the Lord being present to bless for the good of the listener.

Two young persons, not of the church, this morning in the prayer service dedicated themselves to God and stated their desire to unite with the church. Thus the good work goes on and men respond as they feel the touch of divinity.

People are visiting here from Canada, Michigan, Missouri, Kansas, Wisconsin, and other States, and from these there come statements such as this: "Isn't it a wonderful thing to be a Saint in latter days"? "Oh, if we could only stay here together for ever under this pleasant atmosphere!"

While we are enjoying these wonderful experiences we are hoping and praying that God is blessing his people wherever they are.

JOHN R. GRICE.

Maine Reunion

The Maine reunion is once more in full swing at Brooksville under the most auspicious circumstances of its ten years of existence. The reunion committee has done everything within its power to make attendance at the reunion as inexpensive as possible. Under the capable management of Newman Wilson, meals (and good ones) are served for only ten cents on all week days as well as Sundays to young people. Cots, bedding, tents, and sleeping space may be had *gratis*. As a consequence a large group, over half of them young people, has met to receive encouragement and inspiration.

W. E. Rogers is again in charge of the camp store and is doing a flourishing business because that which is not spent at the dining hall is certain to be spent at the store.

A friendly spirit of "at homeness" pervades the grounds, and the stranger is soon made welcome.

The group of missionaries and elders present is one which any reunion in the country would be proud and happy to have. This group includes President F. M. Smith, Apostle Paul M. Hanson, Patriarch J. A. Gunsolley, Sister J. A. Gunsolley, Patriarch U. W. Greene, Bishop E. L. Traver, and Elders E. F. Robertson and N. M. Wilson. These people will conduct classes, care for the children and young people, and assist in all services.

Perhaps the busiest man on the grounds is Brother Archie Begg who has charge of the cots and tents, helps in the kitchen, acts as policeman, and has the responsibility of the recreation. Yet he is always willing to stop a moment to help some one who needs him.

A spirit akin to the ingenuity fostered by pioneering is apparent about camp. A most adequate tabernacle has been made by covering a rustic frame with sails from coasting vessels. The pulpit, though it is a dry goods box, becomes a thing of beauty when covered with fir boughs and roses.

This combination of inspired leaders and devoted Saints, in a setting of secluded, natural beauty, augurs well for a reunion unsurpassed in spirituality and truly recreational activities.

Mason City, Iowa

The group here is progressing, and all members seem to enjoy getting together. On July 17, they had a splendid time. After classes, everyone drove to East Park and shared a sumptuous picnic dinner. Mr. Frank Pool, of Nora Springs, furnished ice cream for all, and was given a hearty vote of thanks. Thirty-five enjoyed the dinner.

After the meal Brother Clyde McDonald, of Des Moines, gave a splendid talk on the truth of the church and scrip-

ture prophecies. Sister McDonald accompanied him to the picnic.

Saints of Nora Springs, Charles City, and the country around Mason City, were here, and some friends from Plymouth. This was a happy day for everyone.

Eastern Michigan Reunion a Success

The Eastern Michigan district reunion opened August 7, at Cash, and was housed in a large tent in the grove on the farm of Brother and Sister Albert Dukert on the banks of a fine running stream, Elk Creek. The tent was wired for electricity and this made lighting accommodations very convenient. A refreshment stand was in operation during the entire session. A few of the campers occupied tents on the grounds while others were entertained in the homes of Cash Saints.

The reunion committee met at the opening of the reunion and effected complete organization, making out the schedule of services and class periods.

On the ground for the opening service and forepart of the reunion were the following prominent speakers: Apostle D. T. Williams, and Elders John Grice and David Dowker, with local forces available, and for the latter part of the reunion these names were added: Patriarch F. A. Smith, and Elders James Davis, Bruce Brown, William Patterson, and A. C. Barmore. John Hewitt, of Ontario, was in full charge of the recreation hour throughout the reunion and also acted as stenographer for Patriarch F. A. Smith.

Class work each morning following the social hour was in charge of the following: Adults and young men, Earl Diem; young women, Mrs. M. A. Carr, and the children's division, Mrs. Harold Muir, and as many helpers were used as was necessary. Ten classes were held each morning, and much interest was taken in lesson study. Mrs. C. C. Whitford, district chorister, had charge of the music and rendered valuable help.

A program was prepared by the class committee and given on Friday night. The nature and success of the entertainment spoke well for the committee in charge. Following was a musical contest between the women and the men in which the former were given the prize.

Very spiritual social services were held each morning, the Lord manifesting his power through gifts as well as the melting influence of his Spirit which spoke peace to all. The young people held a few early morning services and good reports came from them. The preaching hours in the afternoon and evening were attended by the power of the Holy Spirit, and the messages were well received. Large crowds attended, increasing in number as the reunion continued.

Patriarch Smith seemed at his best as he stood under the power of God and presented the word of the Lord to large audiences. The spirit of his high calling was much in evidence as he declared the "whole counsel of God." Many took advantage of his visit and obtained their patriarchal blessings.

Saturday, August 13, found the Saints assembled in district conference capacity. Following the reporting of district accomplishments at two o'clock in the afternoon the district officers were chosen for the year: President, Bruce Brown; associate presidents, William Grice and M. A. Carr; director of Religious Education, E. Diem; secretary, William Swoffer; treasurer, Thomas Isles; pianist, Eleanor Maxwell; chorister, Mrs. C. C. Whitford; musical director, L. Bender; historian, M. Mitchel; publicity agent, Bruce Brown. By unanimous vote the district decided to hold a reunion in 1933, leaving the time and place to the reunion committee which consists of Bruce Brown, William Grice, M. A. Carr, H. E. C. Muir, C. C. Whitford, John Fetting, and Herman Fetting.

Sunday night, August 14, brought to a close a very successful, spiritual, educational, and social reunion. Everyone felt that he had a new hold on eternal life and greater spirit-

ual strength to resist the power of the Adversary. The members were filled with a determination to go forward and redeem Zion in this day rather than shift the responsibility to the shoulders of oncoming generations.

Saints of Cash, Michigan, can not be commended too highly for their many courtesies extended the visiting people. They made everyone feel welcome.

The entire expense of reunion and conference was cared for by the few collections taken at the reunion services.

Pisgah, Iowa

Saints of this branch are striving to progress under the leadership of Branch President George Meggers whose untiring efforts are devoted to caring for the spiritual welfare of the people. The members are interested in their efforts to carry out the programs of the various departments, and this is resulting in the presentation of some elevating numbers.

This branch is fortunate in having a faithful Sunday school orchestra which is a fine help in devotional programs. Sister Mark Hutchinson is leader of these young people, and a faithful worker.

During the early summer Pisgah Saints had for some time Elder J. W. Lane, of Lamoni, who preached and visited among the scattered members in the interests of Sacrifice Week. His labors here are always acceptable. Local Saints hope that Brother Lane shall be permitted to labor here very often.

July 24, Elder E. Y. Hunker, of Independence, began a series of meetings which continued three weeks. He drew a large and attentive audience by his masterful treatment of different subjects. Several evenings were devoted to *Book of Mormon* talks, proving its divinity by the *Bible* and archaeology. As a result of these meetings the Saints were much better informed on gospel subjects, and their faith and hope were encouraged.

Western Oklahoma Reunion

Western Oklahoma district reunion was held at Eagle City, Oklahoma, August 5 to 14, inclusive. As the sun sank to rest in the west on the evening of the fourth, its last rays rested upon thirteen Saints assembled for the opening of the reunion. W. C. Beck and family, of Claremore, Central District, were the first to arrive at about 3.15 p. m., and about 5 p. m. Elder Z. Z. Renfroe arrived, bringing six with him and also the large tent, which was erected before sundown.

The meeting tent belongs to the Central Oklahoma District and Western District greatly appreciates the use of the tent. Its own district tent is not so large and not in very good condition.

There was large attendance during the reunion. Davidson Branch had almost forty present; Calumet a like number; Seiling and Freedom Branches were represented also although they did not have as many present. A goodly number of the isolated members were there. Present at the prayer service the first Sunday and taking active part were Saints from Texas, Oklahoma, Kansas, and Nebraska.

Saints of Western District appreciated having members from Central District, Brother Beck and family, of Claremore, Brother Stevens and family, of Sperry, and F. E. Dillon, district president, came bringing his wife and her sister and brother, and Sister Vickery, of Oklahoma City.

A spiritual time was experienced throughout the reunion. The gift of prophecy was given a few times, and there were three baptisms and two children blessed.

Nearly all of the visiting Saints came prepared to do their own cooking on the grounds. Many games were played between services, and a free program of songs, readings and plays was given on Wednesday night.

Apostle Roy S. Budd was the only general church worker present, and he was unavoidably delayed and did not arrive until three o'clock Thursday afternoon, the eleventh. We appreciated having him with us and regretted that he was unable to be present for all services. The local priesthood of the district contributed their help in preaching and class work. Six separate services were held each day.

The Saints voted to have another district reunion next year.

An auto load of Saints, relatives of Sister L. A. Carrow, arrived from Missouri for the last two or three days of the meeting.

Reunion members were gladdened to hear from Samuel W. Simmons, of Keltner, Missouri, that he was improved of some of his affliction. They were sorry that he could not be present, but were happy to welcome his son Sam bringing his son Sam. Elder S. W. Simmons's brother from Texas was here for part of the meeting.

This reunion was fortunate in having no serious sickness or accidents.

Albert District Conference

The district conference of Alberta was held at Edmonton, August 5, 6, and 7, under most favorable weather conditions. Apostle J. F. Curtis, District President William McLeod, and a number of the local priesthood and members were there. The conference was held at the Saints' church, and, considering the trying times through which the people of this region are passing, the Saints gave good attendance.

Prayer meeting convened Friday morning in charge of Apostle J. F. Curtis and Elder H. Seaman. At eleven thirty that morning Brother Curtis delivered a fine sermon, and he was also the evening speaker. That afternoon Elder William Osler preached to the conference.

Prayer meeting and preaching service occupied the forenoon of Saturday, and at two thirty in the afternoon the business session of the conference opened under the supervision of the district presidency and the minister in charge, Apostle J. F. Curtis. By request of the conference, Brother Curtis took charge of the session. Reports were read and ordered spread on the minutes. New district officers are: President, Elder Ira I. Benham; counselor, Elder William McLeod; secretary, Elder J. P. Benham; superintendent of church schools, C. B. Gibson, sustained treasurer, and bishop's agent, Lee Roy Allen, sustained, and W. A. Cooper was sustained district auditor.

Two were recommended to work as officers in the priesthood, and were approved by the conference, Lee Roy Allen, of Edmonton, to the office of elder, and Bert Gibson, of Calgary, to the office of teacher.

After the business session Apostle Curtis conducted a round-table talk, and much valuable information was given to the Saints on the condition of the church and what the Presidency and other quorums are trying to do to pilot the church through the crisis.

Sunday morning was bright and clear, and the young people assembled at the church for prayer meeting at eight o'clock. At nine the sacrament service began, prayer and testimony meeting lasting until eleven o'clock. Many prayers and testimonies were offered, and the sweet influence of the Spirit of the Lord was felt.

In the afternoon many motored to White Mud Creek where Burton James Jenkins, a little boy, was baptized by Elder H. Seaman. He was confirmed in the evening by Apostle J. F. Curtis and Elder J. P. Benham.

At 2.30 p. m. Sunday, Elder William Osler gave another fine discourse, his theme being, "*He That Overcometh.*" Apostle Curtis was the evening speaker, talking on the organization and law of the Church of Christ.

Elders William McLeod and Ira I. Benham each gave a fine sermon, and all the discourses of the conference were full of instruction and spiritual uplift. A good feeling prevailed throughout the conference.

Independence

"Glorious Things Are Sung of Zion" was the theme of Elder Leonard Lea's Sunday night sermon at the Campus. It was estimated that fifteen hundred people heard the discourse and the evening's musical program by the Auditorium Orchestra, directed by Orlando Nace. Elder H. G. Barto presided over the service, assisted by Elder C. C. Koehler.

A large crowd attended the funeral of Elder John W. Peterson Sunday afternoon at the Stone Church. Brother Peterson, who was sixty-seven years of age and a long-time missionary in the church, passed away at Spokane, Washington, August 11. His body was laid to rest in Mound Grove Cemetery not far from the burial spot of the late President Joseph Smith.

The Wahdemna Choral Club of young people, directed by Paul N. Craig, was awarded second place in the entertainment contest which closed August 19, at Kingston, Missouri, under the auspices of the North Missouri Fox Hunters Association. The award gives the club one hundred and fifty dollars in cash. Last year the club won the first prize of a hundred and seventy-five dollars. Seven organizations competed in the contest this year.

Two hundred young people of Independence responded to the invitation of the young people's council to attend the Stewartsville reunion of Far West Stake the week-end of August 20 and 21. Cars were leaving Independence reunion bound Saturday afternoon and evening and Sunday morning, and the association with reunion visitors and campers was much enjoyed. There the young people had contact with such excellent reunion workers as Bishop G. Leslie DeLapp, and Elders Blair Jensen and Ray Whiting.

A motor car crash at the highway intersection at Cameron, Missouri, Sunday morning, when a truck in which fourteen Saints from southeast of Cameron were riding to the reunion, was struck by a motor car, resulted in the death of Sister H. O. McKee, of Far West, and three others were critically injured. This accident brought sorrow to the reunion.

Stone Church

There is no time in our record of Jesus' life in which we find that he forgot the trust God gave him. He was about His Father's business. We have entered into a sacred covenant with God which only *we* can fulfill or violate. The conditions under which Jesus entered his work were more adverse than are the conditions which surround us. *Are we about our Master's business?* So spoke Elder A. B. Phillips Sunday morning in his sermon to the Stone Church congregation, "*Our Master's Business.*"

Choosing for his text Luke 2:49, Brother Phillips continued. God has promised us that all who believe in him shall never die. Our task here is to fit ourselves for eternity and for association with God. The speaker urged a more sacred relationship between man and God and a greater effort on our part to comprehend the scope, range, and effectiveness of "*Our Master's Business.*"

Under the direction of Paul N. Craig, the Stone Church Choir sang two anthems, "*Come Holy Ghost,*" by Roberts, and "*Hark, Hark, My Soul,*" by Shelley, soloists being Mrs. Alice M. Burgess and Mrs. Minetta Isaacks. Mrs. Hazel Scott Withee was the organist.

This year warm weather has not stopped or retarded the work of the choir. Its contributions to the Sunday morning eleven o'clock service, except on sacrament Sunday, are thankfully received by the congregation. Choir attendance both on Sunday morning and at rehearsal Thursday evening is large, and the officers of the choir are spending their best efforts in summer work and looking toward the choir's contribution to the Harvest Home Festival Chorus.

Elder J. Stanley Kelley was in charge of the Sunday morning service, assisted by Elder C. J. Hunt.

Walnut Park Church

Walnut Park Saints were happy to have as speaker, August 14, Patriarch Ammon White. A quartet composed of Sister E. E. Moorman and her three daughters, sang, "*Hark, the Voice of Jesus Calling,*" in the new *Saints' Hymnal*, and in harmony with the hymn Brother White called the Saints to greater consecration of self to the work of the church.

August 21, Elder George Jenkins was the morning speaker, and a fine violin solo was played by Gomer Watson, accompanied at the piano by Thelma Countryman. Congregational singing was led by Brother E. E. Moorman. The Saints were very glad to have Sister George Jenkins back with them after a long illness as the result of a fall.

A number of the young people attended the reunion at Stewartsville Sunday, August 21.

The Walnut Park Quilting Society which meets regularly on Thursday afternoon, entertained thirty-three sisters at dinner August 18, in honor of Sister Ellen Kepley's eightieth birthday. Several friends from the quilting society at the Stone Church were present and the association was much enjoyed by all. Sister Goldie Schretfer baked a huge angel food cake.

In the afternoon the women of the district met with Elder John F. Sheehy and Sister C. C. Koehler, supervisor of the women's work in Zion. Sister Mansell Williams was chosen and accepted by the body, to take the place of Sister F. R. Schafer as supervisor of women's work at Walnut Park. Local workers are happy to have her. At the close of the meeting the women of the quilting society served light refreshments.

The marriage of Miss Helen Louise Griffin, daughter of Doctor and Mrs. T. B. Griffin, and Rayburn Baker, son of Mr. and Mrs. W. H. Baker, took place at Walnut Park Church, August 9. Patriarch Ammon White read the service. Preceding the ceremony Drexel Mollison gave an organ program. Miss Delta Nace sang "*Love Everlasting*" and "*At Dawning.*" Fred Mollison played a trombone solo; "*Love's Old, Sweet Song,*" and Kenneth Morford sang, "*Believe Me If All Those Endearing Young Charms.*" Betty Baker, sister of the bridegroom, lighted the candles. A poem, "*To the Bride,*" was read by Mrs. Laura Scott Pennell. The bride, who was given away by her father, was attended by her sister, Mrs. J. D. Shupe, as matron of honor. Wilbur Baker acted as best man for his brother. Glenna Den Jacobs was flower girl and Edwin Dale Shupe carried the ring. Friends of the couple, in district three, wish them much happiness.

The Galilean Class held an ice cream social on the lawn of Brother and Sister Fred Horn, August 20. About twelve dollars was cleared, and this sum will be applied to the purchase of an electric sign to be placed on the church lawn.

Spring Branch Church

Sunday's services were not so well attended as usual due to the fact that many from this congregation, including the pastor, attended the Stewartsville reunion. Assistant Pastor Robert Fish was in charge of the day's meetings.

At the eleven o'clock service Elder Clair Austin was the speaker and chose for his scripture reading Genesis 4:1-14. "*Hiding the Scar*" was his subject, and he made it plain how we try to hide our sins and in so trying hinder our growth and development. He reminded the congregation that when we come to the time of judgment, we can not deny or hide the scars these acts have made. The choir sang an anthem, "*Jesus Lover of My Soul.*"

The members were happy to have present a former pastor, Elder J. E. Cleveland, and wife, at the morning services.

Gudgell Park Church

About thirty from this church school went to Stewartsville reunion last Sunday and had an enjoyable trip. A few from Walnut Park went with them. But though some of the most faithful students were absent from the local morning session of the school, there was good attendance.

Prayer meetings in this branch have generated a great interest in the spiritual values of life. Attendance at the midweek services has been good.

Preaching at the eleven o'clock hour August 14 was by Elder Amos E. Allen, and there was special music by the choir.

Last Thursday night Walnut Park and Gudgeon Park played volley ball, the latter winning the game.

The sacrament service, August 7, was well attended, and a good, spiritual hour was experienced. That evening Gudgeon Park members went to Bates City and furnished the program. There were numbers by a boys' quartet, Kenneth Sherman, Gilbert Gordon, Clarence Martin, jr., and Paul Gerber. A double quartet also sang, and there was a duet by Mrs. Raymond Johnson and Mrs. Roy Sherman. Englewood furnished the speaker, Elder Ammon White. About thirty-seven from this branch attended that service.

Second Church members visited this local's Religio service August 5, and presented a fine program of songs and readings.

Kansas City Stake

The Kansas City Stake O. B. K. organization is sponsoring an outing August 28, a trip to the Stewartville Reunion. They plan to start from the south end of the A. S. B. Missouri River Bridge promptly at five o'clock in the morning.

Central Church

The service Sunday morning, August 14, was in the form of a baptismal ceremony, nine children and one adult receiving the ordinance of baptism administered by Pastor C. E. Wight. The candidates were Alta Evelyn Young, Betty Moore, Gene LeRoy Cochran, Gerald Dunn, Richard Johannes, Cecil Harvey, Franklin Moats, Harold Short, Harold Sandy, and Mr. Balda Walker. During this ceremony Sister Irene Wolfe played the organ. The font had been beautifully decorated with shrubs and flowers. This was a very impressive service. At the third period Pastor C. E. Wight, F. B. Blair, F. S. Anderson, John Gardner, and Arthur Koehler officiated in the confirmation service.

Preceding the eight o'clock evening service, the choir sang several anthems to a large congregation. Rabbi Samuel S. Mayerberg was the speaker of the evening, talking on the "Charter League," an organization in Kansas City organized for the promulgation of clean city government. Despite the fact a heavy rain fell, the church was filled to capacity and every seat taken by the time the opening of the service arrived. This rain was welcomed by Kansas City and vicinity as the humidity had been very oppressive for a number of days.

Sunday, August 21, was a beautiful day. The end of summer is not far distant, and a touch of fall was felt in the breeze that made its appearance through the morning. The Sunday school was well attended. Brother LeRoy Smith, assisted by Sister Lucy Bowser at the piano, sang a baritone solo, "How Beautiful Upon the Mountains."

Elder George Mesley was the speaker at the eleven o'clock hour. The Central Choir made a splendid contribution to this service.

The monthly priesthood meeting was held at three o'clock in the main auditorium of the church. The principal theme of discussion at this meeting was the articles written by Apostle John W. Rushton, appearing in the July 6 and 13 issues of the *Saints' Herald*. Many good points were brought out in this discussion.

Elder C. E. Wight was the speaker at the eight o'clock service, giving a splendid discourse. Special music in the form of a duet, was furnished by Sister Stella Moore and Brother Clayton Wolfe. Sister Wolfe was at the organ.

Sister Helen Skinner has been very ill at the Independence Sanitarium; but is reported showing some improvement. Brother Adam Young who has been confined at the

Trinity Lutheran Hospital since May 31, has been able to be taken to his home.

Brother Evan Fry and Sister Dorothy Louise Eden were married Saturday evening, Elder George Mesley officiating. Brother Evan was a former chorister at Central, and Dorothy has been an active worker in the choir and church school. To these young people is extended the love and good wishes of their many friends.

Plans are being made for the annual Labor Day picnic at Swope Park. Congressman David Hopkins will be the principal speaker and a good time is planned for all.

Argentine Church

The O. B. K.'s furnished the features of the evening service August 21. The local O. B. K. Quartet presented numbers and Elder C. Ed. Miller gave a slide lecture covering the history of the church from the birth of Joseph Smith to the present. He noted many places of interest. Brother Miller's collection of scenes of historical interest and significance to the church is growing.

Brother Ralph L. Goold has been suffering for the past month with two large carbuncles and several boils on the back of his neck. He is now much improved and on the road to recovery.

Elder W. S. Brown has been suffering for some time from blood poisoning which originated in his left foot, but he is now back to work, nearly well.

Ava, Missouri

July 14, local Saints enjoyed a brief visit from Apostle J. F. Garver, Elder Hogan, and Elder Birch Whiting as they were on their way to the district conference at Thayer. Brother Garver spoke at the church that night using as his text, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Ava Saints were greatly uplifted and encouraged by this visit, and hope that they will soon enjoy another visit from these men.

Two carloads of Ava members and one carload from Tigris went to the conference at Thayer, July 16 and 17, and they deeply enjoyed the gathering.

In June some of the local members attended the Children's Day program of Beaver Branch at Tigris. Again on August 7, Ava members drove to Tigris to attend an all-day meeting in honor of S. W. Simmons, a retired missionary who was eighty years old on that day. In the past Saints of Ava have not been able to associate with the members at Tigris as much as they would have liked, but they are hoping that in the future, they shall be able to work together in establishing the work of latter days in this part of God's vineyard.

Another soul has been added to the kingdom in the person of Frankie Elliott, the young son of Brother and Sister F. V. Elliott. He was baptized July 31.

Some time ago a certain church announced a three-week series of revival meetings, but abandoned the meetings after continuing for only one week. Too many of the Saints attended their services, and they were unable to work up an interest among other people. As soon as the meetings were closed, the man who owned the property invited the Saints to hold meetings there. Local elders eagerly accepted the invitation and with the help of Elder Walter Chrestensen who is vice president of the district and Elder J. C. Chrestensen, of Tigris, held meetings nearly two weeks.

Brother and Sister G. Maitland left a short time ago to attend Kirtland reunion. They expect to be gone from home three weeks.

This branch is forging ahead. The local members are back of the church program and trying to help the church in its present crisis. They have now raised eighty-five per cent of their quota for this year, and are confident that they will go over the top. Crops in this part of the country are

good, and the workers feel sure that they will be able to help the church more in the future than in the past.

The Saints' church building is located eight miles north-east of the town of Ava, and the members extend a welcome to anyone who happens to pass through here, to stop and visit. Elder James Dobson is pastor.

New Philadelphia, Ohio

A volunteer choir of thirty-five voices, under the direction of Brother Samuel Mansell, left Sunday morning, August 14, for Kirtland reunion, where they took active part in morning and afternoon services. A special bus and several cars conveyed the party. All enjoyed the fine services of the day, and the reunion of old acquaintances added much to the trip.

Apostle Clyde F. Ellis visited this branch Sunday, July 31, and occupied the pulpit at both services of the day.

The women's department enjoyed its annual picnic and regular business meeting July 21, at the country home of Sister Bernie Watkins, at Goshen.

The adult membership of the church acted as hosts to the young people the evening of August 9. A feature of the evening was an "old-fashioned album" which was much enjoyed. Refreshments were served.

Elder John and Sister Vera Carlisle are rejoicing over the birth of a baby daughter, Lois Ann, June 28. She was blessed by Elders Charles Cramer and William Goudy, July 17. Brother Carlisle is pastor of the local branch.

The infant daughter of Mr. and Mrs. Ernest Heid, nee, Margaret McMillen, was blessed Sunday, July 24, by Elders John Carlisle and A. B. Klar, and given the name, June Shirley.

A little son was born July 12, to Mr. and Mrs. Paul Patrick, nee Margaret Robson.

A special baptismal service was held June 12, when three children were inducted into the kingdom by Elder William L. Goudy, and confirmed that afternoon by Elders John Carlisle and William L. Goudy. Those baptized were Lewis Robson, Edythe Rees, and Betty Stein.

Thayer, Missouri

Considering the recent happenings at Thayer, this branch has a most encouraging outlook for the coming months. The Saints were glad to welcome Brother and Sister Davenport, of Dallas, a few days ago.

The latter-day work here is being carried on in a wonderful way. Sister Waite has shown this congregation how to have a better choir, and all are happy as they go about their duties.

On election day the women of the local branch club served luncheon for the people downtown. This proved successful as do all their undertakings, and they cleared about nineteen dollars. The sum will go to help pay the church debt. Sister Hancock is president of the club and has some wonderful ideas for making the work pleasant.

Efficient organization is perhaps the reason many branches have so fine a spirit in their work, and Thayer Branch is always looking for ways in which to become a better branch.

For the past few days Missionary J. Charles May has been here, giving some outstanding sermons. His experiences among the people of the South Sea Islands with whom he labored some six or seven years, were much enjoyed by Saints and their friends. Brother May's message caused the local members to see more plainly the uplifting and up-building of the kingdom of God. He left Thayer bound for Jefferson City, where he was to labor several days.

Sunday, August 14, a pleasant baptismal service was held here. The congregation was happy to welcome into its midst

Sister Rosy Coose, wife of Brother Eric Coose. The confirmation service took place in the home of Brother Davis, Brothers Hancock, May, and Davis officiating. This gathering was rather large and represented five States.

Manchester, England

Gospel Hall, James Street, Bradford

The services of a day recently set aside by this branch to honor "mother" proved most attractive. Brother Brien, a veteran helper, opened the day's services. The call to worship by the children's choir was, "Take the Name of Jesus With You"; then the congregation sang, "Met in Thy Sacred Name, O Lord." Invocation and the Lord's Prayer, and the congregational hymn, "Lord, Let Thy Power Attend Thy Word," preceded the scripture lesson read by Sister Annie Leggott from Psalms 1 and 23. The choir then sang, "We Are But Little Children Weak."

The first speaker, Brother J. Tapping talked on the theme, "The Mother." This was Brother John's maiden speech, a great venture, and he talked impressively. Sister Minnie Brien sang, "Moment by Moment." "Behold, Thy Mother," was the topic of Brother George Wilson's talk, and he paid homage to the mothers. He asked the congregation to stand in silence for a moment in reverence to the mothers present and to commemorate the work of those who have gone on before.

The dedication service to "Our Mothers" continued in the afternoon at two thirty. This delightful hour and a half of worship was opened by the hymn, "Come All Ye Sons of Zion," and invocation. Brother H. Barrington, who presided, gave the opening remarks, and the congregation sang, "O Jesus Our Lord, Thy Name Be Adored." The scripture reading by Sister Sloane, a solo, "Catch the Sunshine," by Sister L. Leggott, and reminiscences from her life as a mother by Sister Tapping, held the interest of all. Then Sister May Holden sang "My Stubborn Will," and Sister Barrington, senior, addressed the meeting. A solo by Sister Minnie Brien, and then Sister Florrie Barrington depicted the part the mother of the first Prophet of latter days, played in rearing her son until he was of age to fulfill his mission.

Pastor G. W. Leggott was in charge of the evening service which took the form of an organ voluntary by Curtis Leggott; a call to worship by the choir, a song by the congregation, prayer, and the scripture reading from 1 Samuel 19: 28. "Will Your Anchor Hold?" was sung by the choir, and Sister Olive Wade presented her baby for blessing. In this ceremony the pastor was assisted by Brother Tapping. She was given the name, Ann Rita. Sister Florence Barrington was administered to by Elders Tapping and Dewsnup. And then, having in mind the theme of the day, Sister Eleanor Wilson addressed the meeting, giving a synopsis of the day's services, and presenting a paper entitled, "Motherhood." Sister Hayward sang, "At Rest."

Elder F. Tapping also gave an address on "Mother," and the congregation again paid tribute to her in silent and deep thought.

Sister Lula B. Woslum, of Skiatook, Oklahoma, writes that her daughter, Mrs. Lucille Woslum Duncan, now lives at 111 West Sixth Street, Del Rio, Texas, and would like to have the members of the church living in the vicinity around Del Rio, call on her, or write to her. Mrs. Duncan is a member of the church and was formerly of the Foraker Branch, Shidler, Oklahoma.

Men are born with two eyes, but with one tongue, in order that they should see twice as much as they say.—Colton.

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Time Is Precious

Wisdom comes to us with full hands. In her left she carries wealth and honor, which would seem to be a sufficiently generous gift; but in her right hand, where the best things are carried, she bears the gift of long life, without which wealth and fame are of little worth to us. Time is really the basis of value; but is there not a foundation under time which goes still deeper?

Once a woman was complaining of the many tasks she had to perform, tasks which crowded her life and kept her from doing much that she would like to do. She had not had time to look after her children as she should. She had a sick friend, but had not found time to visit her. "And so," she said, "don't ask me why I haven't gone to the church committee meeting. Time is too precious."

"Time is precious—for what?" quietly asked the person with whom she was talking.

The question is well worth asking and deserves a thoughtful answer. If wisdom carries your time in her right hand, and if you receive it from her hour by hour and minute by minute, you will use it first for the matters of chief importance, and will not fritter it away on trifles. Time is no more precious than its use. If spent on worthless things, it is worthless; it is precious only when it is spent on precious things.—*Detroit's Beacon Light.*

A man is an immense congeries of cooperative cells, but a man is not a "person" until he, too, finds his place in a living cooperative social whole, of ever more inclusive scope and range.—*Doctor Rufus M. Jones, in World Unity Magazine.*

The best portion of a good man's life is his little, nameless, unremembered acts of kindness and of love.

Carthaginian women used to give their black locks to string their country's bows and to furnish cordage for its shipping.—*Augusta Evans.*

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INDEPENDENCE, MISSOURI

MISCELLANEOUS

Conference Notices

Saint Louis district conference will convene with the Lansdowne Branch (East Saint Louis, Illinois), Saturday and Sunday, August 27 and 28. There will be a short business session Saturday at 5 p. m., and an entertainment at 8 p. m. Sunday services will be: Prayer meeting, 8 a. m.; church school, 9.30; baptismal service 1 p. m.; departmental and priesthood meetings 1.30 p. m.; social service, 3 p. m.; preaching, 5.45 p. m. Apostle J. F. Garver and Patriarch Richard Baldwin will be present. Sister Baldwin will assist in the church school activities and Department of Religious Education program. Be on hand.—*Roy Remington, district president.*

Announcement of District Services

Since it is thought unwise to hold a reunion in Eastern Colorado District in 1932, the following services have been arranged for in the different branches: September 26, 27, and 28, district conference at Denver, Colorado; September 11, all-day meeting, Fort Collins, Colorado; September 12, Cheyenne, Wyoming; September 13 and 14, Albin, Wyoming; September 15 and 16, Lamar, Nebraska; September 17 and 18, Wray, Colorado; September 19, North Yuma, Colorado; September 20, Fort Morgan, Colorado; September 21, Sunnyside (near Hughes), Colorado; September 22, Seibert, Colorado; September 23, Flat Top Group (Home of J. R. Sutton); September 24 and 25, Genoa, Colorado; September 25 and 26, Colorado Springs, Colorado; September 27, Pueblo, Colorado; September 28, Trinidad, Colorado; September 29, Uteville, Colorado; September 30, Lamar, Colorado; October 1 and 2, La Junta, Colorado.

Elder J. W. A. Bailey will be in attendance at the conference in Denver, and Apostle Roy S. Budd will visit the other places in company with the district president.—*Glaude A. Smith, district president.*

Branch Home-Coming Meetings

Southern Ohio District Saints, please take notice. Highland home-coming will be held on September 4. Creola home-coming September 11. Those who can are urged to be present and to bring basket lunches.—*A. E. Anderton, district president.*

Our Departed Ones

LICHTENBERGER.—Lucinda A. Warner was born in West Township, near Hibbard, Marshall County, Indiana, October 22, 1861. She was a resident of this section of country the greater part of her life. March 13, 1878, she was united in marriage to William Henry Lichtenberger, and to them was born a family of six children, three passing away when young. Her husband, W. H. Lichtenberger, and one son, Harry C., preceded her in death in 1930. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints October 5, 1919, and lived a faithful child of God until death summoned her from earthly confusion and suffering July 24, 1932. For five years she suffered a complication of diseases. Surviving are one son, Oliver, one daughter, Mrs. McKinney, four grandchildren, one half brother, Marion Triplett, other relatives, and a wide circle of friends. The funeral was conducted from the Saints' new church at Hibbard, July 26, 1932, and was largely attended. Elder S. W. L. Scott, of Coldwater, Michigan, officiated. She was a kind and loving mother, gentle, and genial and strong in the faith. Committal services were conducted at the McElrath Cemetery, where she was laid to rest beside husband and children.

SWIFT.—Maria Turner Thorp, daughter of George and Sarah Thorp, was born October 20, 1856, at Alton, Illinois. She married Joseph A. Swift November 22, 1876, and to them ten children were born. Six of these preceded her in death. She joined the Reorganized Church of Jesus Christ of Latter Day Saints when she was thirteen years of age and has been a devoted member for sixty-two years. Was a good worker in the church, also in the Sunday school department. She was cradle roll superintendent in Saint Louis, Missouri, Branch, for several years, and was a faithful and devoted wife and mother. All her children were blessed in the church, and all who lived to be old enough were baptized members. She was also an Eastern Star member. She leaves behind a character and a work that will not be forgotten. Passed away July 16, and her funeral was conducted at the Saints' church in Pleasanton, Iowa, July 18, by Elder J. E. Leeper. Interment was in Hamilton Cemetery. Besides her aged companion, Joseph A. Swift, of Pleasanton, she leaves four children: Joseph E. Swift, Oliver Swift, Mrs.

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Carl Wehri, of Saint Louis, Missouri, and Mrs. Lillian McInish, of Lamoni, Iowa; sixteen grandchildren, one great-grandchild, and a host of friends.

SHINN.—Hulda E. Blackleach Shinn passed from earth life at Monterey, California, June 28, 1932, just seventy-three years from the date of her birth. She was a member of the Reorganized Church of Jesus Christ of Latter Day Saints fifty-four years during which time she lived an exemplary life, being active in spreading the gospel to the extent that her circumstances and health permitted. Always she valiantly bore testimony to the truth of the gospel which meant so much in her life. Her husband, B. F. Shinn, preceded her in death several years ago. She leaves one sister who is not a member of the church. Elder John A. Lawn, of Hollister, conducted the services at the funeral chapel in Monterey, and interment was in the Independent Order of Odd Fellows Cemetery. She was a member of the Castroville Branch. Two days before her death, she met with the Saints in prayer meeting at Salinas and bore her testimony, and was administered to by the pastor, Doctor A. R. Lawn.

WERGES.—Sidney James Werges, eldest child of Fred and Maggie Werges, was born on a farm near Saint Olaf, Clayton County, Iowa, December 27, 1884, and passed away at his home at Prairie City, Iowa, August 6, 1932. He married Christiana Sweely at Lamoni, Iowa, December 10, 1913, and they resided on the farm where he was born until 1926, when he purchased the farm where he lived at the time of his death. Three children blessed this union, Lawrence, seventeen years old, Kathryn, twelve years, and Byron, three years. Besides his wife and children, he is survived by his mother, a brother, Leroy, and a sister, Mrs. Gordon Luce. All his life, until December, 1931, Mr. Werges enjoyed good health. At that time an internal cancer developed from which he suffered almost constantly for nearly nine months. June 8, this year, he was baptized into the church at his home and had the pleasure of seeing his two older children also become members. He was a Christian gentleman and enjoyed the respect of all who knew him. The funeral was held at the home in Prairie City, August 8, in charge of Elder Henry Castings, assisted by Clyde McDonald. Interment was at Lamoni, Iowa. Elder L. G. Holloway, an old friend of the family, offered the prayer of commitment and benediction.

THE SAINTS' HERALD

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 Elbert A. Smith, Floyd M. McDowell, Associate Editors.
 Leonard J. Lea, Managing Editor.
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Health Greetings

God loves all the Saints, but all sinful conduct is grievous before Him and he can not look upon sin with the least degree of allowance. When you suffer the LORD is also compelled to suffer as you truly have been ingrafted and become a part of the Vine. PLEASE don't partake of foods that are detrimental to your own welfare, that of others and the LORD also. Be a good Saint. If Hog is not good for dogs why use it as a food? If white flour is destructive to all animal life why do you tamper with it?

Over 90% of all Cancer, Tumors and skin trouble come directly from HOG—dirty, filthy, diseased, scavengers. Go slow on white sugar, vinegar, tomatoes, lard, imitation butter, coffee, tea, hot foods of any kind.

If you are not normal, if your living is high, if we can't solve both problems our foods are free. Send us one or two dollars for food. If we don't please you in every way, we will refund every penny. Truly we can be of great service to you. Our 31 years of active business in the Food game has brought us to the point that we can say, "I KNOW."

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Sunday, 8 a. m., Bible Study, by U. W. Greene.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

1932 Reunion Schedule

DISTRICT	PLACE	TIME
Far West	Stewartsville	August 18-28
*Eastern Montana		
Hagerman, Idaho	Hagerman	August 24-28
Western Montana	Race Track	August 25-28
*Northern Michigan	Park of the Pines	August 12-21
Eastern Michigan	Cash, Michigan	August 7-14

*Plans uncertain.

Conferences, Institutes, Conventions, etc.

Spring River—Institute, Pittsburg, Kansas, September 17-18.

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THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Number 35

Membership in the Church

There is one kind of fallacious thinking gaining ground among the churches, and even touching some of our own people, that ought to be checked.

"I don't think it matters what church you belong to," some people say, "so long as you lead a good, clean life." This kind of statement is warmly applauded by many Christians as an evidence of the growth of the spirit of liberalism. They call it "tolerance."

The trouble with this kind of tolerance is that it has encouraged the repetition of another statement that is far more ominous for the churches:

"I don't think it is necessary to belong to any church," many people are saying, "so long as you lead a good, clean, life." And on the basis of this idea the churches are empty and the ministers who should be the spiritual leaders are without flocks.

You can not say that church membership is not important without implying, to the popular mind at least, that the churches are not important. And you can not lower the prestige of the churches without undermining the influence of religion. It is all a part of the same process.

Of course we are happy to enjoy the freedom of belief and worship. This is a privilege for which our ancestors gave their lives. We look forward to a time when we hope the world will be free of all persecution. And our people know something about persecution.

It is one thing to make men free in religion; but it is quite another thing to cast them adrift from all religion.

The distinctive message and contribution that our church has to make can gain nothing from the movement for church unity. In any great movement for amalgamation of churches we can only lose our identity, abandon our special work, and give up our ideals. We are not of sufficient numbers to wield any influence with the larger Protestant Christian bodies.

Latter Day Saints have always put strong emphasis upon the importance of membership. It would be fatal to the church and its work for them to adopt any other attitude. Religion, the church, and membership are all of great importance.

It *does* matter whether you belong to the church,

and it *does* matter what church you belong to. Can you imagine a politician saying to the voters that, "It doesn't matter who you vote for, so long as somebody gets elected." Can you imagine a doctor saying to a patient, "It doesn't matter what treatment you take, so long as you do something." Can you imagine an automobile manufacturer saying, "It doesn't matter what grade of gasoline you buy, so long as you put it in the tank." No, you can not imagine these people saying anything like that.

Then why should the men who are called to be the physicians of souls say that it does not matter what religion we choose?

L. L.

Remember the Harvest Festival

Now is the time to be thinking seriously of the Harvest Festival. Fruits and vegetables must be gathered and preserved, and exhibits prepared. Time passes rapidly, and delay will lose good opportunities to gather the goods.

The dual character of the Harvest Festival makes it doubly important. The interest in the displays that the art and ingenuity exhibited in their arrangement gives them one value. A greater value, however, is found in the use to which the goods are put. Many worthy families have been saved from bitter suffering in the last few winters, and the last two especially, by the stocks of preserved fruits and vegetables.

This winter the need will be greater than ever. More people are out of work. Savings and reserves have dwindled for many to the vanishing point. More children are without clothes. More mothers are underfed. Consequently, there is a greater demand for us to remember them and give.

Those who are interested should refer to the official communication of the First Presidency in the *Herald* of July 13 regarding the manner of conducting the Harvest Festivals of this year, which will differ from the plan followed in preceding years. High costs of transportation make it inadvisable to ship all goods to Independence. Local festivals should be held, and the bulk of the goods should be retained for the relief of the local poor. Only prize winning exhibits should be shipped to Independence.

The main thing at the present time, however, is

to see that local organizations are working on their plans and getting their exhibits ready.

L. L.

A Graceland Family

The Jones family, of Lamoni, Iowa, are record breakers. And they found Graceland College a place to break records. For a period of twenty-four years, without interruption, they have had at least one of their children at Graceland, and sometimes there were several. The story of this remarkable family, written by Marcella Schenck, begins in this issue of the *Herald*.

This story is a tribute to the family and a tribute to Graceland. It is a tribute to the family for its steadfast devotion to an ideal of giving an education to all of its young people; and it is a tribute to Graceland for the satisfaction that the college must have given both to the parents and to the young people.

This is one more convincing bit of evidence concerning our church college. Graceland is good: good as an educational institution, good as a social environment, and good as a place to send young people during some of the most important years of their lives.

L. L.

"The Way Back"

Now that there is some promise, however slight, of a coming improvement in economic conditions, writers and cartoonists are making a stir over finding "the way back."

The "way back" is not what we want and need. What we should seek is the "way forward." If we think only of getting back to that unhealthy prosperity which threw us into a riot of extravagance and unwise living, we are short-sighted indeed. The old spirit of selfishness, the mad scramble for money, the unsound investments, the wasteful and senseless expansion—these were what plunged us into disaster.

For a time it looked as if the suffering brought on by the depression had made the world conscious of its folly and sin. Some people seemed to be on the verge of repentance. Some were even inclined to say, as others had said of the World War, "This must not be again."

We are not very much smarter than the children of Israel, who while they had to be driven toward the Promised Land, were continually looking back over their shoulders towards the flesh pots of Egypt. No wonder it took forty years of punishment and want in the wilderness to fit them for Canaan; and even then their succeeding history proved them to be not very well fitted for it.

Since the latter part of the eighteenth century the leading races of the world have been inventing machines because they felt the need of new and tireless servants to keep up the endless stream of production demanded by commerce. But the machines did not long remain servants, and they soon became the masters of the world. They changed society, they created new barons of wealth, they weakened the old landed aristocracy, they took people from the farms and country and put them to work in stuffy factories and crowded them together in unhealthy city tenements. The whole new world was organized around the machines, and those machines became veritable tyrants.

It looked for a time as if the depression would break up the course of events so that some new and beneficial changes would be in order. Perhaps out of our suffering would come equity and justice, and a real chance for all men to have the right to that "life, liberty, and the pursuit of happiness," which the Constitution has promised us, but which society has not permitted all men to have.

Let us not be deluded by this talk of "the way back." Zion is not back, but forward. The way is, "Onward to Zion."

L. L.

Reading the Bible

The *Bible* has served many purposes in its long and not always peaceful history; a counselor and solace in time of trouble; a source book of inspiration and ideals; a moral guide; and a debater's handbook in religious controversy.

It may come as a surprise to the younger generation of aspiring writers to know that it is also a literary style book, and that many of the authors who are now regarded as master artists in literature owe a debt to an early and copious reading in the Book of books. Yet such is the fact; and those who know their Scriptures will recognize again and again among the most picturesque and effective phrases in modern writing, either in actual words or pithy form, something that was originally written by an ancient Hebrew prophet or one of the disciples of Jesus.

It should not surprise us that this is true. From the time when Wyclif and his followers first translated the *Bible* into English in the fourteenth century until the scholars of King James the First finished the "Authorized" edition in 1607, no generation of Englishmen passed that there were not some scholars working at the text, trying for a more accurate translation, and polishing the lines for a more beautiful and effective phraseology. Wyclif, a humble but valiant worker, almost a contemporary of the great Geoffrey Chaucer who was called

the "father of English poetry," might have been called, in a sense, the "father of English prose," for he was defying the Roman church to give the Scripture to the common people in the plain colloquialism of their native tongue. It is not surprising that the scholars and poets of two and a half centuries should have produced something very fine and beautiful in English.

While those two and a half centuries were not the formative years of the English language, they saw the language growing and strengthening itself, stripping itself of the superfluities of grammar, and making rich importations and adaptations from foreign tongues. In that important time it was to rise in prestige from the lowly tongue of the despised descendants of a conquered race to the language of a world-wide empire, one that was to make itself felt in art, science, culture, and letters, as well as in the fields of statecraft and diplomacy.

The *Bible* is a great heritage. It is a source book of experience, human and divine. The experiences of men over a period of thousands of years with Good and Evil, with each other and their neighboring nations, with all the sensations brought to them by their colorful and varied world, called forth expressions ranging between all the extremes of human emotion in language unsurpassed for beauty and power.

That generation of young people who are permitted to slide through their cultural training without liberal readings from the pages of the *Bible* will be most unfortunate indeed. Even in immature minds, its lessons and teachings sink home to be remembered in later life; and when one has reached maturity the old and beautiful phrases come trailing back through the shady avenues of memory like loved and familiar friends.

L. L.

Religion and Health

We human creatures suffer terribly from fear, and we suffer also from inner conflicts. Many a man is wretchedly unhappy because he is a house divided against itself. The saint in him is at war with the sensualist, the gentleman with the cad, the hero with the coward. And for the self-same reason many a man is nervously unstrung. He can not eat and he can not sleep because he is not at peace with himself. He is subject to all sorts of nervous disorders just for the reason that there is no unity in his life. One part of him is trying, or at least wanting, to do something against which the rest of him is violently protesting, and the resultant strain affects not only the state of his mind but the state of his body. . . . Everywhere there are people who are suffering in one way or another through

failure to adjust themselves to their environment. Instead of making a brave attempt to change some distressing situation which might be changed, they are allowing it to embitter, enfeeble and defeat them; or instead of accepting some distressing situation which apparently can not be changed, accepting it and rising above it, they are giving way to futile complaint because life has not dealt with them more gently and generously. . . .

Now, inasmuch as bodily health is greatly affected by thought and emotion, religion may play a very large and important part in promoting it. The surest cure for fear, and for all the disabilities which result from it, is faith. . . .

What a tremendous difference faith makes in the minds and, therefore, in the bodies of men! Victims of tormenting, devitalizing fears, going through life under the handicap of all sorts of mental obsessions and physical ailments, let human beings begin to develop faith in something or somebody and almost immediately they will feel noticeably better. And, when all is said, what other force that we know anything about has such faith-producing power as has religion? It has been said that when human beings feel that life is too much for them some of them swear, some of them pray, and some of them get drunk—a statement which might be expanded so as to include the well-to-do few who run down to Florida and lie on the beach or play on the links. . . .

Not long ago one of my clerical friends went to the Mayo Clinic in great distress of mind and body. He could not eat, he could not sleep, he had sledgehammer pains in the back of his neck, he was terribly worried about the future. How long would he be able to carry on? Would it be necessary for him to resign his pulpit? On examination it was found that there was nothing organically wrong with him, his tissues were all healthy, every organ of his body was sound as a dollar. But the nerve specialist into whose hands he finally fell said to him, "As a clergyman you read the New Testament?"

"Yes."

"Well, why in — don't you believe it? It says, among other things, 'Be not anxious for the morrow,' and you have been nothing but anxious. You have worried over your sermons, wondering how they would be received. You have worried over your position in the community, wondering how you yourself would be received. You have made yourself ill through needless anxiety. Go home and stop worrying or even thinking about yourself, and for heaven's sake put a little trust in the God whose minister you profess to be."—*Ernest Fremont Tittle, in "We Need Religion."*

NEWS BRIEFS

Graceland Opens September 13

Class work at Graceland College, Lamoni, Iowa, will begin September 13. The Old West Door will stand open. Another school year will have begun. Preparations for the opening are now under way on college hill.

The annual faculty meeting will occur September 8, and registration opens September 9, Friday and Saturday being set apart for the freshmen to enroll and make the acquaintance of Graceland and her faculty. Sophomores and juniors are expected to arrive Monday, September 12.

Prospects for enrollment this year, according to the *Lamoni Chronicle*, continue to look promising. Advance registration blanks are coming in every mail and inquiries are more numerous than the average for this time of year.

Apostle J. F. Curtis Finishes Reunion Season

With a record of six reunions attended Apostle J. F. Curtis completes the season. He was present at the following: Chetek, Wisconsin; Logan, North Dakota; Weyburn Plains, Saskatchewan; Saskatoon, Saskatchewan, and Edmonton, Alberta. Though the entire North Central States Mission has felt economic depression and hardship, reunion attendance was good, and Brother Curtis commends the spirit of devotion and earnestness which characterizes the Saints.

In addition to regular reunion work Brother Curtis has found time to effect some other very constructive labors. For instance, at Bon Accord, Alberta, he held ten days of meetings, organized a branch of thirty-five, a Sunday school of about forty, baptized twelve, ordained an elder, priest, and teacher, and blessed two babies. At Ribstone, Alberta, he conducted a short series and baptized five persons. With his help a branch was organized at Regina, Saskatchewan, which promises good work in the future.

Many Baptisms in News of the Week

The number of baptisms reported in the News which comes to the *Herald* this week is unusually large and encouraging.

San Bernardino, California, Branch reports twelve baptized at an impressive service August 8. Seven of these were adults and three family circles were made complete in the gospel by the ceremony. This

makes a total of twenty-three baptized there since last October.

Five new members were added to the growing group at Caraway, Arkansas, as a result of two weeks of missionary meetings conducted by Elder A. M. Baker. Caraway Saints have a thriving Sunday school, and hope soon to establish an active branch organization.

Elder and Sister J. J. Ledsworth have just closed a series of gospel meetings at Long Rapids, Michigan, three miles from Lachine, and eight souls were added to the church.

Two more have been added to the thriving South Bend-Mishawaka Branch, at Mishawaka, Indiana.

In the midst of the wonderful and inspiring events of the Kirtland reunion, Brother Leon A. Burdick and his daughter-in-law were rebaptized into the church, Elder J. L. Cooper officiating.

Ten were baptized, four of them adults, July 10, at Logan, Iowa, at an all-day meeting.

In a report of his reunion and missionary work in the North Central States Mission this summer, Apostle J. F. Curtis mentions baptizing five persons at Ribstone, Alberta, and twelve at Bon Accord, Alberta.

Harvest Festival Chorus Arouses Interest

Musicians of Independence and surrounding points are glad to see the interest shown in the work of the Harvest Home Festival Chorus which will give its concert at the Auditorium the night of October 14, near the close of the Harvest Festival. A large number of younger singers have been recruited for the chorus, and it is hoped their interest in the music of the church will continue after the fall event is over. Rehearsals are weekly events in local choir organizations. Paul N. Craig will direct the chorus.

Elder J. Charles May Takes Missionary Trip

During a twenty-eight-day reunion and missionary trip into Kentucky, Tennessee, and Southern Missouri, Elder J. Charles May was exceedingly busy. His report lists twenty-eight sermons delivered at eight different places, baptized or assisted in baptizing fifteen, made forty-five visits in the homes of Saints and nonmembers, and saw that several hundred "Gospel Ladder" song tracts were handed out. He was happy to find the Saints in good spirits and faithfully at work.

Why a First Presidency in the Church?

By Elbert A. Smith

[EDITOR'S NOTE: In the *Saints' Herald* for November 25, 1925, there appeared an editorial entitled, "Why a First Presidency?" This editorial was subsequently printed in tract form, and two editions were published and sold. The author has revised and reedited the article in question and it is herewith presented to the readers of the *Herald*. It will be reprinted in tract form.]

Some propaganda is being carried on, intended to convince Latter Day Saints that there should be no First Presidency in the church. Ill-tempered disputation over religious questions has done much harm in the past. We have lost interest in such controversies. But it should be possible to set forth our views in a spirit of fairness and moderation in such a way as to avoid unnecessarily hurting those who are in disagreement with our positions. In that spirit we would approach this question.

As we see it the First Presidency has had a legitimate and divinely appointed place in the organic structure of the church from its very beginning.

Joseph Presided From the Beginning

As a matter of fact the place of the president of the church was recognized from the very day of organization. Note the following:

The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April; which commandments were given to Joseph Smith, jr., who was called of God and ordained an *apostle* of Jesus Christ, to be the *first elder* of this church; and to Oliver Cowdery, who was also called of God an *apostle* of Jesus Christ, to be the *second elder* of this church, and ordained under his hand: and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and for ever. Amen.—*Doctrine and Covenants* 17: 1.

The text of the above is slightly different in the *Book of Commandments*, but in another paragraph of the same revelation as found in the *Book of Commandments*, the same thought that Joseph was the "first elder" is stressed, as follows:

For, after that it was truly manifested unto this *first elder*, that he had received a remission of his sins . . . etc. —*Book of Commandments* 24: 6; *Doctrine and Covenants* 17: 2.

In what sense was Joseph Smith the "first elder of this church"? He was not first in point of *time*, because Oliver Cowdery was ordained first: "I then laid my hands upon Oliver Cowdery and ordained him an elder of the 'Church of Jesus Christ of Latter Day Saints,' after which he ordained me to the office

of an elder of said church." (Joseph Smith. See *Church History*, volume 1, page 77).

According to the foregoing revelation Joseph was an apostle, though never one of the Quorum of Twelve (members of the Presidency are apostles), and he was from the beginning of the organization the "first elder"; not first in *time* but in *authority*. He presided at the meeting of organization April 6, 1830, and continued to preside over the church until his death. He was not formally set aside as president until January, 1832; but from the beginning of the church he was the first in authority and that by the voice of God, and acted as president of both the high priesthood and the church.

The "Threefold Cord"

The church is not ready to abandon the *Book of Doctrine and Covenants* or any other one of the three standard books. President Joseph Smith, standing in the General Conference, placed the three books together, the *Bible*, *Book of Mormon*, and the *Book of Doctrine and Covenants*, and remarked, "Brethren, a threefold cord is not easily broken." The message of the three books is intertwined. No one of them should be torn from the others. Probably there is no argument brought against the *Book of Mormon* that has not been urged against the *Bible* by infidels. Few if any arguments urged against the *Book of Doctrine and Covenants* that have not been brought against the other two. The three stand together. To the three we appeal.

Modern Revelation Necessary

We are asked why the First Presidency is not more specifically named in the *Book of Mormon* and New Testament. We might ask in return why bishops and deacons are not mentioned at all in the *Book of Mormon* (at least not under those titles) and their work only vaguely indicated in the New Testament. Yet without question there were such important offices in the church that Christ founded, as the New Testament indicates.

As a matter of fact, modern revelation directed very largely in the restoration of the church:

Having opened the meeting by solemn prayer to our heavenly Father we proceeded (according to *previous commandment*) to call upon our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandments which we had received.—Joseph Smith, in *Times and Seasons*, volume 3, pages 944, 945.

If the *Bible* and *Book of Mormon* had been perfectly clear and explicit on every point, modern revelation would not have been so greatly needed. The New Testament by no means contains all of Christ's words; the *Book of Mormon* is an "abridgment" of the things said and done. However, neither the *Bible* nor the *Book of Mormon* is silent on the subject of presidency, even though the modern English terms may not always have been used to indicate the office.

Presidency in the Book of Mormon Church

The following passage clearly indicates a presiding high priest over the church in *Book of Mormon* times; it also indicates the law of lineage, which appears in many other places in the *Book of Mormon*:

I, Alma, having been consecrated by *my father Alma*, to be a *high priest over the church of God*, he having power and authority from God to do these things, behold, I say unto you, that he began to establish a church in the land which was in the borders of Nephi; yea, the land which was called the land of Mormon; yea, and he did baptize his brethren in the waters of Mormon.—*Book of Alma* 3: 3, 4.

Alma thereafter exercised presidential watchcare and direction over the *whole* church and set other officers to "preside" in local congregations:

And now it came to pass that after Alma had made an end of speaking unto the people of the church, which was established in the city of Zarahemla, he ordained priests and elders, by laying on his hands according to the order of God, to *preside* and watch over the church.—*Book of Alma* 4: 1.

The very fact that they were to *preside* indicates presidency, the right of presidency, presiding officers in the church, etc.; or as we have it in the *Doctrine and Covenants*: "Of necessity, there are presidents, or presiding offices, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods." (*Doctrine and Covenants* 104: 11.)

In the *Book of Mormon* church Alma presided over the whole church and others were selected to preside over local churches. Note the following from the standpoint of an opponent who did not believe in the "foolish traditions" of the true church:

Now Satan had gotten great hold upon the hearts of the people of the city of Ammonihah; therefore they would not hearken unto the words of Alma. . . . Nevertheless, they hardened their hearts, saying unto him, Behold, we know that thou art Alma; and we know that thou art high priest over the church which thou hast established in many parts of the land, according to your traditions; and we are not of thy church, and we do not believe in such foolish traditions.—*Book of Alma* 6: 10-13.

Like some today the presidency was to the people of Ammonihah but a "foolish tradition."

The general supervisory charter of Alma's work

as president over the entire church is further indicated by the following:

And it came to pass that Alma was appointed to be the chief judge; he being also the high priest; his father having conferred the office upon him, and had given him the charge concerning all the affairs of the church.—*Mosiah* 13: 63.

This language is strikingly in accord with modern revelation to the First Presidency:

And this shall be your business and mission in all your lives to *preside* in council and set in order all the affairs of this church and kingdom.—*Doctrine and Covenants* 87: 5.

(In the foregoing I refer to Alma's work as high priest and not to his position as chief judge.)

After the Order of Jesus Christ

Thus when we go back to the *Book of Mormon* for a pattern, we find Alma as president of the church doing exactly what the president of the church is told to do in the revelations through Joseph Smith in *Doctrine and Covenants*. Alma presided and called other men to "preside." The very word "preside" (book of Alma 4: 1) carries in it the variations, "president," and "presidency." The president may officiate with or without counselors. (*Doctrine and Covenants* 99: 6.)

It may be argued that this was the Mosaic church over which Alma presided. But he says it was the church of Christ. He preached the gospel of Jesus Christ. His administration was after the order of Christ: "For I am called to speak after this manner, according to the holy order of God, which is in Christ Jesus." (Book of Alma 3: 73.) And lastly his church was called "the church of God or the church of Christ":

And they were called the church of God, or the church of Christ, from that time forward.—*Mosiah* 9: 49.

The above referred to the organization over which Alma presided. Those who would say it was the church of Moses rather than the Church of Jesus Christ may argue the matter with the *Book of Mormon*. The church generally will accept the latter. And since it was verily Christ's church, why cavil if there be found *today* over *Christ's church* a presiding high priest, even as Alma (a president, if you please); like Alma, to "have charge concerning all the affairs of the church." Yea, verily, like Alma, "having been consecrated by his father" to occupy in that position.

Indeed, if the church of Christ today were not after that order, something would be very wrong, for Alma says that he worked after the order of Jesus Christ. The Reorganized Church of Jesus Christ does not need any man to "call it back to the *Book of Mormon* plan," for the good reason that it has gone forward on that plan.

Thus like Alma, "having been consecrated by his

father," the late President Joseph Smith presided "and had charge concerning all the affairs of the church" for a period of more than fifty years. President Frederick M. Smith succeeded him in like manner, in accord with the *Book of Mormon* pattern.

A Presidency, Twelve, and Seventy in Mosaic Church

The Mosaic economy itself was a "pattern" after which the Church of Jesus Christ was to be builded, a "schoolmaster to bring us to Christ" (Galatians 3: 24); "a shadow of good things to come" (Hebrews 10: 1). "Behold, I say unto you, *all* these things were *types* of things to come." (Book of Mosiah 8: 8.) In its organic structure were found a presidency of *three*, a leading body of *twelve*, and another of *seventy*—all of which appear later in the New Testament regime and all of which are set forth in light as clear as noonday in modern revelations. The witnesses of three dispensations agree.

Note the following from the Old Testament scriptures:

And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the Sun.—*Exodus* 17: 11, 12.

Then Joshua called the *twelve* men, whom he had prepared of the children of Israel, out of every tribe a man: And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel.—*Joshua* 4: 4, 5.

And the Lord said unto Moses, Gather unto me *seventy* men of the elders of Israel, whom thou knowest to be the *elders* of the people, and *officers over them*; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will *put it upon them*; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.—*Numbers* 11: 16, 17.

It was not just an *accident* that Aaron and Hur upheld the arms of Moses. That he was the leader and director (to use modern parlance, president) and they his associates (counselors) is very evident from the following:

And he [Moses] said unto the *elders*, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto *them*. And Moses went up into the mount, and a cloud covered the mount.—*Exodus* 24: 14, 15.

It has been argued by one writer that these three were but "a committee." If so they were a divinely appointed "committee" in the same sense that the Twelve Apostles might be considered a "committee" of twelve. The Lord made Moses the chief presiding officer of the church in that day; and the other

two were associated with him and officiated during his absence. And this was a "pattern" after which the Church of Christ was to be organized later.

In the New Testament Church

Particularly as his ministry drew to a close, Jesus seemed to recognize three and prepare them for oversight of the church. This was after the pattern given in the Mosaic economy. We read:

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.—*Matthew* 17: 1-4.

(The James here mentioned is probably not the one mentioned later.)

As his departure drew very near, after he had taught *all* of the disciples in the upper room at the last supper, he took *three* apart again into the Garden of Gethsemane:

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.—*Matthew* 26: 36-38.

After Christ's departure these three appeared as in charge to speak for the church:

And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.—*Galatians* 2: 9.

At a time of grave crisis one of these men, James, gave a decision "in council," exactly as one member of the Presidency might speak for the entire quorum:

Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God.—*Acts* 15: 19.

One of the three, Peter, is indicated in the Inspired Version of the *Bible* as holding the office of *seer*, which is significant in the light of revelations in the *Doctrine and Covenants* pertaining to the Presidency:

Thou art Simon, the son of Jona, thou shalt be called Cephas, which is, by interpretation, a *seer*, or a stone.—*John* 1: 42, *Inspired Translation*.

To Peter the Lord said:

I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.—*Matthew* 16: 19.

At the time when Christ thus addressed Peter the latter had long been one of the Twelve apostles

Yet now Christ promises to give him still *further* "keys" of authority. Why? Peter already was of the Twelve. He also selected Peter for the final charge, "Feed my sheep." The Twelve were to go into all the world and preach the gospel; but Peter received a special charge to look after the church.

The Reorganized Church is in accord with the pattern found in the Mosaic Church, the *Book of Mormon* Church, and the New Testament Church; also in accord with the law found in modern revelation:

Of the Melchisedec priesthood, *three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church.*—*Doctrine and Covenants* 104: 11.

And again, the duty of the *president* of the office of the high priesthood is to *preside over the whole church*, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church.—*Doctrine and Covenants* 104: 42.

Well did the revered Heman C. Smith say:

If the church is to be according to the pattern of heavenly things, there must be the quorum of three holding the chief authority on earth.—*Truth Defended*, pages 74, 75.

Granville Hedrick, one time President of the "Church of Christ" on the Temple Lot, wrote:

It is out of place to have a bishop or apostle, or seventies, before the presidency of the church is selected.

Moved by the foregoing considerations Daniel McGregor truthfully declared:

In name she is known as the Reorganized Church of Jesus Christ of Latter Day Saints, organized after the apostolic model.—*Saints' Herald*, April 28, 1909.

Such considerations also one time moved the late T. W. Williams to declare:

The President of the church holds the keys which entitle him to receive the oracles of God for the whole church. His ordination gives him this right. It is through him that God reveals his mind and will to the church. This may at times take the nature of prophecy. More frequently it is direction, counsel, admonition. He possesses this right, not as a prophet, but as an apostle and high priest.—*T. W. Williams*, March 15, 1921, *Herald* for October 21, 1925.

(To be continued.)

The truth is that most of us are fairly happy *now*. We have much to make us happy. And one thing that makes us happy is exactly this daily, hourly, minutely uncertainty of happiness. We can never tell, from the instant at which we are born, what disaster may not be lurking in our neighborhood, ready to pounce . . . Great numbers of human beings attain maturity, even old age, with their limbs, their organs, and even their hearts unbroken. It is a miracle; but it is also a commonplace, so that we often do not realize it with sufficient clearness and thankfulness.—*Frank Swinnerton*.

"Keeping Up With the Joneses"

HOW ONE FAMILY HELPED KEEP GRACELAND COLLEGE FILLED

By Marcella Schenck

PART ONE

The Sacrificing Parents

Last year a certain little pony in Kansas that had been carrying a family of children to school for twenty-two years, received academic honors. The youngest child of the family was graduating from the eighth grade of a rural school, and since the pony was also finishing, he received his diploma along with the girl.

This interesting happening found place in the daily newspapers. But I assure you that pony never "kept up with the Joneses." I mean the Lamoni Joneses. Mr. and Mrs. Grant Jones of near Lamoni, Iowa, have had one or more children attending Graceland College each consecutive year for twenty-four years! Had President George N. Briggs known of this last commencement time when the youngest Jones finished, he most certainly would have decorated those parents with merit badges at Honor's Chapel.

Now since every student enrolled in Graceland since 1908 must certainly have met one of the Joneses, you will be interested to know more about them. First, let's have the roll call, so you can recognize the Jones of your Graceland days, and then we will begin the story back at its beginning:

Cosie Jones, 1908-1909.

Lewis Jones, 1909, 13, 14, 15, 16; 1921-23.

Christina Jones, 1909-10.

Lonzo Jones, 1911-13; 1917-19. (Returned later as an instructor for several years.)

Leah Jones, 1912-13. (Deceased.)

Eliza Jones, 1919-21.

Hazel Jones, 1921-26.

Donald Jones, 1926-28.

Gertrude Jones, 1928-30.

Gerald Jones, 1930-32.

That's the ten. David didn't attend Graceland, but he believes in education, and having completed his high school education at home, has attended night school in Los Angeles, California, where he now resides. Perhaps fate will let him enroll in Graceland yet to complete the family record. Who knows?

Now for the story.

Grant Jones, at an early age, lost his father, who was a well educated man; but poor Grant, thrown upon the hardships of the world, had little oppor-

tunity for schooling; but he didn't neglect the chances that came his way.

As the lad grew up, making his own way, he got notions of his own, as young men are apt to do.

First: A man had no right to have a family unless he could attempt to give his children a chance at the better things of life.

Second: Grant, himself, meant never to marry. He would care for his mother as long as she lived, and when that duty was ended, the young man intended to travel and see the world.

What happened?

Riding along over the hills one day, he met a young lady in checked gingham, with a head shawl tied under her chin, and riding a sorrel horse and driving some cows to a pond for water. Now, in spite of his resolve never to marry, he thought immediately within himself, "If I ever do marry, there's the girl for me." Alas, that stray little thought kept him from traveling and seeing the world!

I promised Mr. Jones not to make a love story out of this. I don't need to do so for Grant and Sadie made the love story themselves, as real a romance as could be made, for how could they have reared the eleven children and given them a chance to go to college unless there had been love abundant?

Grant tried very hard not to love Sarah Snethen. Every little while he would find himself leaning a little too far Sadie's way, so would take himself to task thus, "Stay away from Sadie, Grant Jones. You won't get to see the world if you see very much more of her." Then he *would* stay away as long as three weeks at a stretch, but it always ended in another call! Finally, he just gave up trying to remain away, and so they were married one January day—married in her little home and had invited guests and a wedding dinner.

Then they established a little home of their own, which has changed its locality a few times, and in it his mother was cared for, and Sarah's mother and father when they needed it, and their own eleven children have been given that chance at the better things of life.

Most of their life the Joneses have lived on a farm. Years of poverty and toil have been experienced in the past which the older children remember most. These older brothers and sisters began early to add little comforts which the younger children mention with loving appreciation. For instance, Cosie bought the first silverware after she had begun to teach.

But what is poverty where love abounds? "We had no bickerings in our home," says one of the younger children. "Father and mother stood solid in their ideas and ideals."

"I don't know why it was," says the mother, "but our children never quarreled or fought."

Both Mr. and Mrs. Jones are strong for the home unit. "Working together, sacrificing together, and sharing together," says Mr. Jones, "makes you love each other more. Living on a farm adjusts a family to each other. The children aren't off with this one and that one, which gives you a chance to talk your ideals to a gathered family."

"Once you establish ideals with the older ones," said Mrs. Jones, "the younger ones just fall in line. You don't say much to the younger ones, they sort of imbibe from the older ones."

The younger Jones children bear witness that the progress of their older brothers and sisters, and the companions they brought home from college had great influence upon their lives.

"I suppose it was a great sacrifice educating so many children," I suggested when I interviewed Mr. and Mrs. Jones. "Educations are expensive and you must have needed the assistance of your children on the farm."

"I wouldn't say it has been any sacrifice," answered the low-voiced mother. "I've enjoyed it."

"Well, it was a sacrifice and it wasn't," mused the father. "I guess just the extra work it sometimes threw on us was the only hard part. But you see we had good children, so that made it easier. They always helped with the work during week-ends. The boys would shuck corn and the girls do the washings. Everyone hurried right home from school and pitched in, and were up early in the mornings doing their share."

"Many is the time," recalled the mother, "I've known our boys to take a round in the field and have out a load of corn before school time. The best part of it was that no matter how hard our children had to work, they never seemed to consider it a hardship."

"Of course," admitted the father, "we did try to teach them that work was an honor. We never meant to give our children an idea that education was to obtain jobs without work. We just wanted to fit them to accomplish better the tasks that came their way."

Mr. and Mrs. Jones rather infer their children were the sort that liked to assist themselves. We will grant that, still there had to be encouragement somewhere, and one wonders how a pair of parents manage to send ten children to college. So let's go back to 1908, when Cosie, the eldest, had finished the eighth grade.

Young people were allowed to teach when they had soared thus far in the educational realm of those days. She attended a summer normal school,

passed the examination, and became a teacher. At the close of her first term, through no fault of Cosie's, she found herself without a school. This was rather discouraging, for a dream dwelt in the girl's heart of college, fostered there by her parent's desire that their children progress. She had expected to finance her next step with school teaching money.

The reasons for the loss of her position were of a nature to arouse the indignation of Mr. Jones, and when he feels an injustice has been done it stirs the huge man to action.

"We must do something," said he to his wife. "We have always wanted our children to go to college. We'll begin now."

"How?" asked she.

Yes, how? That he did not quite know, but after much wondering and pondering they conceived the idea of a revolving fund, loaning to the first child who would return the money to help the next.

In Mr. Jones's words this is what happened: "I hooked up a span of colts the next day, to take Cosie over to inquire if she could enter Graceland at that time of year. The weather was cool and the colts were a 'raring' to go. The ground was all sleety, and the colts would hardly stand still long enough for Cosie to get in. They kept plunging about till even when we got started I could hardly hold them between the fence rows, so we got to Graceland in a hurry. When we arrived I was no good to Cosie at all. I had to stay out and hold those colts while she went in by herself and made the arrangements."

"That's how it started," said Mrs. Jones. "Cosie became so enthusiastic about Graceland that all the rest *wanted* to go. You know Cosie not getting that school to teach seemed hard at the time, but now it kind of seems like an act of God, the way things turned out. It helped us discover how a college education could come to our children."

So was the beginning, and since then, one by one, and three by five, the children have gone forward to Graceland and most of them beyond. Hazel says, "But none of us has ever reached a pinnacle. Why write about us?" We are not writing about the children in particular, the story is about the parents who managed to send ten children to college. That was reaching some sort of pinnacle. How did they do it? With the revolving fund in part; by a great deal of encouragement, by keeping uppermost certain goals to be reached, by letting nothing stand in the children's way. The parents have lived simply in a home modestly furnished. Of course time came when the family grew out of poverty years and hardships, but there were years when they have

weathered finances as well as the long nine miles to Graceland.

The memories of hardships are mostly forgotten, and what is remembered best is the week-end visits when the children came home bringing the college friends to enjoy the farm. Many a Friday night when Mr. Jones took the children home he had no idea what the Sunday evening weather would be or the youngsters might have remained at school for that week-end. But whatever he faced has been considered worth while.

Lonzo went home for the week-end once and Saturday and Sunday brought so severe a snow storm, that on Monday morning the drifts lay deeper in some places than a man's head. But the father started back with the boy at daybreak, and the two scooped their way. After scooping two and a half miles they fell in with a Mr. Hill who was scooping his way to Graceland also for the sake of his daughter. The men decided to put up Mr. Hill's rig at one of the neighbors and they all go in together. So the girl was transferred to the Jones sled and given the reins and the three men scooped on. At four o'clock that afternoon they reached Graceland and ate dinner and supper in one. Good-byes were said and the fathers started home finding the drifts had so filled in behind them that the snow had to be scooped away again for the return. At one o'clock that night two tired fathers dropped exhausted to sleep, but their children were back in school. They had accomplished a goal.

Sometimes several young people went out for one week-end singing along the way or making up rhymes for fun and merriment. Once on a home-going trip something rather unusual happened. Mr. Jones, out on the farm, decided to purchase some hogs on the same trip that he brought Cosie.

Now, Cosie, knowing nothing of her father's intentions, had invited a girl friend home with her. When he arrived at Graceland with the lumber wagon in which three hogs were penned in the back, the girls didn't mind, but laughed and climbed in. They had not gone far toward home when a rain storm struck them pouring torrents.

Here was a situation. Mr. Jones put the spring seat at the front end of the wagon and spread the horse blankets over the side boards to protect the girls. The maidens were good sports and rode down with the hogs. Mr. Jones, himself, stood up to drive and took the drenching.

After a while the storm set in for a drizzle. Nearing home they met a neighbor who stopped to visit. Mr. Jones told him about the new hogs of which he was so proud, so the neighbor climbed up and took a look at them, failing entirely to discover the girls

huddled under the blankets. Then the neighbor's young son had a desire to see the hogs, too, but he looked at the wrong end. "Oo! They're not hogs!" he cried and fled, thinking a joke had been played upon him, for it was the girls he saw. How everyone did laugh!

Oh, the Joneses have ridden to Graceland in everything, advancing as the times have advanced—lumberwagons, top buggies, carriages, bobsleds, and automobiles. Patroness Hall was new when the first Jones saw Graceland. Patroness is gone now and the younger children have enjoyed the new comforts and progress of Graceland. "They haven't been any happier," Cosie thinks, "than we who enjoyed the beginnings of Graceland."

For fear you think Cosie the most important Jones, I must tell you about the others. Cosie has been mentioned most because she was the pioneer, being the oldest. Her name is Mrs. Ralph Johnson now. She found her husband at Graceland. They live northeast of Lamoni, parents of six children, each with an ambition to attend Graceland.

Lewis lives in Lamoni and is married to a Graceland girl. They boast of two sturdy sons. He began teaching school at seventeen and has been an instructor most of his life. He spent fourteen months in France during the World War, and is known in the family as the "sandwich," because when there was no other to attend Graceland he always came back and filled in the space. He has taken advanced work in Ames, and is a thorough schoolman.

Christina, more familiarly known as "Christie," is now Mrs. George Brenizer and lives on a farm southeast of Lamoni. She is the mother of five, with three in Lamoni high school, looking forward to their mother's college.

Lonzo is probably the most widely known to Graceland students. He took his academic work there, two years of college, and after advanced work in Iowa City returned as an instructor at Graceland. He found his wife at Graceland, too, and they are the parents of three, two boys and a new little girl. At present he is located at Iowa City, working as assistant dean, also an instructor, and specializing mostly in personnel work. He now has his doctor's degree.

These first four have been teachers; so also have Hazel and Gertrude.

Leah did two years of academic work at Graceland and found there her husband, Newt Braby. After three years of happy life together, she died leaving one son now fourteen years of age. He is visiting in Lamoni at present and having a glimpse of Graceland in vacation.

Eliza found John Taylor at Graceland. Their home

is in Independence, Missouri. They also have six children. Eliza had a serious illness this summer and is now recuperating at the home of her parents while the children enjoy the freedom of the farm home.

Hazel, having finished her college work at Graceland, has taught several years and specialized in Home Economics at Iowa City. She is interested in young girlhood and does much for the Girl Scouts in Lamoni when at home during the summers.

Donald lives near Iowa City and operates a dairy farm. He took a short course at Ames after his work at Graceland. Don also boasts of a Graceland wife.

Gertrude teaches home economics and physical training. She is the family chauffeur this summer since they are back on the farm. I saw her today clad in coveralls, a very dependable errand boy in the absence of brothers.

Gerald, the youngest of the flock, hasn't had a chance to show his talents yet. "Ye Olde Scribe," Jerry, is on the dairy farm with Donald at the present writing. I don't know whether he is milking cows or mowing hay or going to school, but I'll warrant one thing that he is poking his nose into something and seeing the amusing side of life.

Yes, taking "in-laws" and all they are quite a Graceland boosting committee. The parents sort of figured these young people were going to fall in love when they chose a background with wholesome young people at college. One of the girls proudly boasted once, "As for personal vices we are a clean family. I have five brothers and four brothers-in-law and not one of them chews, smokes, drinks or swears." Neither do the girls and wives.

"And which were the hardest of all the years?" I asked the parents.

"The last two," said Mr. Jones. "Seems queer doesn't it? Still we made it through, and we are proud we did. All along we haven't done anything but what any family can do. I don't know what you want with this story unless it is to encourage others. You tell them to let anything we have accomplished be a lesson to them to try to educate their children. They can if they will. And another thing—tell them to put their children on their own. Don't just hand out money to children and let them idle their time and waste the money. If they have to return it, even if you can afford to give it to them, the plan is best. The responsibility does the children good."

Yes, you can do it. In this respect you can be granted permission to try to "keep up with the Joneses." You will find your reward and we hope you will feel what Mrs. Jones feels as she nears the sunset of life. That little quiet mother has a sweet

way of putting things. One of the last things she said to me was, "The best part of all has been that our children have always appreciated what we tried to do for them. I don't know anything that cheers a parent like the appreciation the children give."

Which brings us to another chapter, written by the children. Let us call it "The Return Tribute."

(To be continued.)

The Truth About Liquor

(From a radio address.)

By Bishop A. B. Phillips

NUMBER SIX

The proof is overwhelming and indisputable that the liquor business always has been an evil influence among the people, leading everywhere to immorality, crime, disease, and poverty. All people of high ideals and unselfish aims have been and are opposed to it, and the safety and welfare of the people have always depended upon its suppression or abolishment. Whenever and wherever it has not been prohibited, iniquity, corruption, and crime have always marked its polluting ways. Every conceivable method has been tried in the attempt to compromise with this evil, but it has always refused to abide by any terms or laws that would tend to restrain its vicious course. The prohibition laws have proved to be the most effective means of controlling this monster that experience has revealed, and only the Wets and their dubious sympathizers are opposed to this control.

Laws against crime are made necessary because there are always some people who want to commit acts of a criminal nature or that lead to crime. Such people and their sympathizers often make false and misleading statements about those who seek to enforce the law, hoping to gain sympathy and to mislead the people. This clearly implies that they have no more worthy means of defense, and is a tacit admission of their guilt. False claims of this sort have recently been made in the press and over the radio concerning President Hoover and the Wickersham Commission which have the appearance of being deliberate attempts to deceive such as may not know the facts.

President Hoover—The Wickersham Report

Among the inaccurate statements recently made are these: that President Hoover; and the Wickersham Commission, favor repeal of the Eighteenth Amendment, and that the Commission concluded that it can not be enforced. In its issue for Febru-

ary 6, 1932, *Collier's* contains an editorial in which it is asserted:

The Wickersham Commission wrote the doom of the Eighteenth Amendment. . . . It concluded that prohibition is unenforceable in this country.—Page 58.

How anyone with guileless motives can be so careless with the truth, is not clear to one who reads the conclusions and recommendations of the Commission, of which numbers 1, 2, 4, 6, and 10 are quoted verbatim, as follows:

1. The Commission is opposed to repeal of the Eighteenth Amendment.
2. The Commission is opposed to the restoration in any manner of the legalized saloon.
4. The Commission is opposed to the proposal to modify the National Prohibition Act so as to permit manufacture and sale of light wines or beer.
6. The Commission is of opinion that prior to the enactment of the Bureau of Prohibition Act, 1927, the agencies for enforcement were badly organized and inadequate; that subsequent to that enactment there has been continued improvement in organization and effort for enforcement.
10. Some of the Commission are not convinced that Prohibition under the Eighteenth Amendment is unenforceable and believe that a further trial should be made with the help of the recommended improvements, and that if after such trial effective enforcement is not secured there should be a revision of the Amendment. Others of the Commission are convinced that it has been demonstrated that Prohibition under the Eighteenth Amendment is unenforceable and that the Amendment should be immediately revised. But recognizing that the process of Amendment will require some time, they unite in the recommendations of conclusion No. 9 for the improvement of the enforcement agencies.—*Official Report of Commission, House Document 722.*

The Commission specifies nine definite recommendations for improvement of enforcement agencies, but it will be noted that while some believe the law can not be enforced, others of the Commission believe otherwise, and the Commission therefore does not conclude that prohibition can not be enforced, but recommends greater efforts at enforcement. President Hoover submitted this report to the Congress on January 20, 1931, at which time he said:

The Commission, by a large majority, does not favor the repeal of the Eighteenth Amendment as a method of cure for the inherent abuses of the liquor traffic. I am in accord with this view.

I am in unity with the spirit of the Report in seeking constructive steps to advance the national ideal of eradication of the social and economic and political evils of this traffic to preserve the gains which have been made and to eliminate the abuses which exist, at the same time facing with an open mind the difficulties which have arisen under this experiment.

I do, however, see serious objections to, and therefore must not be understood as recommending the Commission's proposed revision of the Eighteenth Amendment which is suggested by them for possible consideration at some future time if the continued effort at enforcement should not prove successful. My own duty and that of all executive officials is clear—to enforce the law with all the means at our disposal without equivocation or reservation.

No well-informed person of worthy motives could

so willfully misrepresent President Hoover as to assert that he favored repeal of the Eighteenth Amendment, in view of his published statement to the contrary. Such falsehoods must therefore be charged either to ignorance or malice aforethought.

The Cost of Enforcement

Similar misleading statements have been made as to the cost of enforcing the prohibition law. Some have even claimed that hundreds of millions of dollars have been spent for enforcement each year. The truth is that prohibition is costing the nation many millions less than it cost when the saloon and liquor license prevailed, and most of the cost of enforcement is paid by those who violate the laws. This is as it should be, but it explains why so many Wets are howling about the cost of enforcement, in which they are joined by a few millionaires of great wealth who think to avoid the payment of surplus taxes by shifting the tax burden to alcoholic liquors by means of a liquor license or tax system. The poor people who are so foolish as to consume their earnings for liquor would then be paying a greater part of the nation's tax bill. The memorandum of an aggressive Wet discovered by the Senate Judiciary Committee is made known as follows:

Captain Stayton, the organizer of the Association Against the Prohibition Amendment, was testifying under oath before the Lobby Investigating Committee. He identified a memorandum of his which stated that Irene DuPont, one of the multi-millionaire DuPont brothers, had stated that if beer should come back under a 3c-a-glass tax, he (DuPont) would save ten million dollars taxes on one of his corporations. The whole memorandum argued that the return of taxed beer would make money for the rich.—*Prohibition Facts*, page 56. See also *Hearings, April 1 to May 2, 1930.*)

From a financial viewpoint the only people who would benefit by a return to liquor license, are liquor dealers, bootleggers, criminals, and perhaps some of the rich. But it is quite possible that the cost of government, due to crime, dishonesty, and general demoralization, would so increase that the rich would be taxed more, instead of less. But Government sources reveal the fact that enforcement of prohibition is not a financial loss, even if the great moral and industrial gain to the nation be disregarded. The Director of the Bureau of Prohibition, Colonel Woodcock, presented the figures showing that for the fiscal year ending June 30, 1931, the total amount appropriated for enforcement was \$9,623,390, but that collections of fines, penalties, etc., amounted to \$4,138,211.11, leaving the net cost of enforcement only \$5,485,178.89. But aside from this he states:

There were fines imposed in the State courts in cases made by the Federal juries, without any expense whatever to the State except the salaries of the judges and officers while these cases were being tried, of \$1,091,996.45. . . . Then we

seized property appraised at \$21,484,730, and automobiles appraised at \$3,218,323.—*Subcommittee Hearing*, page 2.

These figures of the Director show that the value of fines, taxes, penalties, seizures, etc., was \$29,933,250.56 for the year named, or \$20,309,870.56 more than the cost of enforcement. For the entire period from 1920 to 1931 inclusive the collections and seizures in excess of the cost of enforcement are stated at \$264,432,260. In view of the fact that only commercial violators of the law are prosecuted and fined, this vast revenue comes from criminals, vicious lawbreakers, and professional vipers of society. Prohibition is therefore performing a great service to the nation at no ultimate cost to its law-abiding citizens.

College and High School Drinking

The charge has been broadcast by the Wets that drinking has increased in colleges and high schools to an alarming extent. If this were actually true, it is doubtful that they would be so eager to make it known, at the risk of having such practice curtailed or stopped entirely. But their assertions on this point, like many others, are without the foundation of proof. President Hoover's Law Observance Commission reported concerning high schools:

Conditions in the high schools are much better than in 1920 with respect both to drinking and to general behavior. This is doubly significant in view of the fact that high school enrollment has grown since 1920 from two million to more than five million students—an achievement unparalleled in any country in all history. Unquestionably the Eighteenth Amendment has benefited the schools beyond measure.—*Prohibition Facts*, page 28.

Various university officials report better conditions in the colleges also. Professor Clark, for 21 years on the Committee on Discipline at Yale, reports as follows:

In the old days our Committee was constantly busy with cases involving intoxication and the disorders originating with it. Now we have practically no business of the kind at all to transact. Moreover, this is in spite of the fact that in the old days we rarely troubled ourselves about a case of mere intoxication if it had not resulted in some kind of public disorder, whereas now intoxication of itself is regarded as calling for the severest penalty.—*Ibid*, page 28.

On June 2, 1930, the Associated Press reported a poll of 255 college presidents, of which 237 reported less drinking or no drinking, while only three reported worse drinking than before. The fact appears to be that most of the drinking at colleges is done by Wets who visit there and then spread reports of drinking, but neglect to say that they were the drinkers. Dean Edmonson, for twenty-nine years on the faculty of the University of Indiana, reports:

Drinking among students is much less than in former days. It is true that there is some drinking. . . . Most of it is done by visitors.—*Ibid*, page 28.

Has Liquor Production Increased?

It will be conceded that if drinking has greatly increased, there must have been increased production of liquor. Extravagant assertions have been made by the Wets that production of liquor has enormously increased, but as usually is the case, they are long on claims, but short on facts to support them. Probably the most careful survey has been made by Director Woodcock, who states that after accounting for all possible materials for the production of liquor, the result "indicates that the possible per capita production in 1930 was 35 per cent of the lawful production in 1914" (*Hearing*, page 87). This is believed to be the maximum amount that could have been produced for drinking purposes, as a careful check is made of alcohol that is denatured and of the other liquor produced. While the production of denatured alcohol has increased, there has been only about one-third as much liquor that could have been used for drinking.

In addition to this evidence that liquor production for beverage purposes has decreased, we have convincing proof in the fact that drunkards seeking to be cured at Keeley institutes are but few in comparison with those of saloon days. Mr. Calderwood states:

The "*Banner of Gold*," a magazine published in license days by the Keeley "graduates," printed a list of 123 branch institutes in the United States. There are now but 14, and the original or parent Keeley Institute at Dwight, Illinois, has shrunk from a hospital of 280,000 square feet of floor space to a bungalow of 3,300.—*Prohibition Facts*, page 84.

When they tell you that drinking is worse than before prohibition, you can be sure that they are either ignorant or vicious or dupes of untruthful men. The United States Census report shows that New York City had 123 per cent more arrests for drunkenness in the five years before prohibition ending with 1916 than in the five prohibition years ending with 1930. If liquor production and drinking were now greater than in saloon days, we would have more drunken people. Instead of this we have but few in comparison. This is convincingly shown in the work of the Salvation Army, of which Commander Booth states:

Before prohibition came, we used to have a horrible time of it every Saturday night, picking up the drunks—men and women—lying intoxicated in the gutters and in the streets. . . . It was a common thing in New York to collect from 1200 to 1300 in a single night. Prohibition reduced this gathering to 400, and now, a dozen years later, we average no more than seven in all.—*Proof of Prohibition's Success*.

A reduction from 1300 drunks to only seven does not mean increased drunkenness to anyone who has respect for the truth! The Wet claim of an alarming increase of drinking among our youth is no more truthful than their other false assertions. But why

are they so greatly concerned about it, if liquor is a good thing and their contention is true that "all have a right to drink whenever they want to"? Statistics prove that drinking among the youth has decreased. The *Literary Digest* states:

The poll of college publication editors and college presidents indicate decrease in drinking in colleges and by the youth at large.—September 17, 1926.

The Economics of Prohibition

The Wets claim that the repeal of prohibition would give employment to a million men, but admit that the saloon should not return. Yet "wet" congressmen themselves showed in 1914 that only 498-901 men were employed in the liquor business, and 409,465 of these were bartenders. Without the return of the saloon, liquor would add little or nothing to employment, and would throw out of employment thousands engaged in soft drink and other occupations.

Money spent for liquor also means an economic loss. In the "wet" year 1914, for instance, a dollar spent for beer meant only 7 cents for wages and only 10 cents for the farmer. But a dollar spent for bread yielded 16 cents for wages and 37 cents for the farmer. A United States Bulletin for 1910 showed that labor got only 7.6 cents on the dollar in the liquor industry. In agriculture labor got 19.6 cents, in shoemaking 19.4 cents, in automobile work 19.5 cents, in lumbering 27.5 cents, and in hosiery 22.3 cents, or three times as much on the dollar for labor as the liquor business paid. Within five years after prohibition came there were 23,000,000 more persons with money in savings banks, besides an enormous increase of funds on deposit and in building loan institutions. From the "wet" year 1914 to the "dry" year 1931, bank deposits increased from 19,000,000,000 to 52,000,000,000, and by 1929 United States wealth had increased 88 per cent. Former President Theodore Roosevelt said:

There are few things more important to our social advancement than the loosening of the grip of the liquor interests on the labor movement. The saloon represents economic loss.—*Prohibition Facts*, page 39.

Prohibition Builds—Liquor Destroys

No nation which legalizes liquor has survived this world depression with as little real suffering as has the United States. Prohibition has been a bulwark of great strength, and has accomplished more for the progress of our country, both morally and industrially, than any other law that was ever enacted. Much of the fight being waged against it is promoted by foreign criminals who would destroy our Constitution and our laws. Director Woodcock submitted figures at the Subcommittee hearing last January (page 42), which show that nearly 32 per

cent of liquor law violators convicted are either not citizens at all, or else are naturalized foreigners or of unknown nationality. They are not our honorable and upright citizens. Make no mistake! To legalize liquor would cost us billions in money, and would enormously increase suffering, immorality, and crime. All honor to the Eighteenth Amendment, the greatest moral and economic safeguard existing in any nation of the world!

(Concluded.)

Weekly Health Letter

Tetanus (Lock-jaw)

By A. W. Teel, M. D. Church Physician

Tetanus (Lock-jaw) is characterized by paroxysmal, tonic spasms of the voluntary muscles, the paroxysms recurring with increasing severity as the disease progresses, the mind remaining clear. It is caused by a specific germ known as the bacillus Tetani which occur in the soil and usually gain access to the system through a wound or an abrasion. This bacillus has been found in the intestines of horses and in the excreta where horses are kept. For this reason, the bacillus is frequently found in cultivated soil. There are cases where no open wounds are discoverable.

The treatment is often a failure because there are several types of the germ. After death, the muscles, lungs, brain and spinal cord show minute enlargements. It is one of the small group of infections common to man and many mammals. Horses, mice, dogs, rabbits, cats, guinea-pigs, and goats are the most susceptible, but rats and birds are very resistant. During the World War, the soldiers in the trenches were especially susceptible and the death rate was frightful before anti-toxin was discovered. It is now used as a routine preventative in all wounds. Before the discovery of antiseptics, the infection was often spread by the fingers, surgical instruments, dressings, etc. Contused wounds, punctured or lacerated, are more likely to be infected with this disease than clean-cut or open wounds. It frequently develops in trivial cuts such as pin scratches, small splinters, insect bites, etc. Pus infections of all kinds, foreign bodies and other irritants favor the development of the Tetanus. Strange as it may seem, the germ is harmless when taken through the mouth, and has been found in the intestines of humans whose death was caused from other disease, sudden, or accidental death. Experimentors have given susceptible animals large doses of the virus without producing the disease.

The incubation period in man is from six to fourteen days. The onset of the disease varying according to the cause. It has been found that the spores ("baby microbes") are not affected by gastric digestion but afterwards pass from the stomach and the intestinal tract, polluting the soil from the dejecta. For this reason, great precaution should be used where man and domestic animals live, as the soil is almost continuously contaminated with Tetanus.

As shocking as it may seem to some, not infrequently contaminations are found upon fresh fruits and vegetables, clothing, skin, soil and street dust; the microscope revealing innumerable Tetanus spores.

It is needless to say that in all cases cleanliness is very important and that means should be provided in our cities, to eliminate street dust as much as possible, and fresh vegetables should be scrupulously clean as there may not only be germs of lock-jaw found on them, but other disease germs as well. On account of dust being blown, germs of all kinds may be carried great distances. They have been found in hay-dust, horse hair, dust of houses and in the greatest variety of places.

Cure for Discouragement

What greater misfortune in life could come to any one than that which came to the great musician Beethoven, whose soul was filled with wondrous harmonies, who became deaf at thirty-one, so deaf that he could not hear the applause his wonderful symphonies aroused. Yet deaf to all the exquisite harmony he only could produce, he went on writing his wonderful music.

Discouragement is one of the things we have to fight in the world. We must not give up to it ever. It is so overwhelming when it comes, because it takes us unawares when we are unprepared for it.

Pilgrims on the Way of Life, when your feet touch the Slough of Despond, fix your eyes on the Way beyond, and on Him who is going before and struggle bravely through.—*DeWitt Lincoln Pelton, in A Modern Pilgrim's Progress; American Tract Society.*

Religion provides a faith that life is worth living. It reveals ends that are worth living for. It nourishes desire to live for such ends. It creates the vision and inspires the devotion needed to achieve unity in divided and tormented lives. Religion therefore, is to happiness so essential that without it no deep and abiding happiness is ever likely to be found.—*Ernest Fremont Tittle.*

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Little Journeys with the Editor in Chief

Dear Herald Readers: After an absence of many months from this column I once more salute my readers with "Hail, Saints! Are you on your way to Zion?"

Since the first of the year I have been on the move rather constantly, except when "at home" and "in the office" during preconference council meetings and the conference itself. I shall not here attempt a chronological record of my movements. I have tried to avoid this in my writings herein, and there are one or two trips past which I may later tell about. But for the present I shall begin where I am.

Setting of Maine Reunion

I am at Brooksville, Maine, on the reunion grounds of the two Maine Districts, Eastern and Western. It is usually designated the "L. D. S. Camp," Brooksville, Maine. The ground itself is located on the northwest shore of what is locally known as Walker's Pond, and on the topographical map of the U. S. Geodetic Survey is termed "Walker Pond." The "Pond" is a beautiful sheet of fresh water, fed by springs. Its surface is perhaps twenty or thirty feet above the sea level, and though its southern extremity is perhaps less than one half mile from the waters of Eggmoggin Beach, yet the "Pond" is the source of Bagaduce River, which flows north and west to empty, after a few miles of travel, into Penobscot Bay. Surrounded by typical Maine woods and small meadows the "Pond," as viewed from the surrounding hills, lies like a blue sapphire jewel in its setting of variegated greens. In the parlance of bubbling youth, "It is perfectly beautiful!" And yet, though a little over two miles long and from one half to three quarters of a mile wide, this strikingly picturesque body of water is called a "Pond," "Walker's Pond." Fie upon these matter-of-fact Yankees! Because "Tom" Walker, or some other now forgotten Walker once lived and farmed on the shores of this pretty lake, it was dubbed pond. Why even the Indians could do better than that. They had enough appreciation of the beautiful to call it a lake, and to them it was "Lake Winneagwanauk." Now how much better that is. I move, Mr. Chairman, that we call it Winneagwanauk. Is there a second to the motion?

Places of Beautiful Scenery

There is so much scenery about here of rare beauty that the "natives" seem surfeited. The summit of "Caterpillar Hill,"—how's that for esthetic name of one of nature's observation towers—about two miles from the camp, and about four hundred feet above mean sea level, one can see, under the most favorable conditions of visibility, more than two hundred islands, large and small. These green wooded islands with their brown shore lines of granite and sand, scattered about the bosom of the blue Atlantic, form a scene so entrancing to the "Westerner" reared on the prairies of Iowa that he is awed almost into silence. Every time I pass over Caterpillar Hill I want to stop and "drink in" the beauty of the view. The Maine archipelago is there seen at its best.

But that is not all. A couple of days ago Brother and Sister M. H. Emerson, of Indian River, and I, with two others in his car had gone to South Brooksville to inquire for mail. Then someone said: "I wonder where that road goes." "Let's follow it," said another. We did, and got the pleasure which comes from traveling an unknown road. And scenery! Every once in awhile someone would exclaim: "Just look at that!"

We were traveling in a general northerly direction, and off to the westward, and northwestward we would catch

views of water and islands and mainland shore which were extraordinarily fine. We were seeing the upper reaches of Penobscot Bay as it narrowed into the river of the same name. A little village lay on the west shore of the river, its white houses clearly outlined in the bright sunshine, the shades of green so characteristic of Maine woods and meadows forming a soft setting of fine effect. Granite rock shorelines, stretches of clear blue waters, islands and mainland, hills and rivers, all blending into a picture one longs to look at in leisure and record on camera films.

We returned from that short trip, once more convinced that maritime Maine presents views and scenes unrivalled. Puget Sound Saints, take notice.

The Prayer Meetings

This combined reunion of the Maine Districts began a few years ago. Following the advice of some of us who were trying to look forward a few years, a piece of ground was bought. The site selected was on Walker's Pond, Lake Winneagwanauk. It is about forty acres in extent. Last year the debt was paid off. A permanent wooden structure has been built. It is a combined dormitory and commissary. The cooking and eating are all done here. And this year the regular meals served numbered about one hundred and ten. Of course many more are served on Saturdays and Sundays. But that gives some idea of the number of "campers" on the ground. It is the best attendance yet had.

Here is something interesting: The first Sunday the prayer meeting was a union one, old and young. Monday morning the oldest and youngest divided, the oldsters meeting in the main tent, the others in a small building on the west side of the grounds. I presided over the "old folks" meeting. We had about twenty-seven present. When I learned that there were over fifty at the young people's meeting, I suggested a "swap" in meeting places, for the youngsters were crowded. So since the first day we old ones have been meeting in the auxiliary building, and the youth in the main tent, sixty to seventy strong. And I am told that the youngsters have been having good meetings. Well, so have we.

On Monday morning last, about one hour before prayer meeting, I noticed a large number of the youth in the water of the lake having a fine time in water sports. I wondered what would be the condition at prayer meeting time. Well, every youth in the camp was at the meeting. And throughout the camp quietude prevailed, and that has been the rule every morning.

And if you think these youngsters can't play, well you've got another guess. Afternoon is given to recreation, and after evening meeting a play hour is had. And I want to tell you it is refreshing to an oldster to see the zest with which those youngsters play.

Reasons for Good Attendance

Now, why the good attendance this off year? There may be several reasons; but here are two. First, the authorities have striven to make the reunion attractive to the youth, and have succeeded. Second, this year the reunion committee is feeding the campers for *ten cents* a meal. Think of that! How do they do it? Can't say exactly, but here are some factors: Newman Wilson, high priest and president of the Eastern Maine District, is cook. He presides over the kitchen and is, I think, about the hardest worker there. But I am not sure of that; for one seldom sees a better corps of workers. The work is well divided, and each tends to his own job, and not one cent is paid for labor. Wholesome food and plenty of it, but plain.

And here's another reason for cheap meals. One day I

heard some one say to "the cook," "Who picks blueberries today?" The answer was, "The Vinalhaven crowd." And that afternoon I saw the "Vinalhaven crowd" returning from the blueberry field with well-filled pails and basins. And such blueberry pies as "Aunt Rose" does make!

And here's another reason: The "cook" one day says: "I'm going to have clam chowder, and want a clam digging gang." He got it, volunteers, in a few moments. And we had clam chowder, and plenty of it.

Now here's the result. There are many young people on the grounds, camping, who could not be here were it not for the low-priced (not cheap) meals and the free use of camp property like tents and bedding. And despite the low-priced meals, it looks now that the commissary will pay its way. "Newman's" happiness will be complete, if it does.

Up at Jonesport there is an organization of young Saints, known as the "Zion Builders." That group is learning the benefits of teamwork. All year they planned for this reunion. They earned money by plays, selling ice cream, and several ways. At the opening of the reunion they placed in Brother Wilson's hands a sum of money large enough to pay for all their meals at ten cents per meal. They are here. And who says they are not enjoying the reunion?

These Yankee Saints seem to have the idea that this camp is a training place for Zion. Well, if they keep on learning how to cooperate, and to pool their interests, and to work for a common cause, we may be assured there will be places where they will fit into the plan of Zion and her redemption.

FREDERICK M. SMITH.

BROOKSVILLE, MAINE, August 18, 1932.

Blenheim, Ontario

Many fine sermons have been enjoyed by the Saints of this branch since last they wrote to the *Herald*.

Elder and Sister R. H. Jones are conducting church school in an interesting way.

The adult and senior young people's classes are studying *Jesus and His Message* by Sister Christiana Salyards. This is a book which should take a place of importance in the literature of the church. Blenheim students think that they will have a liberal, religious education when they have finished it. Lately they have been learning more about the material of which God's church is made. While the members read the references Elder Jones has been making black-board drawings to represent the true church. It is a superb structure with Christ as the chief cornerstone. The information these Saints are gaining from their study brings new realization that they should be the happiest people in the world. They are making preparation for life in the kingdom of God.

The women's department has earned some money sewing, and was able to have the church floor newly painted.

There are only a few Saints in Blenheim but they are growing and they hope to do many things for the Lord.

A. M. Baker at Hot Springs, Arkansas

Recently the Saints of this territory experienced one of the best conferences ever held at Hot Springs. The Spirit of the Master was truly in control. Elder A. M. Baker, missionary and district president, was in charge and the little church was filled to the last seat. Many sat out in their cars at the evening service. Brother Baker is highly esteemed not only by the Saints but by many other people of various faiths.

During the conference Apostle Roy S. Budd was here and delivered three wonderful sermons, admonishing the Saints to lay aside all things that hinder worship and loyalty to God and to give full support to the church. His visit was a happy occasion, and his ministry will not be forgotten.

Elder Hale W. Smith and wife attended the conference, Sister Smith acting as secretary. Brother Hale is a grandson of Joseph the Seer. He was asked to preach the closing sermon Sunday evening, and gave a splendid message.

Judge F. O. White and wife, of Searcy, Arkansas, were also present at the conference, and Brother White was in charge at the eleven o'clock service. As he stepped to the rostrum to introduce Apostle Budd as the speaker, the Spirit of the Master rested upon him and passed to the congregation of at least one hundred souls. All were made very happy, for the Spirit verified the truthfulness of the words of Brother White as he introduced an Apostle of Jesus Christ and his church.

Local Saints are looking forward to another meeting in the near future. Elder Baker just closed a fourteen-night series of gospel sermons preached on the lawn of Brother George F. Kettner's home. He used his picture machine at the close of each service, and attendance numbered between two hundred and two hundred and fifty. Surely Brother Baker has done much good in Hot Springs.

Local Saints have remembered Elder S. W. Simmons in their prayers, that his health and strength may be restored. Brother Simmons's visits to Hot Springs are well remembered, and his testimony of the truthfulness of the gospel still rings in the people's hearts.

Kirtland Reunion Is Outstanding

The Kirtland Reunion Association just closed an outstanding reunion at the historic Kirtland Temple. Ministers who have been present at many reunions, both at Kirtland and elsewhere, stated repeatedly that it was the outstanding experience of its kind within their memory.

The outstanding feature of the reunion was the daily prayer meeting. These meetings were characterized from beginning to end by the abundant presence of the Spirit of God. The gifts of the gospel were manifested, and much inspiring and comforting instruction was received through the medium of these gifts. The testimonies and prayers were of a singularly high order. Church members of all ages participated freely and intelligently.

The spirit which pervaded the prayer services extended to the class work and the preaching services. These, too, showed a quality very rarely excelled. Every man who participated seemed to feel the sympathetic helpfulness of the audience, and the blessing of the Spirit of God, and consequently arose to his best possibilities. Among the ministry who thus contributed were Patriarchs F. G. Pitt, Gomer T. Griffiths, and G. W. Robley, who added much to the reunion by way of their inspiring counsel, and Elders James E. Bishop, Thomas M. Carr, John L. Cooper, John R. Grice, A. E. Anderton, A. C. Silvers, and others. Bishop H. E. French was present the closing week-end of the reunion and made his usual able contribution. I have never seen a group of ministry work together in greater harmony or with a better spirit of mutual cooperation.

A number of administrations during the reunion were attended by a marked outpouring of the Holy Spirit, one such experience being the most outstanding that I have ever known and bringing to those who participated a rich assurance of the loving kindness of our heavenly Father and an important testimony of the authority of the priesthood when rightly exercised.

The spirit of reconciliation and mutual helpfulness was very abundantly present. The whole reunion was very happy to have Brother Leon A. Burdick present in the meeting, and to learn that he had repented of his withdrawal from the church and, impatient to be back where he belonged, has not waited for the slower processes of legal reinstatement, but has willingly submitted to the ordinance of baptism. It was very encouraging to have this one-time minister of the gospel back with us once again, and to share his joy in the presence of the Spirit.

The music of the reunion contributed much to the beauty

and spiritual quality of the meetings. Sister Householder is to be especially commended for her excellent leadership in this department. Paul Weegar made a valuable contribution with his violin, and the singing of Amy Glassford and others was truly inspiring.

It is hardly to be expected that we can constantly maintain the high plane of spiritual understanding which was achieved during the reunion, but if such experiences can be repeated at frequent intervals throughout the entire church, there is no question but that we shall move rapidly to those higher planes of spiritual endeavor and understanding our Father desires us to occupy.

F. HENRY EDWARDS.

Charles Wildermuth Passes Away

The many friends of Elder Charles Wildermuth, son of Missionary and Sister L. O. Wildermuth, will sorrow to learn of his death a few days ago at the Pine Ridge, South Dakota, Government Hospital, after five weeks' illness of typhoid fever. His father was called from his field in Montana and his mother from the old home at Plano, Illinois, to be at his bedside during the last ten days. Nurses and other attendants were hopeful of his recovery until the last, but complications set in.

Brother Charley who was a teacher and an ex-Grace-lander, had taught for four years in the Government Indian School Service, in addition to several years teaching experience in Illinois. He leaves a wife and four small children, who are now in Plano.

The body was brought to Plano where funeral services were conducted August 21 from the church. Relatives and friends crowded the building, and beautiful floral offerings were sent, several from government officials and friends in the West.

The young man was following in the footsteps of his forefathers in love for and consecration to the church. His heart and soul were in the latter-day faith, and he acted as pastor of Sandwich Illinois Branch several years. He was a grandson of Eli M. Wildermuth, a charter member of the Reorganization with the Gurleys and Briggses, at Zarahemla and Beloit. Many will miss him.

Reunion for Saints of Northwest

Saints of Seattle, British Columbia, Spokane, and Portland Districts met August 5, at Silver Lake, Washington, to hold their joint reunion. That morning the group assembled to organize the reunion committee, and from the very first meeting the Spirit of God was present in great power.

Every day the campers labored, played, studied, and worshiped under the outpouring of this wonderful influence. Continuous class work filled the time each morning following the early prayer meetings. President F. M. McDowell and Elders A. C. Martin and H. I. Velt were teachers.

Two afternoons were taken for conference business of Seattle and British Columbia District. Otherwise the afternoons were left open for recreation. The following district officers were elected for the coming year: District president, Monte E. Lasater; director of Religious Education, Sister Emma McDole; treasurer, Frank Holmes; director of music, Austin Earl; secretary, Florence Earl. Bishop D. S. McDole, Frank Holmes, B. C. Wheeler, S. R. White, and Brother Stover were placed on the reunion committee.

From the ranks of the general church the Saints were glad to welcome Floyd M. McDowell of the First Presidency and James A. Gillen of the Quorum of Twelve. From Portland District came Brother Justin Verhy, district president, and Sister Fay Buchanan, who found her place in the musical work. Brother Stanley Fout, Spokane's district president, and Sister Fout were also present. Brother and Sister Alma Andrews, from Spokane, pleasingly contributed to the success of the reunion.

Many declared that this was the best reunion they had ever attended, and all confessed that it was wonderful. The Spirit of the Master was felt in every session, and the members enjoyed each other's companionship.

Story of Auditorium Lunchroom and Summer Canning

Many Thousand Quarts for Harvest Home Festival

Two thousand quarts of tomatoes, a thousand quarts of corn, three hundred and seventy-two glasses of jelly (pints and quarts), besides beans, plums and other vegetables and fruits. No, this isn't the inventory of a chain grocery store. It is the work, up to Thursday of last week, of the Three-I Club in preparation for the Harvest Home Festival.

The lunchroom at the east end of the Auditorium foyer is the scene of these canning activities, the Laurel Club having donated its use for this purpose during the summer months.

Almost the first sight as one enters the Auditorium is that of a counter of empty fruit jars near the lunchroom door. And through this door, on Thursday, poured the pungent odor of cooking tomatoes. Just inside stood a cart of half gallon jars filled with tomatoes and ready to be taken away. And everywhere were containers overflowing with the rosy fruit of the bush.

Everyone Eager to Help

It was early afternoon, and all the workers had not yet responded to the hurry-up-come-can call. But Mrs. W. L. Crull, head of the club canning committee, was there with her enthusiasm and directive ability. She is the one who is "responsible" for the summer work of the club, but she is never too tired to praise her helpers. "I could never get anything done if it were not for the faithful help of so many of the club and of some who are members of the groups in Independence."

"Those tomatoes are ready, Brother Johnson," she said replacing the lid on a huge, steaming kettle. "It just seems that everyone *wants* to help, old people, middle-aged, young people who are unemployed, and members of such organized classes as the Y. K. T. Class."

"Yes," contributed Brother Johnson, as he prepared to take a load of tomatoes to the "skinning" tables, "we work here every day and sometimes half the night."

"That's true," smiled Sister Crull. "It has been as late as one o'clock in the morning when we quit work."

Working With the Local Bishop

The Three-I Club (Iowa, Illinois, and Indiana), of which Brother W. A. Kelley is president, is working with the local bishopric in its summer canning undertaking, and the name of Brother J. Stanley Kelley is often on the lips of the workers. Some of the canning is done on shares; that is, for instance, in the case of a very busy housewife and mother, the club does the work of canning for a certain share of the canned fruit. From a list given her by the local bishop, Sis-Crull has called many who found it necessary to ask help of the Harvest Home Festival last winter, and has requested their help in the lunchroom, or has offered to show them how to do their own canning for the winter. Always she has received an enthusiastic response, and because of present hard times, many jars of fruit have already been carried into the homes of the people. They need it even before cold weather sets in.

"Yes, we're canning for the Harvest Home Festival," the canners agree. "There must be an abundant store this year."

Fruit and Vegetables Are Donated

And where do they get the fruit and vegetables? Just another evidence of mutual helpfulness and cooperation—it is *donated*. To Brother S. O. Smith, head of the garden committee, goes much of the credit for securing these donations. He keeps a watchful eye upon the community and whenever

he learns of a farmer or grower with an oversupply of fruit or vegetables, he pays him a visit, tells him of the worthy effort of the Auditorium canners, and comes away with a generous gift of beans or tomatoes, corn, or whatever the farmer has. Sometimes, when the giver hasn't time to harvest his own crop, the workers go into garden, field, or orchard and get it. Only a few days ago a troop of sisters did valiant work picking a patch of sweet corn which had been given to them "for the Auditorium canners." In one day they picked, prepared, and canned this gift of corn.

Many Learn Canning Secrets

Canning is really an art, and moreover it is an art which not every housewife knows. The coldpack method of canning is used exclusively by the Three-I Club for the putting up of fruits and vegetables, and this summer many who have been unskilled in the art, have learned the secrets of the various processes. Not only are the canners helping to crowd the Harvest Home Festival shelves with good things, but they are *teaching* men and women how to do these things for themselves.

The lunchroom has the appearance of a canning factory. True it is not very large, but there is room enough. In the busiest seasons the three gas ranges keep the great kettles steaming. The workers who peel or skin the fruit, or cut the corn from the cob sit at long tables, and how their fingers fly!

Perhaps a piece of equipment of which the club is the most proud is the large steel vat made and donated by a steel mill in Kansas City. In it can be coldpacked at one time one hundred and sixty quarts of fruit. The vat is used in an outdoor oven. With the proper numbers of workers on hand, this vat greatly speeds up the canning business at the Auditorium.

Meanwhile canning goes on. The Three-I members and their friends and helpers are not tired of good works. And it is still more than a month until the Harvest Home Festival opens.

Kentucky, Tennessee, and Southern Missouri

During the first three weeks of July, I had the pleasure of holding services at the Bennington Heights Church, of the Kansas City Stake. Considering the intense heat which lasted throughout the meetings, the interest and attendance were excellent, and through follow-up work encouraging results are materializing.

Immediately after the closing Sunday night service of this series, I left for Saint Louis so as to reach Puryear, Tennessee, the following evening to attend the Kentucky-Tennessee reunion which was already in session. It was a great pleasure to meet again with Saints and friends in whose midst I had labored eight years ago. I was made happy to see the many faithful Saints standing at their post of duty. As I met the members from the different parts of the district, I was reminded of many pleasant experiences enjoyed together in times past.

Throughout the reunion the spirit of harmony and good will prevailed, and we felt the good spirit in the preaching of the word. The prayer meetings were very spiritual and uplifting. One morning a prayer and testimony service was permitted to continue as long as the interest justified. This meeting lasted from nine thirty o'clock until ten minutes after twelve, over two hours and a half. There were no real lengthy prayers or testimonies. The majority of those present were eager to occupy, so no time was lost. Many encouraging testimonies were offered and the spiritual gifts and blessings were manifest.

We found the district in much better condition than when we were last privileged to be there. It has progressed spiritually and increased numerically, and the opportunity for missionary effort apparently has never been better. Brother Thomas Newton has been an untiring worker as president of the district, and many words of appreciation were spoken

the closing day of the reunion, as he was about to leave them, complimenting him for his work in the district.

Immediately following the reunion Brother Newton and I visited the Saints and friends of Springville and Paris, Tennessee. The midweek prayer service at Paris was attended by sixty. The following evening preaching service was held on the lawn, and we preached to one hundred and twenty-six Saints and friends. From this point Brother Newton went south and I went north. I held three-day services at Oakland and High Hill Branches. I have never seen the people anytime, anywhere more eager to hear the gospel than I did on this trip. The churches were filled to capacity at both places, and I was sorry that it was impossible for me to remain for an extended series of meetings at each place.

Some forty years ago, I understand, Elder T. C. Kelley organized High Hill Branch. This church stands on the crest of a high hill in southern Kentucky. It was here that a most wonderful interest was shown. I was told by the brothers that more than one hundred were unable to find seats the last night. Some stood in the aisles and others were unable to gain entrance. Over three hundred nonmembers were present that night. As stated in last week's *Herald* by Brother Leonard Lea: "People are now ready to listen to reason. They are in a sober and a reflective state of mind. . . . The present time offers religion and the church its greatest opportunity in many years. Would that we were ready to take advantage of the favorable time." And may we, as our brother further suggests, do what we can while conditions favor us.

I left the Kentucky-Tennessee district feeling very happy in having met once more the Ross families, the Gallimores, Seatons, Jamersons, Caldwelles, Bowlines, Shupes, Adairs, Dortchs, and many others too numerous to mention. Elder T. U. Thomas, who is president of the Foundry Hill Branch, is doing his part to build up the work there. We enjoyed his association in the reunion work.

On returning home by way of Poplar Bluff, Missouri, I spent a few days at Thayer, where I found a fine group of Saints, and a beautiful little stone church, which would be a credit to any community. On the hillside nearby is the beautiful home of Brother G. W. Davis and family. I occupied the pulpit at this place five times, and made several visits to the homes of the Saints, and appreciated the great welcome and southern Missouri hospitality and generosity. Following this I preached one evening at Torch, Missouri, and at Saint Louis was asked to speak to the Saints at the Wednesday evening prayer service. Jefferson City was my next stop, at which place I remained from Thursday evening over Sunday, preaching five times. The Jefferson City Branch deserves much credit for their faithfulness. They now have a very neat commodious place of meeting of their own, which is nicely arranged, and in a splendid community for missionary effort. Sunday evening we had over forty nonmembers present.

Thus ended a very pleasant twenty-eight day reunion and missionary trip. My report shows that during this four weeks I preached twenty-eight times at eight different places, fifteen were baptized by the writer and others, forty-five visits were made in the homes of Saints and nonmembers, and several hundred "Gospel Ladder" song tracts were handed out.

J. CHARLES MAY.

Southeastern Illinois Reunion

The annual reunion of Southeastern Illinois District was held at Brush Creek from August 12 to 22. Officers in charge were Apostle J. F. Garver, Patriarch Richard Baldwin, and the district presidency, R. L. Fulk, C. H. Wesner, and Ernest Roberson.

The prayer meetings were outstanding features of the reunion. God spoke through his servants by the spirit of prophecy a number of times.

Classes for adults were conducted by Brother Garver and

Brother Baldwin. Sister Baldwin had charge of the children's classes. These sessions were held before and after noon each day. Preaching services, preceded by half an hour of congregational singing, came each evening.

A good spirit prevailed throughout the entire reunion, and the Saints who attended eagerly look forward to another reunion season.

Toronto District Reunion

Toronto district reunion commenced July 23, and continued until August 8, with an attendance during the week of about one hundred persons and two hundred and fifty for weekends, on the beautiful camp grounds at Lowbanks, Ontario. The grounds are situated on the north shore of Lake Erie, lying between Dunnville and Port Colborne, and afford wonderful facilities for bathing, on account of the excellent beach. Brother James Wilson, district president, and William Wilson, his brother, are the owners of the grounds, and generously give the Saints the use of them each year for the district reunion.

The reunion was in charge of the district presidency, who chose as their assistants Apostle D. T. Williams, and the district bishop, A. F. McLean. The Saints were favored in having with them the presiding patriarch of the church, Frederick A. Smith, Patriarch John Shields, Elders William I. Fligg, Grant St. John, Percy Farrow, and during the last of the camp, Patriarch John F. Martin and Elder R. S. Salyards dropped in.

The mornings were devoted to family prayer at seven in the preaching tent, then general prayer and testimony service at nine. The first week at 10 a. m. Apostle D. T. Williams taught a class on the subject, "*Family Evangelism*." He portrayed the advantages that might be gained to the church were each family of the church to select a family of non-members for evangelism, in this time of shortage of missionaries in the field. At 11 a. m. Elder J. L. Prentice, president of Toronto Branch, taught the subject, "*The Background of Church History*." These classes were well attended and appreciated. As these brothers had to leave to attend duties elsewhere during these hours the second week, Patriarch F. A. Smith conducted a round-table and gave much valuable information regarding the sacrifices and diligence of the Saints in his grandfather's time and since. Preaching followed at 11 a. m. and 8 p. m., the speakers being chiefly Patriarch F. A. Smith, Apostle D. T. Williams, and Elders Percy Farrow, William I. Fligg, R. S. Salyards, and Grant St. John. The sermons portrayed the old Jerusalem gospel in all its glory.

Patriarchs F. A. Smith and John Shields were busy giving patriarchal blessings.

The young people presented an inspiring spectacle marching down the beach where they held their prayer services, singing the songs of Zion. At the general prayer service the Spirit was poured out upon the people to a marked degree, and on three different occasions the gifts were enjoyed. The people were admonished to put from their minds and hearts anything that had a tendency to weaken or discourage them in the faith. They were reminded that God is still guiding in His church till the end, and although there would come crises in the church that would shake the confidence of many, those who remained faithful should return and build up the waste places of Zion. Also they were told that wars, pestilence, and famine would come, as His Son said they would, but He would stay in the hour of perplexities and discouragement, and would turn and overturn till His work was completed, if they put their trust in Him.

Elder B. H. Hewitt was in charge of the sports and was there most of the time. The leader of the girls, appointed by the reunion committee, was Sister Farrow, and the junior girls, Sister Prentice and Sister Marion McDonald. The leader of the boys, Bertram Gozzard. All these helpers made things jolly with their arrangement of activities, viz.: baseball, volley ball, swimming, and other games, and all those

having sportive desires gleefully participated therein. The news-getter, the *Camp Chatter*, edited by B. H. Hewitt, Mary G. Clark, Bill Dean, et al, also provided a mirth-provoking element, after evening service.

Two Saturday evening concerts presented a variation of talent, the program including the singing contest, boys versus girls, (from 12 to 80 years inclusive). The boys got the decision. Both sides were splendidly conducted by S. G. Clark and Sister Daniels, respectively. Also a pantomime entitled, "*Wanted, a Wife*," was amusing and enlightening.

The reunion meals were delightful, and a reduction in price was made this year to meet the leanness of the times.

So the campers returned home, feeling that the Lord had been with Israel as they dwelt in tents, protecting them from weather conditions and renewing their faith.

Conference of Northern California

The conference of Northern California District convened at East Bay Church in Berkeley, California, from the evening of July 29, until the evening of the thirty-first. On the evening of the twenty-ninth institute work was begun under the direction of Miss Elva Sturges and Apostle G. G. Lewis. The general theme of this work was centered around the need for continuing guidance and intelligent direction of our religious educational program. The conference enjoyed the spirit of light which prevailed in these classes. Two worship services were conducted by Elder Arthur Oakman, district missionary.

Saturday morning, July 30, the conference opened officially with the singing of the traditional "*Redeemer of Israel*." After the prayer the organization of the conference proceeded; the district president, G. P. Levitt, Apostle G. G. Lewis, and Elder Arthur Oakman, were chosen to preside and to arrange the program, and the secretarial work was delegated to Mr. Schaffer in the absence of Miss Mary Steele, district secretary. Various statistical and ministerial reports were read by the president who afterwards delivered his opening address. In a very able manner he analyzed the status of the district and pointed out several ways in which the work might be enhanced, bringing to the conference several recommendations which were afterwards adopted. From this address came also the theme for the conference—"*Carry On*." The financial reports both of a general and local nature were read and adopted subject to audit.

The afternoon session transacted the business of the coming year. Reports from the departments of Religious Education, music, and finance were read and adopted. The following officers were elected. G. P. Levitt was reelected to the office of district president. He chose as his assistants, W. H. Dawson, of Sacramento, and J. A. Dameron, of Tulare. Mary Steele was chosen district secretary; Bishop Edward Ingham, district treasurer; Hazel Blohm, head of Religious Education, and for the department of music Miss Christiana Waller was selected. Bishop Ingham was sustained as bishop for the district. Growing out of the district president's report, some matters discussed one of which contemplated the election of a committee to report to the spring conference on the state of the reunion grounds at Irvington, this committee to recommend what in its opinion was the most profitable course to pursue with regard thereto. J. B. Carmichael, H. A. Hintz, J. A. Dameron, M. F. Ralston, and Frank Greer were chosen as this committee. Elder Levitt urged, at the close of the business session, a greater sacrificial endeavor in order that the expenses of the district work might be cared for effectively during the coming year. The evening classwork was much enjoyed as also was the inspiring sermon delivered by Elder Arthur Oakman.

The activities for Sunday began with an early morning prayer service held in the upper auditorium of the church. This was well attended and a fine spirit was manifested which carried over into the worship service which followed.

The morning message, delivered by Apostle G. G. Lewis, stressed the need of individual contact with God and the vision which always comes thereby. Elder G. P. Levitt addressed the conference in the afternoon, urging the necessity of a heartfelt Christianity. The evening classwork and sermon were conducted by Apostle G. G. Lewis.

This district was saddened by the passing of Bishop Cecil Hawley on July 24. He was an able minister and well loved by all. The conference paused for a moment in memory of him, and a resolution of condolence was sent by authority of the conference to his family.

Apostle G. G. Lewis was well received. His simplicity and genuine affection for people have won him many friends here. The conference was well attended; the spirit of light was present, and although the tasks ahead are big, the Saints feel that no right effort is going to be lost, and the final purposes for which the church exists must be triumphant. They are heartened for the future.

Independence

Independence members were happy once more to hear Apostle F. Henry Edwards at the Campus Sunday night. After a two weeks' absence from this city while he attended the Kirtland reunion, Brother Edwards took up his Sunday evening series of sermons with a masterful discussion of the song theme, "*'Tis a Glorious Thing to Be in the Light.*" Music for the evening was furnished by the Auditorium Band and by a quartet.

Numbers of Saints, young people and middle-aged, went on missionary trips Sunday evening in accordance with the following assignments: Enoch Hill and Englewood to Ather-ton; Liberty Street and Walnut Park to Blue Springs; Second Church and Gudgeon Park to Grandview; Spring Branch, East Independence, and Sugar Creek to Bates City, and Stone Church to Lees Summit. It is the custom of these visitors to help the branch visited by supplying an appropriate musical program and the evening's speaker. A surprisingly good response is being given this movement, which is sponsored by the Young People's Council of Independence. This council will also sponsor a historical trip to Far West September 25.

Independence boys and girls are hunting up their school books in preparation for the opening of school next Monday, Labor Day. High school students are registering this week.

Exceedingly good and helpful prayer meetings have been enjoyed in many of the groups in Independence during the summer months, and are a source of encouragement to the members.

Local plans for the Harvest Home Festival are going forward. Such worthy organizations as the women's department, the Three-I Club, the Northwest Club, and many others are thoroughly interested in working with the bishop to provide for winter needs among church and community groups.

Church school workers are preparing for the Training School of Religious Education, to be conducted by the general Department of Religious Education at the Stone Church September 12 to 23. Teachers for the ten night sessions include several general church officers and others specialized in their fields of activities, and classes will stress study materials, program, and methods. More definite announcements of the school's organization and plan will be made later.

Stone Church

About once each year the Stone Church congregation is privileged to hear a sermon by Elder C. E. Wight, president of Kansas City Stake. Last Sunday morning was one of these rare occasions, and he presented an optimistic sermon, proving by events of history that the people of the present

day, even though passing through the exigencies of hard times, have many blessings for which to be thankful. He emphasized the idea that it is better to have tried and failed than never to have tried.

"O Lord, Our Governor" was the anthem sung by the Stone Church Choir, led by Paul N. Craig, and accompanied by Mrs. Hazel Scott Withee. LeRoy Smith, bass soloist, sang "*How Beautiful Upon the Mountains.*"

Enoch Hill Church

The class of girls taught by Ruth Hayes was in charge of the church school hour Sunday morning, August 21, and the program consisted of a piano solo by Dick Maloney and several numbers by the girls. C. E. Beal offered the benediction.

A quartet composed of Martha and Pearl Chrestensen and Helen and Margaret McDonald, sang "*The Rock That Is Higher Than I,*" at the eleven o'clock service.

Elder William Cowan, of the Stone Church, was the speaker Sunday morning, and for a Scripture lesson he read 1 Nephi 3 and *Doctrine and Covenants* 94. He classified our religion in three parts—Restoration, Reorganization, and Redemption. At the close of the sermon the chorister requested Dick Bullard, to sing as a solo the hymn "*It Was Spoken for the Master.*" This song harmonized well with the sermon.

Under the direction of Sister Amos Allen the choir which has been recently reorganized, is doing excellent work. It is growing in attendance.

About thirty young people from the classes of Ruth Hayes and Gene McKean had a special treat last Wednesday night when they were guests of Brother and Sister L. R. Street. Brother and Sister Street who live at the edge of town on Blue Springs Road, have equipped their lawn similar to a miniature park. Here the young people enjoyed watermelon and games, and left thanking their host and hostess for the good time given them.

The worship program of the church school Sunday morning, August 28, was in charge of Elder H. L. Barto's class. They selected "*Loyalty*" as their theme and the following program was rendered: Song, "*Loyalty Unto Christ,*" by the congregation; talk on "*Trust*" by Fred Burrows; vocal solo, "*Give of Your Best to the Master,*" Marjorie Thomas; story, "*His Place for You,*" Marguerite Maloney; piano solo, Richard Maloney.

At the morning preaching hour Alfred Waters played a clarinet solo, "*The Holy City,*" and Mrs. Henrietta Allen sang "*Open the Gates of the Temple,*" after which Pastor H. L. Barto preached to the Saints, admonishing them to come up higher and occupy in the high places in which it is their privilege as Saints of God to be.

The attendance of both church school and the preaching hour was affected by the burning of Brother Richard Bullard's house. The fire was under such headway before it was discovered that nothing was saved. The sympathy of the Saints goes to this family in their loss.

A good representation of the young people went to Ather-ton Sunday night on a missionary tour. The program consisted of two numbers by the ladies' quartet, a piano solo by Richard Maloney, and a vocal solo by William Worth. Elder Barto was the evening speaker.

The young people at a meeting Monday evening reelected their three representatives on the Independence Council of Young People, Fred Burrows, Ruby Johnson, and E. H. McKean, and also reorganized for activities on Enoch Hill. Fred Burrows was chosen president of the local organization, his counselors to be Ruby Johnson and E. H. McKean. Ruth Grayer was chosen secretary; Pauline Alexander, treasurer; and Dick Maloney, pianist. September 9 this group will sponsor a social which will be their first of the winter social activities. The club will meet once each month.

Spring Branch Church

Pastor George W. Eastwood talked to the young people on "Going Forward" Sunday morning at the church school hour. He told them that he was sure they were willing and ready to go forward when the opportunity comes.

The speaker at eleven o'clock, Brother Jesse Smith, used for his topic, "Tithing or the Financial Law." He took his text from *Doctrine and Covenants* 42: 8: "If thou lovest me, thou shalt serve me and keep all my commandments." The assistant pastor, Robert Fish, was in charge of the service, assisted by Brother Clair Austin. An anthem was sung by the junior choir.

Brother C. D. Brewer, in charge of the Wednesday evening prayer meeting last week, read the twenty-third Psalm. Songs in harmony with this reading were sung, and many who were present bore fine testimonies. The prayer meeting Sunday morning was in charge of Alma Tankard and Omar Sedoris. An encouraging number attended, and a fine spirit was there.

The young people enjoyed a "hob" party the evening of August 23, under the leadership of Brother Joseph Farrow, at the home of Gladys Smith. More than thirty were present. Games were played and Mulligan stew was served.

East Independence Church

This branch regrets the removal of the Alvin Christensen family. They had been here only a short time, but had been of valuable service in music, teaching loyalty and dependability by their promptness and presence at services. The health of Sister Christensen made the move necessary. A farewell party was given them at the home of Brother and Sister C. Edgerton on the eve of their departure and most of the branch was there. Games, a social time, and refreshments passed the time, and the pastor and church school director, in short speeches, told Brother Christensen of the gratitude of the congregation for their help. A small gift was presented in appreciation of services.

Among the recent speakers was T. W. Thatcher, local bishop's agent, who spoke on "A Live Church," reminding the members of the necessary services and attitudes to make a live church. Elder C. A. Kress, missionary, appealed to the Restored Church to rise to the issues of the day, urging the members, with Zion in their hearts, to blot out sorrow and suffering by deeds of love and kindness. Brother Cornelius Edgerton, director of Religious Education, spoke on "The Doctrine and Covenants," telling what the book is and its uses, and stressing the need for the Saints to be filled with the spirit of understanding. Elder D. S. McNamara, director of Religious Education in Zion, closed the month's sermons with the subject, "Road to Zion," showing the roads that lead away from Zion and those that lead to Zion. His effective sermon held an especial appeal to the youth.

The priesthood are making a great effort to visit all the homes of the members in the district. They meet at the church each Tuesday evening and prayerfully prepare to go out two by two to visit in the homes.

Successful junior services are held two Sundays of each month, Sister Alta Dutton in charge.

A pleasant evening was spent by many of the local members Sunday evening when the Spring Branch Community Chorus with which many from East Independence are associated, was invited by the Unity School of Christianity, at the Unity Farm about fifteen miles south of Independence, to present a song program at an open-air service. This is one of the most wonderful farms in the country, there being several hundred acres beautifully landscaped, fine commodious homes and public buildings, a dairy farm, and orchards and vineyards well plotted and maintained. A natural amphitheater on the farm is comfortably seated and with a large concrete platform for speaker and band or chorus, makes an ideal place for out-door services. The chorus of about forty members received much praise for its work.

Two-week Series at Caraway, Arkansas

Local Saints are rejoicing over a two weeks' series of meetings held here by Elder A. M. Baker. Such an opportunity is afforded only about once a year.

Large crowds heard Brother Baker's messages. He preached in a grove which was equipped to seat all the people, and seemed to interest many not of the church with his pictures pertaining to the teachings of the *Book of Mormon*. He also showed scenes from the life of Christ and Paul's missionary journeys.

Five new members were added to this group, and these young people will be examples to others. Surely good seed was sown here. Caraway members will welcome Brother Baker at any time, or others of the traveling ministry. Local Saints hope that an elder will locate here in order that a branch may be organized.

Three children were blessed during Brother Baker's visit. This ordinance was new to some people here. Also an aged sister was administered to, that her health might be restored in her old age.

The meeting closed August 14.

Caraway has a nice Sunday school attended by about fifty. The young people's class went on a picnic August 17, and spent the day swimming and fishing. They are planning a surprise for Brother Baker.

The Saints are working to establish an active church organization in this place. They look forward to a time when they can be of more service to God and his church.

An Apostle Completes Busy Reunion Season

Kavanagh, Alberta, August 20.—The reunion season is now over, and we feel that the time has been well spent. The fine reunions that I have attended have had a fair number present and a splendid spirit has been manifested. These reunions were held at Chetek, Wisconsin; Logan, North Dakota; Weyburn Plains, Saskatchewan; Saskatoon, Saskatchewan, and Edmonton, Alberta.

While the depression is felt everywhere, the attendance at these different gatherings has been good. More and more the Saints are realizing their need of the gospel and anxiously looking forward to a Zion where conditions will be much improved.

As some of the reunions have already been reported to the *Herald*, I shall not repeat. The Saskatoon reunion and conference was the largest gathering I have ever seen in that district. On my way West from there I stopped at Ribstone, Alberta, and preached four times and baptized five persons.

Then I went to the Cornish settlement, near Senlac, Saskatchewan, and held meetings for four days. On Sunday a basket dinner was served on the grounds. Attendance was large and the day was well spent. Sunday night the hall was crowded and several stood outside. A fine spirit was present and all seemed happy in gospel work. Elder J. J. Cornish is ripening in years but happy and full of faith in the gospel of Christ.

A fine crowd gathered at Edmonton, Alberta, for the three-day conference which proved to be of much interest to all present. A number of Saints from Bon Accord, Alberta, attended the conference. I was invited to go home with them, so on Monday night, after the conference, we began a meeting that lasted ten days during which time we organized a Sunday school of about forty members, baptized twelve persons, organized a branch of about thirty-five, and ordained an elder, a priest, and a teacher. Two babies were also blessed.

Some members of the Baptist Church attended our meetings part of the time, and later I was requested to meet their minister and talk over the differences between us. Arrangements were completed and two Baptist ministers and I spent three and a half hours canvassing the differences between the

two churches in the presence of several members. We believe much good was accomplished.

Last night I held a meeting in our church at Millet with a fair-sized crowd and will continue for a few days, then on to Calgary for a week.

The harvest is great and many more laborers are needed to fill the numerous calls for preaching. We have many fine Saints in this mission, and while great numbers of them are isolated, they are rejoicing in the gospel of Christ.

While in Southern Saskatchewan District we organized a branch at Regina, Saskatchewan, which gives promise of good work in the future. We have about thirty-five members there.

J. F. CURTIS.

Lachine, Michigan

Saints of this branch have of late been encouraged to go on to do their best. Elder J. J. Ledsworth and wife have just closed a series of meetings at a little town called Long Rapids about three miles north of Lachine. Brother Ledsworth is the district missionary. Much good was accomplished, and eight souls were added to the fold. Others are near their decision and waiting for the return of the Ledsworths from the Northern Michigan reunion, held at the Park of the Pines at Boyne City.

Lachine Saints tried to do their duty by being present and helping with the music, and Brother and Sister Ledsworth made many friends by their pleasant and winning ways.

The loss of a sister in this group has saddened all. Mrs. Murdock McLennen passed away a short time ago, and her pleasant smile is missed. She leaves her husband and nine children. May God be with and comfort the family.

Sister J. B. Cole, an aged woman whose leg was injured over a year ago, made the local congregation rejoice when she was present at a recent meeting and bore her testimony, "God be praised," as firmly as ever before.

Logan, Iowa

A two-day institute was held in the branch, June 4 and 5, for the benefit of the members of the district, beginning Friday night with a preaching service. President Floyd M. McDowell was in charge of the class work which was along the line of training for leadership. Apostle J. F. Garver and Elder E. Y. Hunker were also speakers.

An all-day meeting with a basket dinner at the park July 10, was well attended. Ten were baptized, four of them adults, and four little ones were blessed.

The branch was saddened by the passing, August 11, of one of the younger members, Sister Darlene Spanswick. Besides her husband, David Spanswick, she leaves to mourn her loss her father and mother, Brother and Sister H. R. Salts, six brothers, two sisters, and many other relatives and friends. Though but twenty-three years of age, her life has been such that we mourn not as those who have no hope, but feel that death is but the gateway opening to her feet to a life of richer, fuller joy and service beyond.

In addition to the work of the local priesthood the pulpit has been filled at different times during the summer by brothers from neighboring branches, among them E. L. Edwards, of Pomeroy, and Fred Fry, E. R. Rosenberger, and Howard Reynolds of Woodbine.

Under the leadership of Floyd Hirst the young people have been meeting for recreation at the school grounds each Friday evening. Volley ball and kittenball form the chief means of entertainment.

The happy culmination of a Graceland romance was solemnized at the church Thursday morning at seven o'clock, August 18, when Mabel Alice Killpack became the wife of Lester Warren Hill, of Saint Joseph, Missouri, Bishop W. R. Adams officiating. The bridal party entered to the strains

of the wedding march, played by Mrs. George Carlile, sister of the bride. Under a white, flower-trimmed archway the young couple took their vows, attended by Miss Neva Carlile as bridesmaid and Don Chesworth of Fall River, Massachusetts as best man. The double ring ceremony was used, little Donald Carlile carrying the rings on a white pillow. Alice Carlile, flower girl, strewed the path to the altar with flower petals. Preceding the ceremony Miss Pearl Darrington sang "O, Promise Me" and "Because." After a wedding breakfast at the home of the bride's mother, Mrs. J. J. Killpack, the happy couple left for their home in Saint Joseph, followed by the good wishes of a host of friends.

Lincoln, Nebraska

Twenty-sixth and H Streets

Attendance has increased at nearly all meetings, and it is hoped that the coming of cooler weather will bring new zeal to the members.

Among the visitors to Lincoln during July were Elder and Sister C. B. Hartshorn, of Des Moines, and Doctor David Allen Anderson, of South Dakota, brother of Lincoln's pastor. These men each spoke at a morning service.

Sister Esther Schrunk with her class of boys and girls enjoyed a picnic at Epworth Park last month. Swimming and boating were the chief recreations.

The Loyal Workers are quilting the second quilt pieced and given to them by Sister Horn who is advanced in years. While she is unable to attend church services, her heart is still full of love for the church and her interests are centered about it.

Several weeks ago Sister B. M. Anderson and two daughters, Mrs. A. W. Hulmes, of Kansas City, and Rogene Anderson, and granddaughter, Barbara Hulmes, visited Sister Doris Fredrick at Joliet, Illinois. They also visited at Nauvoo and at Carthage, Illinois.

June 27, being the anniversary of the martyrdom of Joseph and Hyrum Smith, Sister Anderson talked at the morning service on Sunday, June 26, describing Carthage jail and the death and burial of the Martyrs.

Lincoln Saints responded liberally to the call to sacrifice in the month of June. Brother Wall reported a sum of three hundred and fifty dollars sent to the Bishop from this branch. The programs outlined in the *Herald* were faithfully carried out here.

At the June meeting of the department heads Brother Poague introduced plans for the church school and programs were made for the last half of the year. At the teachers and officers meeting July 11, the young adults were merged with the older adults, as each class was studying the *Book of Mormon*. Sister Anderson is the teacher. Weekly recreation was planned to be in charge of Brother and Sister Schrunk.

Institute at Carthage, Missouri

About two hundred and fifty attended the two-day institute held at Carthage Branch, Spring River District, and this number represented sixteen branches.

Elder John F. Sheehy, of Independence, was the instructor and presented a goodly portion of the Spirit which enabled him to present his message in a splendid manner. His subject was "Building up the Local."

The meetings were in charge of the district presidency, Amos T. Higdon, of Independence, Andy Jones, of Columbus, and Ronald Smith, of Pittsburg.

Sister Mollie Davis, Sister C. C. Koehler, Brother and Sister Harvey, and Vera and Marjory Sheehy, of Independence, attended the meetings. Brother and Sister McIntosh, formerly of Independence, also were present.

A good prayer meeting was enjoyed Saturday morning and followed by classes. An entertainment was held after the evening preaching service. Brother Amos T. Higdon preached the closing sermon Sunday night.

MISCELLANEOUS

Conference Notice

The annual conference of Toronto District will be held in the Toronto Church, Bathurst Street at Saint Clair Avenue, October 1 and 2. The business sessions will begin at ten o'clock sharp, on Saturday morning, October 1. On Saturday evening the young people of Toronto Branch will present the Cantata "*David, the Shepherd Boy*." All members of Toronto District, and adjacent districts are invited to be present.—*James A. Wilson, president; A. Lillian Farthing, secretary.*

Young People's Convention

New York district young people's convention will be held at the Niagara Falls Church, Seventeenth and Willow Streets, September 24 and 25. All young people of the district are urged to be present. Recreation at Goat Island Saturday at 3 p. m. First Sunday service at 9.30 a. m. District Missionary W. I. Fligg and Apostle Paul M. Hanson will be present.—*New York district presidency, E. V. Wagner, 88 Sheffield Avenue, Buffalo, New York.*

Conference Minutes

NORTHEASTERN KANSAS.—Semiannual district conference convened at Fanning, Kansas, July 23 and 24. Apostle R. S. Budd and the district presidency presided over the business session Saturday at 2.30 p. m. Minutes of previous conference were read and approved. The following reports were read and accepted: District treasurer's report with that of auditing committee; summarized report of district president; statistical reports from Atchison and Topeka. The recommendation to adopt the new plan of Religious Education, which was deferred from the previous conference in the report of L. M. Pitsenberger, superintendent of recreation and expression, was taken up. C. B. Woodstock talked on the plan, explaining its history and objective. After discussion it was adopted. Supervision of the district's contribution to the Harvest Home Festival at Independence, Missouri, was left with Bishop's Agent O. E. Weedmark. Election of officers resulted as follows: District president, Dave Little; counselors, William Twombly and James A. Thomas; director of Religious Education, James A. Thomas; secretary, Mrs. H. C. Pitsenberger; treasurer, O. E. Weedmark; chorister, Mrs. B. F. Deller. Mrs. Helen Tilden was appointed by the chair for a term of two years on the auditing committee. Fanning was chosen as the place of next conference, the time being left to the district president.

Our Departed Ones

CHRISTENSEN.—Carrie Larsen Christensen was born near Copenhagen, Denmark, May 1, 1850. Died August 20, 1932, at her home at Tigris, Missouri. She was a member of the Reorganized Church of Jesus Christ of Latter Day Saints into which she was baptized October 7, 1877, in Fayette Township, Iowa, by A. S. Carpenter. Died firm in the faith. Surviving are her husband, J. C. Christensen, one sister, Mrs. Mary Anderson, of Sutton, Nebraska; one brother, Chris Larsen, of Denver, Colorado; four sons: George G., Alfred A., and Lehi L., of Independence, Missouri, and Walter W., of Tigris; one daughter, Mae M. Lionberger, of Wichita, Kansas; twenty-three grandchildren, and two great-grandchildren. Two sons preceded her in death. She had been a resident of Tigris for thirty-three years. Was an excellent home-maker and a woman well loved and respected by the community. She bore great affliction until the last and passed away surrounded by her children. The funeral was conducted on the lawn of her home, Elder C. B. Freeman officiating, and witnessed by a large gathering of friends and neighbors. Her sons acted as pallbearers. She was laid to rest near her home beside her son, Nephi N.

WILDERMUTH.—Charles Rex Wildermuth was born August 18, 1902, near Necedah, Wisconsin, died August 17, 1932, at Pine Ridge, South Dakota. He was the second son of Mr. and Mrs. Lester O. Wildermuth, and grandson of Eli M. Wildermuth, of Plano. Until about four years of age he lived at Necedah, Wisconsin. He then moved to Plano, where he spent his school days, graduating from both the grade school and the community high school. He attended Graceland College, Lamoni, Iowa, for two years. He then entered the teaching profession spending much labor in the local vicinity. At the age of twenty-one he married Miss Doris Barnes, of Los Angeles, California. Two sons and two daughters were born to them. The last four years he and his wife have been teaching and caring for an Indian day school on the Pine Ridge Indian Reservation near Kyle, South Dakota. He was ill about five weeks with typhoid fever and succumbed to this illness August 17, 1932. He was baptized into the church at an early age, ordained a teacher in 1921, and an elder in 1925, after which he took charge of pastoral work in Sandwich, Illinois, until he went West to begin work with the Indians. He was laid to rest in the Plano Cemetery August 21. The funeral services were in charge of J. M. Blakely, local pastor, assisted by Roscoe E. Davey. He leaves to mourn, his wife; two sons, Rex and Blair; two daughters, Elsa Jean and Helene May; his parents, and two brothers, Jerome and Richard, besides a host of other relatives and friends.

THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.
Elbert A. Smith, Floyd M. McDowell, Associate Editors.
Leonard J. Lea, Managing Editor.
Leta B. Moriarty, Assistant Editor.

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Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

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Health Greetings

God loves all the Saints, but all sinful conduct is grievous before Him and he can not look upon sin with the least degree of allowance. When you suffer the LORD is also compelled to suffer as you truly have been ingrafted and become a part of the Vine. PLEASE don't partake of foods that are detrimental to your own welfare, that of others and the LORD also. Be a good Saint. If Hog is not good for dogs why use it as a food? If white flour is destructive to all animal life why do you tamper with it?

Over 90% of all Cancer, Tumors and skin trouble come directly from HOG—dirty, filthy, diseased, scavengers. Go slow on white sugar, vinegar, tomatoes, lard, imitation butter, coffee, tea, hot foods of any kind.

If you are not normal, if your living is high, if we can't solve both problems our foods are free. Send us one or two dollars for food. If we don't please you in every way, we will refund every penny. Truly we can be of great service to you. Our 31 years of active business in the Food game has brought us to the point that we can say, "I KNOW."

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THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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

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Number 36

Study Manuals for the Ministry

The new church school year begins October 1, 1932. As part of the church school effort for the new year, pastors and church school leaders are invited to organize special classes for the priesthood. These classes may be held during the week or on Sunday at some time other than the regular church school hour, if possible, so as to free the members of the priesthood for participation in the regular church school activities. If this is not desirable because of local conditions, then the priesthood study classes may be included as part of the church school.

The Priesthood Manual (forty-five cents) has already been issued, and while it is planned primarily as a reference book it will be found valuable for systematic class study. We are anxious to sell out the remaining copies of the priesthood manual which should be in the hands of every member of the priesthood, so as to free the money tied up in them for the printing of other priesthood material.

In addition to the *Priesthood Manual* two series of lesson study pamphlets are being prepared for use in priesthood classes and for guidance in individual study. These series will include pamphlets bearing the following titles:

Studies in Latter Day Saint Belief

- What Latter Day Saints Believe About God.
- What Latter Day Saints Believe About Jesus Christ.
- What Latter Day Saints Believe About Man.
- What Latter Day Saints Believe About Immortality.
- What Latter Day Saints Believe About Sin.
- What Latter Day Saints Believe About Forgiveness.
- What Latter Day Saints Believe About the Future Life.
- What Latter Day Saints Believe About Zion.
- What Latter Day Saints Believe About Priesthood.
- What Latter Day Saints Believe About Spiritual Gifts.
- What Latter Day Saints Believe About Church Organization.
- What Latter Day Saints Believe About the Scriptures.
- What Latter Day Saints Believe About Marriage.
- What Latter Day Saints Believe About the Restoration of the Gospel.
- What Latter Day Saints Believe About the Principle of Faith.
- What Latter Day Saints Believe About the Principle of Repentance.
- What Latter Day Saints Believe About the Principle of Baptisms.
- What Latter Day Saints Believe About the Principle of Resurrection.
- What Latter Day Saints Believe About the Principle of Eternal Judgment.

What Latter Day Saints Believe About the Principle of Revelation.

What Latter Day Saints Believe About the Principle of Tithing.

What Latter Day Saints Believe About the Principle of Stewardship.

Studies in Latter Day Saint Ministry

The Organization of the Kingdom.

The Branch at Work.

The Pastor at Work.

The Priest at Work.

The Teacher at Work.

The Deacon at Work.

Personal Evangelism.

Prophetic Preaching.

Expository Preaching.

Preparing the Sermon.

The Personal Life of the Minister.

The Visiting Minister at Work.

The Teaching Ministry.

The Minister in His Study.

The Minister and His Bible.

Working With People.

Methods of Local Evangelism.

Public Speaking.

Mid-week Services.

The Minister's Health.

The Minister and the Community.

The Language of the Minister.

Ministerial Authority.

The History of the Priesthood.

Elements of Worship.

These topics will be published as prepared, and it is expected that they will come from the press sufficiently frequently that classes organized now can be furnished with new studies before they have worked their way through the pamphlet previously issued.

The first of these pamphlets will be "*What Latter Day Saints Believe About God.*" It has been written by President Elbert A. Smith and contains seven study sections—one for each week—prepared with questions, scripture readings, etc. This will be available.

These study manuals are being issued as near cost price as possible. Under present economic conditions it is not possible to stock up a great number of them in the hope of having them purchased at a later date. As fast as a reasonable number of the earlier study manuals are sold out money will become available and will be invested in the later pamphlets.

No member of the ministry can afford to be with-

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out the first manual of the entire series, "What Latter Day Saints Believe About God," by President Elbert A. Smith. Send in your orders now.

F. H. E.

Printing by Mail—A New Herald Office Service

The Herald Office has paid its expenses during the last two years by handling commercial printing as well as the regular periodicals and publications. It is fortunate that this is true, for otherwise the office would have to be sustained by general church funds.

A good commercial printing business will enable our publishing house to be a financial asset to the church rather than a liability.

Our people can help the church by sending their printing business to the Herald Publishing House, rather than having it done locally. Write for prices and suggestions, and make your own comparisons. We can probably save money for you, and you know that whatever profit is made goes to help the church.

A special quick service is being arranged, and the processes of the shop speeded up for a twenty-four hour schedule from the receipt of the order until the shipment of the finished product.

We offer more than a printing service. We will also help you plan your work if you wish it.

Remember that the Herald Publishing House is a church institution. When it makes money, the profit goes to the church. If you can turn some of your business our way, you will help the church.

Ward A. Hougas Takes Charge of Herald Publishing House

The Herald Publishing House will have its affairs directed by a new Business Manager, Elder Ward A. Hougas, according to a recent decision of the Board of Trustees.

Brother Hougas will at the same time continue to serve in his present capacities as President of Far West Stake, and Pastor of First Saint Joseph Church, in which work he has made an admirable record and won many friends. The people there feel that they can not spare him, and he is trying to keep up the several tasks. We are glad, at the same time, to welcome Brother Hougas and his family to Independence.

Brother Hougas has a record of achievement that promises good times for our publications: He is a successful newspaper man, and something of a specialist in building up the business of publishing houses. He is also a devoted church worker. His energy and enthusiasm have been greatly appreciated wherever he has gone.

L. L.

THE CIRCLE OF PRAYER

It is suggested that prayers for the sick can be made effectively at the Wednesday evening prayer services, and at the monthly sacrament services. We hope that our readers will also remember the sick in their private prayers.

Friendly letters will be written by members of the staff to those who are discouraged or isolated from church privileges, and to those requesting prayers whose letters indicate that they are able to receive mail.

Sister E. D. Smith, of Spring Branch congregation, Independence, requests the Saints to fast and pray for her on the Wednesday of September 14, and to remember her at the prayer meeting. She has been an invalid for a number of years and has two children depending on her for their care. Her husband died a few years ago, leaving her with all the responsibility. Her need is great.

Sister Effie Mae Smith, of Lincoln, Nebraska, writes that her mother, Mrs. Susan J. Mecham, of Chico, California (Route 3, box 190), has been confined to her bed for more than six weeks now as a result of an injury received in a fall. The doctors say that it will be a long time before she can walk, if ever. Her suffering is severe. Sister Smith herself is unable both physically and financially to go to her mother, and asks the Saints to remember her mother in prayer that if it be the will of the Lord she may recover and be relieved from her suffering. Sister Mecham has been a faithful member of the church and is in great need of a blessing.

A sister in the mid-west asks earnest prayers for two young friends, both of whom have suffered from nervous breakdowns and serious mental disturbances. One is a college girl, and the other a young married woman. Under the circumstances the sister does not feel like giving their names, but she has faith to believe that they can be restored if it is the will of God.

Laymen, as a rule, do not realize the importance of church attendance. If they did they would not so often allow a cloud, or a shower, or a wind, or a snow, or a caller, or a newspaper, or a headache or a fit of laziness to keep them home. A minister deserted by his representative men dies. He dies by inches. No man can preach with sustained fire and hope whose leading people show by their desultory attendance that public worship is to them one of the incidentals or electives of life.—*Detroit's Beacon Light*.

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.—*George Washington*.

OFFICIAL

Financial News

We are submitting herewith a comparative statement of income for the month of July, 1931-1932. It is to be noted that seventeen districts reported larger receipts for July this year than for the same month a year ago, while 68 stakes and districts reported less.

The total budget requirements for operating expenses alone are \$24,000.00 per month. The amount received in July was \$21,880.28, leaving a deficit of \$2,119.72. It is to be noted, however, that four reports are still outstanding at the time of closing the books for July and the amount received may make up most of the deficit.

In the face of existing conditions we think the July report is quite gratifying. We ask the continued support of the Saints in the succeeding months of the year.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

District	July, 1931	July, 1932
Independence Stake	\$ 2,514.50	\$ 2,302.70
Far West Stake	600.27	575.79
Holden Stake	679.38	277.27
Kansas City Stake	1,240.52	562.78
Lamoni Stake	1,687.57	1,279.34
Alabama	118.88	41.18
Alberta	154.16	39.02
Arizona	47.27	36.84
Arkansas	28.13	3.00
California, N.	841.25	406.85
California, S.	1,134.77	686.27
Chatham	1,261.32	277.83
Clinton	176.73	129.89
Colorado, E.	642.47	332.72
Colorado, W.	36.74	36.06
Des Moines	832.95	148.79
Detroit	657.30	538.13
Florida	78.64	46.64
Idaho	238.52	77.29
Illinois, C.	103.23	36.35
Illinois, N. E.	676.35	570.55
Illinois, S. E.	326.20	116.89
Indiana, S.	113.68	70.20
Iowa, N. W.	593.97	303.92
Iowa, S. W.	258.30	663.73
Kansas, N. E.	136.40	87.49
Kansas, N. W.	314.25	* 28.30
Kansas, S. W.	158.17	74.17
Kentucky and Tennessee	44.23	26.57
Kirtland	724.98	* 5.00
London	280.03	317.87
Maine, E.	136.36	207.99
Maine, W.	446.01	284.02
Michigan, C.	307.36	843.19
Michigan, E.	782.89	506.01
Michigan, N.	369.39	161.30
Michigan, S., and Indiana, N.	873.94	404.54
Michigan, W.	56.67	64.38
Minnesota	362.72	196.44
Missouri, S.	153.24	157.65
Mobile	86.58	40.48
Montana, E.	52.55	64.52

Montana, W.	181.08	—	119.77
Nauvoo	399.17	—	240.73
Nebraska, C.	66.80	—	7.41
Nebraska, N. E.	603.03	—	122.35
Nebraska, N. W., and Black Hills	213.85	—	82.39
Nebraska, S.	282.84	+	366.74
New England, S.	170.04	+	342.51
New York	204.27	+	238.28
New York and Philadelphia	1,523.22	—	428.12
North Dakota	307.35	—	300.75
Ohio, N. W.	314.20	—	116.42
Ohio, S.	384.49	+	437.26
Oklahoma, E.	40.50	—	33.50
Oklahoma, C.	1,919.48	—	* 12.00
Oklahoma, W.	112.01	—	104.64
Owen Sound	567.99	—	339.29
Pittsburgh	181.29	—	93.92
Portland	177.89	+	194.15
Rock Island	457.21	—	226.33
Saint Louis	344.86	—	201.52
Satkatchewan, N.	19.50	—	* 10.00
Saskatchewan, S.	41.62	—	14.00
Seattle and British Columbia	535.38	—	523.34
Spokane	183.08	—	15.00
Spring River	260.19	+	471.60
Texas C.	118.69	—	92.17
Texas, S. W.	256.79	—	64.01
Toronto	413.52	—	190.52
Utah	44.62	—	14.97
West Virginia	70.25	—	22.95
Wheeling	90.97	—	43.19
Winnipeg	10.00	—	7.65
Wisconsin, N.	40.88	+	145.44
Wisconsin, S.	159.03	+	205.90
Unorganized	356.61	—	304.44
Australia	1,549.42	+	2,410.00
British Isles	656.14	—	
Germany	408.52	—	
Hawaii	319.40	—	177.74
Norway and Sweden	14.31	+	19.31
Society Isles	96.75	+	110.02
Foreign Unorganized	79.21	—	
			\$34,505.32
			\$21,880.28

*Reports still outstanding at time of closing books for July.

Joseph Smith Centennial

The General Conference of 1932 set apart Sunday, November 6, for church-wide celebration of the one hundredth anniversary of the birth of Joseph Smith, late president of the church. This date is now but two short months away and the authorities of districts, branches, and church schools should be pushing their plans for the occasion toward completion.

It is suggested that wherever possible district meetings be held, so that the combination of talent will make a more outstanding celebration possible.

An ably written pageant has been prepared by Mrs. Alice May Burgess, author of the Centennial Pageant, covering a number of the outstanding scenes in the life of our late president. This is being published in the September *Vision*. Work on preparation of this pageant will need to begin at once. Extra copies of *Vision* can be secured from the Herald Office fifteen cents per copy.

Further suggestions will appear in the *Herald* from time to time. Watch this column. F. H. E.

NEWS BRIEFS

Apostle J. W. Rushton in His Mission

When Apostle John W. Rushton landed at Southampton, England, July 31, he was met by Brother Judd, and taken at once to Enfield, where the annual reunion of the Southern District was in session. There he experienced a busy time, helping, making new friends, and meeting old ones. In August his work as Apostle in charge of the European Mission took him to other points in England: Birmingham, Clay Cross, and Mansfield.

Brother Rushton's immediate plans include a trip to Norway and after that, a survey of the church work on the Continent.

In Kirtland One Hundred Years Ago

One hundred years ago this month and next, the elders of the church were gathering from their "several missions" to Kirtland. There on Saturday and Sunday, September 22 and 23, they were blessed with the revelation on lineal priesthood, now section 83 in our *Doctrine and Covenants*. Of this communication church history says: "This is an important revelation, containing much instruction and many glorious promises, and is a cheering recognition of their arduous labors, which they had performed by much sacrifice and under adverse circumstances."

At this season of the year Joseph Smith was spending his time translating the Inspired Version of the *Bible* and ministering to the churches in Ohio.

Signs of the Fall Season

Now that the children are marshaling their books and pencils and going back to school, church workers are reminded that there are numerous signs of the fall season.

The summer reunion season is closed. This week's issue of the *Herald* carries a report of the latest scheduled reunion, that of Far West Stake, Missouri.

Word comes that President Frederick M. Smith is working his way home, branch by branch. After a summer of church work among the Saints in the East, he is stopping with many groups on his way home. He plans to arrive in Independence about the middle of the month.

The increased volume of letters to the *Herald* indicates that numbers of correspondents are now home from vacations and "back on the job."

News from the branches discloses the fact that the church school year is drawing to a close. September 25, is Promotion Day, and then the church schools begin a new quarter and a new year.

Preparations for the Harvest Home Festival in

Independence and for local festivals are beginning to take definite form. Already the Harvest Home Festival Committee at the Auditorium is receiving raw products for display at the festival in October.

Apostle J. F. Curtis is home from an extensive summer's work in the Dakotas, Minnesota, and Canada. His smiling face was a welcome sight at the Stone Church Sunday morning.

Politics is taking its share of attention, reminding everyone of the approaching November election.

"Little Calumet" at Western Oklahoma Reunion

Thirty-four young people from Calumet Branch attended part of the reunion sessions of Western Oklahoma District, at Eagle City. Their camp, "Little Calumet," was a lively place, and much fun was had. The young visitors gained many spiritual and social benefits during their stay "at reunion." They were particularly inspired by the sermons of Apostle Roy S. Budd.

Missionary H. I. Velt Testifies of Reunion

That the reunion of Seattle and British Columbia, Spokane, and Portland Districts, at Silver Lake, Washington, was a "foretaste of heaven," is the testimony of Missionary Harold I. Velt who was there. In a letter to the *Herald*, published in another column of this issue, he tells of the perfect harmony, the spiritual peace and fraternity, the large attendance, the responsiveness of the Saints, the order, the dignity and the many other characteristics of this reunion.

Marked Gratitude of Arkansas Young People

At the close of the very successful missionary meetings recently conducted by Elder A. M. Baker at Caraway, Arkansas, the gratitude of the young people took a very material form. They took the missionary's measure for a new suit. Not to be outdone by their elders the little boys and girls of the Sunday school class waited upon Brother Baker to learn the size of his head. They intend to pick cotton "to buy a new hat for the preacher."

Birmingham, England, Saints Grow

Many blessings have been enjoyed by Saints of Birmingham, England, in the past few months. Nine have been baptized into the church. The congregation gave Apostle John W. Rushton a special welcome. Prayer services are most helpful, and attendance is good. Indeed all their activities attest to the fact that this congregation is growing in faith and works.

Why a First Presidency in the Church?

By Elbert A. Smith

(Continued from last week.)

In the Latter-Day Dispensation

Under the glory which shone around Cumorah and the divine light which came with the angel's message, Joseph Smith moved out to organize the church. Think you he made a dismal failure within the first two years? This is what we are sometimes asked to believe.

Joseph worked according to the will and commandment of God. And it was said:

For thus saith the Lord God, him have I inspired to move the cause of Zion in *mighty power for good*, and his *diligence I know*, and his prayers *I have heard*.—*Doctrine and Covenants* 19: 2. *Book of Commandments* 22: 8.

No suspicion here in the mind of Omniscience that within two years Joseph would be "moving the cause of Zion for evil" by exalting himself to a position foreign to and incompatible with the kingdom of God. Who is wiser than our Lord in this matter, let him speak.

As early as March, 1832, the following was given to Joseph Smith by revelation:

Verily, verily I say unto you, my servant, Frederick G. Williams, Listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a high priest in my church, and a counselor unto my servant, Joseph Smith, jr., unto whom I have given the keys of the kingdom, which belongeth always unto the *presidency of the high priesthood*. . . . Amen.—*Doctrine and Covenants* 80: 1.

Passing by other revelations, the principle "shadowed" forth in the Mosaic economy is clearly set forth in the following:

Of necessity, there are *presidents*, or *presiding offices*, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedec priesthood, *three presiding high priests, chosen by the body, appointed and ordained to that office*, and upheld by the confidence, faith, and prayer of the church, form a *quorum of the presidency of the church*.—*Doctrine and Covenants* 104: 11.

And again, the duty of the *president* of the office of the high priesthood is to *preside over the whole church*, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church.—*Doctrine and Covenants* 104: 42.

The *Book of Commandments* ends abruptly in the midst of a revelation given September, 1831. We are now asked to believe that the prophets have been bogus and the seers spurious during the intervening years, to discard the *Book of Doctrine and Covenants*, the work and vision and sacrifice of President Joseph Smith, and the major portion of the work and revelation of Joseph the Martyr, to go back to 1831 (or some other date).

This progressive discard of revelation knows not where to stop. One goes back to 1835, another to 1832, another to 1830. The Methodists go back to Patmos. The Christian Church ("Campbellites") go back to Pentecost. The Jews go back to Sinai. The atheist finds no stopping place even in Genesis. We like not this creeping blight of atheism. We do not believe that God started his work in glory and power and then went away and forgot about it. We see rather his moving hand with the early church and his light and power with the Reorganization. We believe that the Lord is still at work with his church.

From the Man Who Cleaned a Brother's Boots

We believe that God set his hand to restore his church according to his *own pattern* in these last days. He selected Joseph Smith, jr., as the chief instrument and first elder in that work. We are not prepared to throw that work into the discard.

We believe that after the dark and cloudy day incident to the apostasy wrought by Brigham Young and his associates, the Lord moved in power and light to restore his work through the Reorganization under the leadership and presidency of "Young Joseph."

Years ago on an occasion three people were in a room adjacent to the Kirtland Temple. Two of the three are gone to their reward. Elder C. Ed. Miller, the third one of the trio, then a silent witness, now reports the incident. It was between sessions of a General Conference. In one corner of the room a man of gigantic stature was laboring to remove mud from his huge boots. The third person entered and said cheerily, "Brother David, what are you doing?" The one addressed replied, "I am trying to remove some of this Kirtland mud from my boots." The newcomer said, "Let me help you, David."

And so President Joseph Smith knelt down on the floor and cleaned and polished David Dancer's muddy boots. It was not an official or formal act; but it was as significant as the washing of the disciples' feet. The man who could humble himself to cleanse the boots of the disciples rose to the very throne of God and came back with this message:

I was, on the fifteenth day of the fourth month, of the year 1894, in fasting and prayer before the Lord, and being *commanded of the Spirit* I arose from my praying and wrote:

Thus saith the Spirit unto the elders and the church:

My servants have been harsh one with another; and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already re-

ceived. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members.

The *burden* of the care of the church is laid on him who is called to *preside over the high priesthood of the church, and on those who are called to be his counselors*; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time.—*Doctrine and Covenants* 122: 1, 2.

The Work and Revelations of President Joseph Smith

Thus through the late President Joseph Smith the Lord clearly recognized the presence of a First Presidency in the constitutional *organic* structure of the church. Again:

The quorums in respect to authority are designed to take precedence in office as follows: The *presidency, the twelve, the seventy* . . .—*Doctrine and Covenants* 122: 9.

Hearken unto me, O ye elders of my church. Lo! I have seen your efforts in my cause, and they are pleasing unto me. I declare unto you, It is *my will* that you ordain and set apart my servant William Marks to be a counselor to my servant Joseph, even the *president* of my church, *that the first presidency of my church may be more perfectly filled.*—*Doctrine and Covenants* 115: 1.

Hearken to the voice of the Spirit, O, ye elders of my church; the prayers of my people have prevailed with me. Behold, it is *wisdom in me, and expedient in my church* that the *chief* quorums should be more nearly filled, and their organization more nearly completed. Thus saith the Spirit. Let my servants, William W. Blair and David H. Smith, be chosen and ordained to be counselors to my servant, the presiding elder of my church.—*Doctrine and Covenants* 117: 1-3.

The foregoing is as good scripture as any that the church has. Thousands have received personal testimony that the late President Joseph Smith was a true prophet of God. He did not deceive the people in giving these revelations supporting a presidency and in occupying as president for fifty-four years. Neither did God compound a felony and wink at apostasy by recognizing him as *president* when there was no scriptural and rightful place for such office in the church.

Joseph Smith Neither a Dupe Nor a Deceiver

We are not ready to repudiate the splendid work of the Reorganization and put the stamp of "false prophet" on that good gray prophet who gave his life to the church as truly as his father gave his life at Carthage.

When he came to the First Presidency of the church in 1860 he said that he came in obedience to a *power* not his own. That *power* led him to *that position*. And thousands had evidence to the divinity of that call.

When he issued his wonderful First General Epistle in 1861, in the "name of the God of Abraham, of Isaac, and of Jacob" calling upon the scattered Saints everywhere to return to their first love, and upon the inhabitants of the earth to repent, believe, and be baptized, other thousands said, "The man who wrote that epistle is a prophet of God."

That God who led him to the office of President of the church never by whisper or hint conveyed to him information that the office was bogus and a sign of apostasy. Instead he said, This is *your* calling. It was the calling of your *father* before you. It shall be the calling of your *son* after you.

For fifty-four years Joseph occupied as President. He was the friend of man, the student of the law, the recipient of the Holy Spirit. He was neither a dupe nor a deceiver. He was the President of the church and as such stood where God placed him. And the people who for a half century sustained him in that position are not so easily shaken by every wind of doctrine as to abandon his revelations or his work or his office.

"First Apostles"?

Our argument has been mainly affirmative; but it may not be amiss to consider certain stock objections. One frequently urged is that Paul wrote:

"And God hath set some in the church, *first* apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing," etc. (1 Corinthians 12: 28.)

It is argued that this language puts Apostles *first* and leaves no room for a First Presidency. Paul did not say whether he meant that apostles were set in the church first in point of *time* or of *authority*. It does not especially matter. In neither event are we in conflict with his declaration.

Members of the First Presidency are apostles, though not of the Twelve Apostles. Joseph Smith was an apostle, though never one of the Twelve: "Which commandments were given to Joseph Smith, jr., who was called of God and ordained an *apostle* of Jesus Christ." (*Doctrine and Covenants* 17: 1.) The *Book of Commandments*, preferred by our "Church of Christ" friends, has similar language: "Joseph, who was called of God and ordained an *apostle* of Jesus Christ, an elder of this church."—*Book of Commandments* 24: 3.

Again, both the *Doctrine and Covenants* and the *Book of Commandments* are in agreement in a revelation given April 6, 1830, the day the church was organized:

Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an *apostle* of Jesus Christ, an elder of the church through the will of God the father, and the grace of our Lord Jesus Christ; being inspired by the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith; . . .—*Doctrine and Covenants* 19: 1. *Book of Commandments* 22: 1, 2.

These two books agree that Joseph was an apostle, though not of the Twelve. (They agree further that he was to be inspired not only to lay the foundations of the church but afterward to build it up in the most holy faith. No warning here that Joseph would go astray before well started in his work.)

The foregoing, accepted by the Church of Christ as well as by our own people, is strictly in accord with a later revelation: "The First Presidency and the Twelve, who are *apostles* and high priests. . . ." (*Doctrine and Covenants* 122: 14.)

Members of the Presidency and Twelve are Apostles, and so under certain conditions are the seventies: (*Doctrine and Covenants* 120: 3.) T. W. Williams, as already quoted, said of the authority of the President: "He possesses this right, *not* as a prophet, but as an *apostle* and high priest."

The First Presidency, Twelve, and Seventies are apostolic in their office and calling. These are the three leading, presiding quorums of the church. So we are quite in accord with the statement, "God hath set some in the church, *first* apostles."

Did the Lord Merely Tolerate a Presidency?

Some who, having first found in the Reorganization the light and truth of the gospel, and being therefore disinclined to reject in toto the church through which that light came, have sought to compromise on this question. They argue that it is in opposition to the Lord's will that there should be a First Presidency; but since men through their own ambitions instituted such an office, the Lord tolerated it and even consented to give light to the church through that channel.

This argument is utterly untenable. There is no room for such compromise. The fence can not be straddled in that way. The revelations supporting a Presidency are too explicit. Either the Lord himself voiced them or they are spurious and the prophets false. To Frederick G. Williams the Lord through Joseph Smith said: "Listen to the voice of him who speaketh, to the word of the Lord your God." (*Doctrine and Covenants* 80: 1, given March, 1832.) The Lord then proceeded to call Williams to the Presidency as counselor to Joseph: "Unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood." To the late President Joseph Smith the word was no less explicit: "It is wisdom in *me*," "it is *my* will"; these were statements made when men were called to the Presidency. We must either reject three successive prophets to the church and trek back to 1832, or accept this as the will of the Lord himself and go forward. He was not winking at something wrong that he merely tolerated. It was his will.

It is worthy of note, too, that not only have the men accepted by us as prophets so spoken, Granville Hedrick, at one time sustained by the "Church of Christ" as prophet, seer, and revelator, and president of the church, taught likewise in equally clear terms and to them committed his church:

Granville Hedrick as "President"

Granville Hedrick seems clearly to have recognized the force of revelation in favor of a First Presidency in the church. He wrote:

Then comes the subject of the presidency of the high priesthood, which is pointed out as plain as language can make it, that one from the high priesthood should be chosen and appointed to preside over the priesthood . . . this is the highest office in the church. . . .—*Spiritual Wife System Proven False; and True Order of Church Discipline*, page 97.

Again, "The *true* order of church discipline" indicated to him the following:

It is out of place to have a bishop or apostle, or seventies, before the presidency of the church is selected.—*Ibid.*, page 111.

According to the *Truth Teller*, "Granville Hedrick was ordained *president*, prophet, seer, and revelator of the church by members of the Quorum of Twelve." (*Truth Teller*, 1864, volume 1, pages 30, 31.) It is now claimed that he occupied as president only by *election* from year to year as any man might do; but it seems by the foregoing that he held office also by *ordination*. In the first issue of the *Truth Teller* appeared a "revelation" headed, "Revelation given August 16, 1863, to the Church of Christ (of Latter Day Saints) through Granville Hedrick, President of the Church." (*Truth Teller*, volume 1, number 1, page 5.) Not only was the office of president recognized, but also the name "Latter Day Saint" was used.

Land in part composing the "Temple Lot" came to the "Church of Christ" by way of Granville Hedrick as "*president* of the church." (*Saints' Herald*, volume 73, number 6, page 124.)

Every prophet yet recognized by our church as having the right to give the word of the Lord to the church has sustained the idea of a presidency in the organic structure of the church. While Granville Hedrick acting professedly as "prophet, seer, and revelator" for the "Church of Christ" supported the same idea.

Personal Testimony

In conclusion a word of personal testimony may not be out of order. Joseph testified that the Lord led him to the Presidency. And in my own experience many testimonies were given to me that the call to the Presidency was divine. These came to me directly and also through others. As for example: Two days before the revelation of 1909 came, I was seated in the General Conference at the reporter's desk with my associate on the press committee, Brother T. W. Williams. During the session Brother Williams wrote me a letter in which he stated that it had been made known to him that the time was near at hand when I should be called to take my revered father's place in the First Presidency. This

he dated, April 16, 1909, signed, and sealed in an envelope and told me that I should not read it until he gave permission.

April 18 the revelation (*Doctrine and Covenants* 129) was given and was duly read in public April 19, and in it the call came: "The Spirit saith further unto me: To fill the vacancy caused by the release of Counselor R. C. Evans, present the name of my servant Elbert A. Smith, the son of my servant David H. Smith, who was taken and who awaits his reward, to be chosen, appointed, and ordained as counselor to my servant Joseph Smith *and to be one of the Presidency.*"

As I passed out of the church following the reading of the revelation, Brother Williams touched my arm and gave me permission to open and read the sealed missive. I still have it. The following is a true copy:

LAMONI, IOWA, April 16, 1909.

My Dear Brother Elbert:

I had a singular experience this a. m. While in conversation with another, your name coming up I was given to realize that the time was near at hand when you would be called to fill the same position in the church which your father occupied. It may come this conference. If it does, and I am not to say now whether it will or not, it will give you comfort to know I have received this.

With confidence, your Brother in Christ,

T. W. WILLIAMS.

This was but one of many confirming testimonies. And for myself in my soul I know that God was not permitting me to be thrust into a position contrary to his will, or one which he merely "tolerated." The good Lord who sets men in his church as he wills, of his own will called me to a position of his own appointing. The position should not be judged by any man's poor attempts to occupy; it is divine in origin. This, in conclusion, is my testimony.

Remember, continued revelation is a principle vital to the latter-day work. Discard it, and we might as well join a popular denomination. And every prophet yet recognized by the church as having right to speak to the church and for the church has given the word of the Lord in support of the office of the First Presidency in the church. Through what mouth comes any contrary message? And by what spirit speaks that mouth?

What I the Lord have spoken I have spoken, and I excuse not myself; and though the heavens and the earth shall pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.—*Doctrine and Covenants* 1: 8, 9.

There are two kinds of loneliness—loneliness of body and loneliness of soul. The first is nowadays almost impossible; the second was probably never more acute.—*George A. Buttrick, in Church Management.*

"Keeping Up With the Joneses"

PART TWO

By Marcella Schenck

Cosie's Tribute

So you want a story do you? You want to know "what makes the wheels go round"? I think I will have to go back into family history that you may know that.

My maternal grandfather was born in Pennsylvania, one of a large family, in the days when children were "bound out" to learn a trade. He was put out at the age of seven to be taught how to be a blacksmith and was also sent to school. I do not think he was sent long and from the stories of his school days I do not think the urge of learning bothered him much. His tales to us grandchildren were mostly of mischievous pranks. At any rate, his school days ended definitely at the age of thirteen.

My grandmother spent her girlhood in Wisconsin and Missouri when there were as yet no public schools. The only school she ever mentioned to me was one which a man opened privately. He charged a certain sum for tuition and it seems the scholarship was transferable. Grandmother's father paid one tuition and sent his three oldest boys "turn about." The man taught them to "read, write, and figure." He must have been very proficient since at the end of three months the oldest boy could "figure as well as the teacher!" Certainly that was sufficient, and their school days were over.

Grandmother's father must have thought it a waste of money to educate girls. At least she was not given the privilege of even those three months. In 1849 she crossed the plains to California with her father. At this time she was about sixteen years old. The trail was marked by signs and she has often told me how terrible she thought it would have been to have to travel that trail alone and not be able to read the signs. A man in this "train" (a collection of covered wagons traveling together) who had some education and some books, offered to teach grandmother to read. This opportunity she gladly accepted and each day she learned something, then taught her younger brothers, until by the time they reached California they could all read.

This urge for an education never left my maternal grandmother and she exerted all her influence and will power to the end that her own family should receive a public school education. My mother, brought up under her training, naturally considered school as much a necessity as bread and butter. My grandmother's home was with us from the time I was seven years old until her death in 1917. So you see we all had the influence of two good women to urge us on.

Now for my father. His parents were pioneers in Missouri. His father was born in Scotland, and came to America with his parents at an early age. They located in Ohio where he received a good education. Grandfather Jones owned at one time near Cincinnati a farm, sawmill, and store. He was in those days a "well-to-do" man. This grandfather had been married three times and the grandmother twice, so my father was one of the children of the third set on one side and the second on the other. But this grandfather died when father was but seven. My grandmother, cheated out of her property, took her own little flock and moved away, living at different times in Kansas, Arkansas, Missouri, and Iowa.

The schools of father's childhood consisted of a term of about three or four months each winter, taught in a log cabin about five miles from father's home. But these he could not attend. When quite young he started once to school, one of his brothers carrying him part of the distance, but in a week's time the weather was too cold for one so young, and that one week was his only cherished schooling until he was fourteen years of age.

At fourteen, being one of the family supports, he cut his lip badly and had a forced vacation. This allowed him eight or ten days more of school, and so frantic was his thirst for knowledge that in these short two weeks he finished both his first and second readers. He learned writing from an old lady who set him a copy of the "A, B, C's" upon a scrap of paper. This he carried about in his pocket and at every rest period occupied his time tracing these letters on his thumb-nail. Thus he learned first to write his name and later other words.

He did a man's work when thirteen years of age and received twenty-five cents a day, which was given over to his mother for family support. He says that many a time he cried himself to sleep because he was too tired to rest.

As life brought him into competition with others he recognized himself as greatly handicapped by a lack of education, and proceeded to attempt as best he could to educate himself.

When a person, man or woman, becomes a parent they just naturally begin to think of an inheritance for their children. My father did. Of course he might have set a goal to leave us property or money, but his own father had left property which they lost by his mother's lack of business education. He had seen other men left property who lost it, and feeling his own lack of learning so keenly, he resolved that insofar as he was able he would give his children an education for their inheritance. He has often said, "You can lose money or property, but if you have an education you will always have it."

Another reason of his was that with the aid of

education we could accomplish so much more with the same amount of effort. I believe he always expected us to give to our job all we had in the way of thought, energy, and time, but he felt we could do so much better if we had the help of "knowing how."

My father is a man with the ability to "hew to the line and let the chips fall where they will." So to school we went, even though he had to curtail his farm operations for the lack of help the boys might give. Although he had to borrow money to send us to Graceland College and my mother had to do without things that make life pleasant, we marched right on through school, all eleven of us. I hope their faith in us and in education may be justified.

What did Graceland do for me personally? What has it brought into my life? My husband says the best thing was R. W. Johnson. But really, never having had to do without Graceland, how can I measure it? You know you never realize the value of water until the well runs dry, and my inheritance can not be taken from me.

Education has increased my desire and ability to keep right on learning. I suppose never a day goes by that I don't read something that gives me either a thought, a fact, or an ideal to help me or to pass on to another.

Perhaps the greatest thing Graceland did was to strengthen my desire for service which I had received in my home, to bring me into social contacts, and to surround me with high ideals in a formative period of my life. Yours sincerely,

COSIE JONES JOHNSON.

Lewis's Tribute

My parents' educational advantages were meager, especially those of my father. His only educational institution was a little log schoolhouse out in the timber five miles from his home, and even this he was permitted to attend but little. Mother fared considerably better and acquired a grammar school education.

Being continuously and deeply conscious of the social and economic handicap accompanying the lack of an education, my parents were always determined to educate their children.

The growth of our educational vision or goal is somewhat interesting, and in this Graceland played a major role. The first goal established by my parents for us was to qualify as a rural school-teacher, which required then only that one finish the eighth grade and pass a county examination. As we had to pass the college buildings on our way to town, some of the children had dreams of a day when they should attend.

After my oldest sister attended the academy at Graceland, her year's work changed our educational goal to a high school education and established

within us the highest regard for Graceland. Our aim was again raised when a younger brother began his college course.

Financing the education of eleven children is no small task. In fact it is an almost insurmountable barrier for people as financially poor as my parents were. This was accomplished by a revolving fund in the family, which worked so well that ten of the eleven children have attended Graceland.

The record of our family is due to an average intelligence plus an early formed habit to accept a responsibility and see it through.

Very truly yours,

LEWIS JONES.

Christie's Tribute

As far back as I can remember I heard my parents talk education. My father was deprived of it, which made him realize its value. So with mother's support they made their goal to give the children enough to enable them to educate themselves farther if they wished.

We older children did not live near high school, so we took our academy work at Graceland. My parents living in town at the time the younger children had finished the grades, these children went to high school and took their college work at Graceland.

In my days at Graceland it seemed we were one big family. Each one was considerate of his fellow student. The college took you in her arms as a mother would a child, and set forth the very highest of morals for you. She sent you to Sunday school, church, and prayer meeting, put you out in the field for physical training, made use of your talents, and all this, together with the study of books, brought out the very best in every one.

So each one boosts for his or her Graceland College.

CHRISTINA JONES BRENIZER.

Lonzo's Tribute

(At his suggestion we are quoting from what Lonzo had to say about Graceland in the *Graceland Tower* of May 27, 1932. His tribute to his home will form the third chapter of this article.)

Twenty years ago this year, I entered Graceland as a freshman in the academy. I had the influence of such personalities as R. V. Hopkins, Mrs. Royce, and J. A. Gunsolley as teachers during that first year. Others whom I was to know better included F. M. McDowell and Mabel Knipschild. Among the students who effected my life during that year and subsequent years were Arthur Benc, Allan Brakie, Charles Grabske, Jim Curtis, and the next year such men as Lee and Ralph Travis and David Hopkins. The companionship of students such as these men

holds equal value in my memory with that of my instructors. The activities of the school were also vitalizing to me. The debates and forum meetings in the Athenian, our parliamentary wrangles and jousts will never be forgotten either in memory or experience. The picnics in the south woods, and the social influence of the young men and the young women on those occasions was also a tremendous educating influence. The prayer meetings made a profound impression upon me, and when reacted to with balance and judgment, I am sure were of great good.

. . . I naturally remember these student days rather than the years I spent on the faculty, for Graceland's greatest service is in terms of her influence on youth, and she touched my life in the most formative period. Either the opportunity for development, which she offered, or the transformation which she effected, is one for which I have been profoundly grateful.

. . . With best wishes from an old Gracelander to all the others, I am,

Respectfully yours,

LONZO JONES.

Eliza's Tribute

I was only eight years old when the first of our family entered Graceland, so I don't even remember when the idea of attending entered my head. All through my elementary schooling I took it for granted that I, too, would enter Graceland.

It is hard to put your finger on the incentive when it has come as a gradual growth all your life. I have often heard my father say, "Get as much education as possible, but always with the idea in mind to never be *too good* for any task." We were never to feel above our task, but prepared for any.

It was held up to us as a great privilege to have an opportunity to obtain an education, consequently we always appreciated the sacrifice our parents made to send us.

Also we children were taught that it wasn't the material things that we could gather around us that counted, but the character we could build. We were taught rigid discipline and proper choosing such as it takes to build character.

I never think of what Graceland gave me in terms of book learning, although certainly that should not be neglected. Graceland has had accomplished instructors and high standing credit, but far greater is the attitude the college gives the students through their social life there. One can not absorb the Graceland spirit and come from it selfish, thinking in terms of self alone. They unconsciously think in terms of the group and the service to be given to others.

I can't give Graceland all the credit for the attitude I hold toward life, but I feel the college pro-

vided the proper environment to develop the embryo philosophy given me by my parents.

Sincerely yours,
ELIZA JONES TAYLOR.

Hazel's Tribute

My first great influence has been just the lives of my parents. One could not live with them without catching some of their spirit toward work and life. My earliest memories include the family working together in the onion patch pulling weeds, or in the cornfield hoeing corn. The family, father, mother, Grandmother Snethen, and eleven children worked as a unit. We all had tasks in the home from the oldest to the youngest and we were not so very old when we started.

Besides this spirit of cooperation and working together the next big thing was our respect for our parents and their wishes. As I grow older and come in contact with more people my respect deepens and their standards and values of life I come to admire beyond words to express.

They gave to us children the heritage of good bodies and minds with an example of clean living ever before us. A man said to my older brother, "If you ever have the education your father has, you will be a well educated man." Yet it was because father felt his handicap of not having an education that my parents were determined their children would not likewise be handicapped.

They used to say, "We can't give you wealth but if you get your education you can live your life more fully."

Another bit of advice that helped us over many a rough spot when clothes seemed scarce, was, "It isn't the richness of your wardrobe that counts, but what you are. Keep yourself neat and clean and be yourself and do your best."

The *confidence* they expressed in us gave us confidence in ourselves. They thought no task too large or too small for us to do. It was not just a college education alone that was stressed but theory and practice together.

Mother read aloud often to the family group, then the articles were discussed. How fast and furious some of my older brothers and sisters could talk! Maybe that made them good debaters in later years.

Often mother would line us up for a spell down or we took slate and pencil and had a ciphering match. School was always thought of as a privilege, a pleasure, and lots of fun. Father used to say, "You can't get too much education but use sense with it." We worked to go to school for we never tired of it or never got enough.

I have often heard father say that Lamoni was the type of community he wanted his boys and girls to grow up in, to be the men and women he wanted

them to be. He chose Graceland because she stressed so nearly the values of life my parents wished. So when several of us were ready for college and high school he rented the old home place and bought a farm near Lamoni, a mile and a half from Graceland. We all went to school.

Every student leaving Graceland has had a chance for four things:

1. Association of young people with like ideals.
2. Instruction by a faculty of superior instructors who give you real friendship and understanding as well as guidance.
3. A chance to become a leader in music, dramatics, athletics, or business.
4. If not a leader, then one who participates in many phases of life.

All in all, Graceland gives a greater appreciation for life.

HAZEL JONES.

Donald's Tribute

Ever since I was a small boy there was some one of the family in Graceland. Graceland and an education were among the main topics of the home. Education probably predominated. To educate their children was the main object for which father and mother were working. They could see where the educated person had many advantages over the uneducated. Father, especially, for his opportunities along those lines were few. Mother also was a strong supporter of such ideas and did much sacrificing in sending us and obtaining this or that as we needed.

We surely can not say it was money that sent us through school, for that was scarce and when needed was usually obtained by some personal sacrifice on the part of our parents. Yet, I am sure they did not consider it such, but a gift from them because of their desire for their children to become men and women which a community could value as good citizens. They saw where an education, coupled with good home environment, was a means to that end. Yes, the atmosphere of our home made us want to go to school.

In my own case, my parents sacrificed the income of their farm, and moved to town that I might have the advantage of high school. I could enumerate several incidents of sacrifice.

Good advice has been given to us at right times. I used to think at times, as young men do, that father and mother were mistaken about some ideals they stressed, but I see now they were right.

I can not express in words what my education meant to me, and a Graceland education even more. I am happy to have had the close association of teachers and students there in clean living.

Yours sincerely,

DONALD JONES.

Gertrude's Tribute

All of the older brothers and sisters had gone to college, in fact my oldest sister started to Graceland the year I was born. College, therefore, was a natural thing to me. As some people think of grammar school or high school as a necessity, so I thought of college. I can not remember any time in my life that I did not expect to go to Graceland. Not alone because of the fact that my brothers and sisters had gone, but I remember distinctly my parents' advice to all of us: "Go ahead and get an education even though you have no desire to teach. You will gain something that can never be taken away from you."

Another point they stressed was, "No matter how capable you grow to be, you must not be too good to do the lowly things."

Of course it was no little task to send such a group of youngsters to college, and we were reminded to make the best of the opportunity.

Graceland, as a college, was a family tradition by the time I was old enough to enter. Nevertheless, since attending, I still think of Graceland as the only place to get a good start. Our college gave me something that I am not capable of expressing in black and white, but I'm always one hundred per cent for Graceland.

Sincerely,

GERTRUDE JONES.

Jerry's Tribute

Father has always been able to see the educated man as a man with tools and equipment with which to work. That which he lacked, father felt deeply all his life. He has tried to realize his ambition through his children. He has done what he could through every sacrifice, every bit of encouragement, each morsel of advice to keep us going on to school.

I can hear him saying now, "Don't expect an easy job, son. Expect to work and work hard, but go on to school and equip yourself the best you can to meet life. because the best will be none too good."

So while father advised, mother backed him up, his helpmate and friend, our helpmate and friend. She picked up our books with us and helped to solve the problems. Her time and understanding heart were ours for little everyday troubles, so that she kept a watchful eye over our meager wardrobes, and dug down into her purse for the nickels and dimes for pens, pencils, etc.

Money was a thing that was scarce, but by saving, careful management, and everyone working it was made to reach around. It gets to be a bigger wonder to me every day how they accomplished it.

When each of us took our turn at Graceland education was considered the main thing, but a close second was the advantages of church environment that Graceland offered.

I value my two years at Graceland in terms of comradeships. Graceland has a type of narrowness that after I got out and thought it over I discover to be broadening. Do you understand what I mean? Whatever I received in the line of book learning, might have been gained in almost any other institution, but through my associates I have gained a change of attitude. The change was slow and by a "rocky road to Dublin," but from comparing this summer with that of two years ago before I entered Graceland, I can notice a great change. I am mighty happy I went.

Sincerely yours,

GERALD W. JONES.

Which brings us to Chapter 3, in which Lonzo answers the question, "What were the influences in your home that sent you forward in your educational progress?"

(To be continued.)

The Eighteenth Amendment Issue

(From a radio address)

By A. B. Phillips

After a fierce battle lasting for centuries, during which millions of men, women, and children have been ruthlessly killed, maimed, or deprived of the benefits rightly belonging to them, the brutal attacks of King Alcohol have been strongly repulsed. In order to protect the people from his destructive invasions, the bulwark of the Eighteenth Amendment to the Constitution of the United States was erected by the greatest army of defenders this country ever witnessed. Today enemies of the Constitution and traitors to the safety and well-being of this nation have poured out a flood of dangerous propaganda and misrepresentation, hoping to destroy this great bulwark erected by the people as a defense against the evils which these enemies seek to renew in our midst.

The Eighteenth Amendment was adopted by the greatest majority ever given any amendment of our Constitution. It was enacted after a century and a half of expensive experiments with other methods of dealing with the liquor vice, and was the outgrowth of the wisdom, patience, and virtue of our ablest minds, supported by the integrity and judgment of the people. Before the month of March, 1919, made its appearance, this Amendment had been ratified by forty-five of the forty-eight States of the Union, and subsequently one more State gave its ratification, leaving only two States which did not formally accept it as constitutional law to the people. Of this

all-but-unanimous acceptance by the States, there were twenty-two States which had previously become dry by enacting prohibition laws.

Noisy and Defiant Violators

A certain type of people have always opposed any law that would protect the people from alcoholic crimes. They have insisted upon their so-called right to get drunk when and where they may desire, regardless of the crimes, immorality, and misery they may cause in doing so. It is not strange, therefore, that such characters as these have loudly proclaimed against what they call the "damnable affliction of prohibition." They either do not know or else disregard the fundamental law that no one has the right to do that which injures another person. It is the right and also the duty of governments to protect against such injurious acts, and a government that will not protect its people in this manner is not worthy of support.

In order to gain sympathy and support of their unlawful disregard of prohibition laws, these friends of the flowing bowl have almost flooded the country with false statements concerning the effects of prohibition. They have asserted that it has increased crime, when the fact is that it has remarkably decreased crime. They have charged that it is making more drunkards than ever among our youth, though a careful investigation proves that it is causing a noticeable decrease of drinking among them. They have even claimed that it was the vote of women that made it possible to enact the Eighteenth Amendment, evidently losing sight of the fact that it was not until afterward that the franchise was given to women by the adoption of the Nineteenth Amendment.

I have carefully examined more than thirty assertions of these admirals of alcohol, and have proved them to be false and misleading, by facts of unquestioned authority. Many of these I have mentioned in previous addresses, and have presented facts which prove my statement to be true. I will here mention another false claim which seems to have had wide circulation; it is the assertion that prohibition was foisted upon the people by taking advantage of the absence of our soldiers in France who, it is claimed, would have voted almost solidly against it if they had been here to vote. But several States that have voted on the question since the soldiers returned home give us evidence to the contrary.

In 1918, before the soldiers returned from Europe, Ohio adopted a prohibition amendment by a majority of 25,759. But in 1922, after the veterans came home, they defeated a measure to manufacture beer by a majority of 189,472, a dry gain of 163,713 votes. In 1916, the dry majority vote of Michigan was 68,-

624, but after the veterans came home in 1919 the dry majority was increased to 207,520. While the veterans were overseas, California voted wet by 85,119 votes, but after the boys returned a dry measure was adopted by an increase of 119,062 dry votes, and again in 1926 the dry majority was even greater. While the soldiers were in France, Missouri adopted a prohibition amendment by 73,964 majority, but in 1926, after the veterans had returned, a repeal effort of the Wets was defeated by a dry majority of 275,543. Evidently the soldiers are not so wet as liquor supporters have claimed.

The Rights of the People

Respectable and law-abiding people want security from crime and immorality, and they rightly insist that their Government shall not condone vice or fraternize with criminals. We have had nearly a century and a half of experience as a nation in attempting to protect society and the home against the vices and crimes resulting from liquor, and it is beyond question that prohibition has yielded that protection to a far greater extent than any and all other methods that have been employed. In giving this protection prohibition has hurt no one and has benefited society and the nation as a whole. It is only those who violate the laws that insist upon removing this protection.

In their frantic efforts to destroy the law that protects the people from the evils of liquor, the friends of intoxicants protest that prohibition robs them of their rights and liberties. But no person can possess a right to commit an act that menaces the safety and well-being of society. No such right has ever existed in any well-ordered and just government by the people and for the people, for it would be destructive of stable government and of human progress itself. Bitter and costly experience has proved conclusively that those who indulge in intoxicating liquor quite commonly are lawbreakers in various ways and persistently disregard the rights of men, women, and children, destroying their safety and happiness.

Even slavery, with all its vice and injustice, never injured a tenth part as many people as have suffered from the crimes, immorality, pollution and misery caused by liquor. The people of this nation have suffered untold agonies for much more than a century because of many persons whose regard for the rights of their fellow men and the welfare of their own families was less than their desire for a bottle of booze. After many years of such flagrant disregard of our rights, the people by overwhelming majorities decided to protect themselves against the intolerable conditions caused by the liquor business. More than a century of liquor indecency surely gives

us the right to at least a century of protection against its evils.

The Question of State Rights

If we have no right to secure protection against demoralizing evils that some people would ruthlessly inflict upon us, what is the law and government for? Is it designed to protect only those of low morals and those who disregard the rights of society? We live under a government by majorities, but that fact does not mean that there are no principles by which government shall be administered in equity and justice to all. Several leading supporters of liquor are now advocating what they are pleased to call State rights in regard to the return of licensed liquor. A similar plea was once made for slavery which produced much less misery than liquor has caused in this country. But that which is fundamentally wrong can not be made right by the foolish expedient of legalizing it. If so, then murder, robbery, arson, rape, kidnaping, and a host of crimes might doubtless be made lawful.

We not only have a State, but many States and a union of States. Most of these States are surrounded by other States and engage in interstate traffic and divers kinds of business with them. If one of these States should legalize the liquor business, who would bear the enormous expense of keeping liquor out of adjoining dry States? In justice the State that legalizes liquor should be compelled to bear such expense, for it would be manifestly unjust to force a dry State to protect itself against neighboring States. Such conditions could in time disrupt the Union itself. It would also be unjust to compel the Federal Government to bear the expense caused by the unlawful citizens of wet States. Every State should bear the expense of its own policies, and should never be permitted to adopt any policy that makes itself a nuisance to its neighbors.

The principle of abating a public nuisance is recognized as well founded in law. The Eighteenth Amendment is in effect a constitutional requirement that prohibits the nuisance of liquor manufacturing, selling, or transporting into or within any part of the United States. Ages of sad experience have proved liquor to be one of the worst public nuisances ever suffered by any nation of the world. It would still be a nuisance if it should be made legal by State law, and the consequent annoyance to neighboring dry States would become intolerable. The claim that the Federal Government would protect dry States against the wet States is not convincing. The Wets themselves have repeatedly charged that the Federal Government is not enforcing the prohibition law, and if any State should legalize liquor it would be practically impossible to give adequate protection to dry States, unless the wet States them-

selves should give protection, which they would not do.

Testing the Eighteenth Amendment

When discussing the issue of the Eighteenth Amendment, let us not forget that its purpose is admittedly noble and good. Let us not forget that it has proved to be a great benefit to the people economically, morally, and physically. Let us not forget that less than a year and eight months ago President Hoover and the Wickersham Commission report both stated emphatically that they were opposed to its repeal. Let us not forget that they urged further enforcement of prohibition, and that Director Woodcock stated this year that the effectiveness of prosecutions for violations of the law had advanced from 86.2 per cent to 89.1 per cent in the six months which had just ended at the time of his statement. (See *Hearing Before the Subcommittee*, page 36.)

When considering whether or not the Amendment should be repealed or changed, let us remember that in 1909 under liquor license the total of all incomes in the United States was reported at \$29,605,000,000, while in 1928 the total increased to \$89,419,000,000, an increase of over fifty-nine billions eight hundred millions of dollars. Let us also remember that the majority of the people do not want liquor, and do not care to use it as a beverage. Many of them could never be persuaded to vote for it in any form, and many more will not do so unless they are first deceived into believing a change is necessary.

Until recent years no effective effort was made to enforce the Amendment, and since this has been attempted in real earnest enforcement has rapidly increased in effectiveness, and drinking and attendant crimes have decreased. Statistics prove that even in New York City there is only one third as much drunkenness as in England, and other parts of our nation are still drier. Methods of liquor control tried in Canada, England, France, Sweden, and other countries of Europe are less than half as effective as prohibition has proved to be in the United States. Prohibition has not yet been given a fair trial, for it was well known from the start that it would in all probability require years of diligent enforcement and educational work before the deadly disease of liquor lust could be conquered and healed. The degree of success that enforcement has demonstrated thus far is more than sufficient reason for its continuance.

National Sobriety or State Corruption

Many of those who today loudly demand State rights and control of liquor have broken the laws of their own States which have adopted prohibition. Before the National Prohibition Act was passed, thirty-two States had bone-dry laws, and over sev-

enty-one per cent of the territory of all other States was dry under local option. The Volstead Act itself was largely made up of laws previously enacted in various States. Prohibition therefore represented the deliberate judgment of many years of experience by a large majority of the States and of the territory of the other States. Let us not lose sight of the fact that for mercenary or other reasons some of the very States that adopted prohibition have refused to spend money to assist the Federal Government in its enforcement. Liquor supporters have taken advantage of this fact.

From the failure of such States to enforce their own laws against liquor violators, we are warned that without Federal enforcement these States would condone corruption within their own borders, and certainly would not attempt to prevent the pouring of unlawful liquor into neighboring dry States. An example of this sort of corruption is partially revealed in the State of New York, where the Federal court cases for liquor in 1929 numbered 13,882, which was more than in any five other States. In the fiscal year ended June 30, 1931, Federal informations filed in New York numbered 13,704, which was more than thirty-five times as many as in Pennsylvania, and more than fifty times as many as in Ohio (see *Hearing Before Subcommittee*, pages 5, 7). New York is the source of much Wet propaganda, and from there comes support of many lawless activities against prohibition.

If the Federal Government encounters such opposition in States of this type under National prohibition, who is so foolish as to believe that these States will give less trouble if they are permitted to legalize liquor? The history of past experiences, and knowledge of liquor supporters, completely discredit such credulous notions. It is a practical certainty that we must have laws requiring National sobriety, or we shall suffer intolerable evils of State corruption, with our bulwark of defense destroyed. For such reasons, no constitutional law of our nation should be hastily cast aside at the behest of men who desire to indulge passions that debauch and defile the people.

People Who Demand Repeal

Three types of people comprise those who favor repeal of the Eighteenth Amendment. First, are the drinkers and those in the liquor business, largely law violators. Second, are their friends and those whose sense of moral ideals and justice is vague or degenerate. Third, are those whose credulous natures have caused them to be deceived by the false assertions of the Wets and their sympathizers. To none of these types of people can we look for that far-seeing and wise statesmanship which has brought this great nation to the preeminence it so securely occupies among the governments of earth.

The Reality of Zion

By Anna Burhart

Today, we whose vision of Zion is glowing and sparkling with life, are looked upon with tolerance by those who would advise us to "bury our dead." They challenge us for a demonstration.

A little more than two thousand years ago, the Jews were looking for their king. Mapped out in their minds was a clear picture as to just how he should appear.

He came in God's own appointed way. They rejected Him—crucified Him, because he did not give the demonstration of kingly power demanded of Him.

Today, we are making much of our preparation for His second coming. Are we, too, blinded by our vision of material glory, unable to perceive that the time is near at hand, even at the door?

Zion is a reality. It is the hope of the care-worn traveler. The forces that will bring it about are in operation today. It is not entirely a future dream. As the delicate beauty of the lily lies dormant in the apparently lifeless bulb, waiting for proper conditions to make manifest its beauty; so the beauty and reality of Zion lies hidden in the hearts of men. It is glowing and burning with life and will blossom in its own due time, as surely as the day follows the rising of the sun.

This vision is sustaining His people now and will continue till that day dawns so often spoken of by the prophets of old. The wicked shall die of their own hand. The plagues, which evil has brought upon the land and will continue to bring upon the earth, shall devour them. But the righteous shall "abide the day, and the earth be given unto them for their inheritance."

"And that if the fire can scathe a green tree for the glory of God, how easy it will burn up the dry trees to purify the vineyard of corruption."

What do we see in China today? Nothing but mal-administration, treachery, bribery and wars. China is suffering more than anything else from too many rotten generals. They are everywhere, fighting and marching, backward and forward—not for China, but for their own personal gain.

It is not sinecure to be emperor today. A good emperor must be a representative of and father of his people, and I am not good enough morally or mentally to be father to the people of China. I am sure the time will come when there will again be an emperor in united China, but it must be somebody greater than I.—*Henry P'u-Yi, deposed heir to the vanquished Manchu empire of China.*

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Little Journeys with the Editor in Chief

Harmonious Work at Brooksville Reunion

I think I never saw a group of Saints who work together more willingly and cheerfully than do these at the Maine reunion. I guess one reason is the example set them by their leaders. From early morning till late at night such men as Brother Newman Wilson, president of Eastern Maine District; "Archie" Begg, president of Vinalhaven Branch, and others are constantly at work at tasks, the results of which contribute to the comfort, convenience, or pleasure of the camp. Brother Wilson, chef, has only to express a desire to have something done, and there seems some one always ready to do the job. Brother Begg seems to be in general charge of affairs about the grounds and as he works from place to place, he has willing hands to help him.

Of course, in this camp, as in all other places where Saints are gathered, there are the standbys who seem always busy and always ready to do what needs doing, and when assigned a task can be depended on to do it on time and well. There seem here to be many such standbys.

The ministerial work is being easily and well cared for, because there is plenty of help. Of the general ministry there are present U. W. Greene and J. A. Gunsolley of the patriarchate; Brother Paul M. Hanson, of the Twelve; Brothers Wilson, Rogers, Eaton, and Begg of the high priests; Brother Robertson, of the seventy; Brother Traver, of the bishopric. Sisters Gunsolley and Roberta Lewis are conducting classes for children and youth, and Brothers Hanson and Gunsolley hold classes for adults.

I have not attempted to name all of the ministry present, nor all the willing workers contributing to the comfort of the camp; but have mentioned a few as illustrative of the general spirit of helpfulness.

The Camp Goes for a "Sail"

A feature of each reunion for the past few years has been the "sail." Sometime during the session, Captain Pearl Billings, of the numerous tribe of Billings of Little Deer Isle, most of whom are sea-fearing men, puts his vessel, *Mercantile*, at the service of the camp for a sail. This year it was had on Tuesday, August 16. After lunch the *Mercantile* was laid alongside the dock at Sargentsville. The whole camp was transferred by cars to the dock, and when the vessel was "kicked" away from the dock, there were ninety-four Saints aboard. And we were not crowded, either. The vessel is a schooner of about one hundred tons' capacity, and when mainsail, foresail, and jib were set, it was not long before the *Mercantile* was demonstrating her seaworthiness. Some eight miles down Eggemoggin Reach and return, in a good breeze, afforded the Saints a fine sail, which I am sure all enjoyed, and by which Captain Billings again placed the camp under obligation to him for a pleasant occasion.

A Rare Find—A Young Moose

A few of us a couple of days ago saw a rather unusual sight. A family near Sargentsville had a baby moose, we heard. So Brother Wilson, in his car, and Brother Traver, in his, and one or two other cars, took a group over to see the young moose. It is at the home of a Mr. Gray whose wife is the daughter of Brother Campbell. Some days ago the women were out in the woods "berrying." They heard some animal "crying"; they knew not what it was, but found in the bushes a baby moose. Why it had been abandoned by its mother can only be conjectured. On their return to the house, the women told Mr. Gray about it. Going into the woods he found the gangling moose calf, gathered it into

his arms, and carried it home. There Sister Ruth (Mrs. Gray) began the task of feeding it. A quart bottle was fitted with a nipple, and "Tony" began taking regular rations. His gratitude is apparent by the readiness with which he responds to his mistress's call, and follows her about.

Shortly after we arrived at the place, the moose was fed. When I first saw him he was quite a distance away. He seemed almost as tall as Sister Ruth, and he was apparently "enjoying his bottle." Well, I soon saw his height was due to long, wobbly legs. Body small, neck short, head large, he made a queer sight teetering around on those long, uncertainly-working legs. We all enjoyed making the acquaintance of Tony. He even tolerated the familiarity of a few pats, and seemed not in the least afraid of anyone. We asked Sister Ruth if they kept him under restraint, and learned that he goes where he wishes, into the fields to browse and even to the lake to swim. But he always returns for his bottle. When we left, to return to camp, Tony had folded up those long legs under him, and a small but contented woods animal under strange environment, he was lying near the kitchen door, evidently expecting to take "forty winks." He didn't tell us to go, but we could see with half an eye that he would be glad if we did, and we did. I hope it pleased him.

Good weather or bad! What's the difference? Not much to people who know how to adapt themselves. The forepart of the reunion was characterized by almost perfect weather, and appreciated, too. But last night just after "Old Glory" had been ceremonially lowered, it began to rain. And it rained. But Brother Hanson had the tent full to hear him answer the question, "What Must I Do to Be Saved?" Today it still rains. Nevertheless the Saints are cheerful, and meetings are going on according to schedule.

Where my next journey with you, my readers, will be, I do not now know. Tonight a few of us go with Brother Clark, to Castine, for a visit in his home, and tomorrow and next day are all that is left of this reunion.

FREDERICK M. SMITH.

LAKE WINNEAGWAMAUK, MAINE, August 19.

Washington Reunion a Foretaste of Heaven

On August 14, came to a close at Silver Lake, Washington, a reunion, the memories of which should remain precious with us while life shall last. The good news of this gathering has undoubtedly been sent in by the committee appointed. We feel, however, that a further testimony will not be amiss, for experiences such as we enjoyed for ten days we want to share with the Saints throughout the world.

From the very first meeting until the closing service there was the best attendance ever had, Spokane and Portland Districts having joined with Seattle and British Columbia for the occasion. A pleasing feature was the large and regular attendance at class periods, of the representative workers of the three districts. Three adult classes followed the prayer meeting in regular succession every morning. In the early afternoon another class was held for teacher training, and each evening before preaching a priesthood class was largely attended; these besides appropriate classes for every age group.

That which we desire to mention chiefly though, and that which caused our gathering to be like heaven, was the perfect harmony which prevailed throughout. Spiritual peace and fraternity pervaded the camp. Not a discordant note (except when, by the request of President F. M. McDowell, the orchestra purposely played a few lines of discord to il-

lustrate a point) not an unkindly criticism, not a complaint that we know of, not an unkindly feeling; no disorder or lack of punctuality. But with dignity, order and beauty the whole program was carried out.

Truly did the Psalmist say, "Behold how good and how pleasant it is for brethren to dwell together in unity," and that principle is accentuated when God's people are united in their earnest endeavor to qualify for more efficient service for God and humanity. Not only were the prayer and testimony meetings vibrant with the expression of desire to take back home to others what was experienced and learned, but such expression found vent in the filing of inventories, the payment of tithes, and other ways more concrete than by merely speaking in testimony. And no wonder! To sit, for instance, in a class conducted by President McDowell every day, and not to be filled with spiritual determination to live more Christ-like than ever before would be quite incongruous. Brother McDowell also conducted a class for young people every day, about one hundred young people attending regularly, and it soon became apparent that he had won their hearts, and that under his guidance they were willing to consecrate their entire lives to the service of their Master.

Personally I regard those ten days of close association with Brother McDowell as among the experiences that have made our coming to this country worth while. Ability, diplomacy, marked humility, and wonderful love make a happy combination in a man of God, and surely the Lord can work through such a man to abundantly bless his people. And who could associate with Apostle J. A. Gillen, and not feel a desire to sacrifice more for the great work entrusted to us? Many times, as the Spirit of God flowed through these men and others to us, we felt constrained to say, "Thank God for such men whom he can use to bless mankind."

We appreciated too, hearing these men say that this reunion was one of the best for regularity of attendance, orderliness, dignity, beauty, and harmony, that they had ever experienced.

It really does seem that God's people are about to put aside those things that have hindered the redemption of Zion so long, and with firm determination be willing "not only to say, but to do the things that the Lord requires at our hands."

May the desire to learn God's word, the willingness to cooperate, the spirit of prayer, the intelligent devotion, the spirit of self-sacrifice, the fraternal fellowship, and the wonderful peace and harmony that pervaded our whole camp for ten days be with God's people everywhere as they endeavor faithfully to discharge their duties before God.

HAROLD I. VELT.

British Weddings Attract Interest

The James Street Church, Bradford, England, was the scene of two weddings this summer which won considerable attention in England and America, and were reported in lengthy write-ups in *The Reporter*.

The first was the marriage of Miss Annie Bancroft and Mr. Charles Curtis Leggott in June. The bride is a daughter of Mr. and Mrs. John Bancroft, of Levenshulme and the bridegroom is the son of Mr. Joseph Curtis Leggott of Clayton. Elder G. W. Leggott, grandfather of the bridegroom read the marriage ceremony. The church was crowded with relatives and friends, and the congregation sang "You May Sing of the Beauty of Mountain and Dale" and "Blest Be the Tie That Binds." Mr. A. Roberts played the "Wedding March" and the "Bridal Chorus" from "Lohengrin." The bride, who was given away by her father, was attended by her sister, Miss Ada Bancroft, and Miss Vera Leggott, sister of the bridegroom. Mr. Curtis Bancroft, cousin of the bridegroom, was best man, and Messrs. Alfred Whitlow, A. Gent, W. Bancroft, and W. Baguley were the groomsmen. One hundred guests attended the wedding reception.

Miss Edith Edge became the bride of Mr. George Curtis Bancroft August 1, Elder G. W. Leggott, grandfather of the bridegroom and pastor of the James Street Church, reading the ceremony. The bride who is the daughter of Mrs. Edge and the late Mr. Leonard Edge, of Dukinfield, was given in marriage by her brother, Mr. W. Edge. The bridegroom is the son of Mr. and Mrs. Walter Bancroft, of Droylsden. The bridesmaids were Miss A. Edge, sister of the bride, Miss E. Baguley, cousin of the bridegroom, Miss I. Edge, cousin of the bride, and Miss Doreen Gent, cousin of the bridegroom. Mr. Bancroft was attended by Mr. Joseph Curtis Leggott, his cousin, as best man, and Messrs. C. Chorlton and W. Baguley, another cousin, as groomsmen. The bridal party entered the church to the "Bridal March" from "Lohengrin" played by J. C. Leggott. One hundred guests attended the wedding reception.

Far West Stake Reunion

From the opening sacrament service on Thursday evening, August 18, to the closing sermon on Sunday, August 28, Far West Stake Saints and their friends and neighbors worshiped together in a truly outstanding manner. The reunion was not spectacular but a spirit of fellowship and sincerity reigned throughout.

The daily activities were well attended in spite of predictions to the contrary. Prayer services, class work, women's work and priesthood work filled the mornings. Several afternoon services were held including a comedy, "Wagging Tongues" given by the First Saint Joseph women and a W. C. T. U. meeting. On Saturday afternoon a special stake business meeting was called to act upon some resolutions from the joint council of the stake. Approval was given to the following ordinations: Lawrence Keck to the office of priest, Gilbert Bowser to the office of priest, Orvall Carpenter to the office of deacon, Robert Farnham to the office of deacon, and Frank Mauzey to the office of deacon. Trenton Branch was declared disorganized due to a lack of interest on the part of the majority of Trenton Saints.

The young people's prayer services opening the day's activities at eight o'clock were truly inspiring. The young people were quite active and a wonderful spirit was felt. Stake President Ward A. Hougas had charge of the services and spoke under the inspiration of the Spirit to the young people one morning, encouraging and warning them.

Elder Ray Whiting, of Council Bluffs, was in charge of the general prayer services which were of a high quality. Apostle J. F. Garver spoke in prophecy at the last service on Sunday, August 28, giving a direct and lengthy message.

The ten o'clock hour found the priesthood enjoying class work under the leadership of Elder Blair Jensen and Apostle J. F. Garver. The women had an interesting period at the same hour under the direction of Sister Letha Timm, stake supervisor of women. Talks and discussions on various subjects of interest to the women were led by women from different parts of the stake. On the last Saturday an interesting debate was staged between the Stewartsville and Maple Grove women and the Cameron women. The question was "Resolved, That the Women Today Are as Consecrated as the Women One Hundred Years Ago." Many good examples were brought out on both sides, but the negative speakers were declared the winners. The women were also responsible for a very fine lecture by Miss Alice Stone, secretary of the Y. W. C. A. in Saint Joseph, at a general meeting on Thursday. Miss Stone is an effective speaker and almost teaches Latter Day Saintism.

If you had come on the grounds at about five or ten minutes to ten any morning and had seen the young men and young women making their way in great numbers to the young people's tent, you would have wondered just what the drawing card was to keep so many young people interested. Many of the adults wondered, too, and it was only with great will power that they remained away. The inter-

est was a young people's class taught by Elder Ward A. Hougas on the subject, "*The Little Grey Home*," which, in other words, might be termed, "*The Fine Art of Living Together*." A splendid group of young people gathered every morning and listened intently to these interesting lectures on problems affecting their future happiness.

A general class was conducted at the eleven o'clock hour by Elder Blair Jensen and Apostle J. F. Garver on the subject, "*The New Evangelism*."

The night services were a great success. Elder Ray Whiting, pastor of Council Bluffs and Omaha churches, delivered a series of sermons on the theme, "*Jesus the Christ of 1932*," in his strong, characteristic way. Attendance was large and steady from night to night with many townspeople and other visitors present.

Following the evening preaching hour was an enjoyable hour when the young people of the various groups presented either religious dramas or sacred musical programs. Much splendid talent was shown in these productions and a great many young people participated.

The Sunday services drew enormous crowds. On the first Sunday a large delegation from the Independence churches joined with the Saints and were very welcome. The young people's prayer service and the general prayer service were held at the usual hours and were augmented by many visitors. At nine thirty Elder Blair Jensen, president of Lamoni Stake, gave a fine lecture which was followed by a sermon by G. Leslie DeLapp, of the Presiding Bishopric, at eleven o'clock. Brother Jensen again spoke in the afternoon. In the evening the religious drama, "*The Wife of Judas*," was presented by the Ul-Lik-U's Players of Saint Joseph as a prelude to Elder Ray Whiting's sermon.

The day was marred, however, by the tragic accident which brought death to the mothers of two families in Far West Branch and sorrow to the entire stake. Mrs. H. O. McKee was killed almost instantly, and Mrs. C. O. Johnson died without regaining consciousness. Several others were quite seriously injured, but are now convalescing. The Saints extend sympathy to the bereaved families and trust that God's grace may be sufficient at this trying time.

The second Sunday found many carloads and several truckloads of young people from Kansas City on the grounds. A program much the same as the previous Sunday's was carried out with a lecture by Apostle J. F. Garver followed by a sermon by President Elbert A. Smith. Apostle Garver delivered another strong sermon in the afternoon.

Perhaps the largest crowd ever known to remain for the evening service of the last day, when everyone is anxious to get home after the pleasant ten days, enjoyed the dramatic prelude, "*Pilgrims of the Way*," as given by the Ul-Lik-U's Players and the closing sermon of Brother Whiting's series.

The credit for the smooth working of the ten days' activities goes to too many to mention, but their work was much appreciated. The children were well cared for by Mrs. G. Scott Daniel and Mrs. Ernest Sherman and their corps of workers every day as well as on Sundays. The musical activities of the reunion were cared for by E. J. Ehlers, stake chorister, and Leonard G. Ehlers, who were assisted by several faithful pianists, and other musicians.

Long before Monday noon the tents were down and packed away for another year, and the grounds looked very lonesome and unlike the busy place of the previous day, but in the memories of perhaps thousands of people the 1932 reunion will live for a long time.

Fanshawe, Oklahoma

Though few in number Saints at Fanshawe are striving to carry on the Lord's work. The young people are to be commended for they are always ready and willing to render their part of service.

Sunday school and prayer meeting sessions are held each Sunday morning. And at seven thirty in the evening they

have preaching, Brothers P. E. Sartor and J. J. Jackson preaching the sermons.

The young people's society has discontinued activities until fall.

It is the hope of local Saints to continue their work and to be numbered with the faithful.

Chicago, Illinois

Central Church, Sixty-sixth and Honore Street

During the heat of the summer and with vacation time there usually comes a lull in church activities, but this branch has been fortunate in that its attendance at nearly all services this summer has been good. In spite of intense heat all who have attended the midweek prayer meetings have been blessed.

Brother Roy Healey who has been ill and not able to work for many months, is up and ready to assist in the Master's work. His three Sunday evening lectures on "*The Signs of the Times*" were well attended. Much research and time were given by Brother Healey to his subject, and he used a chart to illustrate his points.

Two splendid sermons by Brother C. E. Edstrom have also been enjoyed. His themes were "*What Is the Objective of the Church?*" and "*Why I believe in God*." This brother has had many experiences which have increased his faith in God, and the telling of these helps the entire congregation. He is eager to go forward.

Others of the priesthood, Roscoe Davey, Clem Evans, H. P. W. Keir, J. J. Oliver, and Steve Lester, have also given sermons.

The Fourth of July outing and picnic at one of the forest preserves was much enjoyed by all who went. Games and races added to the fun.

The music department, under Arthur Sherman, has been faithful in its part of the services. While the choir disbanded for the summer, special musical numbers have been much enjoyed and appreciated.

Brother T. J. Scott, of California, gave the opening remarks at the July sacramental service, and a peaceful and quiet spirit prevailed. August 7, Brother J. J. Oliver impressed the members of the congregation with their individual responsibility in the work of latter days, urging the necessity of the Spirit of the Master in the lives of every one. Both services were well attended and much liberty was enjoyed. Brother Keir spoke of how impressed he felt at the blessing of his youngest grandson, infant son of Brother and Sister Dick Keir, who was given the name, Richard Henry. Sister W. Kimball told how God had heard the prayers of the Saints for her son who was seriously injured in an accident out West. Brother Clem Evans told of an added testimony of the work given to him. From these and other talks the congregation gained strength and courage.

Visitors this summer have come from Oklahoma, Illinois, Missouri, California, and other States.

July 31, at three o'clock the Tri-Stake priests met at the church to reorganize, Brother Roy Healey in charge.

The Saints were glad to see Brother Alex and Sister Eva Keir at church once more. Brother Keir has been ill with pneumonia. They were both injured while on an auto trip out West, but God's watchcare saved their lives.

Sister Winnifred Wood was married to Mr. Albert F. Martin, of Council Bluffs, August 6. They will live in Council Bluffs. Chicago Saints wish them joy and happiness.

The women's department has been busy this summer quilting for each other. Class work has been enjoyed at the church in the afternoon and luncheon at the noon hour. This has been a good lesson in learning to live together. They recently had a birthday surprise party for Sister A. Sherman, sr., who has been in ill health for some time, but is now better.

Chicago Saints extended heartfelt sympathy to the be-

reaved widow and family of Brother Charles Wildermuth.

The congregation is enjoying the improved condition of the church home since it has been repaired and painted. Further plans for the improvement of the church property include a wire fence and the lawn seeded to grass.

South Bend-Mishawaka Branch

902 Reddick Street, Mishawaka, Indiana

Saints here are busy preparing for the home-coming and rally day September 18. They hope every branch in the district will be well represented, and judging from the response they have already received, this will be the case. District President A. C. Barmore who is also the missionary will be here as well as Elders S. W. L. Scott, J. W. McKnight, and Philemon Pement. The Saints are invited to bring their basket lunch and join this branch September 18.

Local members were agreeably surprised Sunday morning, August 21, to find in their midst Brother and Sister Charles Ferry who returned from Missouri on a business trip.

There have been two more baptisms since last report to the *Herald*, a young brother, Eddie Ray Myers, and Sister Ilah Torrence.

The progress of the latter-day cause, considering the slump to be contended with during summer months, is encouraging. Sunday evening services have kept up to standard in interest and attendance, there being from forty to fifty present. Many of these have been nonmembers who have gathered every Sunday evening to hear the gospel story. This condition is due to the untiring efforts of the devoted members to bring their friends and to the increasing efforts of the ministry to make the Sunday evening services a strictly missionary campaign. These Saints feel that neither ministry nor laity should hesitate to declare the gospel in its fullness and that the Restoration must be vividly presented. In Mishawaka, especially, an affirmative campaign of these truths has aroused the interest of nonmembers. The Saints are trying as Paul says, to "be bold in the truth."

July 29, the women's division, under the capable leadership of Sister Bertha Granger, superintendent, and Sister Elizabeth Baney, assistant, held another successful sacrifice party at the home of Brother and Sister Ernest Mills. After an evening spent in games, refreshments of home-made ice cream and cake, were served. Then came the reckoning, and the men found that in their effort to raise more money than the women, they had been hopelessly defeated. More than sixteen dollars went into the sacrifice fund.

Elder J. W. McKnight was the speaker on a recent Sunday evening, delivering a real, old-time gospel sermon. He also joined Pastor Myers in the blessing of three little ones of a nonmember family. Local workers are sure the work will continue to find place in the home of these people.

Others who have occupied of late are Deacon Albert Taylor, Priest William Hardy, and Elders Pement and Myers.

San Bernardino, California

This branch enjoyed having Apostle George G. Lewis a few days during the month of June, and his sermons were well received. Missionary George Wixom was also with us during this month, and his visit was greatly enjoyed.

Children's Day, June 12, was observed in an unusual and interesting way. Beginning with the church school worship period and continuing throughout the day, all services were in charge of children, assisted by the regular officers as they were needed. The junior choir rendered special songs and at six thirty in the evening, the Oriole Girls gave a play, "In the Palace of the King." Two children were led into the water of baptism. This was a very instructive day for the children.

Branch business meeting was held July 6, and reports from all officers and departments were very gratifying.

A most beautiful and impressive baptismal service was held at the church August 9, when twelve new members were added to the number. Seven of these were adults, and three families were completed in the gospel. The platform and font was a bower of ferns and flowers, and as each candidate entered the font, he passed through a snow white gate opened by a member of the priesthood. During the baptismal rites a medley of old hymns was softly played. Between the baptismal and confirmation services the orchestra played a group of old hymns. A violin solo, "A Medley of Love," a vocal solo, "I Come to Thee," and another orchestra number completed a beautiful and reverent interlude. The pastor was assisted in the confirmation services by Brothers Lacey and Givens, of Ontario Branch. Brother Givens also baptized two of the candidates. This makes a total of twenty-three baptized since last October.

The women are busy this summer, working for the Harvest Festival which will be held November 4 to 6 inclusive. They have canned several hundred quarts of fruit which will be displayed at the festival, and then be placed in the branch storehouse. Each family is arranging an individual display, giving of one tenth of their canned fruit, vegetables, etc. Every department, from the tiny tots in the "kinderband" to the dramatic class, is preparing something special for the festival program. These Saints can recommend a harvest festival as a splendid factor in putting life into a branch.

Attendance has been very good this summer, and the branch is not suffering from the summer slump as it usually does during the hot months.

Independence

The Auditorium Festival Chorus will have a special rehearsal Sunday afternoon, September 11, at four o'clock, at the Stone Church, Paul N. Craig directing. This will be the second combined rehearsal of the various chorus units this season, and all singers are urged to be present. The chorus will present its fall concert at the Auditorium the evening of October 14, during the Harvest Home Festival.

A large Campus congregation listened Sunday night to the sermon by Apostle F. Henry Edwards, "Eternal Judgment," a stirring presentation of the true word of God. Music for the evening was by the Auditorium Orchestra and the Men's Chorus from the Stone Church Choir. Under the leadership of Brother John F. Sheehy, the priesthood sang three hymns, "I Can Hear My Savior Calling," "Take Time to Be Holy," and "What a Friend We Have in Jesus." President F. M. McDowell was in the stand and offered the invocation and benediction.

Yesterday morning the several thousand school children of Independence began a new year of study. Registration was chiefly cared for last week. Most of the country schools of the county opened Labor Day.

A ball game between the Independence Merchants and the Kansas City East Side Merchants at three o'clock in the afternoon, drew a Labor Day crowd to the Campus, and in the evening several thousand saw the moving picture, "All Quiet on the Western Front." These two were the only holiday events scheduled for the Campus.

The all-day picnic and excursion on the riverboat *Idlewild*, sponsored by the Young People's Council of Independence in behalf of the combined church schools of the city, August 30, proved a gala occasion for several hundred Latter Day Saints. Armed with midday lunches and free tickets children and grown people crowded the boat for a trip down the Missouri River.

Stone Church

Reverence, dignity, and order characterized the September communion service at the Stone Church, and the largest congregation in several months was present to participate in the ordinance. The theme, "Onward to Zion," thrilled the

Saints with new understanding of and new purposefulness in the gospel, and many resolved during the coming fall and winter season to reconsecrate their lives to God.

The principal talk of the service by President Elbert A. Smith was one intended to cheer and comfort the workers. In the stand with Brother Smith were Apostle F. Henry Edwards, Pastor John F. Sheehy, Elders C. Ed. Miller, and H. G. Barto, and Bishops G. L. DeLapp, J. S. Kelley, and R. T. Cooper. Brother DeLapp gave the oblation talk. Behind these were seated the priests who served the sacrament emblems, and the ranks of the priesthood of the congregation.

The meeting closed with the reverent singing of the hymn, "Onward to Zion," and it was with new appreciation of the task ahead that the Saints left the house of worship.

Liberty Street Church

Much credit is due Liberty Street congregation for the wonderful spirit of unity prevailing among its members, and the enthusiasm and work of the various departments.

The young people's council has sponsored several interesting trips this summer. August 20 a truckload of people from this congregation went to the Stewartsville reunion, bringing back with them strength and encouragement in the gospel cause.

Missionary trips have been made to several outlying branches where music and speaker have been furnished by the visiting Saints.

Sister Carr's *Doctrine and Covenants* Class continues to meet on Tuesday evening, and many interesting topics are being discussed.

Sunday, August 28, the children from the primary department, under the leadership of Sister McConnel, gave a program at Enoch Hill Church.

This branch was saddened a few weeks ago by the death of a young brother, Albert Bly. He leaves in memory a life of service to his fellow men. A lesson of love is to be learned from his devotion to his mother, and his desire to live a Christian life.

The women's department meets every week to continue their work of quilting, canning, and other activities. Much good is accomplished by these workers.

Paster J. R. Lentell with Brothers Elbert Mock and Cecil Walker, has organized a young people's missionary group which meets early Wednesday night at the church and in a body goes to one of the group prayer meetings. The older brothers and sisters have expressed the opinion that much strength is gained by seeing the interest manifested by the young people.

The orchestra, under the leadership of Brother Waters, is doing splendidly. They furnish music whenever it is needed and lend attractiveness to the services. An ice cream social was held August 18, the proceeds to be used by the orchestra and women's department.

Walnut Park Church

Early morning prayer service, August 28, was marked by a large degree of the Spirit, and this extended through the church school in charge of Albert Chapman. Attendance was good at both meetings.

Elder C. K. Green occupied the next hour and instructed the Saints as to how the scriptures tell us to treat each other and our neighbors. Brother Green has labored in the church many years, and his advice is always well taken for he has had much experience in the gospel.

That evening Brother W. T. Gard's class sponsored the missionary effort to Blue Springs. They left the church early in the afternoon with the young people from Liberty Street, and all enjoyed picnic supper together. They took for the speaker of the evening Elder Benjamin Bean, and after several numbers, including a selection by the Liberty Street Orchestra, a piano solo by Isabel Garrett, a trombone and trumpet duet by the Mills boys, Brother Bean directed his talk to the young people concerning the home. Much bene-

fit was derived from this message. About seventy-five went from Independence to Blue Springs.

The women workers of Walnut Park have pooled their funds and painted the walls of the church. For several years the Saints of this congregation worshiped in the basement of the church. In 1921, under the supervision of Elder J. A. Dowker, pastor at that time, the upper part of the building was added. The inside basement walls had never been painted and considerable dust had accumulated. On September 1, young and old met at the church and spent the entire day cleaning seats, floors, and woodwork. Lunch was served in the basement by the women of the district, and they felt that much had been accomplished.

The A. W. Z. Class enjoyed a corn roast September 2. About fifteen attended, and after playing games on the lawn of Sister Violet Chase, social leader of the class, they roasted corn on an open grate.

Sacrament service, September 4, was presided over by Elders Frank McDonald, C. V. Hopkins, and Carroll L. Olson. There was a large gathering. A very fine opening talk, also a closing talk, were given by Pastor McDonald, who urged the Saints to wipe the dust from the three standard books of the church, read them, and apply them to their lives. If this is done, Brother McDonald thinks, a Zion condition will exist very soon.

The little son of Brother and Sister Joseph Roby was blessed at this service by Elders George Jenkins and C. H. Belham.

The Saints of this congregation will miss the cheerful smile of Sister Victoria Parman, who passed away at her home the evening of September 1. Sister Parman had lived many years in this district, and though unable to attend services during the last year of her life, was known to and beloved by the congregation. Surviving are a daughter, Mrs. Stella Wille, three sons, Frank, James, and Fred, and many other relatives. Her funeral was conducted from the Forester Funeral Chapel in Kansas City, and interment was in Elmwood Cemetery.

Sister Nellie Criley, wife of J. J. Criley, passed away at her home September 1. She is survived by two sons, Clifford and Reginald A. Criley. Sister Criley's funeral was conducted from the Stahl Funeral Home, and burial was in Mound Grove Cemetery.

Englewood Church

Pastor Perry Hiles's "reviews" to the church school each Sunday morning following the class period, take up church organization and the functions of the priesthood, and afford splendid opportunity to bring these matters before nonmembers in an acceptable way. Also reports of sermons are made attractive by a faithful staff of young workers directed by Sister Fred Koehler. When this was begun Brother C. Ed. Miller was giving a series of lantern talks on the *Book of Mormon*, thus affording opportunity to present the truths of that wonderful message to the people whose interest in the gospel workers are trying to hold. Not all the local membership regularly attends church services, and through this reporting of sermons, workers hope to arouse their interest and bring them to church. Truly many are eager to do their part and are working harmoniously together to build up the church at Englewood.

Attendance and interest in the Sunday morning preaching services and also the Wednesday night prayer meeting are being stimulated. This is due in large measure to the faithfulness of the priesthood in their membership visiting program.

Of late, prayer services in this congregation have been seasons of spiritual uplift. The Lord has been present with his Holy Spirit to a very satisfying degree.

Among the visiting speakers was Bishop A. B. Phillips who urged the Saints not to be forgetful of the word of the Lord to the church ninety-nine years ago this month in which he urged the people not to neglect their obligation of duty to their country, but to seek out good, wise, and honest

men to place in office to run the affairs of the government.

Elder S. S. Smith has also spoken. Elder C. B. Woodstock was here speaking to the class of married people mostly fathers and mothers, and also to the children. Brother C. A. Kress addressed the sacramental service of August, and Elder D. S. McNamara, former pastor, was here last Sunday.

The women's department is meeting regularly, and Sister R. D. Weaver is conducting a class in the study of phases of psychology.

Spring Branch Church

The last Wednesday evening prayer meeting was outstanding in that half of those present were young people many of whom took active part in the meeting. The service was in charge of Elder Jake Andes and Ellis McLees. Brother Andes talked briefly on letting our light shine by living our religion. Sunday morning's hour of prayer was in charge of Arthur Peer and Jake Andes. Several who were sick and unable to attend, were remembered in prayer.

Bessie Totty, a young woman of this congregation, gave a special talk on supporting the leaders at the church school service. There was large attendance.

The eleven o'clock service was in charge of Pastor G. W. Eastwood. Sister Winogene Boyce played the prelude. Deloris Marie, infant daughter of Brother and Sister Chester Andes, was blessed by Brothers Jake Andes and G. W. Eastwood. Robert Fish gave a talk on the altar and sacrifice. Brothers Jacobson, Brewer, Sedoris and McLees assisted in taking up the oblation. Pastor Eastwood read a few verses from the book of Romans, and stressed the necessity of the Saints helping each other. Sister Beulah Stewart Donkavich sang a solo, "Nearer, Still Nearer." Elders Alma Tankard and Jake Andes and Priests Joseph Farrow, Jesse Smith, Arthur Peer, and Elmer Peer assisted in the sacrament.

Monday night there was a teachers' and officers' meeting.

Arkansas Missionary Activities

Thayer, Missouri, August 29.—Arkansas and Louisiana form a field so large that one missionary can scarcely make the circuit in one year. But some of the local ministry are assisting and doing what they can to help.

June 19, I commenced a series of meetings in Brother Fred Kettner's yard on the lawn. The Pentecost people gave us the use of their church seats for about three weeks. At the close of each service I put on a few *Bible* pictures. Our crowds and interest continued to the last meeting. Brother Roy S. Budd, apostle in charge, dropped in on us the last night, and everyone gave splendid attention to his remarks. Sister Cook presided most every night at the piano. There were no additions to the church membership but much good seed was sown. One lady is ready to be baptized on my return.

Brother Kettner's and Arthur Cook's families did all they could do for the success of the meeting. We stopped most of the time at Brother Cook's home and will never forget that Bulgarian butter milk.

July 17, was the closing day of the semi-annual conference which convened with the Hot Springs, Arkansas Branch. It was the best conference it has been my privilege to attend for months. Apostle Roy S. Budd was present, presiding with us at the different sessions. The Saints appreciated Brother Budd's preaching and counsel. Elder Hale W. Smith and wife and Granville Trowbridge and wife added interest to the conference by their presence, also the Jacksons from Dierks, Arkansas. Sister Hale W. Smith was installed as secretary *pro tem*. Judge F. O. White and family as usual mingled in the Sunday service. The preaching was by Brothers Budd, Hale W. Smith and Granville Trowbridge. The Saints seem to be strengthened in the work, and manifested strong determination to go forward.

At the close of conference I stopped at Bald Knob, where

I was privileged to preach in the Christian church for a few nights.

July 30, I commenced meeting at Caraway in the school-house yard that had been seated by the Latter Day Saint group and the Church of Christ and it was lighted with electricity. Crowds were large, averaging each night about four hundred people. They took great interest in the *Bible* pictures at close of service. Five precious souls were baptized, viz., Sister Cleo Carmack, Sister Orville Booth, and three of the Wood boys. While I was there the young people came around and took my measure for a new suit, and even the Sunday school class of little boys and girls came to see how big my head was as they intend to pick cotton to buy a new hat for the preacher.

From here I went to Hardy, Arkansas, five miles north-east, and engaged in a ten-day meeting. We were greeted with a full house each night. Brother Joseph Ward and C. J. Spurlock opened up this place about forty years ago. A "community" church building has been erected. The people listened splendidly to our preaching. We were also assisted by Mr. Smith a singing master who lead the song service. The last Sunday of the meeting, dinner was had on the ground. Brother Port McClain and wife and J. W. Hancock and wife drove from Thayer, Missouri and spent the day with us. Brother Hancock preached at the eleven o'clock hour. We left a regular monthly appointment for Brother Hancock. Undoubtedly some in this neighborhood will eventually obey the gospel.

Next Thursday night at Needham, Arkansas, I commence a debate with the Church of Christ people on church propositions. This is to continue for ten days. My opponent is Bynum Black.

A. M. BAKER.

Kansas City Stake

Mount Washington Church

Attendance during the month of August was very encouraging considering that there was no special missionary effort as had been previously planned. Stake Missionary J. Charles May, who was to have helped here, had been called away in reunion work. September being rally month should see an increase of attendance and interest in church school and all other services.

Brother Zink led the worship service during August, and the theme was "A Purpose True." This service is inspiring and gives each one the opportunity to enter into the spirit of worship. The call to worship, the prayer, special numbers, songs, discussion of the theme, story, and closing thought blend well together.

Sermons in recent weeks have come from the following speakers: C. B. Woodstock, C. I. Carpenter, Perry Hiles, H. A. Gould, W. F. Bolinger, and J. R. Lentell.

Sunday, August 28, marked the culmination of a local sacrifice offering drive, and at the morning service many told how they saved or earned their offering. The young people's department or O. B. K.'s did not go to the Stewartsville reunion as they had previously planned, giving the money they would have spent on this trip to the sacrifice fund. A class of young girls baked and sold cup cakes to earn their sacrifice offering. One boy did not attend the picture show or eat candy during the month. A three-year-old youngster washed dishes and dried them for his mother. Other children went to the store and performed other errands for mother.

A basket lunch on the Van Horn property followed this service, and after all had eaten, Brother Fike spoke briefly on the spirit of sacrifice. Then came an informal "experience" service which many enjoyed. Several told the place of their birth, the State in which they were baptized, and some outstanding experiences since they had entered the church.

Birmingham, England

Saints here were delighted to welcome Apostle John W. Rushton August 19. A reception was held at the chapel and a supper and program were arranged. Elder J. Schofield gave the opening speech and welcome to Brother Rushton and afterwards Pastor P. S. Whalley spoke. Apostle Rushton responded with deep feeling to the cordial welcome, speaking reverently of the stalwards and pioneers of the gospel in Birmingham. He mentioned Thomas Taylor, Charles Caton, E. Meredith, and others, and spoke of the fidelity of F. H. Edwards who still labors here after long years of service. A happy time was had in spite of the heat. This was the hottest day in England for twenty-one years.

Sunday, August 21, saw a gathering of Saints from all parts of the mission, pastors coming from Enfield, Manchester, and Gloucester. The Saints were grieved to learn that Brother Rushton was ill, and it was only with great difficulty, self-control, and the aid of God's Spirit, that he fulfilled the day's obligations. The Saints were richly blessed. The hymn, "*Faith of Our Fathers*," was sung by the congregation with a deep feeling and inspiration, for the influence of the heavenly Father was in the midst of the meeting. The words of admonition of Brother Rushton were administered with power and authority yet they fell upon the ears of the people gently, comfortingly. Brother Rushton stressed the necessity of reverence and dignity in the church services, and expressed gladness at seeing the observance of sanctity in many parts of this country.

Sister Jones was baptized Sunday, July 17, by Elder F. H. Edwards, and confirmed by Elder W. B. Arrowsmith. A beautiful Spirit testified to the truth and sacredness of this ordinance. Sister Jones is the mother of five children. Two of her daughters were baptized in May.

On the following Sunday Sister Doris Allen made her choice for Jesus amid great rejoicing, and a wonderful day was again spent.

Patriarch Greenwood visited the branch and stimulated the thought of the congregation.

Birmingham members thank God for the great blessings he has bestowed upon them the last few months. Nine precious souls have been added to the kingdom. Their prayer services have been well attended and are truly "spiritual feasts." They are working, watching, and praying that God will continue to bless them and help them grow in truth and love.

Brentwood, Missouri

Marshall and Berry Avenues

The little Bungalow Church now presents a new inside appearance. The walls are newly papered, floors varnished, and an organ has been loaned for use at services.

Patriarch Richard Baldwin, district missionary, occupied the pulpit Friday, Saturday, and Sunday, August 5, 6, and 7, before a large crowd of Saints and friends. His sermons were very instructive. The church needs many more men such as Brother Baldwin; he accomplishes good wherever he goes. He is a man of God, an instrument in divine hands. He plans to hold a series of meetings here early in the fall.

The Young Men's Club again came to the front with financial support for the insurance due on the church building. This club is growing.

Due to the missionary work of a brother and sister, two new members were gained through the ordinance of baptism August 28, at the district conference held at East Saint Louis, Illinois. These members are welcome.

Forty Brentwood Saints attended the district conference on Saturday and Sunday, August 27 and 28. In addition to the regular routine of business the names of six young men were submitted to the conference to be ordained to the priesthood. At the testimony meeting Sunday afternoon the

Holy Spirit was strongly felt by everyone. This was a helpful hour. The conference adjourned in the evening to meet December 2, 3, and 4 at Saint Louis.

Brentwood Branch is progressing as well as may be expected since several are out of employment.

Northern and Western Michigan Reunion

The Park of the Pines reunion opened its twelfth session Friday, August 12, at ten o'clock, with a social service. About four hundred people camped out and there were eighty-one tents. All felt that the ten days of reunion were most successful, and hope that next year will bring many more to the Park of the Pines, a chosen spot on Lake Charlevoix.

Elders Allen and Dirk Schreur, B. H. Doty, and Hubert Case were in charge of the business and organization meeting, and Apostle D. T. Williams was selected to preside over the reunion, being given power to choose his associates. Sister Ada Allread was chosen secretary. The reception committee was appointed as follows: Dirk Schreur, Grace Schreur, Brother and Sister Ledsworth, Hector McKinnon, Richard Hartnell, Brother and Sister B. H. Doty, Mary and Marjorie Nicholas, Henrietta Laur, Ammon Schreur. Dirk Schreur and wife had charge of the dining hall, and they appointed four group leaders: Henrietta Laur, Sister B. H. Doty, Sister Ledsworth, and Ada Allread. Other committees, necessary to the organization of the reunion, were also selected. Brother Lamblin, of Bay City, was in charge of the auditorium; Hector McKinnon, patrolman of grounds; Vern Hartnell and Sister B. H. Doty, editors of the camp paper. Not many on the reunion grounds escaped having their names in the paper, and much fun was derived by the reading of this journal.

The music added much to the meetings, Brother B. H. Doty having charge of the band and orchestra and Sister Louise Evans of the vocal division.

Leaders of class work were Brothers Case, Clark, and Brother Hewitt, from Canada. All are capable and their instruction was very interesting. Sister Mildred Chattem had charge of the junior department.

Social life at the camp was varied, and provided entertainment for young and old. There were baseball games, volley ball, swimming, corn roasts, and programs.

The young people held their prayer meetings in the new auditorium, a fine place, and the services were much enjoyed. On the last Sunday morning there were one hundred and ten present and one hundred testimonies. At the close, they marched in a body to the main auditorium for general prayer meeting.

Patriarch F. A. Smith was kept busy giving blessings, and his presence at the reunion was much enjoyed.

Sermons were preached by Elders Williams, Ledsworth, Clark, Doty, Patterson, Burt, Schreur, Pohley, and all were along the line of building character.

During the reunion seven candidates were baptized into the church.

Business meeting was held Saturday, August 20, in the afternoon. Allen Schreur reported district resources as \$391.65; disbursements, \$366.57; balance on hand, \$25.08. Brother Dirk Schreur reported a debt of \$917.32 standing. Pledges were taken Sunday afternoon to raise some money; \$61.31 paid in cash and \$73 pledged.

Northern and Western Districts invited the other Michigan Districts to permanently participate in reunion work. The reunion committee for the coming year is composed of Dirk Schreur, Richard Hartnell, Brother Carter, Byron Doty, Allen Schreur, Hector McKinnon, and Jay Doty. Ada Allread is secretary for the coming year.

The program given Friday evening, under the leadership of Grace and Ella Doty, was enjoyed by about five hundred people. Brother William Patterson's bird and animal calls were wonderfully entertaining. The campers were glad that he came to visit the reunion.

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WARD A. HOUGAS, Manager

Independence, Missouri

MISCELLANEOUS

Conference Notices

Conference of Eastern Maine District will convene with Jonesport Branch, October 22 and 23. We hope to have with us Patriarch J. A. Gunsolley, Apostle P. M. Hanson, and Elder E. F. Robertson.—*Newman M. Wilson, district president.*

Conference of Western Maine District will be held with Little Deer Isle Branch, October 29, and 30. Patriarch J. A. Gunsolley, Apostle Paul M. Hanson, and Elder Newman M. Wilson are expected to be present.—*E. F. Robertson, district president.*

Portland district conference will convene October 7, 8, and 9, at Portland. Apostle James A. Gillen and Missionary H. I. Velt will be present.—*J. L. Verhei, District president, 63 East Sixty-ninth Street, Portland, Oregon.*

Our Departed Ones

BUSHOR.—Mary Elizabeth Bushor was born May 6, 1846, at Montreal, Canada. Moved to Michigan with her parents when she was a child. After her marriage to David Bushor, they lived in Grant township and later moved to Grant village where Mr. Bushor died in 1918. She was baptized into the church at Grant by W. D. Ellis, August 18, 1904. Since the death of her husband, has divided her time between her home at Grant and the homes of her children. Passed away at the home of her daughter, Mrs. Fred Esbaugh, near Grand Rapids, July 2, 1932, having been an invalid for three years. Three daughters, Mrs. Esbaugh, Mrs. Mary Pierce, of Newaygo, and Mrs. Minnie Brace, of Ashland; three sons, Albert and Earl Bushor, of Cadillac, and William, of Muskegon; twelve grandchildren, and nine great-grandchildren survive her. The funeral was held from the Wesleyan Methodist Church at Grant, Elder Whitehead, of Muskegon, in charge.

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THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.
Elbert A. Smith, Floyd M. McDowell, Associate Editors.
Leonard J. Lea, Managing Editor.
Leta B. Moriarty, Assistant Editor.

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INDEPENDENCE, MISSOURI

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Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

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God loves all the Saints, but all sinful conduct is grievous before Him and he can not look upon sin with the least degree of allowance. When you suffer the LORD is also compelled to suffer as you truly have been ingrafted and become a part of the Vine. PLEASE don't partake of foods that are detrimental to your own welfare, that of others and the LORD also. Be a good Saint. If Hog is not good for dogs why use it as a food? If white flour is destructive to all animal life why do you tamper with it?

Over 90% of all Cancer, Tumors and skin trouble come directly from HOG—dirty, filthy, diseased, scavengers. Go slow on white sugar, vinegar, tomatoes, lard, imitation butter, coffee, tea, hot foods of any kind.

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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

Volume 79

Independence, Missouri, September 14, 1932

Number 37

President Smith's Itinerary Turns Homeward

President Frederick M. Smith is now in Boston, according to letters received, visiting with members of the church there. It is reported that he will soon be turning toward home, but will visit the following cities in the interests of the church work: New York, Philadelphia, Pittsburgh, Buffalo, and Columbus. After that it is expected that he will return to Independence to help with the church activities for the fall.

Facing Our Teaching Tasks

The news column for Independence carries an account of the opening of the two week's institute for teachers and for all interested in teaching problems. Although Independence, like other places, has had its difficulties in trying to find able teachers, it is indicative of healthy interest that more than five hundred people are participating in the study work of the classes.

Next week we can promise more information about the institute and its courses. The studies are outlined from a practical laboratory viewpoint, and deal largely with methods and technique.

It is the business of the institute to inspire, as well as to inform and train. The enthusiasm manifested in this work is contagious; and many a church member has made a new consecration of his time and talent during an institute.

Institutes are growing in popularity. They are short and effective; they can be crowded, if necessary, into a week-end; and they can be held often. They are not expensive, and they can be conducted with few workers. There have been large numbers of institutes this year, and some districts have had several during the summer, holding them in different cities.

L. L.

The contemplation of celestial things will make a man both speak and think more sublimely and magnificently when he descends to human affairs.—*Cicero*.

God never wrought miracles to convince atheism, because his ordinary works convince it.—*Bacon*.

The Glory of God

One does not ride far in the country before a certain double-barreled phrase is running through his mind: *the works of God and the mistakes of man*.

And quite often one discovers that the mistakes of man—in the form of ugly signs, hot dog stands and filling stations—obscure the beauty of the works of God.

An old proverb says: Man made the city, but God made the country. But there is no reason to believe that man, working under divine inspiration, can not make his cities both beautiful and good, free from poverty, dirt, and wickedness. Sometime it may occur to man to experiment in the building of such cities. Saint Paul tells us that Abraham "looked for a city which hath foundations, whose builder and maker is God." But Saint Paul does not tell us that Abraham ever found such a city, and if he did it has long since passed unrecorded in the history of earth. Nevertheless it is a tribute to the soul and heart of Abraham that he looked for such a city. That city could reflect the glory of God as well as the country, should it ever be built.

The ancient writers of sacred scripture found the contemplation of the universe a source of inspiration and faith: It is probable that no language ever more beautifully expressed this one thought: than the opening of the nineteenth Psalm:

The heavens declare the glory of God; and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world.

This is poetry; but it is also truth. The heavens *do* declare the glory of God. They *do* reveal his handiwork. Every day shows in some new way the clearer vision of Great Truth.

In the latter part of the nineteenth century, our infant science thought it found evidences in the world to prove that the universe was mechanistic and that there was nothing in it to correspond with the Christian conception of God.

The most recent writings of the greatest scientists have gone heavily against materialism and its philosophy. Robert A. Millikan, Arthur H. Compton, and others are saying that the universe shows

that there is some directive intelligence at work.

It is a long step from saying, "There *may* be a God," to saying, "There *is* a God." And to some people, who already believe in God, the latter statement may not be very much news. The devout Christian will not be much excited: he will say, "I knew it all the time." But the worldly skeptic has not believed. He has taken the scientist for his spiritual advisor.

What will the worldly skeptic say now, when his scientist informs him that there is a God?

The fact that there is a God makes all the difference in the world. No greater piece of good news can come to any man, no greater realization burst upon his intelligence than this: *There is a God.*

Now we need no longer be disturbed because "The fool hath said in his heart, There is no God." But yesterday we thought that fool was a scientist. Now we have discovered that he was only a fool.

L. L.

Facing the Winter Now

Now is the time to make the most of our preparations for what threatens to be a winter filled with want and suffering for many people. Two months later, when the winter is actually upon us, it will be too late.

Many people, and our own included among them, look forward to this winter as a great question mark of uncertainty. They don't know where the jobs are coming from to provide the necessary money for food and fuel, for rent and badly needed new clothing. And numbers of them are fairly certain to find themselves without these primary necessities for the maintenance of life and health.

Of course we know there are the unworthy and improvident poor, whose condition will never be any better no matter what we do for them. They always stand first in the bread lines, and they make the loudest clamor for help, while those who need help most starve ashamed in seclusion. But this year there will be more honest and worthy people suffering than ever before.

"We don't let them starve!" should be the motto of every community, although there have been, and will probably again be actual cases of starvation. It is a good thing to make the lazy uncomfortable, and to put the improvident to work; but the trouble with any course of neglect is that it makes the innocent members of the family suffer along with the unworthy.

Crops are fairly good, and prices are such that many things useful for winter for food can be had very cheaply, and in some cases for the picking of them. These things should be stored up by everybody for the winter, for they will certainly be needed.

L. L.

OFFICIAL

The Harvest Festival

AN AID TO THE BISHOPRIC

During the last few years the Harvest Festival has become increasingly important in the work of the Bishopric. Each year it has provided means for the partial support of the poor and needy of Independence, Kansas City, and surrounding territory. The assistance it will be required to render this year will undoubtedly be greater than during any preceding year.

While there appears to be an upward trend in general economic conditions it is quite apparent that recovery will not be rapid enough to assuage the distress and want of many of our people during the coming winter. The financial means of the church are extremely limited and alone will not suffice to meet the needs, but augmented by the food-stuffs made available through the Harvest Festival will undoubtedly enable us to meet the situation.

The Harvest Festival has developed as a definite part of the Storehouse and has taken a rightful place in our church program. We earnestly solicit the continued support of all who have made its success possible.

Careful supervision of the distribution of food-stuffs is given by Bishop J. S. Kelley who is also in charge of the Harvest Festival.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

Joseph Smith Centennial Program

Here is a tentative program for local celebration of the Joseph Smith Centennial November 6, 1932. It is presented for the guidance of district presidents, pastors, etc., but is not to be taken as final in any sense. Local officers are free to use all or none of it, to rearrange any parts which suit their local convenience, and, in short, to adapt it in any way according to their discretion.

It is proposed to issue a special number of the *Saints' Herald*, September 28, in which the help referred to in the outline will be furnished.

PROGRAM FOR DISTRICT CONFERENCES

Two-day Meetings, Branch Celebrations, etc.
Friday Evening:

Dramatization (See September *Vision*)

Reading of poems

Songs of Joseph Smith (See Special *Herald*)

Oration (See Special *Herald*)

Saturday:

- Morning prayer meeting:
 Theme: Men of God.
 Business meeting (where necessary)
 Morning class:
 The Prophetic Leadership of Joseph Smith
 (See Special *Herald*)
 Afternoon business session (where necessary)
 Afternoon class:
 The Prophetic Leadership of Joseph Smith
 Evening sermon:
 The Prophetic Office

Sunday:

- Church School:
 Including a priesthood meeting:
 Theme: Joseph Smith's Messages to the Ministry. (See Special *Herald*)
 Memorial sermon:
 Text: "He sent a man before them, even Joseph"—*Psalms* 105: 17.
 Anthems, Hymns, etc., will be suggested in the Special *Herald*.
 Afternoon sacrament service:
 Theme: We Thank Thee O God for a Prophet.
 Testimonies: What the Reorganization Has Meant in My Life.
 Sermon or lecture:
 Sermon theme: Sources of Spiritual Power.
 An illustrated lecture will be available for use in a few places. F. H. E.

Happiness and Unselfishness

Irrespective of his environment, a man is bound to be unhappy if he lives in a world whose center is self. Undoubtedly one of the great sources of happiness is affection. People who feel that they are unloved are seldom if ever happy, whereas people who have abundant reason to feel that they are loved are seldom if ever completely miserable. . . .

In order to be happy a man must cultivate an impersonal attitude toward life. He must not demand that the world shall revolve about him, or even that it shall take any unusual note of him. The day is coming when he will be obliged to retire and yield his place to another, and if when that day arrives he has not learned to rejoice in something beyond himself, if what seems to him to be all-important is not that his work should go on but that he himself should go on, he will of course be utterly miserable. In order to be happy a man must cultivate a number of interests which are relatively independent of his own private affairs—interests in the pursuit of which he may derive a great deal of

satisfaction regardless of the way in which fortune may deal with him.

Happiness comes through the satisfaction of all normal desires but of none at the expense of others. It comes through the cultivation of an impersonal attitude toward life, through the development of out-going affections and interests which keep you from centering all your thought and concern upon your personal affairs, enable you to live objectively in the lives of others, and lead you to play some part in the worth-while movements of your time. It comes through the discovery of something to live for, something of such great and enduring worth that it appears to justify all the risk and pain of human existence.—*Ernest Fremont Tittle, in We Need Religion.*

STUDY OUTLINES

For Class and Home Work

MORAL PROBLEMS IN POLITICAL GOVERNMENT

By A. B. Phillips

1. Has there been any perfect standard for the social life of man? Who outlined it?
2. What have been the great difficulties that have prevented good government?
3. What is the citizenship test of Jesus? Can you give the exact quotation?
4. What is the primary cause of political corruption? How is the corruption of government brought about? Why is it so hard for honest men to "clean house" of political corruption.
5. What is our moral responsibility as citizens? What dangers do we face unless we meet our responsibility?
6. Is our best individual development made under a good or a bad government?
7. What is the way out? What can we do about the difficulties we face? What must the people of the churches do?

KEEPING UP WITH THE JONESES

By Marcella Schenck

1. Read the testimonies of these children of a family that sacrificed to get their educations. Do you think it has proved worth while in their lives?

QUOTATIONS FROM THE NORTHERN SASKATCHEWAN CONFERENCE

By Lottie Clarke Diggle

1. These pithy statements offer some good mottoes, and topics for sermons. We would be glad to have others from your own district conferences, and local sermons.

THE CIRCLE OF PRAYER

It is suggested that prayers for the sick can be made effectively at the Wednesday evening prayer services, and at the monthly sacrament services. We hope that our readers will also remember the sick in their private prayers.

Friendly letters will be written by members of the staff to those who are discouraged or isolated from church privileges, and to those requesting prayers whose letters indicate that they are able to receive mail.

A Prayer of Repentance

By Fred Shepherd

Our heavenly Father, thou who knowest the thoughts and aspirations of all people, we beseech thee to help us. We confess our faults.

Not only in our deeds, but in our hearts have we committed sins against thee and against thy people. From this we suffer even as they against whom we have sinned have suffered. We pray thee to spare us and them this suffering. Watch over us and help us, and when our actions are not in accordance with thy ways wilt thou minister unto us so that we can put those things away. Without thee we are as naught but with thee we are mighty; and we desire thy help so that being delivered from the bondage of sin we can put forth all our strength in the saving of thy kingdom on earth.

Repentant we approach thee and bow our heads in shame and mortification; shame and mortification because we realize our past offenses and likewise our past repentance. We know of thy loving kindness, of thy compassion, and of thy long-suffering; but we fear that some day we may force thee too far and thou wilt then forsake us. Again and again have we heard thy voice and have answered thee, but again and again have we failed to do thy will. We are thy favored people resting in a choice corner of thy vineyard; we know thy will concerning us; we recognize in our leaders those whom thou hast given to us; we have seen thy hand in many things; we have received thy assurance of what shall be if we carry out thy commands; and we have seen the downfall of those who failed thee.

All these things we know, Almighty God, but still we move not forward. We become too concerned with other-worldly things; we set up for ourselves leaders in other walks of life and follow them; we count personal material wealth as of greater value than spiritual possessions; and we surround thy assurance with doubts.

Excepting once a year, we forget the majesty of thy power over death which was exemplified in the raising of thy Son from the dead; we forget thy gift of the promised land; we forget the records of fulfilled prophecy; we forget the lives of Moses and

Saint Paul; we forget how thy help was instrumental in overcoming ancient enemies; and we forget the fate of Sodom and of the wife of Lot.

Help us, we pray thee, to build first thy kingdom and to seek thy righteousness. Wherever we may be may we ever seek the extension of thy kingdom. Hasten the fullness of time so that we may witness the union of thy kingdom on earth with thy kingdom in heaven. Grant unto us wisdom and grace; strength of will and tenacity of purpose; a measure of thy holy power and compassion; and, dear Lord, give us love, hope, and truth, and a desire for justice and obedience.

In the blessed name of thy son Jesus, Amen.

Sister Mabel Wyman, of 119 Edgemere Road, R. F. D. 1, Springfield, Massachusetts, writes requesting prayers for her daughter who has been severely injured in an automobile accident. An operation seems inevitable, according to the doctors; and if this may not be avoided, the Saints are asked to pray that the operation may be successful, and that the daughter may be fully restored to health. Sister Wyman herself has also been suffering for some time, and requests that she, too, may be remembered, that she may be relieved. She says, "My heart seems burdened, but I am trying to lean hard upon Him who never yet has forsaken me."

Brother and Sister J. S. Allen, of Springfield, South Dakota, ask to be remembered in our prayers. Sister Allen is afflicted with rheumatism, and Brother Allen has had a nervous breakdown. They need our prayers.

Mrs. Martha Turnbow, Route 2, Palmersville, Tennessee, writes that she has received benefit from the prayers of the Saints, but that she is still badly afflicted with rheumatism and heart trouble. She asks that they continue to remember her.

Mrs. Nettie Doggett, of Pond Creek, Oklahoma, is suffering of a complication of disorders. If there is an elder near her she would be glad to have him administer to her. Meanwhile she requests prayers that she may recover and be restored to health.

There is a catchword that has been running round the world since the war. It emanated, I think, from America. At any rate it has been used widely, and is this: "We must make the world safe for democracy." I will give you a much truer catchword than that, and one which means a much more difficult task. We have got to make democracy safe for the world.—*Stanley Baldwin, Prime Minister of England.*

NEWS BRIEFS

The Ruches Welcome Apostle Rushton to Norway

A few days ago Missionary V. D. Ruch, his family, and the Saints of Norway welcomed Apostle John W. Rushton to Scandinavian soil. Brother Rushton's help will be gratefully accepted in Norway, Sweden, and Denmark, where Elder Ruch is the lone missionary.

Almost four years ago Elder and Sister Ruch and their little daughter, Velma, left American shores bound for Norway, to begin their second mission in the Scandinavian countries. They have been kept very busy in the gospel work, and their services are in constant demand by native Saints. Indeed there is much more than they can do, but they speak of the loyal support of the Saints of that country and their interest in the progress of the general church.

The summer's work has taken the missionary family to Oslo, Porsgrund, Kragero, Arendal, Grimstad, and Sandefjord, Norway. The residence address of the Ruches is Villa "Marienborg," Grafsen, Norway.

Fanning Saints in Community Event

Sunday, August 28, was Chautauqua Day at the thirty-sixth annual, four-day picnic at Sparks, Kansas, and the Saints of the branch at Fanning figured largely in the program. Before a crowd of eight thousand Elder John F. Sheehy, of Independence, represented Fanning Branch as speaker, and the entire musical program on Sunday was furnished by Fanning talent. The Fanning quartet, Mabel Mortimore, Marie Sheppard, James A. Thomas, and Virgil Sheppard, sang three selections, and Edna Williams sang a solo.

Indians Cherish Memory of Missionary P. R. Burton

The Omaha Indians of Northeastern Nebraska cherish the memory of Elder P. R. Burton, who, they say, was the first white missionary to meet with them in their prayer services and pray with them and ask them to pray for him. He ate at their feasts, buried their dead, administered to their sick, and preached the gospel of Christ to them, making them better men and women. Today they pray for the help of other ministers as consecrated as big-hearted Brother Burton.

These things and other interesting facts concerning the Omaha Tribe are told in a letter by Amos Lamson, in another column of this issue. Brother Lamson is secretary of the tribal council.

Young People's Camp Conducts Nauvoo Church Service

The Young People's Camp attended the Nauvoo church in a body the first Sunday of camp, marching to reserved seats and presenting a well-prepared service. For a theme they chose "Follow the Gleam," and told in story and song of the search for the Holy Grail by knights of old, and later of the hardships endured by those in search of light during the Reformation, and then of the trials of those in the early days of the Restoration. An address was given by Elder E. E. Closson.

The Young People's Camp, held from August 15 to 26, though small in number, was outstanding in the spirit of unity and fellowship which prevailed. Under the leadership of Roy Cheville, Mr. and Mrs. E. E. Closson, Miss Anne Morgan, and Delmar Jones, thirty-five young men and women enjoyed morning classes, recreational activities, camp fires, and many other happy experiences.

Fiftieth Baptismal Anniversary for Patriarch U. W. Greene

While in Maine this summer on a month's leave of absence from his duties as KMBC radio pastor, Patriarch U. W. Greene passed, on August 10, the fiftieth anniversary of his baptism into the church. The event was fittingly celebrated by Saints of Stonington, Maine. Brother Greene was invited on that night, to occupy the regular prayer meeting hour, and the theme he presented to a large crowd of attentive listeners was "What the Church Means to Me After Fifty Years." Almost forty-seven years ago Brother Greene began his ministry in the church at Stonington, and since that time has occupied in many offices of the priesthood, and labored in high quorums of the church. At the close of the service, though the night was foggy, the Saints took Brother Greene as guest of honor to Moose Island where in true "Maine" style they enjoyed a clam bake, hymn singing, and social time. Brother Greene was presented a fine birthday cake with candles and surprise gifts in the form of gold pieces.

From Independence Patriarch Greene accompanied Brother Charles Eaton to his former home in Maine, and while there he visited and labored among the Saints. Everywhere large crowds of old friends greeted him. A record of Brother Greene's activities on this trip reads as follows: Sermons delivered, 19; prayer services conducted, 8; baptisms, 9; confirmed 2 and assisted to confirm 2; funerals, 2; marriages, 1; blessings given, 14; other services attended, 10.

Moral Problems in Political Government

By A. B. Phillips

Nearly two thousand years ago Jesus of Nazareth gave to the world the only perfect way of living together. Many nations have tried many plans of government in their attempts to solve this great problem, and the nearer they have followed the advice of the Lowly Nazarene the more successful have been their efforts. The reason for this is becoming clearer age by age. The chief causes of difficulty and defeat attending political governments have been injustice, vice, disloyalty, and selfishness. When these evils continue to dominate both government officers and citizens, the downfall of that government is sure to result in the course of time. This has always been the case in every instance known to history.

Injustice is destructive of political, social, and industrial prosperity. It rapidly breeds a multitude of evils in favoritism, ruthlessness, deceit, and oppression. The growth and influence of vice among any people must be checked, or decay will be certain and swift. It manifests itself in unnumbered forms of immorality, brutality, and corruption, until the lower passions rule instead of moral courage and integrity. The menace of disloyalty reaches the nation when it threatens the home, but it may also take other forms and invade other places. Unfaithfulness, conspiracy, and treachery in any of the walks of life endanger the very foundations of society, and must be effectively put down by government action whenever they undermine the social structure.

Those who are guilty of these demoralizing acts almost invariably manifest selfishness in one or more of its many forms. It may be greed, fraud, or a countless number of lawless deeds, amounting to crime or misdemeanors. It may be committed in more subtle ways, such as nepotism and patronage in political offices, or in the purchase of votes and the prostitution of the right in order to gain favor with a particular class. No government is safe in the hands of unjust, vicious, disloyal, or selfish men. And he who votes for such candidates knowingly is an enemy of his country, of society as a whole, and even of his own future and posterity.

The Citizenship Test of Jesus

No stable government can be built out of selfish and corrupt men, nor can the people of any government so constructed be happy, peaceful, or loyal to each other. If we are wise, we may learn great

truths from Jesus concerning sound principles of government, for he gave long ago instructions which comprise principles of government for all mankind. Hundreds of millions of people since then have claimed citizenship and affirmed allegiance to these principles. One of these principles Jesus declared to be peace and nonaggression. From the beginning his message taught all people to observe "peace on earth, good will toward men," and he issued the solemn warning that "they that take the sword shall perish with the sword."

The economic distress of great nations today has resulted from their disregard of this word. Had peace and good will ruled the hearts of men, the most disastrous war ever suffered by the human race might have been avoided. Many governments have fallen, and others are on the verge of economic and political collapse. Our own soldiers are demanding billions in bonus money immediately, regardless of the fact that the government does not have the money and can not raise it without increasing the enormous tax burdens already heaped upon citizens who are staggering under crushing loads, many thousands of whom have lost their property because of increasing debts. Peace and good will in the heart is required of citizens who would build a government for the peace and good of all.

The evils of bad government, like the evils of bad private conduct, grow out of the selfish and harsh natures of those who disregard the rights and well-being of others. No government dominated by these harmful influences will seek the common good. Men actuated by such wrong motives combine together in the attempt to secure unjust advantages. The result is that hundreds of self-seeking groups are formed that care nothing for the general welfare. Equity becomes impossible under such conditions, and unless adequate remedies are found and used the whole nation must disintegrate. Jesus prescribed the only principle that will bring men into more harmonious and just relations, when he commanded:

As ye would that men should do to you, do ye also to them likewise.—*Luke 6: 31.*

Selfish Men Cause Political Corruption

Unjust advantages conceded to any group are disruptive of the peace, prosperity, and loyalty of others. The more groups are accorded special privileges, the greater become the forces of discontent

and resentment. This is a grave danger that has proved a menace in the administration of government by political parties. In order to secure votes, political platforms are adopted that do not represent the unselfish judgment of the parties adopting them: or of some candidates that accept them. Planks are deliberately framed for the purpose of attracting sectional, group, and partisan votes. These platforms may contain planks that are bold, daring, boastful and brazen; or they may be cautious, involved, restrained and oily. In either event they are too often the result of deceptive and mercenary motives, or of unworthy ambitions.

When such factors dominate politics and political parties, of which we have had many disgraceful examples, each party strives to maintain itself by an extensive and costly system of patronage that becomes a threat to economical and moral government and to the taxpayers. We are glad to note that some government officials appear to be aggressively opposed to these evils, but in many instances they are unable to wholly stem the tide of corruption that arises. One of the most pressing needs of our country today is more extensive facilities, surer methods, and stricter laws for eliminating these vicious forms of patronage, nepotism, intrigue, and graft. If milder forms of punishment prove inadequate, the penalties should be increased and prosecution made easier and more certain.

It is both costly and demoralizing for a political party in power to be practically without restrictions which would prevent the unjust removal of officers and employees of other political faiths. Many efficient and experienced men who have given long and satisfactory service have been removed in order to find places for other men of a different brand of politics and without necessary experience or ability. When such conditions prevail, the natural consequence is that corrupt men and cabals gain control of those government departments which yield unguarded power and illicit gains. It shocks honest citizens to learn that various officials of federal, state, and local governments have been proved guilty of thus betraying the people, protecting racketeers and bootleggers, and conspiring with criminals of the underworld.

Moral Responsibility of Citizens

Such conditions as these do not develop in a day, nor does the sole responsibility for such abuses begin with the officials who have betrayed our trust. In many instances our citizens have winked at immoral and even criminal conduct on the part of men holding public office, as well as lawless acts committed by persons in private life. We are beginning to reap the disastrous harvest that has grown up

from our own moral laxity, recklessness, and worldliness in the past; hence our only safety is in a return to the path of rectitude and regard for duty.

It is a shameful fact that men have been elected to high and responsible public offices by the votes of people who knew that these very men had previously been convicted and sentenced for the commission of crime. He who intentionally casts his ballot in favor of a dishonest or immoral candidate performs a dishonest or immoral act in a double sense, for he becomes responsible for his own attitude and conduct and also for assisting another who has sought office with wrong intentions. In a sense he becomes his partner in crime, and expresses his own corrupt character. Such men unwittingly, prove the truth affirmed by Christ when he said:

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.—*Matthew 7: 16, 17.*

Citizens can not maintain political government without incurring moral responsibility for the kind of candidates they support for public office. They also share responsibility for the kind of government their successful candidates administer, at least to the extent that their principles and purposes are known. But one of the most despicable and depraved of all characters is he who votes fraudulently, either repeatedly under assumed names, or by impersonating lawful citizens. This vicious practice, and other methods of illegal balloting, could be almost entirely stopped if both political parties would support proper corrective measures. The signature of every voter should be registered, and should again be submitted for comparison when he appears to cast his ballot. Other safeguards should also be employed.

The Ethical Basis of Government

The improper and selfish methods that are employed in political government may begin (and doubtless do often begin) with dishonest acts of politicians who were believed to be upright at the time they were placed in office. But dishonesty in government will not be general and continuous in a democracy such as ours, unless the general morals of the people are so low that they are moved by selfishness more than by integrity and high principles. When such a state as this exists, the whole nation is in grave danger of disintegration and ultimate collapse. Nothing except repentance and reformation can prevent the final downfall of a national government that fosters and spreads corruption among a people who prefer expediency to honor and moral rectitude.

The ethics of any society represent the ideals of

those who form and maintain it, and these always constitute the very foundations of upright and successful government. The unsound and outrageous advice of Caiaphas, the Jewish high priest, when he put expediency above principle and urged that Jesus be put to death to satisfy the wicked demands of the people, is startlingly like some political advice being urged today. Jesus had taught sound and righteous principles and had given his utmost to save the people from their corrupt views of religion and habits of life. The Jews feared greatly that they might lose their place and power in the nation, for many were turning to Jesus, and the Jews said: "If we let him alone, all men will believe on him." With diabolical meaning Caiaphas answered and said:

Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.—*John 11: 49, 50.*

Thus was the meek, pure, and faithful Savior betrayed because of the demands of unrighteous and designing men. The Jews did not know it, but their perverted attitude and conduct already had undermined their national existence. Less than fifty years later came the end of the Jewish nation, and for nineteen centuries they have remained a scattered people. It is extremely important that the American people shall support and insist upon proper moral and ethical standards in national, social, and home life. Our future well-being and peace, and even our very existence, depend upon it. We are admonished by the Scriptures that, "Righteousness exalteth a nation; but sin is a reproach to any people." Napoleon foreshadowed his own doom when he said: "My dominion ends where the dominion of conscience begins." The world's history proves that government by people without conscience brings misery, decay, and ruin.

Individualism That Aids Political Progress

It is a false philosophy that holds individualism to be inherently opposed to social or political government and union. The essential property of individualism is individuality or personality, and this is just as necessary to the well-being of the social body as it is to the individuals who compose it. Every one of the constructive and good qualities possessed by the individual should have free exercise and development in himself, while at the same time it should contribute to the good of the whole social group, either directly or indirectly. It is that which harms the individual, either morally, mentally, or physically, that is harmful to the political or social body. To properly develop individuality is to become a more helpful power in public affairs. It is not individualism of itself that hurts the gen-

eral interests of mankind, but its perverted use.

The personality of the individual is expressed through qualities which he has acquired or developed. They may be expressed in a great physician, a philanthropist, an orator, or in a man distinguished for wisdom, honesty, or friendliness. Every desirable quality distinguishing the individual, if rightly used, will benefit both himself and the social group in which he lives. Such expression of his powers should be encouraged by the political or social body of which he forms a part.

The greatest steps to political progress are those by which individualism is expressed in accordance with sound moral, ethical, and social principles. When so used they are always constructive, for sound principles never destroy that which is good. That which injures does not need expression by any person. One of the chief functions of political government is to facilitate all proper development of its people, and to guard against destructive forces that threaten from without or within the political body.

The Moral Forces of Government

No democracy can indefinitely maintain higher moral and social standards than its people hold, for they are responsible and determine the conditions that are desired. The strongest moral force of the government is therefore the character and energy of its people. If they permit the various functions of government to be controlled by officials of selfish, conflicting, and low moral aims, the entire political and social organizations will become diseased with treachery, corruption, and degeneracy. For these and other reasons, no person should be elected to public office who manifests greed, dishonesty, loose morals, injustice, or duplicity. Such characters do not serve their country, however loud or smooth may be their profession of loyalty, but they usually betray even those who are vile enough to join forces with them.

It is not our economic issues that constitute the most important problems of our nation. These can be effectively dealt with in the course of time. But the issues of most far-reaching importance to our future happiness and well-being are those which concern the moral and ethical standards that we shall decide to maintain. To lower these standards will jeopardize our most precious possessions, but to go forward with them will lead us to still greater heights of peace and accomplishment.

Since 1847 I have always defended the monarchical principle, and I have held it aloft like a banner. But now I have seen three kings naked, and often enough the behavior of these exalted gentlemen was by no means kingly.—*Bismarck.*

"Keeping Up With the Joneses"

By Marcella Schenck

PART THREE

(Written by the second son.)

Memory Pictures, an Added Inheritance for the Children

The home I knew as a child was a humble one when measured in terms of this world's goods. We were poor people—so poor that a depression even today holds no terrors for me. I know on how little a family can live and yet be happy and wholesome. Our home was a crowded home—there were many children. I can scarcely remember a meal for a period of twenty years that my mother did not eat with a babe on her arm. Our grandparents lived and died in our home. Our relatives and friends stayed not only week-ends, but weeks on end with us from summer to summer. For a time there were fourteen of us to sit about the table for three meals a day. We slept two in a bed. And on occasions three in a bed. Yes, in times of housing standards ours was a crowded home.

In many ways our home was barren of the marks of culture. There was little or no music; there were few papers; there were no magazines, and few books besides our school texts. As poor and crowded and barren as I know it would be judged by those who see only the outward things, yet for those who see the spiritual values it was rich and fertile and fruitful.

Looking back with the eye of memory, I see first my grandmother, small and stooped and gray. Physically she was and is beautiful to me. Her skin had a texture and fineness that one associates with aristocracy. Her features were even and smooth and kindly. Her hands though always busy during the eighty-four years of her life were soft and gentle. I can well believe the genealogical stories that she was descendant from an aristocratic English family.

Her father was of pioneering stock. He blazed trails into the unknown of America's frontiers. She lived on the edge of the westward march as a girl. In her early womanhood she followed the California trail in the gold rush of '49. She knew hardship, privation, tragedy. But instead of daunting and defeating and hardening her soul it had taught her courage, patience, kindness, and faith. She was a silent woman, even shy with strangers. She seldom laughed and rarely joked even with the members of her own family. She was puritanical yet forgiving. However, if she talked little with visitors or strangers she communed often with God. Through all the years I lived at home, three times each day we

bowed our heads about the family board to hear her offer thanks for the food before us and ask upon it a divine blessing. I remember a part of her prayer was that it should strengthen "our feeble and frail bodies," and I always understood it to mean not physically frail but spiritually prone to weaknesses. Every night at bedtime she knelt long beside her bed in silent prayer. Many times I tiptoed through her room when she was on her knees, quieted by the sense of a spiritual presence. One time when I had been disturbed by harrowing dreams I asked her how I could avoid these frightening experiences. She told me to think of "heaven and heavenly things."

I have been gone from home nearly twenty years, and grandmother has been at rest for sixteen, yet as I write these lines I feel the power of her spirit with me and find my eyes moist with tears. No home is barren or poor or crowded that has room for a grandmother like her. In her presence I find cause number one influencing us children for good.

The second picture is of my father. As one of the older children I remember him when he was a comparatively young man. He was tall and lean and muscular. Even in the rough garb of a farmer, patched by the patient stitches of our women folk, he was always clean and neat in his attire. I remember distinctly how as a boy I was fascinated by his hands. They were large, lean, strong, brown hands. They toiled at rough hard work, and the veins stood up like whipcords upon them. There was power and firmness and dependability in those hands. His face likewise lean and brown in those days added to the impression of strength and firmness, a sense of unflinching rectitude. His chin was square and firm; his cheeks were flat or even sunken; his mouth was broad and straight; the upper lip was long, full and strong; the cheek bones appeared high and broad; the forehead was high and full. This was the face from which looked out a pair of steady gray eyes which then and now gives one the impression of seeing both the good and the bad in a person. He was a man of rugged honesty. No obligations of his were ever repudiated. He was poor, but he paid his debts. He was a man of strong will power; he controlled himself as well as others. No habit, however strong or of long standing was his master. After I was born, but before I can remember, he gave up the use of tobacco because he did not want us children influenced by it. He was a man of judgment and foresight. He protected us children from bad influences long before they would have appeared dangerous to the casual observer. We sometimes felt he was too strict and limited our freedom too much. But looking back I can see where he knew and provided for the "bent of the

twig." He was never demonstrative in his affections. I can not now recall having seen him kiss or caress my mother, or one of the children except when they were infants.

Yet he was proud of every one of us. He used to say to us, "I want you to grow up so people will be glad to see you rather than shun you." He was firm with us and exacted obedience. Yet with it all he was just and tender toward us. As a child I had a very tender conscience. Whenever I disobeyed, if it were very serious, my conscience would not let me sleep. On such occasions I would finally give up the struggle, and go into my father's bedroom and confess to him my disobedience. He would listen to my troubled confession, then reach out and take me in bed with him, where I would soon be sound asleep. I trusted father and believed implicitly in him.

He was proud of our school work. He had never had much schooling and our progress in reading and arithmetic in particular was a source of pleasure to him. He gave us every chance to use in practical ways what we learned at school. I can remember, when I was not more than ten years of age, how he would have us two older boys figure out the tons of hay in a stack he had bought; the bushels of corn in a crib; and when he sold the semi-annual crop of hogs we figured their value before he accepted the check. He was careful not to praise us in our presence, but I learned in later years that he had boasted to others of our prowess in school.

I can not recall when the idea of going away to school really originated. We talked of it among ourselves as children as far back as I can remember. Cosie and I were going to Graceland on spotted ponies! It was only the fancy of children's day dreams. Yet when Cosie was sixteen she began teaching a country school. The next year she lost her school in November, and then began the series of crusades from our home to Graceland. From that December day in 1908 until June 1932 there has been one or more of us at Graceland.

In those first years father always drove out for us every Friday afternoon and took us back on Sundays. When Cosie was teaching again and Lewis and Christie were in college he would bring them all home on Fridays even though it meant two drives which totalled thirty to thirty-two miles. That was time consuming and wearisome when the drive was made with team and buggy, but he always believed that home was the place for his children. It was hard for him to let us go, yet when the time came he gave up his dream of having us near him on farms of our own to see us go into one field or another which seemed more in keeping with our education.

This was father, a man of character. I have met and dealt with thousands of men in my work as dean. Many are rich, others politically powerful, some are great business men, most of them are common folk. But whatever their station or their renown, I have yet to meet the man who in my judgment is more genuine or who is a wiser judge of human nature than is my father. This sounds extravagant, but it is true. A father such as he was and is, I place as influence number two in the lives of us children.

Mother always was so intrinsically one of us that I remember her not in reverence as I do the memory of grandmother. Nor with pride as I do father, but with a warmth of comradeship which characterized her life with us. Mother was one of us. She was young in years and in spirit. She never crossed grandmother nor often opposed her will to father's. Like us she looked up to and trusted them. She felt it her duty to make us obey her, but aside from that she lived with us and enjoyed us. She was ever at work inside the house and out. She went with us to milk the cows; we hoed the garden together; I have husked corn beside her. She played the games with us and would take turns in reading when books were brought home. She had a capable mind and liked to help us with our school work until we had gone beyond her schooling.

She was father's counselor, not only in the business of the farm but in questions of policy with us children. She was not one to oppose nor acquiesce blindly. She had ideas of her own, but could cooperate when they were not approved. She had and still has a great faith in providence. She it was who saw not calamity but a blessing in Cosie's losing her school. Now she could go to Graceland. What a blessing that proved to be to all of us who followed! That faith of hers has been as beneficial as father's judgment and foresight.

Another trait of mother's which I have learned to admire is her guilelessness. I think I have known few people who were as innocent of intended wrong, whose acts were more free from selfish ends, or whose spirit was more willing to forgive than hers. I wrote the following tribute to her on Mother's Day, May 11, 1930:

Mother, Comrade, Guide

Mother of mine! Not mine alone,
But shared with half a score of kin,
Whom thou has reared without a groan,
But sustained by thy faith within!

As I look back o'er half my years
And forward to the half untried,
I thank our God with grateful tears
For thee, my mother, comrade, guide.

Mother of mine, whose years are filled
 With patient toil for those you love,
 I think of thee as one well skilled
 In arts of home 'mongst which you move.

Unknown to fame, by thine own choice
 Thy life to good thou has applied.
 I thank our God with grateful voice
 For thee, my mother, comrade, guide.

Mother of mine, whom God has loved,
 And fashioned with his spiritual wheel,
 I look to thee with faith endowed,
 And trust thy prayers when thou dost kneel.

Today, thy sons in foreign parts,
 By memories' want are at thy side
 To thank our God with grateful hearts
 For thee, our mother, comrade, guide.

Here, in mother's goodness and faith I find influence number three.

To summarize in brief the influences in our home which turned each member of our family toward high school and college I should say; first, an inheritance of good mental ability and physical stamina; second, a series of habits of industry, obedience, health, and morality; third, spiritual influences that left us trying to realize our dreams.

These did not just happen. They were the product of the adult influences under which we grew to manhood and womanhood. Grandmother is gone, but father and mother have returned just this year to the farm where we grew up—the farm they left nineteen years ago to put the younger children nearer school. Not a child lives at home with them, where there used to be so many.

I can not think that in the years we were in school and coming home on week-ends they felt our going a sacrifice. Duty came before personal preference with them. The splendid thing they did for us children would lose its beauty if it had been accompanied by a feeling on their part of personal sacrifices. But now as they are growing old, to be alone with us all gone seems to me to be their time of sacrifice. Knowing them as I do, I know they miss us and every day are thinking of us. I wonder if they doubt the wisdom of their plans and the success of our going on to college. I hope they are not too lonely and disappointed. I hope the memories of our childhood and the knowledge of our present status peoples the places we have left vacant with happy images to comfort their passing years and to confirm the efforts they have made. I hope we, their children, though we forget all else we have learned, may ever remember the Christian character of grandmother, the firm integrity of father, and the goodness and faith of mother. LONZO JONES.

What more can we add? We leave the curtains raised upon the pictures of these three great influ-

ences, with a wish that every child in all the land could go forward to meet life with such endowments and such heritages.

(The following letter from David, the only one of the children who did not attend Graceland, arrived too late to be put in its place in the last installment. We present it here.—Editors.)

David's Tribute

I attribute a great deal of this success to a habit Father had formed early in life which made him a successful farmer; that was to do things on time and be steady at any job. In my early life I can well remember that five o'clock in the morning was getting up time and my father would not miss calling "boys" by five minutes, and with promptness he taught obedience so that the one word spoken once was sufficient to bring three boys out of bed at the first call. Then he had his work all laid out so there was system and harmony about the farm. There was no arguing as to who was going to milk the cows or who was to feed the horses for each one knew what he was to do and when, and as these things made for success on the farm, so did they in school.

When it came time to go to school, we went and nothing was permitted to interfere. I have known parents who would keep their children out to help with one thing or another until they were behind in their studies; and the habit of staying out became so strong that they soon stayed out altogether. Father always urged us to get all the schooling we could as he wanted us to overcome the handicap that he had been forced to labor under. While he had obtained a good education from that hard old teacher, the world of hard knocks, he was short on what the old-timers would have termed "book larnin'."

When I was about nine years of age my oldest sister entered Graceland. From then until some twenty-three years later there has been a Jones in Graceland, and one time there were three there at one time.

Unfortunately I am the only one of eleven children that did not attend Graceland, but the spirit of Graceland has so been instilled into both my wife and me that one of our greatest desires is to send our three children there.

Now to get back to how it was done. Starting with my oldest sister, each worked for all her or his expenses as much as possible. Father and mother furnished the rest. Then when each was through and ready to teach, he paid back to the folks the money that had been advanced, and this was used to

help the next one through school. But each and every one had a desire to get an education, or all the money in the world couldn't have helped them; in fact, I think many an education has been spoiled by too much money.

I have told you my father's part as I have seen it. Now I will try to tell you mother's part in this large undertaking of educating eleven children. Any one who has ever sat down to a meal with the Jones family, which consisted of eleven children, father, mother, and grandmother for years, and has seen the bountiful supply of food and traced it back to its origin, would not need an explanation of my mother's part. Although many of us are drawing good salaries, we would shudder at the responsibility of feeding such a family.

Mother worked from morning until night, helping milk the cows, raising chickens and raising the family garden which consisted of about an acre and a half of all kinds of vegetables. Then there were pounds of butter to be churned and canning of both fruit and vegetables to be done. To mother fell the job of feeding the Joneses without depleting the bank balance, and anyone who has ever dined with the Joneses knows how that has been done.

Then, too, mother was our spiritual guide. It was mother who tucked us in as little tots and taught us our little prayers, and as we grew older insisted that we attend Sunday school and church. So through the cooperation of a good business manager, a good housewife and spiritual guide and mother, and the willingness of the children, the thing was done.

Quotations From the Northern Saskatchewan Conference

Heard by Lottie Clarke Diggle

If some people thought the Lord would come tomorrow; they would join the church tonight after supper.—J. F. CURTIS.

We, of all people, should have fortified ourselves, both temporally and spiritually, during the period of prosperity for the period of depression.—E. L. BOWERMAN.

You must never cheapen the church by bringing into it unwholesome or unsavory entertainment.—WARD L. CHRISTY.

You say you will begin to serve the Lord tomorrow? Yesterday is gone, today is here, but tomorrow never comes.—J. R. NEILL.

If we wish to cut down a tree, let us spend five minutes sharpening the ax. If we wish to carry on

in Religious Education, let us spend some time in preparing ourselves for the task.—A. J. CORNISH.

In these days of self-sufficiency there are those who dare to say, "Move over, God; we don't need you any more."—G. A. JORDAN.

When Rudyard Kipling was lying at the point of death many years ago in a New York hospital and all hope of recovery seemed to be gone a nurse bent over and asked him if he wanted anything. "Yes," he whispered, "I want my heavenly Father."—*Rufus M. Jones.*

New Quarterlies for October

By C. B. Woodstock

A new Church School Curriculum for the year beginning October 2 has been published recently and may be had on request at the Herald Publishing House. This is a descriptive list of the study materials available for each of the age groups from the nursery to the most advanced adult courses. There are thirty-two years of consecutive study carefully planned to cover the entire range of religious experience and of the gospel plan as contained in the standard books of the church. The materials are selected and organized to be most helpful for each particular age. Copies of the Curriculum should be used as the basis for the organization of Church School classes and the ordering of supplies.

New Quarterly Courses

Adult. A study of the *Doctrine and Covenants* by Apostle F. H. Edwards. For a number of years this material has been in preparation. It will now be available in quarterly form for adult, Priesthood and older young people's classes. The author has made a careful study of the historical setting and the spiritual background of the times in which the revelations were given. The nature and purpose of present revelation is set forth as a necessary part of the restoration of the gospel in latter days. The revelations are discussed in the light of the truth revealed which should serve as a guide and pattern in the work of the church today.

A study of the Temporal Law, by Bishop G. L. DeLapp.

Fundamental in our spiritual and material welfare is our appreciation of our responsibility to God and our fellow man in the discharge of our stewardship. The temporal law of the church is essentially spiritual in its outcomes. If we are to grow spiritually and accomplish in a material way the work God has designed for this church to do, it must be done in harmony with the revealed will of God and

according to sound business principles. This study is especially timely in the present period of industrial depression. At least we must learn the lessons experience should teach us, and go forward in the work of the church.

There are three quarters in the above course; the *Financial Law, Stewardship, and Zion*. These were prepared by Bishop DeLapp in 1930 as a part of a Church History Series and are especially well adapted for present study. Each quarter may be ordered separately.

Many classes will still use the adult quarterly of last year, *The Message of the Book of Mormon*, also the text, *Jesus and His Message*, by Anna Salyards. There are several other electives from which choice may be made.

Older Young People. The Call of the Church, by Alice May Burgess and Elva T. Sturges. This is a unique study of the call of the church to young people, being written for the year. The lessons will be found to contain most valuable material for young people's classes, presented in a most interesting and challenging manner.

A Study of the Restoration, and other electives are also available.

Senior Young People. What It Means to Be a Latter Day Saint, by Roy Chevillie. This course has been developed by a class in Religious Education at Graceland under the leadership of the author. It discusses in a unique and interesting way the meanings, responsibilities and opportunities of membership in the church. The first quarter is entitled, "*The Relation of Our Church to Other Churches*."

Intermediates. The current quarterly, *Discovering God With Youth*, by Margery Williams, gave excellent satisfaction in its first printing three years ago. It will be enjoyed the coming year.

Junior. The third of the three years of Junior Bible study is entitled, *The New Testament and Its Writers*, by Hallie Gould. This is being freshly written by a careful, interesting, and inspiring editor.

Primary. The third primary year, *Working Together With God*, is being revised and made ready for use by Myrtle A. Weber who has sufficiently regained her health to begin helping again in a field for which she has exceptional qualifications.

Kindergarten. This is the first of the two years of kindergarten lessons. They, too, are being prepared for use by Miss Weber under the title, *Leading Childhood to God*.

The above are the quarterlies being freshly printed for this year's use. In most cases they are the third-year courses of a three-year cycle in each department. First year and second year courses in each department are also available for schools with

more than one class in a department. Directors and supervisors are urged to secure copies of the Church School Curriculum and to study carefully the needs of their classes. Order supplies early. Yearly subscriptions save much in labor and inconvenience and twenty per cent on the cost of a year's supply.

Spiritual Realities

Christianity's power to survive in this present world and to be a religion of life depends upon the capacity of its prophets and guides to understand the conditions, the needs and the spirit of this new time and to reinterpret the message of human salvation and the mission of the Church in the light of the accumulated truth of the centuries and in terms of the spirit and wisdom of the Galilean Founder of this stream of life. . . .

If there are no basic spiritual realities to be discovered, if life is by the very nature of things bound to be a sheer biological process, with no legitimate upper story to complete it, we must, of course, face the facts and make the best we can of our one-story compartment of life. The severely honest modern person abominates hypocrisy and sham more than most things, and he has a deep-seated dread of fancy-built additions to the realistic world. He will not save his own face, nor will he even save civilization, by imaginative supplements to the universe as it actually is. If religion is ever to be his personal comfort, and if it is to be accepted as a creative power toward a better civilization, we must find realities that are as stable as mountains for the foundations of the spiritual structure.

There will always be some persons who are content to satisfy their hopes and drown their fears with iridescent dreams, and there will be a comfortable residue who will accept unquestioningly ancient faiths just because they are ancient. But a stage of the maturing of the human mind has now been reached when henceforth a large and ever-increasing proportion of enlightened people will insist that religious truth, if it is to be truth to them, must not rest upon less secure foundation than is adequate for any other kind of truth. The days are over, almost certainly for ever over, when easy-going, jog-trot, "good-enough" faiths will hold the allegiance of the mature and solid section of our communities.—Rufus M. Jones, in "*A Preface to Christian Faith in a New Age*."

YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Omaha Indians Welcome Missionary Spirit

Macy, Nebraska.—It has been some time since there has been news from Northeastern Nebraska District and especially from the Omaha Indians. Being a member of the tribe and secretary of the tribal council, and taking part in all tribal affairs and ceremonies, I come in close contact with these people daily and understand their condition.

As a people the Omaha Indians are passing through some very trying times during this widespread depression. Though once wealthy and the owners of many acres of fertile land, they are today in poverty and want. They realize that they have gone to the world and drawn upon its resources, and that these have vanished, leaving them still in want. They have begun to feel their spiritual need and are ready to listen to God's servants when they bring to them a message which comforts, cheers and strengthens.

Many of these people still cherish the name of Brother P. R. Burton who, they say, was the first white missionary that met in their Indian prayer meetings and prayed with them and asked them to pray for him. He ate at their feasts, buried their dead, administered to their sick and preached the gospel of Jesus Christ to them, making better men and women of those who embraced the gospel. Talking to a judge, Brother Burton once said, "I find among the Indians those who belong to the Latter Day Saint Church, are better people." Thank God for that. I have had the privilege of holding meetings where almost every member of the tribe was present. There are about sixteen hundred Omahas.

The City of Omaha, Nebraska, is named after this tribe. Even the name Nebraska, is an Omaha word meaning "flat water." The Hotel Fontenell in Omaha, one of the largest in the West, is named after Logan Fontenell, one of the Omahas's greatest chiefs.

A few weeks ago I accepted an invitation to a birthday party held in honor of a little child which had just completed its first year in life. A few weeks before this the mother of the child brought it to the church, and under the hands of Elder H. A. Merchant and the writer, it received its blessing. After relatives and friends had given many gifts to the little one, and a dinner was prepared, the guests, according to Indian custom, were seated in a large circle on the ground. I was asked to speak, and stepping to the center of the ring with the grandmother carrying the child in her arms, standing beside me, I spoke a short time, then I bowed my head and offered prayer. The Holy Spirit accompanied my words to such a degree that some present cried like little children. A young Indian girl whom I heard spoken to in prophecy, the Lord telling her to develop her talent in song that she might be a help in bringing her people to a knowledge of the gospel, asked me why she cried. I told her that it was God striving with her as well as with others, and warned her that his Spirit will not always strive with man, advising her to do his will.

Sunday, August 14, was the first day of the Omaha Indian Pow-Wow, a ceremonial event held every year. The whole tribe as well as many from other tribes camp together, singing songs and dancing as of old when the tribe would return to camp from a fruitful hunting trip, bringing buffalo meat which they had killed upon the plains. This is the way in which they show their thanks to God for providing them with food for the winter months. I preached both Sundays, having a large crowd of white people and Indians. We have a member of the tribe who is a composer of Indian songs; also he translates the church hymns into the Indian lan-

guage. An Indian choir sings these songs, and is always willing to help in our services.

The last Sunday, August 21, we held services before a very large crowd. Brother Bern Case was in charge, and the Indian choir sang, also Sister Lena Brownrigg, Betta Walker, and J. Grayfox, all Indians, sang "*My Faith Looks Up to Thee*." Then I was announced as the speaker, and can say that I enjoyed the abundance of God's Spirit, and know that if we live humbly, he will assist us in all that we do for him.

One man was heard to say: "That is real preaching. Who pays him?" When he was told that the speaker was a farmer, and received no pay, he marveled.

I know that God is with every one of his servants who is trying to get his message before the people. These Indian people are willing to listen, and God is moving upon them greater now than ever before to my knowledge.

The Indian does not look up into heaven only to find God. He goes out into the forest in the very midst of nature, and there in the trees, flowers, and plants, he finds God and talks to him. Every Indian knows how to pray. He does not pray with a multiplicity of words, but he *talks* to God.

I believe the Saints among all people are called to make greater sacrifices than ever before with an eye single to the glory of God, that his work will go forward and Zion be redeemed. May our prayers ever be that these copper-skinned people will learn the teachings of Christ and that with what little material things they have left, they will sacrifice to establish Zion.

AMOS LAMSON.

Summer Activities in Norway

Ninth Annual Meeting at Oslo

On May 15 and 16, a two-day meeting was held in Oslo, which was attended by several of the Saints from different places in the country. This was our ninth annual two-day meeting, and I think it was the best one we have held from a spiritual standpoint. The Saints came together fasting and praying and had made considerable spiritual preparation and as a result, God met with us and blessed us. Again this year, at our annual meeting, Sister Ruch and I were alone as general church representatives. However, the local priesthood stood loyally by us and assisted materially in the meetings, being blessed in their efforts. Three brothers were ordained to the priesthood. Brother Otto Anderson, from Bøn, who has been a teacher for many years was called to the greater responsibility of the office of elder. Two young brothers, at Oslo, were ordained to the offices of teacher and deacon. This gives us a full set of officers at Oslo, namely: Elder, priest, teacher, and deacon. Three children of nonmembers were blessed at the special ordination and blessing service, which proved to be the best meeting of the two days. Sister Ruch represented the women's department and her lecture Monday afternoon was well received. The two days came to a close all too soon and it was with deep regret that the Saints were forced to separate and return each to his home.

I had the privilege May 26, of baptizing a young married couple who have been attending our meetings for some time. The influence of our two-day meeting as well as a moving, spiritual sermon on the following Sunday helped them to make their decision to unite with the church.

Open-air Meetings at Oslo

Because of the difficulty during the summer months of attracting people to indoor meetings, I sent an application

to the Oslo Police Department requesting the use of two parks in the city for open air meetings, one night a week each. As one of the parks was in use every night, I could not occupy there, but was given permission to use "Kiellands Plass" each Monday evening. Beginning in May we held open-air meetings one night a week there until I left the city in July to visit other points in the mission. We took our little folding organ to the park with us and its music was a wonderful help during the song service. The local Saints assisted with the singing. Sister Ruch's vocal solos also added much to these meetings. While a great deal may not be accomplished with open air meetings, they are a means of advertising, and help the people to get acquainted with us and our work. One often has opportunity for conversation after the meetings and is able to answer questions and clear up misunderstandings in regard to points of doctrine.

Missionary Family Visits Scattered Saints

In July, Sister Ruch, Velma, and I left Oslo for a few weeks' visit with Saints at Porsgrunn, Kragerø, Arendal, Grimstad and Sandefjord. We have just a few members at some of these places, but I try to visit them at least once a year to bring them a little encouragement. They are always glad to have a visit from the missionary, to partake of the sacrament, to hear a few sermons, to sing the songs of Zion and to talk of the events and progress in the general church. I sometimes feel as though their faith and joy in the gospel gives me more encouragement than is possible for me to bring to them.

At Grimstad, I baptized a sister who is seventy-four years old. She has been a Christian all of her life and has experienced many unusual blessings as a result of her great faith and prayers. God has enlightened her mind even from her girlhood days in regard to his plan of salvation, so that she was prepared to accept it when the sound of the true gospel reached her ears even in her old age. I was pleased to baptize her.

A special service for the blessing of a baby was held in Porsgrunn which proved to be very impressive. Some of the relatives were much opposed to having it blessed, and desired to have it sprinkled according to the custom in this country. But the father who is a priest in our church insisted on having it blessed in harmony with the example given us by Jesus. Our heavenly Father blessed the service with the presence of his Holy Spirit. The sermon on the subject, "*The Blessing of Children Versus Infant Baptism*," was well received. The Spirit was present in power during the ordinance of blessing and all were moved to tears. A deep impression was made upon those present, especially the non-member relatives who before had been so opposed. They thanked us for the service and said that they had not thought that the blessing of a baby could be made so sacred and impressive.

After returning to Oslo for a few days, we went to Bøn to visit the Saints, and endeavored to inspire them with new spiritual life. The local brothers hold regular meetings at that place as well as in Porsgrunn and Kragerø.

Too Much Missionary Work for One Minister

The Saints in Sweden and Denmark often write me and urge me to come to visit them. I am the lone missionary in these three countries and find that it is too much for one man to take care of. Some places where Saints are living have to be neglected. As a result, the work is going down at some points. Especially is this true in Sweden and Denmark.

And now, Sandhetens Banner, our little monthly mission paper, has been taken away from us again and discontinued because of not enough financial support. That is a hard blow to the Scandinavian mission as the isolated Saints have absolutely no communication with the general church nor even with the Scandinavian mission, and the only connection the other Saints have is what they get through the lone

missionary and his wife. It will not be surprising then if some die a spiritual death or seek other churches for the nourishment they feel like their souls must have. We hope that after this terrible depression when better times come again, it will not be long until our little paper can be published once more.

We are looking forward with happy anticipation to the visit of Apostle John W. Rushton whom we are expecting to arrive here from England next week. I am sure his visit will mean much for the mission. The very sight of a brother from America will bring joy to the heart of the missionary and his family, and his presence and association will be deeply appreciated. A branch is to be organized at Oslo while Brother Rushton is here.

Although it has been nearly four years since we left America, we remember with pleasure our many dear brothers and sisters whom we learned to know and to love. We often long to see you and enjoy your association once more. May God richly bless all of you, especially during this trying time through which the church is passing. Keep up courage. We will finally, with the help of God, gain the victory.

V. D. Ruch.

VILLA "MARIENBORG," GREFSEN, NORWAY, August 28, 1932.

Nauvoo, Illinois

Nauvoo has been the scene of many activities during the summer months. On June 19, occurred the conference of the district, which was held across the river in Bluff Park. The owner of the dance pavilion kindly gave permission for its use, and the Saints of Montrose made the necessary seating arrangements for church services. It was a beautiful day and the Saints gathered from far and near. A splendid spirit prevailed and the sessions were very enjoyable. Church school at 9.45 was in charge of Joe Reed and Bishop Charles Fry was the speaker at eleven o'clock. A basket dinner was served at noon and Brother L. G. Holloway was the speaker in the afternoon. All dispersed at the close of the afternoon session, and Brother Holloway crossed the river with Nauvoo Saints and preached for them in the evening with a marked degree of liberty on "*Man's Personal Experience With God*."

The following Sunday the Saints throughout the district met in Nauvoo for the memorial services commemorating the martyrdom of Joseph and Hyrum Smith at which time Elbert A. Smith of the Presidency was present. Church school convened at 9.45, and a prayer and testimony service followed. Elbert A. Smith addressed the congregation and called to their attention the pressing needs of the church. At the close of the service all went to the Nauvoo House where a basket dinner was spread. A baptismal service followed and Leon and Leslie Weinrich, two little boys from Burlington, were baptized by F. T. Mussell. At the close, all wended their way to the graves of the martyrs where the confirmation was under the hands of Bishop Charles Fry and F. T. Mussell. Sister August Lee sang "*I Came to the Spot Where the Two Martyrs Lay*"; prayer was offered by Bishop Fry, and Elbert A. Smith delivered a splendid address on "*Joseph Smith as a Prophet*," citing a number of the prophecies given and showing how they had been literally fulfilled. A quartet composed of Emma Broman, Mrs. Seth Phillips, Joe Reed, and Jack Sanford sang "*Elegy*," composed by Eliza Snow in 1840. Elbert A. Smith preached a fine sermon in the evening at the church and then remained in Nauvoo a few days as a guest of the Lees.

The district reunion beginning August 6, was held in the church, which was fortunate as it happened to be a rainy week. Brother C. Ed. Miller opened the reunion Saturday evening with an inspiring sermon. The church school the following morning was in charge of the local officers. The prayer and testimony meeting which followed was a spiritual feast to those who had come prepared. A basket dinner was

served at noon under the trees by the river, and in the afternoon Bishop Charles Fry addressed the congregation and Brother F. T. Mussell in the evening. On Monday evening C. Ed. Miller delivered an illustrated lecture on astronomy to a large gathering. Classes were held each morning in charge of Bishop Fry and preaching services in the evening. Toward the end of the week the leaders of the Young People's Camp arrived and gave their aid to our services. Blair Jensen was the speaker Friday night and Roy Cheville Saturday night. A prayer and testimony meeting was held at eight o'clock on Sunday morning, church school at 9.45 and three excellent sermons were given during the day by F. T. Mussell, Roy Cheville, and J. E. Vanderwood. Another basket dinner was to have been spread by the river, but a shower changed the plans, and it was served in the church. A spirit of unity prevailed throughout the reunion, the services were of a high order, the Saints were blessed and strengthened and several expressed the belief that it was the best reunion that had been held here for some time.

The Young People's Camp opened Monday morning with an attendance of thirty-five. Although few in number, the group was an exceptional one. A spirit of unity such as had never been known in previous camps brought joy to the hearts of the leaders, Roy Cheville, "Gene" and "Judy" Closson, Anne Morgan, and Delmar Jones. The morning classes, recreational activities, in the afternoon, camp fires in the evening and the many spiritual experiences they enjoyed together, will not soon be forgotten.

The first Sunday the camp went to the church in a body and marched to seats reserved for them and presented a well prepared service. Taking as their theme, "*Follow the Gleam*," they told in story and song of the search for the Holy Grail by the knights of old, and later of the hardships endured by those in search of light during the Reformation and then during the early days of our church. An address was given by Eugene Closson and "*Faith of Our Fathers*" was sung.

At four fifteen a vesper service was held by the river with "*Home*" as the theme. Short talks were given by the boys and girls on what their home meant to them and what kind of a home they hoped to have of their own some day.

In the evening a pageant, "*The Call to Youth*," written by Roy Cheville, was given on the lawn just north of the Nauvoo House. Nona Walker, of Madison, Wisconsin, represented the church in the challenge to youth. Monroe Carter, representing youth, made the response. Scenes from the early history of the church were depicted by various groups in tableau form while songs written during the various periods were sung by a quintet.

On Wednesday evening, just as the sun was setting, a beautiful baptism took place when Dorothy Miller, of Lamoni, was led into the water by Eugene Closson. The camp had planned to hold their prayer and testimony meeting in David's Chamber, so the confirmation took place at this time under the hands of Roy Cheville, Blair Jensen, and Eugene Closson. At this meeting a wonderful outpouring of the Spirit took place and a prophecy was given to the young people, telling them that grave responsibilities awaited them and admonishing them to prepare themselves.

On Thursday evening occurred the Camp Nauvoo banquet, held in the Nauvoo House in honor of "Gene" and "Judy" Closson. The rooms were decorated to represent a garden, "*The Garden*" being the theme for the evening and the basis of the many beautiful thoughts expressed.

At flag lowering Friday evening, honors were distributed, then all gathered about the last camp fire and listened to the farewell speeches of the camp leaders and toasted marshmallows presented by Brother and Sister Blair. Soon the camp took on a deserted appearance as the various groups departed for their homes.

The Saints of Nauvoo feel that they are fortunate in that they are able to share, in a measure, many of the pleasant experiences that are going on about them. The branch has taken on renewed activity and the outlook is encouraging.

The sacrifice offering amounted to \$124, averaging more than two dollars a member and represented a real sacrifice on the part of the Saints.

More Saints from other places have visited Nauvoo this year than any previous year: Audentia Anderson and daughters, Rogene and Bertha, and granddaughter, Barbara; Mabel Carlyle, father, mother, and brother; Apostle F. Henry Edwards and family; George Mesley and family; Raymond Butterworth and family; Brother and Sister Dawson and a truckload of Saints from Moline, and one from Centerville, Iowa. Joseph F. Smith and others of Hyrum Smith's family have also been recent visitors.

A wedding took place at Layton Lodge on August 5, when Iona Smith was united in marriage to Joseph Dale Willis, both of Fort Madison, by J. W. Layton.

Mary Lee has returned from Warrensburg where she took a twelve weeks' course, which completed her three years of college work. She will teach the Columbia School this coming term.

Mildred Sanford spent the summer at Onset and visited many places of historic interest. She will teach third and fourth grades in the town school.

Bertram Lewis, who has earned his M. A. degree, continued his studies in Albany during the summer and then came home for a couple of weeks' visit with his parents. He was the speaker at the eleven o'clock service last Sunday morning. He is to teach in the high school in New Rochelle, New York, this year.

Irene Layton spent the summer at home and returned to Independence to continue her teaching in the high school there.

Mobile, Alabama

During July Brother and Sister Lyle D. Flynn spent a week in this city, and Brother Flynn was the speaker in a series of revival services. Everyone enjoyed their stay.

Apostle Roy S. Budd's visit Sunday, August 21, was delightful to all. He delivered two sermons, one at eleven o'clock, the other in the evening. During the afternoon an informal discussion of local and general church problems was enjoyed. Many visitors from the near-by branch, Escatawpa, came to Mobile's services that day, and they were welcome.

This month the choir, which has been discontinued for the summer, resumes its work.

Every Tuesday evening the young people meet to participate in a program prepared not only for amusement and social benefit but also for literary value.

The following members of this branch were privileged to attend the young people's convention at Dixonville, Alabama: Pastor Franklyn Steiner and wife, Elsie Steiner, Vida E. Steiner, Mary Margaret Orr, Fannie Hough, Fritz Westcott, Mr. and Mrs. La Rue Steiner, Mr. and Mrs. Frank Steiner, Mrs. Lottie McDowell, and Anna Mae Hough. These will not soon forget the kindness shown them by Dixonville members.

Clinton, Missouri

The Clinton Sunday school had to give up its meeting place in the old Family Theater Building, and has returned to its first home with Brother and Sister Roy Payne at 305 East Elm Street. This good sister always has one room set apart and ready for the Saints.

There are nearly forty members in Clinton, but all of these do not regularly attend Sunday school. They are missed when they are not there to help.

Early Sunday morning, August 7, three carloads of Saints were on their way to Post Oak, Missouri, to attend communion service. Clinton Saints have been without this service for several months, and they feel an intense need of spiritual food. Twenty-four members went, and they stopped

at Shady Nook on their way home and enjoyed a basket dinner.

August 14, local members enjoyed having Elder Davis and family from Independence. Such calls are most helpful, and especially where a little flock needs a shepherd. Local members feel their need for spiritual food in these trying times, but they are endeavoring to remember that in time of need, spiritual or financial, the heavenly Father will help and bless. Several here have been blessed with work. Crops are good. The Saints of Clinton ask the church to pray for them, that they may continue in unity of faith and helpfulness.

Kansas City Stake

Labor Day Picnic

Three hundred people attended the annual Labor Day picnic of Kansas City Stake, held at Swope Park, and participated in the program of games and entertainment. Among the features of the day were tennis and horseshoe tournaments, the big family dinner with ice cream and lemonade free, children's races, contests, ping pong and volley ball, croquet, and playground ball. Prominent among those in charge of the day's fun and recreation were R. J. Crayne, C. L. Conklin, C. G. Mesley, Lloyd Siebert, Clayton Wolfe, and Ralph Anderson. At the noon hour the picnickers paused to bow in prayer for Sister C. A. Skinner who is seriously ill.

O. B. K.'s to Far West Reunion

In their program for the year's activities the Kansas City Stake O. B. K.'s included a trip to the Stewartsville reunion August 28. This event was in charge of R. J. Crayne, and about two hundred motored to the reunion of Far West Stake. They started at five o'clock in the morning, reaching Stewartsville before the eight o'clock prayer meeting. Following this service came a prayer meeting in the Auditorium tent in charge of Elders Ray Whiting, W. E. Shakespeare, Ward A. Hougas, President Elbert A. Smith, and Apostle J. F. Garver. The singing of the hymn, "I Would Be True," was followed by the bearing of thirty-two testimonies. At this service the Saints were blessed with a word of prophecy through Brother Garver, being assured that Zion shall be redeemed.

At ten o'clock Apostle J. F. Garver spoke to a large crowd of people. He was substituting for Bishop G. L. DeLapp, who may be assured that his interests were not neglected. Brother Garver's message was very plain and clear as to the financial duty of the Saints. Bishop B. J. Scott offered prayer.

"Hail to the Brightness of Zion's Glad Morning" was the opening hymn for the eleven o'clock service and formed a fitting prelude to the sermon by President Elbert A. Smith. For a text Brother Smith chose the first section of *Doctrine and Covenants*, and presented a discourse which pictured the progress of the church from its inception to the present time. Attention was called to the "signs of the times"—present stress of financial circumstances, God's promises fulfilled and those yet to be fulfilled.

Dinner was served in the dining tent at twelve thirty and picnic style. Two thirty found the Saints ready for the next service, and Apostle J. F. Garver took for his theme the words of Saint Paul, "I was not disobedient unto the heavenly vision," reciting instances of godly men receiving visions, John the Baptist, Jesus Christ, Peter, Paul, Joseph Smith, jr., and the late Joseph Smith, who said when he accepted the Presidency of the Reorganization, that he had come to that conference "by a power not my own." "We need vision," declared Brother Garver.

At eight o'clock a religious play was rendered by talent from a Saint Joseph, Missouri, church, "Pilgrims of the Way," and was followed by a sermon by Elder Ray Whiting.

This was a very busy day for the reunion and for the visiting Kansas City members.

Malvern Hill Church

Elder Ross Higdon, pastor, has been called out of the city for two or three months, and Elder J. Ray Lloyd is occupying in his stead until he returns.

Borger, Texas

Saints of this oil city on the Texas prairies were made sad at the death of Billie Laughlin, four-year-old son of Brother and Sister A. L. Laughlin. Little Billie, trying to siphon gasoline from a car tank, drew the gasoline into his lungs, and strangled. He was rushed to the hospital, but in spite of all the doctors could do, he passed away.

Elder J. R. Sutton, of Genoa, Colorado, came by special request to preach the funeral sermon. Brother Sutton baptized Brother and Sister Laughlin and blessed little Billie in 1929.

While here, Brother Sutton held a week of meetings at a nearby schoolhouse. His sermons were delivered in a convincing manner, presenting to the people the truthfulness of this gospel and comforting and strengthening the isolated Saints of Borger. His help was greatly appreciated, and several families were interested in the gospel message. There had been no preaching here for more than two years.

Brother Baker was the first elder to visit Borger, then Brother J. R. Sutton, Brother G. H. Wixom, and Brother and Sister McDowell were here for a short visit. Borger Saints would much appreciate a visit from elders coming near this place.

Graceland News

Welcome Freshman Class

Graceland College welcomed its thirty-eighth freshmen class to the campus Friday, September 9. Sophomores and juniors enrolled on Monday, and classes began at 8.00 a. m. Tuesday, September 13. The 1932-33 school year is under way.

In describing Graceland opening days of this year one might mention a number of things and events. He might speak of the beauty of the campus—of the new shrubs and trees and expanse of green clover that surround Walker Hall, of the absence of the frowsy old catalpas that once were scattered about the main lawn, of the flower beds bright with color. He might speak of the assemblies in which the new students learned the songs and cheers of Graceland, of the groups in which they went through the program of enrollment, physical examination, and instruction in library lore and time budgeting. He might speak of the social events—the mixer on Professor Platz's lawn, the annual reception by the young people of Lamoni, the freshmen picnic at South Woods.

To the freshman, of course, all these are new. But to one who has seen many Graceland openings come and go, these events are much the same from year to year. He wonders what he can say about it all that is new or different.

The very newest thing about a college opening is, of course, its freshmen, its new students. So why not talk about them?

To an alumnus of five or ten or fifteen years ago, it is a revelation and a rejuvenation to see another freshmen class come in and take its place in the halls of Graceland. The eagerness and the vivacity with which they enter into the spirit of the place warms the heart of one who, despite a deep-seated loyalty to the old school, may have allowed the haze of passing years to dim the memory of his own freshman days and the anticipation with which he approached the Hill for the first time.

A few freshmen, of course, having had things pretty well provided for them all their lives, are not especially impressed with Graceland. (These are yet to discover the experiences

that will touch them and remake them.) But most of these students have had to work hard themselves and have seen their parents plan and sacrifice that the year or two at Graceland might be possible. These young men and women realize their presence on the Graceland campus with something approaching awe. To meet these folk assures one that the college continues to hold and to serve its place in the life of young people and of the church.

Only a few months now and these freshmen will be full-fledged Gracelanders. They will attend their first church service in Lamoni and will find it like their home branch in some ways and different in others. They will be received by the faculty at their annual occasion, September 16. They will participate for the first time September 21, in a Graceland prayer meeting, of which they have heard so much. They will attend football games and will cheer for Graceland's team as if every man on it were a bosom companion.

For these freshmen and others like them yet to come, Graceland College exists, and throws open its doors each fall. New minds to train and new hearts to mellow—these the opportunity and the responsibility of each Graceland opening.

L. E. F.

Houghton Lake, Michigan

Local members were happy to hold a one-day meeting August 28, in this corner of Central Michigan District. Every service was enjoyed. Elders Matthew Humphry and George Bailey were in charge. The branch chorister, organist, and other home-talent helpers furnished programs and music.

Fellowship meeting in the morning was followed by preaching by Elder George Bailey. There were three services in the afternoon and two in the evening, speakers being Elders Matthew Humphry, Ash Lenoir, and George White.

Much good was accomplished by this meeting, and the time was well spent. The following places were represented in the congregation, Harrison, Gladwin, Belding, Detroit, Lansing, Midland, Bently, Beaverton, Traverse City, Flint, Pigeon, and Grand Haven.

Sherwood, Oregon

Ninety-five people attended an ice cream social of Sherwood Mission, held August 18, on the lawn of the home of Mr. and Mrs. C. A. Tooze. There were five booths beautifully decorated. The Oriole Girls sold ice cream, hot dogs and buns, candy, root beer, and coffee and cake. Mrs. Vincent Shultz was the gypsy fortune teller. After the food was sold, games were played and some of the people sang. A prize of a box of candy was given to the one having the lucky ticket. A sum of twenty-three dollars was made, eighteen dollars being cleared. This money is for the benefit of the church.

Calumet, Oklahoma

Thirty-four young people from this branch enjoyed a part of the district reunion at Eagle City. Though they were unable to attend the entire reunion, their camp, "Little Calumet," was a lively place. Many social and spiritual benefits were gained from the reunion, and the young men and women came home determined to put forth a greater effort to mount the heights of true sainthood. They were inspired by the wonderful sermons and talks of Apostle Roy S. Budd and others.

A two weeks' series of meetings has just been closed at Calumet. Apostle Budd was there and preached one night, but almost all the other evenings were occupied by Elder Z. Z. Renfroe, president of Western Oklahoma District. At the close of the series six people were baptized.

After the church service one night the entire branch and

a number of nonmembers enjoyed a social hour in the form of a wiener roast. Several evenings after church services, the young people played games, led by Brother Renfroe.

Western Montana Reunion

The Western Montana reunion was held at the district reunion grounds at Race Track, Montana, August 25 to 28, inclusive. The Saints were greatly gratified to have with them this year President F. M. McDowell and Apostle J. A. Gillen, Patriarch G. W. Thorburn, who has so faithfully labored among the Saints of Montana for so many years, and representatives of the district presidency, N. P. Coleman, E. E. Eliason, and F. L. Casey. Much regret was expressed that District Missionary L. O. Wildermuth was unable to attend because of the untimely death of his son, and hearts go out to him in sympathy in his hour of sorrow.

The first morning prayer service in charge of Brothers McDowell and Gillen marked the first spiritual feast which manifested itself in each of the other services throughout the four days. At the eleven o'clock hour, Brother Gillen gave a splendid discourse, relating some of the incidents of his life concerning the gospel.

Class work, in charge of President McDowell, began Thursday afternoon. His subject, entitled, "*The Ministry of the Church*," was interesting, instructing, and inspiring, making clear the fact that the business of the church is to build men in the likeness of Christ. The evening sermon also by Brother McDowell was an inspiration. Many souls were touched with the sincerity and earnestness which was manifested in the speaker as he unfolded the possibilities of the church and its work. The only regret was that every soul in the district could not have been in attendance.

The Friday morning prayer meeting was well attended. Class work followed, continuing the subject of the previous day. Another class period preceded the meeting of the women's department in charge of Sister G. W. Thorburn at 2.30 p. m. The women spent an enjoyable hour together, giving a program and refreshments for the benefit of the entire group. A priesthood meeting came next. The evening hour was given over to a program rendered by various persons of the district and a musical play by the members of the Race Track Young People's Choir.

Saturday was another profitable and busy day, with good prayer meeting and two class periods in the forenoon. At two o'clock the business meeting of the district conference was called to order, President McDowell and the district presidency in charge. Various items of business were taken care of and the election of officers of the ensuing year stands as follows: Elder N. P. Coleman, district president, and Elders E. E. Eliason and F. L. Casey, associates; Sister G. W. Thorburn, director of Religious Education; Elder D. L. Allen, secretary, and Sister Fred Kendall, director of music.

The evening sermon by Apostle J. A. Gillen on "*The Doctrines of the Church*" was enjoyed by an attentive and appreciative audience, and was followed by an impressive baptismal service, the little stream being lighted with lanterns hung among the trees. Elder Joseph Beck led five candidates, clothed in white, into the water and brought them forth into the latter-day light. They were three boys, Ralph Schuyler, Robert Beck, and Billy Kendall, and two adults, Sister Peggy McKee and Brother John Nicholas. Before being immersed the candidates stood on the water's edge and received a charge from Patriarch G. W. Thorburn, which made all feel again that sacred vow in becoming a child of God.

Each afternoon from half past three until five o'clock was devoted to recreation under the leadership of Fred Kendall. This feature was appreciated because of the fact that so many meetings had to be crowded into the day's program and exercise helped to cast away the weariness of sitting so often in class periods.

The Saints arose Sunday morning with rain falling to

dampen and chill the surroundings but not the spirits of the people. The climax was reached when the early morning prayer meeting was devoted to the young people. Many were impressed by the interest of the young people and were gratified to hear expressions of their love for the gospel and their determination to carry on the great latter-day work and be of service to the church. The church school, under the direction of Sister Thorburn, was a demonstration of the possibilities of the new plan for creating the spirit of worship in our meetings, and was carried out by the young people.

At eleven o'clock the meeting was again in charge of Brothers F. M. McDowell and J. A. Gillen. Here three of the beautiful ordinances of the church were fittingly carried out, the blessing of the babies of Brother and Sister Louis Peterson and Brother and Sister Harvey Eliason; then the confirming of the baptized candidates which was very impressive when they were again given a charge by Doctor F. L. Casey, after which Brother McDowell extended the hand of fellowship while the congregation sang softly, "*Blest Be the Tie That Binds*"; then followed the partaking of the Lord's Supper. The Spirit of the heavenly Father was present at this service to own and to bless. A short time was left for testimonies.

At the afternoon service a charge was given to the district officers and leaders of organizations by Brother McDowell, which made each one feel more keenly the responsibilities resting upon him, and gave all a determination to go forward to reach the goal. Sister Anna Statton was presented a second grade certificate in Religious Education, and commended for the effort put forth and the interest she has in qualifying to become efficient as a worker in the service of the Lord.

Night found the people tired but reluctant to leave the spiritual feast which had been so much needed and enjoyed, and sad to have to say farewell to the Brothers who had been so kind in administering that aid, and the friends that were made dearer because of the association.

Today Tests Our Faith

Wells, Michigan, August 28.—The *Herald*, bringing to us glad news from different parts of the world, the reports of reunions and the spiritual uplift as a result of these gatherings, causes the reader to rejoice. Though many have not been able to attend the special meetings of the season, the Spirit comes as a witness when they read the reports. We wish to join the *Herald* family with a small contribution in expression of our happiness at seeing the progress of the work though the depression has hindered in a number of ways.

Experience is teaching us that conditions are causing men, in many respects, to build more constructively for the future. We find many Saints profiting by the past and adjusting themselves spiritually and temporally to the situations of the day. This assures a better future for the church when the joys and hopes of the Saints shall be realized in a practical Zion.

The solving of our problems under the present conditions is putting the faith of the Saints to a test, and those who are pressing forward with faith in the program of the church are shedding light to people about them. The problem of leadership is of vast importance in many of the branches. I recall once attending a Wednesday evening prayer meeting at a certain place. The pastor was there but had not, until this evening, been present for months, though he lived in reaching distance. Attendance was small (Could it be wondered at?). The pastor suggested that there was no use of holding the meeting with so few present. We are glad that today such a lack of interest is not easily found in the church. Should there be, such a condition would be reported to the district. The literature offered by the church to the priesthood for study and preparation, presents a fine opportunity to make ready for useful service.

We have enjoyed our work, assisting with the church school, also with recreation. Have met with some fine young people and obtained good reports from them. I had the privilege of baptizing and confirming five of them, and of blessing some little children. Throughout the summer very encouraging experiences have been mine.

One experience may be of especial interest to *Herald* readers. One Sunday night it was raining and only a few were at the service. We thought of different subjects to talk on, but they did not seem to be what was needed. As we prayed over the matter, we were impressed to suggest a round table talk. "*What Can I Do?*" was the topic, and we called on the superintendent of the junior department of the church school. Her face lighted up with the Spirit as she spoke, and others took up the subject until all had participated. Everyone rejoiced, and we felt as if we had consulted God in the matter. Our humble prayer was heard, and those present were served in God's way. We find that the latter-day work grows grander as we go along.

A. M. BOOMER.

Duluth, Minnesota

Sixtieth Avenue, West, and Bristol Street

It has been some time since the *Herald* heard from "the inland ocean port," but the Saints of Duluth are continuing to strive to move Zionward.

The Sunday school held its annual picnic at Jay Cooke Park up the Saint Louis River, near Carlton, Minnesota, August 11. A number of visitors were present from surrounding points, and a fine time was experienced.

Now that the majority of the members are home from vacations, workers are looking forward to greater activity in the branch. The spirit of unity prevails among those actively engaged in the work of the Lord.

This congregation is now preparing for the Minnesota district conference which convenes here September 17 and 18. An invitation has been extended all isolated Saints to be present. President F. M. McDowell and Apostle J. F. Curtis are expected to be present at the conference.

The Saints who live at Bennett, Wisconsin, only three in number, have caught the spirit of this work, and as they are warned, they are striving to warn others by holding an all-day meeting with picnic at noon. W. C. Stauty, of Duluth, has been asked to come and tell the gospel story.

Brother Samuel Case, of Warba, Minnesota, was in charge at prayer service Wednesday evening, August 17. Sister C. A. Silverthorn, Sister Julia Case's mother, came down with Brother Samuel Case to stay with her daughter at Proctor. She is fast losing her eyesight. She asks the prayers of the Saints in her behalf.

Quite a few of the wage earners of this branch have been out of work because of the world-wide depression.

Officers have borrowed a stereopticon machine from the Minneapolis Saints, and expect soon to hold lectures during the week with slides from the Graphic Arts Bureau of the general church.

The program and recreation sponsored once a month by the women's department for young and old of the branch, will soon be resumed. Sister Mollie Feathers is leader of this group, and the women meet once each month to study.

Sister Eva Tourville, musical director, with the help of Sister Lottie Zuelsdorf, is engaged in training a junior choir.

The prayers of local members are for the general church officers during this trying time. Duluth Saints look forward to the time when conditions will foster unity, and the church can launch out in a great missionary effort. This congregation feels very small in comparison with the city of Duluth and with another city, Superior, Wisconsin, just across the bay, where also, no doubt, dwell many honest-hearted people. The people who call themselves followers of the Master should abide in his strength and with their hearts filled with love and faith, go forward in his name.

Southern Chapter of Graceland Alumni Association

As a result of N. Ray Carmichael's suggestion to Faith McCall Higdon through correspondence, that there were enough ex-Graceland students in the three districts, Alabama, Florida, and Mobile, to form a local chapter of alumni, one was organized at the young people's convention held at Dixonville, Alabama, August 27.

The following former students met in the auditorium of the church: Mr. and Mrs. Earl Higdon, of Munson, Florida; Mr. and Mrs. Lyle D. Flynn, of McKenzie, Alabama; Walter McQueen, of Milton, Florida; Lucille Garrett, of Monroeville, Alabama; Marion Garrett, of Bay Minette, Alabama, and Anna Mae Hough, of Mobile.

It was appropriate that these alumni began with a Graceland pep meeting. Everyone joined in and imagined he was back in the "old hall."

Faith McCall Higdon acted as chairman of the meeting with her husband, Earl, as secretary. After an informal discussion Lyle Flynn moved to organize a local chapter of the Graceland Alumni Association. The motion was seconded by Anna Mae Hough, and passed unanimously.

The following officers were chosen for the chapter: President, Lucille Garrett; vice president, Lyle Flynn; secretary-treasurer, Anna Mae Hough.

The chapter has set four objectives for the year: (1) That a memory folio be compiled by the members to be permanently kept by the association; (2) That College Day this year be observed with greater emphasis than ever before; (3) That throughout the year programs and the like be given to finance the local chapter, and (4) To try to obtain one hundred per cent membership in the Graceland Alumni Association as charter members. Charter membership to the local chapter is to be left open until January 1, 1933, so Graceland students of these districts are urged to get busy and send their dollar to the secretary, Anna Mae Hough, 1250 Seneca Street, Mobile, Alabama. In this way they can become charter members of the association.

Fanning, Kansas

The summer vacation days which are drawing to a close, have been busy days for Fanning Saints since this is an agricultural community. Crops, vegetables, and fruits, have grown in abundance and in spite of low prices, the Saints have much for which to be thankful.

Attendance at the various activities of the church has kept up well during the warm months.

On Children's Day, June 12, five babies were blessed, and on the following Sunday, another infant received its blessing.

July 1, in the evening, a number gathered on the banks of Spring Creek near Brother Wiley's home, south of Fanning, and four were baptized by Elder Samuel Twombly. One of these, David Vern Simpson, is a prominent teacher in Doniphan County. The other three were children, Charles Deming, jr., Naomi Maud Twombly, and Leonard Twombly.

Brother Samuel Twombly was called to Beattie, Kansas, July 16, to officiate at the wedding of Sister Capitola Wright, eldest daughter of Brother and Sister Wright, to Mr. George Mechling, of Lincoln, Nebraska. Sister Capitola has been living at Lincoln for the last six years and is a member of the branch there. After dinner had been served the guests, the newly-wedded couple drove back to Lincoln.

July 31, Sister Geneva Dyer and Brother Glenn Pipergerdes, of Far West Stake, drove to the home of Brother Samuel Twombly, where they were united in marriage by Brother Twombly.

The young people of the branch have been active during the summer. On the last Thursday of each month the regular social meeting of the young people's class has been held. August 25, the meeting was at the home of Brother and

Sister Ed. Thomas. Late in July the volley ball team from Second Branch, Saint Joseph, Missouri, met the Fanning team on the Fanning court. This being just before the primary election, the crowd was considerably increased by the presence of practically all the candidates for nomination to offices in Doniphan County. A large quantity of ice cream and cake were sold by the young people.

The women's department has kept up its social activities during the summer. Three silver teas were given and the women have contributed assistance in other lines.

The thirty-sixth annual four-day Sparks picnic opened August 25. On this day the Fanning Junior Girls' Chorus, under the direction of Sister Mabel Mortimore, furnished three musical numbers on the program. These were well received by the large crowd, also two readings by Sister Marie Sheppard.

On Chautauqua Day, Sunday, August 28, the Saints felt highly favored in having Elder John F. Sheehy, of Independence, represent them as their speaker before the crowd of about eight thousand people. Favorable comments on his sermon continue to be heard. The entire musical program on Sunday was furnished by the Saints of Fanning. The Fanning quartet, composed of Sisters Mabel Mortimore and Marie Sheppard and Brothers James A. Thomas and Virgil Sheppard, sang three songs, accompanied by Sister Mary Helen Thomas. Sister Edna Williams sang a solo, accompanied by Sister Bertha Denton, of Saint Joseph.

As the warm weather diminishes and cool weather comes, the Saints are hopefully making preparation to push forward the work of the Lord with renewed vigor.

Spring River Young People Have Comprehensive Program

Two years ago the young people in Spring River District organized themselves as the Young People's Organization. They have held several meetings including two conventions, institute work, and other activities. All services have been very well attended. The past few months the young people have met at different locations in the district for an evening's outing once each month. They have had some wonderful times. Games, singing, speaking, other entertainment and always refreshments served in a pleasing way, help to make a happy time.

The last meeting was held August 23, at Miami, Oklahoma, about two hundred attending. The Saints of Miami worked hard to make this a successful event in every respect. They prepared a large playground with flood lights on Brother Kayser's farm, two miles south of the city. They planned a program of games and entertainment, and served abundance of ice cream and cake. Since the evening was very hot, this was especially welcome.

The young people were more than pleased to have District President Amos T. Higdon and Missionary Lee Quick there. These two ministers enjoyed the games and refreshments. Brother Higdon stated that the benefit of these meetings was apparent in that the young people in the district were getting acquainted as a result of their frequent get-togethers. They have for each other a feeling of love and friendship which is found in few places.

This meeting was outstanding, the people attending from an area the radius of which was one hundred and ten miles.

Brother Albert Cobb, president of the organization, called the executives together August 28, Sunday afternoon, at Joplin, Missouri, and planned activities for the balance of this year and the first three months of 1933.

The next meeting will be held at Columbus, Kansas, Tuesday evening, September 20, in the park. All young people of the district who may not be acquainted with the present program of the group as well as those who are actively engaged, are invited.

Besides the meetings, the young people have planned sev-

eral goodwill tours to different branches, taking a large delegation of their number this winter.

The young people as well as the older members in this district are earnest in their desire to carry the latter day work forward. Their hopes are for the future, and they expect to see much good come from their organization. They pray that God will watch over and keep them, that they may always have love in their midst.

Independence

Among the many Independence young men and women who this year are attending college, the following have entered the Old West Door at Graceland: Hazel Davis, Eunice Kinsfather, Helen Moorman, Thelma Moorman, Violet Peterson, Olena Plain, Howard Snead, Edna Resch, Anita May, Delpha Hawley, Nora Moore, Ivan Dillee, and Paul Page.

The total school enrollment in Independence stands at 4,418, which is a substantial increase over that of last year. School officials think that the number will come very close to 5,000 before the end of the school year. Of this, 2,259 are pupils in the grade schools.

The Training School of Religious Education opened Monday night at the Stone Church with an attendance of five hundred workers representing all the congregations of the church in Independence. Classes designed to meet the program, subject matter and methods needs of church school directors, supervisors, teachers and leaders, including the priesthood and all who wish to engage in earnest preparation for service in the church, are offered in two class periods during the evening, the first at 7.30, the second at 8.45. President F. M. McDowell is directing the school, and each evening presents a thirty-minute message. "*The Teaching Ministry of the Church*" was his opening theme on Monday night. The faculty of the school is composed of the following: Apostle F. Henry Edwards, Elders John F. Sheehy, C. B. Woodstock, George Mesley, and S. A. Thiel, Mrs. Charles Koehler, Miss Leta Moriarty, Mrs. John R. Lentell, Mrs. Fred Koehler, Miss Ruby Williamson, and Mrs. C. R. Smith. Last Friday night this group enjoyed an inspiration meeting at the home of Brother C. B. Woodstock, who has done the large share of planning and organizing the school. After prayer had been offered, Brother McDowell presented definite objectives for the work of the fall institute, and these were informally discussed by the faculty.

The school dismissed all its sessions Tuesday evening in order that the leaders and workers in Religious Education might hear the lecture of Doctor William P. McGarey, member of the national committee of the Anti-Saloon League, given to the people of Independence at the Campus. The lecture was preceded by a dinner in the Auditorium dining room to which the Anti-Saloon League of America invited a number of persons active in business, civic, educational, and church life of this city. This is one of about sixteen thousand similar dry meetings being held by the League throughout the United States.

The booth unit plan for making the Harvest Home Festival attractive and beautiful was adopted at a meeting of the women supervisors and group representatives the afternoon of September 6. The colonial atmosphere will prevail at the festival this year in honor of the Washington Bicentennial, and all exhibits will be shown at minimum expense. Workers had originally planned one mammoth display for all the groups of Independence, but at the last moment this did not seem feasible. Scores of people are now hard at work on plans for their festival display. Pastor John F. Sheehy was in charge of this meeting of the women, and Bishop J. Stanley Kelley was present to assign booth space to the congregations and other groups.

About four hundred voices of the Auditorium Festival Chorus rehearsed Harvest Festival concert music Sunday afternoon at four o'clock in the lower auditorium of the

Stone Church. "And they're not all here yet," declared Brother Paul N. Craig, director. This rehearsal combined the Independence and Kansas City Stake choruses. Next Sunday afternoon, the Independence singers will meet in the upper auditorium of the Stone Church at four o'clock, and Kansas City singers will rehearse at Central Church.

A large Campus congregation listened on Sunday evening to a forceful discourse on "*The Glory of God Is Intelligence.*" by Apostle F. Henry Edwards.

Stone Church

President F. M. McDowell in his Sunday morning sermon to the Stone Church congregation spoke of many things close to his heart—the responsibility of the members in the work of growing and training men and women for the kingdom of God; the imperative need of religious leaders; the sacrifices of many faithful members of the Northwest with whom he has this summer been associated; the ultimate objectives in bringing about Zion as adopted by the 1932 General Conference. For a scripture lesson he chose to read from *Doctrine and Covenants* 85. Brother McDowell's personal testimony concerning the God-given teaching task of the church, and his sincere appeal to mature members to help build a society which will make Zion possible, moved the congregation to deep consideration. Many, as a result of this sermon, are this week and next studying in the Training School of Religious Education.

The choir's program at eleven o'clock, broadcast over KMBC, afforded Brother McDowell a pleasing musical background for his sermon. After the processional the choir sang, "*This Is the Day the Lord Hath Made,*" and Robert Miller at the organ played Kriesler's "*The Old Refrain.*" "*God Is Marching His Army,*" was the opening hymn sung by congregation and choir under the direction of Paul N. Craig. Elder D. S. McNamara offered prayer, and the hymn response by the choir was "*Jesus Savior, Pilot Me.*" Then Robert and George Miller at organ and piano played the offertory number, "*Coronation March,*" by Wilson. A pleasing solo, "*The Mighty God Hath Spoken,*" by Case, was sung by Mrs. Nina G. Smith, and the anthem, "*Savior, When Night Involves the Skies,*" by Shelley, was sung by the choir, Albert Brackenbury taking the bass solo.

Elder T. A. Beck has been chosen supervisor of the young people's department of the church school which meets at the Auditorium each Sunday morning. Brother Beck will be assisted in his new work by his wife, Sunshine Beck, by Jason Woodside, in charge of music, and possibly by others. These are at work perfecting plans for the beginning of the new church school year, plans which will mean growth and expansion to the department.

More than sixty-five young people of the Stone Church congregation visited Central Kansas City Church Sunday night, on their last missionary trip of the season. They were in charge of Brother T. A. Beck. At eight o'clock they presented the evening's program: a solo by Mrs. Paul Wheeler, a trio number by Irene and Mildred Shupe and Evelyn Shupe Flournoy, and a solo by Pauline Crawford. The visiting group also furnished the evening's speaker, Elder Harvey Minton. Roy Smith was in charge of the service, assisted by S. A. Thiel. Mrs. Sunshine Beck played the organ. After the service a reception was held in honor of the visiting members.

The young people's midweek prayer meetings are the source of joy and comfort to the worshippers. Last Wednesday the theme was "*Faith,*" and Brother Roy McNeil made the opening remarks. All testimonies closely followed the theme. Brother T. A. Beck has had charge of these services for many months, endearing himself to the young people by his kind and wise leadership.

Second Church

Bishop A. B. Phillips was the speaker here Sunday morning at eleven o'clock.

In the evening a group of young people from this congre-

MISCELLANEOUS

Conference Notices

The regular annual conference of Central Michigan District will be held at Beaverton, Michigan, October 8, 9. We are asking for a full report from all branch presidents of labor performed by all the priesthood during the year. This will be the election of district officers for the ensuing year. The Midland, Saginaw, and Bay City Choirs will give a thirty-minute sing on Sunday at 1.30 p. m. The first meeting will be a prayer service from 9 a. m. to 10 a. m. Saturday morning. Please come fasting to this meeting.—*Hubert Case, district president.*

Minnesota district conference will be held Saturday and Sunday, September 24 and 25, at Duluth. President F. M. McDowell expects to be with us. Advise Brother J. E. Walters of Carlton, Minnesota, if you can come.—*Wesley Elvin, 1218 W. Thirty-second Street, Minneapolis, Minnesota.*

gation, led by Roy Settles, went to Heathwood Church in Kansas City Stake, to present the program. As speaker these young missionaries were privileged to take with them Apostle James A. Gillen, just returned from a summer's work in the Northwest. Elder D. S. McNamara who has charge of Religious Education in Independence accompanied them. The visitors found a warm welcome, and at the close of the evening service were invited to partake of refreshments.

A number of the choir members in this congregation are singing in the Auditorium Festival Chorus.

Spring Branch Church

Elder H. L. Barto, pastor of Enoch Hill Church, was the speaker here Sunday morning taking the text for his sermon from *Doctrine and Covenants* 6 and 7. He stressed the keeping of the financial law, and warned the congregation that the Lord will not always wait for the Saints to keep the law; we are told if we do not do our part, we shall have no place in the redemption of Zion. Pastor G. W. Eastwood was in charge of the service, assisted by Clair Austin. The prelude was played by Fern Belk and the choir sang a response and the anthem, "Lead on, O King Eternal," directed by Mrs. Jalmer Nelson.

Elder Robert Fish made a fine talk to the Sunday school, relating an experience which was his as a small boy when God answered his prayer.

The Spring Branch Choir is making progress on the Harvest Festival Music. All the singers are members of the Auditorium Festival Chorus.

On Sunday evening Spring Branch young people were scheduled to visit Bennington Heights Church in Kansas City Stake.

The theme for testimonies at the Sunday morning prayer service was, "What Am I Going to Do for the Lord?" Joseph Farrow and George Bilquist were in charge, and a number of young people were present. C. D. Brewer and Arthur Peer were in charge of the Wednesday evening prayer service last week.

Englewood Church

The thirty-five young people from this congregation who on Sunday evening, went to Chelsea Church, Kansas City Stake, received a royal welcome. This was the last missionary trip scheduled for the young people for the summer season, and leaders were proud of the number who went. They gave a good program. At the close of the evening service at Chelsea, the visitors were served refreshments.

Elder H. V. Minton was the morning speaker Sunday at Englewood.

Two-day Meeting

Northeastern Illinois District will hold a two-day meeting September 17 and 18 at Central Branch, Sixty-sixth and Honore Streets, Chicago, Illinois. Saturday's program will include the following: Symposium and problem meeting, 2.30 p. m.; recreation for young and old, 4 p. m., and preaching at 7. Sunday will be crowded with the following services: Church school in charge of district officers at 10 a. m.; preaching, 11.15; basket dinner, 12.15; priesthood meeting, 2 p. m. prayer meeting, 3; vesper service, 5.45. (All time shown above is Daylight Saving Time, one hour ahead of Central Standard Time.) At the opening service Saturday afternoon Sister Easterbrook, district director of Religious Education, will present material of value to all. District President R. E. Davey urges that the attention of all men of the priesthood be directed to the priesthood meeting planned for Sunday afternoon. "If the church is to advance, the priesthood must be alert." Bring basket dinner provisions for Saturday evening and Sunday noon. Local Saints will provide sleeping accommodations and Sunday breakfast. Also, our fall conference will be held at First Chicago Branch, 4416 Gladys Avenue, Chicago, Illinois, October 28, 29, and 30.—*Harold T. McCaig, publicity agent, Northeastern Illinois District, 6937 Thirty-first Street, Berwyn, Illinois.*

All-day Meetings

There will be an all-day meeting and basket dinner at the old Goose Creek Church, West Virginia, October 9, beginning at 9.30 a. m. This will celebrate the fortieth anniversary of the organization of West Virginia District. We expect Patriarch G. T. Griffiths to be with us. Come and bring well filled baskets.—*A. C. Silvers, district president, 2506 Oak Street, Parkersburg, West Virginia.*

The annual all-day union meeting of Joy, Millersburg, and Buffalo Prairie Branches, of Rock Island District, will be held at the old Buffalo Prairie Church Sunday, September 18. There will be Sunday school at 9 a. m.; prayer meeting at 10.15; preaching at 11.30; basket lunch at 1 p. m.; preaching at 2.45. The evening service will be held at the Joy church at 7.30. A profitable, social, intellectual, and spiritual time is expected. The Saints and friends of the surrounding territory are urged to be in attendance at this meeting. We are trying to arrange for three different speakers for the day, and shall try to open and close each of the meetings on time. All are welcome to this rally day service.—*E. R. Davis, district president.*

Home-coming Services

Lake Orion Branch (Michigan) will hold its annual home-coming at its church at Lake Orion, Sunday, September 18. All former members and friends are cordially invited to attend. There will be a fine program, and a good time is promised.—*J. Hammond, branch clerk.*

New Addresses

D. T. Williams, 13374 Coyle Avenue, Detroit, Michigan.

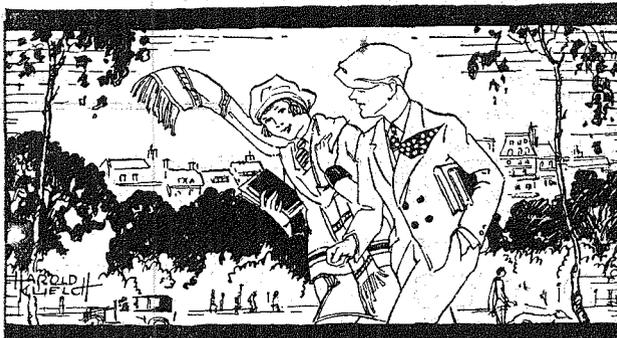
Brother J. C. Wilson, 2626 East Street, San Diego, California, writes that he is afflicted and has been unable, since arriving in San Diego, to find the Saints' church. He would like to have members of that branch call on him.

A Correction

In the obituary of Sister Carrie Larsen Chrestensen, printed in the *Herald* of August 31, page 850, occurs an error in the name of the elder who baptized her. The name A. S. Carpenter should read A. S. Cochran.

Our Departed Ones

SMITH.—Ira Isaac, second son of Andrew J. and Anzilla McLaine Smith, was born August 31, 1867, at Nettle Lake, Williams County, Ohio. His last sickness was of about three months' duration. He died August 23, 1932, after spending a life of splendid citizenship and integrity. His was a character of excellence among men and friendship for the latter-day work. His father was such



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We are interested in every one of them. Not that we might sell them school supplies alone, but that they might come more definitely in touch with the publishing part of the church work. We want them to become acquainted with our books and periodicals, learn to know our personnel, and come to feel that they have a part in the work of the church here, the same as they have at church school. The profits from the sales will help the church, too.

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a character before him, one of the first officials and charter members of Clear Lake Branch. The deceased leaves a faithful wife, three children, Opal L., K. M., and Conn H., practicing attorney. Elder S. W. L. Scott officiated at the Saints' church in the funeral rites. The concourse of people attending attested the respect with which he was held in the community. Committal services were conducted in the Teeters Cemetery.

STEWART.—Minnie J. Cottrell, daughter of Andrew and Joanna Barnhouse Cottrell, was born June 14, 1855. She died August 13, 1932. September 5, 1872, she was married to John Fitzpatrick, and three children were born to them: Robert (deceased) and Edward and Emma who survive. Her husband died January 5, 1893, and in 1901, she married David Stewart, who passed away June 30, 1904. February 24, 1889, she united with the Reorganized Church of Jesus Christ of Latter Day Saints at Vales Mills, Ohio, being baptized by L. R. Devore, and for forty-three years she was a Saint, active in church work and deeds of kindness. She leaves to her family and friends her life as a memorial of loving service. Surviving besides her son and daughter, are eight grandchildren, seven great-grandchildren, and many friends. The funeral was at Radcliff, Ohio, in charge of Francis May, assisted by D. V. Cummings and A. B. Kirkendall. Interment in Radcliff Cemetery.

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THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.
Elbert A. Smith, Floyd M. McDowell, Associate Editors.
Leonard J. Lea, Managing Editor.
Leta B. Moriarty, Assistant Editor.

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HERALD PUBLISHING HOUSE

INDEPENDENCE, MISSOURI

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Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

Health Greetings

God loves all the Saints, but all sinful conduct is grievous before Him and he can not look upon sin with the least degree of allowance. When you suffer the LORD is also compelled to suffer as you truly have been ingrafted and become a part of the Vine. PLEASE don't partake of foods that are detrimental to your own welfare, that of others and the LORD also. Be a good Saint. If Hog is not good for dogs why use it as a food? If white flour is destructive to all animal life why do you tamper with it?

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THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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

Volume 79

Independence, Missouri, September 21, 1932

Number 38

Merger Will Unite Church Periodicals

HERALD, ENSIGN, AND VISION WILL BE COMBINED

What is believed to be a long step forward in the development of our church publications is shortly to be realized in the merging of the three church periodicals, *Herald*, *Ensign*, and *Vision*, into one enlarged all-purpose publication, which will carry the historic title, *Saints' Herald*. This change was recommended by the Board of Trustees of the Herald Publishing House, after a thorough investigation of circulation possibilities and publication costs, and was approved by other leading church officials. The new publication will carry the best features of all three.

The change came as a result of a growing realization that the competition between our publications has scattered our efforts and kept the church from having any single medium through which any very large number of church people could be reached. The depression has enforced the conviction that our people can afford only one periodical.

It will now be possible for church people to take one official paper and know that they are getting all that they should of articles, news, and official communications. We believe that our readers will benefit by the change in many ways. They will receive the best selected material that formerly appeared in all three periodicals, and at the price of one.

Both *Vision* and the *Ensign* have been losing circulation until they were kept going at a considerable loss. Even the *Herald* was not entirely paying its way. Commercial printing has aided in keeping the publishing plant operating and the employees at work, but the margin of safety has not been wide. The economy effected by the merger will bring greater financial security to the publishing house, and consequent benefit to the church.

The merger with *Vision* will be effective immediately, and some of the material for church workers is appearing in this issue of the *Herald*. The *Ensign* will complete its issues for the month of September. The first issue of the *Herald* in October will bring the complete new publication to our readers.

We are very hopeful at the prospects that are before us. We feel that the publication will have an unprecedented opportunity to serve the interests of the church and the needs of the people. L. L.

Spiritualizing the Branch Business Meeting

The First Presidency are in receipt of a letter from a branch president which reads in part as follows:

Our branch met in special business session Tuesday, September 6, 1932, to elect officers for the new church year commencing in October.

A very pleasing and spiritual meeting was the result of the faithfulness of the branch. The pastor asked the Saints to fast the evening meal preceding the Wednesday evening prayer meeting of August 31, also the morning meal preceding the sacrament service Sunday, September 4, for the necessary spiritual food for this particular session.

Selecting branch officers is a serious task and requires good judgment. All of the officers selected have had quite a number of years of service in the church.

Very frequently the branch business meeting may be characterized as a free-for-all fuss. Among my early memories of church associations are those connected with these periodic "scraps." In fact, I quite clearly recall that about the only time I was permitted to stay up after eleven o'clock was on those occasions when I was in attendance at the business sessions in our little branch.

The pastor who writes the above letter seems to have recognized the seriousness and spiritual import of a branch business meeting, and the fundamental truth of the statement that "the way we go about the conduct of our church affairs has more to do with the character growth of the members of the branch than any amount of formal instruction or class discussion."

We congratulate this pastor upon his apparent ability to so order his branch business meeting as to make it a spiritualizing agency. We commend his example to other branch presidents.

F. M. MCD.

It has been customary to demand of a philosopher that he should show that the world is good in certain respects. I can not admit any duty of this sort. One might as well demand of an accountant that he should show a satisfactory balance sheet. It is just as bad to be fraudulently optimistic in philosophy as in money matters. If the world is good, by all means let us know it; but if not, let us know that.—*Bertrand Russell*.

Independence Takes Her Task Seriously

The pamphlet on *Church Objectives* which comes to us as the unanimous action of the General Conference of 1932, and has, according to the expressed opinion of the church, divine approval, includes the following:

The encouragement of a training program which shall make possible the discovery, enlistment, and training of teachers and leaders, including men of the priesthood, that the teaching work of our branches shall be done with increasing efficiency.

The training program may well include correspondence courses, supervised reading, local classes and institutes, and regional or church-wide institutes and conventions.

The purposes of such training must be:

1. To furnish the teacher and leader with a clear and ready knowledge of the teachings of the church and of its program.
2. To encourage a personal, spiritual experience and development in a quality of life that will embody the gospel message.
3. To give a mastery of the technique of Christian teaching and leadership.

In Independence there are ten congregations with a total membership of six thousand five hundred. In this number are approximately five hundred men holding the priesthood and two hundred and fifty church school teachers, leaders, and officers.

The magnitude of the educational task for the City of Zion is immediately apparent. To those most closely in touch with the needs of Independence this task is appalling. Here are gathered together more persons requiring more officers and teachers than any except the largest of our universities. When one takes into consideration what the church is attempting to do in its endeavor to establish a Godlike society of Godly men and women, the difficulty and importance of the above task can hardly be overestimated.

Independence has taken this task to heart and has set aside the period September 12 to 22 as a period of intensive training. Every night for ten nights the pastors, teachers, leaders, and members of the priesthood have been asked to assemble for class work. The first period each evening is devoted to a study of subject matter. In other words, *what to teach*. The teachers here receive instruction in the very courses which they expect to teach during the next twelve months. The courses offered during this first period are as follows:

A. Study of <i>Doctrine and Covenants</i>	F. H. Edwards
The Message of the <i>Book of Mormon</i>	John F. Sheehy
Young People's Courses	C. B. Woodstock
Intermediate Courses	Leta Moriarty
Junior Courses	Mrs. Fred Koehler
Primary Three Years	Ruby Williamson
Beginner Three Years	Tessie Smith

During the second period every evening the entire group assembles for a thirty-minute worship and

inspirational period. Following the Scripture lesson, suitable music, and prayer, a brief inspirational message is given, by the writer, on the general theme, "*Guiding Growing Persons to God*," in other words, the objectives, the "why" of our teaching.

The third period is again devoted to class work in which methods and programs are discussed, the "how" of our teaching work. Classes offered in this period are as follows:

Adult Division	S. A. Thiel and Mrs. Charles Koehler
The Young People's Division	George Mesley
Junior Methods and Problems	Mrs. Fred Koehler
Children's Division Methods	Mrs. John Lentell

At the present writing the first week of this effort has just been concluded. We are happy to report that the average attendance for the week has been over five hundred. What an inspiring sight to see five hundred teachers and leaders in one assembly with every congregation in Zion represented, and knowing that from the institute they expect to return to their local congregations not only inspired but with very definite preparation for their tasks.

Not only is this effort in harmony with the action of the recent General Conference, it is wholly consistent with the word of God to this church since its very beginning. Consistent, too, with the teaching and practice of Christ. Since the church was organized in 1830 its leaders have consistently and repeatedly urged this sort of preparation. Then, too, the needs of the church at present, together with the social and economic conditions in the world—all would argue for an intensive effort on the part of the church to fulfill its divinely appointed task, that of building men and women for God.

The general church officers have felt that if they had any right to call men and send them to spend years in foreign service for the church, they likewise were justified in requesting teachers and leaders, both of the present and future, to devote certain definite periods to intensive training for their work. In this spirit of sincere concern and determination this institute was organized and, we are happy to say, has met with unprecedented response.

The work of the institute immediately precedes the reorganization of the church school in Zion for the coming year, beginning October 2. New classes must be formed and in many cases new teachers secured. It is the work of directors and supervisors to supply the classes from year to year with teachers well informed, inspired, and trained for the task. Our concept of Zion necessitates intelligent, consecrated effort as we progress toward the goal.

F. M. MCD.

Habit is habit, and not to be flung out of the window by any man, but coaxed downstairs a step at a time.—*Mark Twain*.

Adjusting Your Subscriptions

Readers who are subscribers to more than one of our periodicals will wonder how their subscriptions are to be adjusted. The method to be followed is according to approved practice in other publication mergers. Since the *Herald* costs twice as much as the *Ensign*, the ratio of adjustment will be one unit of *Herald* for two units of *Ensign*. Thus, if the reader has eight months subscription to the *Ensign* still to run, he will receive in its place four months subscription to the *Herald*. *Vision* subscriptions will be turned to the *Herald* on a month-for-month basis, which will be to the advantage of the subscribers, since *Vision* costs less. An example of how this plan works may be illustrated: a member has just sent in an order for a year's subscription to the *Herald*, *Ensign*, and *Vision*. He will receive the new *Herald* for two and one half years.

Incidentally, the new enlarged *Herald* will cost the same: two dollars per year.

Quarterlies Mailed This Week

This week the Herald Publishing House is mailing the quarterlies for the next period beginning October 1. All quarterlies will be sent to subscribers as rapidly as possible. The Business Manager is pleased to note an improvement in the promptness with which the writers are sending in copy for our quarterly studies, but the publishing house is still laboring under the handicap of having to handle a great deal of material in the last few weeks of the quarter.

Concert by Auditorium Festival Chorus

The concert by the Auditorium Festival Chorus, Friday night, October 14, will be the charge event of the Harvest Home Festival. Tickets of admittance will be \$0.35 for adults, and \$0.25 for children; reserved seats, \$0.50. These may be obtained from any member of the Auditorium Festival Chorus, and are on sale in advance at the Herald Publishing House and the Pastor's Office, the Auditorium.

Money from the sale of tickets will pay the actual costs of the concert production, and the remainder will go into the Harvest Festival Fund for needy people and for Auditorium maintenance expenses.

I have seldom known any one who deserted truth in trifles that could be trusted in matters of importance.—*Paley*.

THE CIRCLE OF PRAYER

It is suggested that prayers for the sick can be made effectively at the Wednesday evening prayer services, and at the monthly sacrament services. We hope that our readers will also remember the sick in their private prayers.

Friendly letters will be written by members of the staff to those who are discouraged or isolated from church privileges, and to those requesting prayers whose letters indicate that they are able to receive mail.

Grateful for Improvement of Health

Not long ago a request came for the members of the church to pray for Brother Charles F. Mottet, of Webb City, Missouri. The pastor at that place, Ira O. Waldron, who sent the request, now transmits the letter below and confirms its contents.

I am pleased at being permitted this opportunity of thanking the Saints throughout the world for their prayers in my behalf, also to tell them their prayers have been answered. My tuberculosis was an advanced case and I am much better, the doctor being surprised at my improvement. In James 5: 13, 14, 15, the Lord tells us what to do when we are sick and if we are faithful and obey his word He will as surely fulfill his promise. Our family has been wonderfully blessed time after time by our heavenly Father through prayer and administrations by the elders, for which we thank God and give to him all the glory, honor and praise.

Our prayers are for the Saints always and I ask for a continuation of your prayers in my behalf.

CHARLES F. MOTTET.

WEBB CITY, MISSOURI.

Brother and Sister Orris Salisbury, of Glidden, Iowa, request prayers for their four-year-old daughter who is dangerously ill with a disease that is baffling the doctors. They hold no hope for the child's recovery. The distressed parents earnestly request the people of the church to remember their child in prayer to the Great Physician, to Whom all things are possible.

Prohibition Punches

From a Speech of Doctor William P. McGarey

What America needs today is a little less talk about personal liberty and a little more talk about personal duty. . . .

Is it not reasonable that before any man undertakes to tear down that which has been made possible by the tears and the toil of the people of the past, he should prepare an acceptable substitute? And shall that substitute not be something which has not already failed in America? . . .

Abraham Lincoln said that a Nation can not exist half slave and half free. No more can a Nation exist half drunk and half sober. . . .

These fellows who want to drink are not making nearly so much noise as the fellows who want to sell it. . . .

OFFICIAL

Number of Contributors Increase

Some statistics just compiled reveal a favorable trend in the number of contributions to the general church as evidenced by the following figures:

Year	No. of Tithe Payers	Total No. of Contributors
1929	14,717	17,704
1930	15,804	21,386
1931	18,051	25,907

It was the increase in the number of contributors in 1931 over 1930 which made possible the raising of almost as much money in 1931 as in 1930. A comparison of the number of contributors by districts for the two years is given below. A study of the figures will reveal the standing of your stake or district for the two years in respect to the number of contributors. Additional statistics bearing upon finances will be given in subsequent issues of the *Herald*.

THE PRESIDING BISHOPRIC, By G. L. DELAPP.

A—Number of contributors.
B—Number of tithe payers.

District	Year 1931		Year 1930	
	A	B	A	B
Independence Stake	2,527	1,706	1,949	1,357
Far West Stake	793	477	592	424
Holden Stake	772	415	611	445
Kansas City Stake	960	815	981	810
Lamoni Stake	586	329	743	375
Alabama	208	121	171	87
Alberta	119	88	82	65
Arizona	72	35	49	33
Arkansas	101	63	88	57
California, N.	453	294	487	314
California, S.	608	460	463	352
Chatham	379	250	340	227
Clinton	271	187	229	138
Colorado, E.	375	263	345	235
Colorado, W.	91	45	44	29
Des Moines	351	236	231	189
Detroit	807	728	662	560
Florida	256	205	98	84
Idaho	131	102	133	89
Illinois, C.	242	138	139	109
Illinois, N. E.	457	298	340	265
Illinois, S. E.	333	181	460	265
Indiana, S.	154	103	144	104
Iowa, N. W.	679	472	723	601
Iowa, S. W.	347	255	337	223
Kansas, N. E.	127	85	113	59
Kansas, N. W.	73	35	61	30
Kansas, S. W.	194	140	140	110
Kentucky and Tennessee	37	26	37	17
Kirtland	445	314	331	258
London	276	209	213	170
Maine, E.	217	162	156	123
Maine, W.	226	141	196	157
Michigan, C.	485	359	287	245
Michigan, E.	447	342	298	238
Michigan, N.	265	127	176	112

Michigan, S. and Ind., N.	609	436	534	442
Michigan, W.	236	170	212	182
Minnesota	188	133	138	103
Missouri, S.	192	118	135	93
Mobile	268	199	182	168
Montana, E.	38	32	23	13
Montana, W.	137	73	108	78
Nauvoo	162	148	260	162
Nebraska, C.	113	67	148	104
Nebraska, N. E.	258	202	263	183
Nebr. N. W. and Black Hills	85	59	82	51
Nebraska, S.	203	130	175	123
New England, S.	411	243	331	260
New York	165	145	163	141
New York and Philadelphia	498	327	300	243
North Dakota	89	52	109	68
Ohio, N. W.	140	101	106	75
Ohio, S.	604	455	374	302
Oklahoma, E.	64	36	49	33
Oklahoma, C.	525	334	412	319
Oklahoma, W.	135	113	121	112
Owen Sound	289	215	216	157
Pittsburgh	212	160	179	147
Portland	229	166	230	173
Rock Island	447	350	412	295
Saint Louis	305	226	209	146
Saskatchewan, N.	89	78	85	64
Saskatchewan, S.	24	18	46	25
Seattle and British C.	490	302	388	253
Spokane	261	201	250	194
Spring River	407	247	289	203
Texas, C.	179	122	113	94
Texas, S. W.	140	97	77	56
Toronto	327	248	283	227
Utah	118	62	95	61
West Virginia	85	54	101	77
Wheeling	79	66	80	68
Winnipeg	4	3	5	3
Wisconsin, N.	119	66	80	58
Wisconsin, S.	215	142	199	126
Unorganized	143	109	209	148
Australia	668	511	279	277
Australia, S. W. and Vic.				
British Isles	236	166	185	146
Germany	222	100	144	69
Hawaii	129	101	122	96
Norway and Sweden	29	20	34	32
Society Isles	420	416	402	398
Foreign Unorganized	57	26		
Totals	25,907	18,051	21,386	15,804

We need a religion which will steadfastly insist that man's true objective is something spiritual, not something material. . . . It does not follow that in order to provide for his physical necessities he must become so absorbed in the making of money as to lose sight of his spiritual destiny. . . . Any man who consents, year in and year out, to grind the money-mills in order to provide luxuries for his wife and children may hardly be said to have a very clear vision of his own spiritual destiny, or of theirs.—*Ernest Fremont Tittle, in "We Need Religion."*

Whoever in the darkness lighteth another with a lamp, lighteth himself also.—*Auerbach.*

NEWS BRIEFS

Spiritual Revival in Poland

Since the news of the last General Conference reached them, the few Saints in Poland have experienced a spiritual revival and growth. The revelation given to the conference strengthened these members in their belief in the church. John Stebel, conference appointee to that country, baptized a woman at Makoszyce, July 17, and at Czarnylas held a sacrament meeting, three church school lessons, two *Bible* lessons, and preached two sermons. He reports interest in the church on the part of some Catholic friends. Brother Stebel and all other Saints in Poland and Germany eagerly await the visit of Apostle John W. Rushton.

Senlac Group to Conference

To the Saints of Northern Saskatchewan, district conference is a time of gathering, visiting, sharing experiences, and enjoying the spirit of true brotherhood. They exert every effort to attend conference.

Such an instance was connected with the July conference of that district. Brother A. J. Cornish, of Senlac, drove his large truck a distance of two hundred and thirty miles to Saskatoon, bringing twenty-three enthusiastic members to conference. The truck, with its big canopy top, not only provided transportation during this jaunt, but a shelter for the party, and they arrived at the Saskatoon church in the early hours of the morning and camped in the pews until daylight, their good humor not at all less for the experience.

Did the Senlac group help at conference? Sister A. J. Cornish and her young people presented the playlet, "*Faith*," the outstanding feature of the Friday evening program, and in many other ways this company contributed to the happiness of all.

Three Hundred Years in America

The Olmsted family, from whom President Frederick M. Smith derives descent, celebrated on September 16, the three hundredth anniversary of the landing of their American ancestors.

Happy School Days Again for Graceland

Nine days ago class work began at Graceland College after several days of enrollment and getting acquainted with the new freshmen of whom there are almost seventy this year. On the morning of September 9, Graceland's faculty and board of trustees made welcome the thirty-eighth freshmen class of the college. This assembly of welcome in the Ad

Building was followed by numerous activities of introduction—registration, getting acquainted with the faculty, survey of college buildings and grounds, mixers, programs, receptions, church school session in the chapel on Sunday morning, a band concert. On Monday came the sophomores and juniors. Graceland's enrollment on Tuesday, September 13, was one hundred and sixty, a total comparing favorably with last year's enrollment.

Outside Help for Pittsburg

During the summer Saints of Pittsburg, Kansas, have profited by the splendid help given by a number of General Conference appointees and district workers. In July the following visited Pittsburg Branch: District President Amos T. Higdon, District Missionary Lee Quick, President Elbert A. Smith, and Brother G. E. Carter, of Joplin. In August, Elder Evan Davis, of Independence, spoke on two Sundays. And September 17 and 18, Elder Leonard Lea, of Independence, will preside over a special institute.

New Branch in Ontario

A new branch is taking its place among the other thirteen branches of Chatham District, that of Essex, Ontario. For several years Windsor Branch maintained a mission in or near Essex, but early in 1932, plans for a definite branch organization began to take place, and these have just been consummated. A place of worship was secured. Missionary William I. Flegg was called to hold missionary services, and aroused great enthusiasm among Saints and their friends. The new branch is going forward often with one hundred per cent attendance at services.

Kansas City Central Choir in Big Bar Association Program

Ten thousand people in Kansas City's Convention Hall last Saturday night heard the Central Church Latter Day Saint Choir, directed by George Anway. The occasion was a drama presented by the Kansas City Bar Association, enacting the proceedings of the Constitutional Convention of 1787, which gave to this nation its Constitution. The production was divided into four episodes, Central Choir furnishing the musical background. Considerable press notice was given this event, and without doubt Central Church Choir and Brother Anway have earned many new friends.

Promotion Day and Rally Day

By C. B. Woodstock

The general authorities of the church have advised that the last Sunday in September be set as the day for the closing up of the Church School work for the year. The new courses all are planned to begin on October 2, and the entire organization of the Church School should be set in motion for the new year on that date. This will mean that the previous year's courses should be closed in September, and we may well arrange for annual promotions on Sunday, September 25. This may be made the occasion for a local rally and home-coming in an effort to interest all in the progressive work of the church.

Promotion Plans

Progress is always marked by movement, the attaining and passing of goals. It is well that in the work of our Church School our study materials are planned in quarterly and yearly units or groups, each suited to the probable interests, needs and capacities of the age for which they are prepared. The successful covering of this material constitutes a series of convenient and meaningful goals. The entire quarterly series thus constitutes a series of thirty-two years of consecutive work, the completion of each one marking a figurative milepost in progress. This makes it possible to reorganize the classes each year about the new experiences possible as we enter enlarged and enriched fields of study and class work.

Actual promotion takes place usually from one department to another as a whole class moves forward. It is a pleasant custom for certificates of promotion to be awarded in a formal exercise to those being promoted from the Kindergarten, Primary, Junior and Intermediate departments. The occasion, if well planned, may be made very impressive and stimulating. Neat certificates may be purchased at the Herald Publishing House at sixty cents a dozen. In some places accustomed to the continuous service there may be a short, impressive meeting in departments, followed by the general promotion exercises, followed in turn by a short sermon appropriate to the occasion.

Promotion Day Program

We suggest the following for the general promotion ceremony:

Processional: Organ or other music, during which all who are to participate march to their places.

Opening song and prayer.

Address: "Working together with God." A ten-minute talk.

Presentation of classes for promotion, by their teachers and superintendents, with a brief statement of commendation.

Awarding of certificates.

Acceptance of new classes, by their new superintendents, in a brief word of welcome.

A charge to the school for the new year, by the director of religious education, or by the pastor.

Special music should vary and enrich the program. Such words as "Onward to Zion" are especially appropriate.

If this exercise is to be followed by a sermon, the theme should appropriately follow the idea of education, training, building for Zion and the kingdom of God.

Organizing for the New Year

In last week's *Herald* appeared a list of the new study courses available for use beginning October 2. A complete statement of the Church School Curriculum may be had on request. The selection of study materials to meet the needs of each class should receive most careful consideration. So far as possible each class or group should be encouraged to use the quarterly especially prepared for their use. To select otherwise, on the basis of personal prejudice or whim will probably result in inappropriate selection, will break the continuity of the courses and rob the members of the class of many most vital experiences.

Election of officers for the new Church School year and the selection of teachers should occur in September, and all be ready to take their places in a spirit of earnest consecration on October 2. A dedication service may well be held early in October.

The *Church School Handbook* contains most helpful discussions of all phases of church school work. Copies may be had from the Herald Publishing House at thirty-five cents each.

Rally Day

Either September 25 or October 2, or both, may be observed as occasions for a rallying of all the membership and friends to the work of the church. The former date has the advantage of specially prepared exercises marking the achievements of the year, while the latter date permits all to enter upon the first work of the new year. Perhaps both days should be "rally" days, and then the same spirit of earnest endeavor maintained throughout the year.

The conquests of Christianity at critical epochs of history seem like marvels of romance rather than records of sober fact. A little band of disciples of a crucified carpenter from an obscure town inaugurated a missionary movement which in less than three centuries conquered the Roman Empire. The spiritual conquest and transformation of the virile pagan races which emerged out of the northern forests and, in the fifth century, overthrew the Roman civilization was perhaps an even greater marvel.—*Rufus M. Jones.*

There are many echoes in the world, but few voices.—*Goethe.*

The Foundations of Our Faith

By Elbert A. Smith

I.—Our "Creed"

The foundation of God standeth sure.—2 Timothy 2: 19.

Our elders have frequently quoted the slogan, "Our Creed, all truth." The origin of this saying is not known to us, but the priesthood have used it for more than sixty years, and for thirty years, from 1891 to 1921, *Zion's Ensign* ran that motto on its cover page. At first glance such a motto might seem (to quote the late Bishop Ellis Short) to be "too scopitive." When properly analyzed it becomes not too inclusive nor yet boastful or egotistical. It does not mean that we have yet discovered all truth; certainly it does not mean that we have reduced all truth to the terms of a creed. It does mean that as soon as new truth is revealed to us or is discovered by us through study and demonstration, it becomes a thing for us to believe, and if necessary, to affirm,—a part at least of our "unwritten creed." Christ promised that his Spirit should guide us "into all truth." (John 16: 13.)

However much remains to be revealed or discovered in the realm of universal truth, the fundamental doctrines of Christ, the rules of human conduct and relationship affirmed by him, the essentials of his plan of salvation and reconciliation for man, were long ago revealed. They do not change. God himself is unchangeable; and in the larger sense human needs do not change. Human passions and temptations, human needs, human problems at bottom are the same in all ages. If God may say, I am God and I change not; man may in one sense reply, I am man and I change not. The plan of salvation was designed not alone to meet the arbitrary demands of God; but rather to meet human needs. "It is written" not alone in his word; it is also written in human nature and needs,—in life itself. Thus any statement of faith truly based on divine revelation does not need revision in its essentials; and in its fundamentals is not changeable or progressive.

The prophet Joseph is reported to have said:

I can not believe in any of the creeds of the different denominations, because they all have some things in them I can not subscribe to, though all of them have some truth. I want to come up into the presence of God and learn all things; but the creeds set up stakes, and say, "Hitherto shalt thou come, and no further"; to which I can not subscribe.

As a matter of fact we have never had a formal set creed such as some churches have adopted, to which members are required to subscribe and to which ministers are pledged before ordination. There have been numerous attempts to set forth our faith, mainly for the edification of investigating

minds and prospective converts. The most historic of these attempts was made by Joseph Smith in 1842. In that year he prepared an article in response to a request from the Honorable John Wentworth, editor and proprietor of the *Chicago Democrat*. This article was entitled, "Church History." It reviewed briefly the history of the church to that date, and closed with an exceedingly comprehensive and concise statement of the faith of the church. The article in full was published in *Times and Seasons*, March 1, 1842, and the statement of faith is found in our *Church History*, volume 2, pages 569, 570. Also it was published in *Religious Denominations of the United States*, by I. Daniel Rupp, in 1844.

It has never been found necessary to revise this statement in the sense that any essential affirmation therein has been deleted or altered in its fundamental character. It was considered necessary in the early days of the Reorganization to add paragraphs, relating particularly to marriage, denouncing polygamy and affirming monogamy. With these additional paragraphs, the original statement of faith as prepared by Joseph Smith in 1842 has served us to the present time, and has been in constant publication by us under the head, *Epitome of Faith*. It has also served as a classic model in the preparation of more recent statements of our faith from time to time issued in the course of our work of proselyting and evangelizing the world.

It is almost inevitable and in the very nature of things that the statement of faith of any religious body especially any religious body known as "Christian," whether Protestant or Catholic, should begin with an affirmation of belief in God. We are neither Catholic nor Protestant. Our claims and beliefs regarding the apostasy and the subsequent restoration of the church and the gospel, as opposed to Catholic "succession" on the one hand and Protestant "reformation" on the other hand, put us in a class unique and distinct and by itself, as becomes our faith. Yet we have this in common with others, that our statement of faith almost inevitably begins with an affirmation of belief in God. The differences between our position and that of others develop as we attempt to analyze and interpret the character and attributes of God. These differences are fundamental. It was quite to be expected, then, that the very remarkable statement of faith prepared by Joseph Smith in 1842 should begin with the declaration: "We believe in God the Eternal Father." The entire statement of faith is now reproduced to give

students a preliminary brief or survey of the grounds of our study:

We believe in God the Eternal Father, and in the Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel.

We believe that these ordinances are: 1st, Faith in the Lord Jesus Christ; 2nd, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophecy, and by laying on of hands" by those who are in authority to preach the gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive church; viz.: Apostles, prophets, pastors, teachers, evangelists, etc.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

We believe the *Bible* to be the word of God so far as it is translated correctly; we also believe the *Book of Mormon* to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, magistrates, in obeying, honoring, and sustaining the law.

We believe in being honest, chaste, benevolent, virtuous, and in doing good to *all men*; indeed we may say that we follow the admonition of Paul, "we believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.—*Joseph Smith, in Times and Seasons*, volume 3, pages 709, 710.

Peter admonishes us to be ready always to give a reason for the hope that is in us. (1 Peter 3: 15.) Man is moved by his emotions and by his reason. Religion appeals first to the emotions. Hope springs in the heart. But religion must be more than emotional. The mind must be enlisted and in accord with the heart. A man divided against himself can not stand. Hence the injunction to be prepared to give a reasonable, a logical, a well thought out answer to the hope that is in our hearts. We are to love God with "all our heart, might, mind and strength." Heart first, then mind, and after that all our strength in his service.

A belief in God lies at the foundation of our faith and is first set forth in our articles of belief. What are our witnesses to his existence and his beneficence? Those witnesses are found in his personal revelations in the Scriptures. They are found in the revelation of his Son; in the moral character of his

plan of life; and in the operation of the laws of nature as scientific study reveals them to us. They are revealed to us in our own experiences and spiritual testimonies. All of these may be evaluated by the mind as well as treasured by the heart, and long and diligent study of them establishes our faith as the lines of reasoning converge to a fixed and illuminating focal point: a confirmed belief that grows rapidly to the status of knowledge. Thus as we examine the foundations of our faith we render a reasonable answer from the examining and critical mind to the hopeful heart. From such an examination one returns profoundly strengthened in his religious convictions and rededicated to service. The foundations of our faith stand sure.

(To be continued.)

Right Emphasis Needed

During my first years in the pastorate the main emphasis of my work was upon adults, and upon the sheep rather than the goats at that. I thought of adult needs when preparing sermons, and I went from house to house in the afternoon and evening to call upon adults. I began to feel the needs of boys and girls but I did not know how to meet them.

My case was not different from that of most other ministers thirty years ago. Indeed it is only recently that a few of the more alert students for the ministry have sought to fit themselves for the spiritual leadership of boys and girls and young people. The average present-day pastor, if he will think through the way he spends his time, will see that it is the morning sermon, the men's *Bible* class, the evening sermon, the mid-week address, and the administration of adult activities generally, which are his chief concern. The children and youth are on the margin of his program and not at the center.

But is it not plain that this overemphasis upon work with men and women is mistaken? Jesus took a little child and set him in the midst, and the truly Christian church today must be child-centered rather than adult-centered. It is not by looking after adults who have gone astray, important as that is, that we chiefly advance the kingdom of God, but by leading boys and girls into the Christian life, so that they will never go astray.—*James Elmer Russell, in Church Management.*

Faith

Faith came singing into my room,
And other guests took flight;
Fear and Anxiety, Grief and Gloom,
Sped out into the night.
I wondered that such peace could be,
But Faith said gently—"Don't you see!
They really could not live with me."

—*Author Unknown.*

The Credibility of Modern Revelation

By F. Henry Edwards

(This article is a part of a new quarterly by the author, entitled, "A Study of the Doctrine and Covenants.")

The high point of revelation is that God is love. He is also the cause and center of all truth and beauty and goodness. In him resides all power. But all the other attributes of Divinity are made available for our well-being through the love of our Father. No human imagination can plumb the depths or scale the heights of his provision for our good. He is God, *the Father*, Almighty. Our ideas of what may be good for us may be mistaken, but nothing which is truly for our benefit is beyond his will or his power to provide.

We have dwelt so long in the kingdoms of this world that our philosophy of life has come to be "Blessed is he that expecteth nothing, for verily he shall not be disappointed." We tend to think in minimums, and count ourselves fortunate to wring a few dollars or a few creature comforts out of life. Slavery is in our blood. Yet in the kingdom of God it is a fundamental law that the Lord has decreed to provide for his Saints (*Doctrine and Covenants* 101: 2), that it is the work and the glory of Divinity to bring to pass the immortality and eternal life of man (*Doctrine and Covenants* 22: 23), and that "he that hath eternal life is rich." (*Doctrine and Covenants* 6: 3.) We are more truly Christian when we expect great things of God. We are no longer servants but friends. "Every good gift and every perfect gift is from above, and cometh down from the Father of Light, with whom is no variableness, neither shadow of turning" (James 1: 17).

It is not "too good to believe" that our heavenly Father should speak to us in these last days, or that the record of his revelation to men in this dispensation should be compiled for our instruction and guidance. Indeed, the very reverse is true. Latter Day Saints affirm that God has spoken for the guidance of his people. We present as coming from him messages which promote belief in God, love for all humanity, self-sacrifice in the building of his kingdom, and a rich spiritual purpose that glows through all life. The responsibility for unbelief is on the unbeliever.

The book of *Doctrine and Covenants* can well be accepted for what it claims to be: a compilation of inspirational documents given to the church and to individuals for their guidance in personal righteousness and in the building of the kingdom of God. The revelations therein contained have been received

through men of prophetic quality of heart and mind. They have been given to meet definite spiritual needs, their message has been in accord with the high spiritual quality of other revelations recognized to be of divine origin, and the results have been favorable in the lives of individuals and of the church.

The Prophets

All through history God has revealed himself through persons who have found him in their own lives. Great religious leaders have been convinced that they have been commissioned of God to speak for him. While the prophets of past dispensations were uniformly unpopular, and ahead of their times, they have entertained no slightest doubt of their call. The testimony of Isaiah is characteristic: "I heard the voice of the Lord saying, Whom shall I send? Who will go for us? Then I said: Here am I, Lord, send me."

The prophet-leaders of this dispensation have been men of truly prophetic character of heart and mind. It is admitted by them and by those who recognize them as prophets, seers, and revelators, that these men have not been infallible. But it is submitted in all confidence that they have been men of honesty and of integrity and that they have been liberally endowed with the spirit of the seers. It is only the uninformed, and those who are blind because they do not want to see, who attack the personal character of Joseph Smith and his successors in an attempt to discredit their work. These have been good men, whom our heavenly Father might well have used. Moreover, they have been sustained and upheld by many good people, who have asked the Lord to bless them for their sake, and for the sake of all humanity. Their spiritual power has therefore been representative as well as intrinsic.

The Need

That the fundamental principles of Christianity are demonstrated in the life and teachings of Jesus are admitted by all of the many groups of his followers. Yet the very diversity of belief between these various groups is an indication of the need for the ministry of the Spirit of Truth. It is the function of this Spirit to guide the disciples in the way of truth, to show them things to come, to glorify the Lord Jesus, and to demonstrate that which is of him (John 16: 13, 14).

The New Testament does not give us a complete picture of the church in action. Nowhere is the structure of church government presented in clear

outline, nor are the duties and mutual relations of the officers of the church clearly defined. Many hints are given, references are made from which it is possible to reconstruct a fairly complete picture of the apostolic church with its ministry, its basic teachings, its gifts and blessings and something of the ethical standards of its people. There is need, however, for current inspiration to correct and to confirm our interpretation of the New Testament, and to fill in omitted parts whose presence is vital to an understanding of the whole. There is need, moreover, for inspired guidance in piloting the church through the uncharted seas of our modern industrial life, and for illumination regarding problems which have arisen in our attempt to apply the principles of the gospel in circumstances which are different from any which have previously existed.

There is need for modern revelation, moreover, for the guidance of the church in the selection and support of ministers approved of God. It is encouraging and heartening to know that Peter and Paul and other ministers of the apostolic age were called of God and that the signs of his approval attended them. It is necessary for us, however, that we shall know that his ministers are called by God to work in His vineyard today, that we may confidently look to Our Father to bless us through such leaders. For our guidance in matters such as these, modern revelation is imperative.

The need of the world is the kingdom of God. This kingdom, however, is not merely the perfection of the kingdoms of this world. It is a new creation, born from above. It is inspired with the life of the Spirit, and moves toward the accomplishment of its eternal destiny under the guidance of its heavenly king. If this is true, and its truth is becoming more apparent every day, then our imperative need for the kingdom of God is directly paralleled by an equally imperative need for spiritual enlightenment. Without this there is no hope that the kingdom can be built. Certainly such a book as the *Doctrine and Covenants*, which is so fully concerned with the coming of the kingdom, is needed at a time when men are becoming acutely conscious of the necessity for the kingdom but are utterly at a loss to know how it shall be brought into being.

The Message

The Book of *Doctrine and Covenants* is worthy of belief because of the high moral and spiritual quality of its teachings. In a revelation given to Hyrum Smith in May, 1829, he was instructed:

Put your trust in that Spirit which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit. (*Doctrine and Covenants* 10: 6.)

When the revelations of the *Doctrine and Covenants* are measured by this standard they prove worthy of the credence of good men.

The doctrinal teachings of the Book of *Doctrine and Covenants* are in full and rich accord with those of the other standard books of the church. The instruction on baptism (*Doctrine and Covenants* 20; 16: 6; 17: 6, 7, etc.), eternal judgment (*Doctrine and Covenants* 18: 1, 2), life after death (*Doctrine and Covenants* 76), priesthood duties and responsibilities (*Doctrine and Covenants* 104, 120, 122), tithing (*Doctrine and Covenants* 106), etc., are all enlightening and uplifting. Belief in the doctrines elucidated in these revelations will not degrade men but will ennoble them and will make them Christian in the best sense.

The revelations contained in this book set a high moral standard. Consider, for example, the revelation on the basic law of the church received before the church was one year old, and before the young prophet was twenty-six years of age (*Doctrine and Covenants* 42). Its teachings on such matters as murder, lying, marital fidelity, gossip, property rights and responsibilities, pride, cleanliness, industry, has not yet been excelled. One of the strongest evidences of the falsity of the so-called "revelation on celestial marriage," published by the "Mormon" church eight years after the death of Joseph Smith and attributed to him, is its utter disharmony with the other revelations received through Joseph.

The *Doctrine and Covenants* is eminently credible in view of its emphasis on proper preparation and education. It is itself a witness to the necessity for inspired guidance yet nowhere does the book put any premium on ignorance or prejudice or superstition. It affirms that "the glory of God is intelligence" and incites men to "seek learning by study and also by faith." Its emphases are on light and growth and progress, and it is admittedly best appreciated by people who are anxiously engaged in building the kingdom.

Most of all, the picture of Divinity presented in the book of *Doctrine and Covenants* is in accord with our best understanding of our heavenly Father. He is depicted at all times as a God of love and wisdom and power, passionately concerned that justice and equity and fraternity shall reign among men, and that his people shall recognize their responsibility to him for using their gifts and talents in promoting righteousness. Every mention of the Father and of the Son shows them to be concerned in the building of the kingdom and in the salvation of the obedient. Moreover the *Doctrine and Covenants* definitely states that further understanding of the nature and purpose of God and his work among men is directly dependent on further spiritual progress on the part of the people. Teachings such as these do not come

from any source but Divinity. The forces of evil never prompted a would-be-prophet to tell his disciples "no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be entrusted to his care." (*Doctrine and Covenants* 11: 4.)

The Result

Bishop Charles Gore, outstanding Anglican prelate, has said:

It is impossible not to feel that men who exhibit a new power in life are thereby proved to have come into closer touch with reality, and if this new power appears as a direct consequence of the theological beliefs the new power so far accredits the beliefs.

In the Restoration Movement such a power was actually let loose on the world, and the early Saints directly attributed the presence of this power in their midst to the fact of divine guidance in their endeavors to build his kingdom. In such matters of public concern as slavery, war, education, industry, etc., the ethical standards of the Saints were far in advance of those of their times. When the ministry were asked why they believed what they believed they pointed repeatedly to the book of *Doctrine and Covenants* and read therefrom the word of God in regard to these matters of public concern. According to the test proposed by Doctor Gore the facts of their lives accredit their belief.

A book which insists upon the necessity for divine endowment in order to do the work of the world effectively, which promises the possibility of that endowment, and which bases the gift of the endowment upon the observance of fundamental physical and mental and spiritual principles of a high quality is the kind of book which men ought to trust to influence their lives creatively. Such a book is the book of *Doctrine and Covenants*.

Summary

Latter Day Saints believe that the heavenly Father desires to speak to those who earnestly desire his guidance. Indeed, we believe that the more we expect him to do for us, for our good, the more accurate our picture of him and his purpose is likely to be. Certainly it is not too much to expect that such a Father would make possible the preparation of such a book as the *Doctrine and Covenants*.

We believe that the men through whom the revelations contained in the book were received have been worthy men. They have not been infallible, but they compare favorably with other men whom God has admittedly used. We believe, further, that their messages have been needed, that they bear the marks of their divine origin, and that their value has been demonstrated in the results achieved when men have studied them and have put their teachings into operation.

Attitude in Prayer

By Fred Shepherd

The spiritual attitude of prayer is individual, and "whether one prays with others or alone, one is required to pray in one's own spirit and to do it sincerely."¹ The individual usually takes some special physical attitude while praying. Sometimes he inclines or bows the head; sometimes he sits erect with head bared; and sometimes he kneels down or fully prostrates himself. Usually he seeks some secluded place to eliminate distraction and interruption. These attitudes, which are usually associated with humility and inferiority, imply respect as if in the presence of a superior being. The necessity for this position is comprehended when we understand that the position associated with an emotion or feeling is of aid in arousing that feeling.² Most of the external aids in prayer are natural developments of attention. Closing the eyes, bowing the head, and kneeling have a very helpful effect in obtaining a prayerful attitude. From earliest childhood we associate kneeling (which is self-abasing) with the emotion of religious reverence so it is easy to see what a real help it is in attaining the attitude of prayer.³

To some people, faith seems to be a necessary element of the Christian prayer. In this light, then, prayer is related to autosuggestion, but it is not autosuggestion. Autosuggestion abandons all voluntary effort and saturates the mind with the thought of the result desired, while prayer involves dependence upon God and voluntary effort.⁴ If autosuggestion does play a part in arousing the attitude of prayer its "part" "is to arouse and establish the prayer; the prayer being a certain personal attitude or habit of response, which clamps the cable."² It is often said that there can not be success in prayer without the attitude of faith, but it is probable that the prerequisite in prayer is not faith, but a particular direction of attention. "The main point is that attention should fix upon the appropriate organizing idea."³

"It is possible to observe a human being in church before an altar, saying a prayer. The whole attitude as well as the facial expression indicates a meditative, relaxed, peaceful state of mind."⁵ There is a conscious or unconscious preparedness for prayer when the subject thinks of the greatness and glory of God. The individual then becomes actively conscious of his own inferiority. The result is the prayer of confession, with a substitution of the will of the divine instead of the will of the supplicant.⁶

Most of our thinking is done in words; and we obtain great assistance by actually speaking the words. Some people have a habit of talking to themselves, which is merely an aid in the process of thought.

In just the same way many people better realize the meaning of their religious aspirations by speaking their prayers. If there is not a mumbling of words, or some sort of articulation, then for some people there is no prayer. With other people, of course, there may be verbal recitation without meaning, but even this is helpful. The reciter "knows that he is praying and means the unintelligible syllables as a prayer, and this puts him into the prayerful state of mind." Then, there may be people who find the use of words harmful in prayer.⁷ But the "ultimate effective form of prayer consists not in the words we utter, nor in the ideas we entertain, but in the habitual attitudes which the words and the ideas serve to engender and to establish." Prayer is not merely a matter of words and ideas. It is the adjusting of the self to God, aroused by words and ideas with the prayer contained in the attitude and self, and not in the words and ideas.⁸

The attitude of prayer is characteristically religious. It is that of reverence in which the powers must be approached with humility and won with flattery to obtain the gifts desired.⁹ The supplicant should approach God in the belief that He is the giver of all good gifts; that He is all-powerful, all-wise, and all-loving; and that full provision has been made for every sin, difficulty, injustice and request.¹⁰

REFERENCES

1. G. Albert Coe, *The Psychology of Religion*, page 319.
2. Ed. S. Conklin, *The Psychology of Religious Adjustment*, page 178.
3. J. B. Pratt, *The Religious Consciousness*, page 315.
4. A. E. Day, "Prayer," in *Whither Christianity?* edited by Lynn H. Hough, pages 132, 133.
5. Henry Nelson Wieman, *The Wrestle of Religion With the Truth*, pages 76, 77.
6. G. Albert Coe, op. cit., pages 312, 313.
7. *Ibid.*, page 9.
8. Ed. S. Conklin, op. cit., pages 178, 179.
9. J. B. Pratt, op. cit., page 315.
10. Henry Nelson Wieman, op. cit., page 73.
11. Clifford Kirkpatrick, *Ibid.*

What I get from the great lights in the banking world are discourses which strike me—forgive me!—as intellectually feeble denunciations of Socialist experiments, cheap sneers at faddists and the like, and not a gleam of light upon the real and true methods the banker on the defensive would have us believe he keeps hidden up his sleeve. I do not believe, therefore, that he has very much hidden up his sleeve. I do not object to his not knowing—we are all born ignorant—but I do object to the fact that in this rapid and needy flow of events he does not seem to be exerting himself very much to find out and tell the world of better things.—*H. G. Wells.*

PUT THE HERALD IN EVERY HOME!!

Report of the Department of Statistics for July and August

By Carroll L. Olson, Statistician

Herewith we present the combined July and August reports of the Department of Statistics, showing the number of items which have been reported during these two months, together with the resulting changes in the total enrollment of the church, as follows:

Total enrollment of the Church July 1, 1932.....111,345

July baptisms	437
Gains from the unknown	7
Gains by correction	3
Total gain	447

Deaths	62
Expulsions	2
Losses by correction	1
Total loss	65

Total loss

Net gain during the month of July..... 382

Total enrollment of the Church August 1, 1932.....111,727

August baptisms	366
Gains from the unknown	5
Gains by correction	2
Total gain	373

Deaths	59
Expulsions	21
Total loss	80

Total loss

Net gain during the month of August 293

Total enrollment of the Church September 1, 1932, 112,020

This brings the total enrollment of the church past the 112,000 mark. However, this figure should be reduced several thousand because of the inclusion therein of names of persons who can not be located. In the near future we hope to be able to list some of these names in the *Herald* in an effort to locate them, after which, if they are still unknown, the total of such names will be transferred from the formally counted membership of the church, in harmony with the authority given by the last General Conference.

In addition to the above the following miscellaneous types of reports were also received during these two months:

Type of Report	July	August
Transfers	348	252
Blessings	201	188
Marriages	81	70
Ordinations	32	19
Divorces	6	2
Silences	1	4

Resigned	3	
Restored	1	1
Branch organized	1	1
Branch disorganized	1	1
Branch reorganized		1

The total baptisms for July and August were distributed as follows:

	July	August
Zion and the Stakes	64	48
United States and Canada outside Stakes	334	313
Society Islands Mission	34	
British Isles Mission	4	4
Hawaiian Mission	1	
Norwegian Mission		1
Totals	437	366

The branches, missions, or district nonresident groups in the United States and Canada, outside the stakes, which had five baptisms or more reported in July, were the following:

Dunn Center, North Dakota	11
Kirtland, Ohio	10
Council Bluffs, Iowa	9
Toronto, Ontario	9
Vancleave, Mississippi	9
Belleville, Illinois	8
Frankfort, Wisconsin	8
Battle Creek, Michigan	7
Brooklyn, New York	7
Galesburg, Illinois	7
Mill Springs, Missouri	7
Clinton, Iowa	6
Coldwater, Michigan	6
Fremont, Nebraska	6
New Westminster, British Columbia	6
Philadelphia, Pennsylvania	6
Pittsburg, Kansas	6
Saskatoon, Saskatchewan	6
New Castle, Pennsylvania	5
Proton, Ontario	5
Sault Sainte Marie, Michigan	5

The branches, etc., with five or more baptisms reported during August, were the following:

Muskegon, Michigan	14
Austin, Texas	12
Bon Accord, Alberta	12
Kirtland, Ohio	10
Lachine, Michigan	8
Pleasant Valley, Ohio	8
Portland, Oregon	8
Kentucky and Tennessee District	7
Vancleave, Mississippi	7
Woodbine, Iowa	7
Detroit, Michigan	6
Caraway, Arkansas	6
Foundry Hill, Tennessee	5
Lancaster, Wisconsin	5
Midland, Michigan	5
Ribstone, Alberta	5
Saginaw, Michigan	5
Shellbrook, Saskatchewan	5
Stonington, Maine	5
Williston, North Dakota	5

The stakes lined up as follows during the two months:

Stake	July	August
Kansas City	20	22
Far West	19	
Independence	17	7
Holden	7	3
Lamoni	1	16
	<hr/>	<hr/>
	64	48

A comparison of the three summer months of 1932 with the same months of 1931 is very interesting; showing the number of baptisms:

Month	1931	1932
June	531	622
July	373	437
August	373	366
	<hr/>	<hr/>
Totals	1,277	1,425

The above comparison shows that more baptisms were performed in 1932 than in 1931 during this period, even though we have fewer missionaries in the field now than we had then. In our opinion this is a reflection of the fact that the church is very definitely recovering from the condition of uncertainty which prevailed a year ago.

In harmony with the promise made in our previous report, we have made an analysis of the baptisms reported during these three months, and find that on Children's Day a total of five hundred and thirty baptisms were performed. This shows a very general observance of Children's Day throughout the church.

Somebody

Somebody made a monthly pledge,
Testing his purse strings to utmost edge;
Somebody paid it through the year,
Brightening the world with Christian cheer.
Was that somebody you?

Somebody handed cheerfully in
Money to help God's cause to win;
Somebody kept his promise to pay,
Writing each check on schedule day.
Was that somebody you?

Somebody let the year slip by
Heedless of payments piling high.
Somebody said: "No more delay;
Quickly settle that debt today."
Was that somebody you?

Somebody's pledge was only a scrap,
Paper that had no value, mayhap;
Somebody's soul grew shriveled and small;
Failing, he grieved the Lord of all.
Was that somebody you?

—From Detroit Beacon Light.

Weekly Health Letter

"Cough"

By A. W. Teel, M. D., Church Physician

There is always a reason for a cough. The cough center in the brain is always irritated when there is a cough. A brain center has incoming and outgoing "wires" like a telephone switchboard. A person may drown in their own secretions if there is any trouble with the incoming or outgoing wires or with the central causing a lack of ability to cough and the bronchial tubes to fill up with secretion.

(1) A cough may be caused by wax in the ear or some irritation of the ear canal.

(2) A trunk line frequently used is located in the upper and back part of the nose and mouth.

(3) The trunk line located on the back of the tongue and reaching down to the windpipe and to the vocal cords keeps the windpipe and vocal cords clean.

(4) The trunk line from the lower part of the windpipe and lungs keeps the smaller air tubes clean, prevents and permits the air to enter.

(5) The trunk lines leading to the esophagus, stomach and the heart have important functions.

If any of these trunk lines become irritated the frequent results is a cough. For instance; if trunk line number four or five becomes irritated something has got into the air passage a message to the owner of the trunk lines and switchboard to help remove the obstruction.

If pus and mucous collects in the bronchial tubes air is being kept out; the tubes send in an alarm to the coughing center, this center sends an impulse to the muscle which causes a cough resulting in the offending materials removed.

There are both helpful and useless coughs. A helpful cough is one that clears out something. A useless cough that removes nothing annoys and weakens the patient. This kind of cough needs a remedy. If it is some irritation in the external ear canal such as wax or eczema the proper remedy should be applied to these parts. If it is from tobacco smoke or dust the proper remedy is easily apparent. Cough may be due to polyps in the nose, enlarged turbinates or tonsils or elongated uvula. Whatever is the cause of the irritation the remedy is its removal. If a coughing spell comes on after one lies down the uvula should be examined; if after being confined to a warm closed room or sleeping in a poorly ventilated bedroom causing the skin to become chilled or overheated, the remedy is the removal of the cause by better temperative regulation.

If a coughing spell comes on after exertion it may

be caused from heart disease, an aneurism or tubercular gland pressing an air passage. Then the question is, how shall we get rid of the cough. Undoubtedly in the days gone by, the improper prescribing of cough remedies was harmful and many dope fiends were made. Useless coughs should be discouraged and treated by cool fresh air, as in the tubercular hospitals. "Cough drops" are worse than useless when the cough is due to warm bad air. Another remedy used in sanatoriums is training the patients not to cough needlessly. They are taught to cough only when necessary to clear out the bronchial tubes. After a little practice they learn to know the "feel" and to resist the "feel" when not present. Cough medicines are quite often highly beneficial, even those containing an opiate but do more harm than good if used too long or indiscriminately. Patented cough medicines containing habit forming drugs have done an untold amount of harm. Fortunately now they are compelled by law to have the amount contained printed on the label.

Question—I am having a buzzing noise in my head. What is the best remedy for catarrh in the nose and throat?

Reply—Catarrh is a loosely applied term covering several conditions. You should consult an Ear, Nose and Throat specialist.

A Lesson From the Jewish People

By Annie Twaddle

Today we are in the midst of a world-wide depression, the inevitable result of the last war. Germany and England are passing through grave crises and every nation faces its problem of unemployment. Individual nations fear to lead the way in the reduction of armaments for fear that the others will not follow. There is general unrest throughout the world and actual warfare in Manchuria. The outlook is indeed dark.

Through all this darkness there runs a gleam of hope—God. From the beginning of time He has been interested in mankind and has watched over them with loving care. If this were not true, the Jews could not have carried out their mission which was to perpetuate the knowledge of God, receive training for higher revelation, and proclaim the gospel to the world.

In faith Abram obeyed God and left home and loved ones to found a new nation. God was true to his promise and many years later Abram's descendants were forced to leave their home and settle in Egypt in order to secure food during the seven years' famine. God had provided for this very contingency by having Joseph in a place of grave responsibility.

He was able to have them settle in Goshen where they lived and prospered for many years. When they had accomplished God's purpose, had absorbed of the best of the Egyptian culture, and were in danger of becoming engrossed with the things of the world, He permitted Pharaoh to enslave them and treat them cruelly. Life became intolerable and in their wretchedness they cried unto God who heard them and answered their prayers by sending Moses to deliver them.

With their deliverance from bondage, the Pharaoh and his followers drowned in the Red Sea, and a cloud by day and a pillar of fire by night to lead them in their journey through the wilderness, they should have been filled with thanksgiving. They were not, and continually grumbled and complained, saying, "We know not where we are or whither we are going. We have left our homes in Egypt only to starve to death in the wilderness. Come let us go back to our bondage." Though God had done so much for them already He was still willing to forgive them and show them His love by bringing water from a rock and sending manna to them. The journey could have been accomplished in much less time had they not been hard-hearted, but God had a plan whereby his people were to become a God-fearing, strong, independent, liberty-loving people, and He caused them to wander for forty years.

In their conquest of Canaan they were successful when they kept the commandments and unsuccessful when they failed to do so. Under the able leadership of David, their second King, "a man after God's own heart," the conquest was completed, a national capital was established at Jerusalem and their religion was reestablished with its headquarters at the capital. Israel rose to the position of a world power. Solomon, David's successor, ruled as an Oriental monarch and in order to strengthen his kingdom politically, married an Egyptian princess. Though he was zealous in building the temple he was lax in Jehovah worship and allowed idolatry and its evils to secure a foothold.

At his death the kingdom was divided into two sections; the Northern or Israel and the Southern or Judah. Some one hundred fifty years later the people of Israel were taken captive by the Assyrians and were gradually assimilated by them and other nations. Judah survived one hundred thirty-five years longer.

The outlook was indeed dark. Their national identity was lost and they were strangers in a strange land. Even now God was with Judah and while their captivity was seemingly a dire misfortune, it was really a blessing in disguise, as God was preparing them to take their part in his plan. During their captivity idol worship completely disappeared, and synagogue worship, in lieu of temple

worship developed. Though exiled, they developed national unity, perfected a ritualized religious ceremony and began to look for the Messiah, the coming of whom the Prophets had foretold for many years. They supposed he was to liberate them and then set up an earthly kingdom which would surpass any then known.

By the edict of Cyrus many returned to Judah. At the time of Christ they were still anxiously awaiting their Messiah and were so intent upon keeping the letter of the Mosaic Law that they killed its spirit. Into this environment Jesus Christ, the Author of our salvation, was born. His own knew him not and rejected him.

Are we who profess to be His followers, who are proud of the title Latter Day Israel, going to keep the letter of the law only, and kill the spirit of it, or are we going to profit by the experience of the Jews and learn that our sins will be forgiven also *when* we repent and keep his commandments? Can we, as Latter Day Saints, sit idly by and keep our wonderful heritage to ourselves? NO! If we really believe that which we profess, we will put the precepts into practice and leave the results with God. Then will the world know that we have that which they need and for which they are blindly groping. Love will take the place of fear and all weighty problems will be solved. Let us learn our lessons well and step forward to do that which we are bidden—teach the world the principles of the brotherhood of man and the Fatherhood of God.

Speeding Nowhere

Talking of the habit of hurrying, an American friend gracefully told me a story against himself. He had been visited "down town" by a Japanese whom he wanted to take to his home somewhere "uptown" for luncheon. At one of the junctions in the subway he pulled the Japanese out of the train, rushed him across to another platform, and shoved him into another train that was about to start. "I thought," said the Japanese when he had recovered from his surprise, "that the train we were originally in went to your station?" "So it does," said the American, "but I saw that we could change to this train, and now we shall save a minute and a half." "And what," asked the Japanese simply, "are we going to do with it?" My friend admitted that to this relevant but unexpected question he had no answer. The conventional assumptions of the West were faced, tested, and found wanting by the philosophic inquiry from the East.—*J. B. Atkins, in the London Spectator.*

The Church School

Worship Programs for October

The following suggestions are submitted for church-wide use by Elder Arthur Oakman and Miss Elva Sturgess, Berkeley, California.

HYMNS. As many of the hymns chosen for this month which are not known to the congregation should be learned in preworship periods arranged for this purpose.

PROCEDURE. It may be that several people will be chosen to take part in a single program. These people should all be assembled in front of the congregation so that no distraction will come from them coming from the rear.

PICTURES. The pictures suggested may not be available in all places. The worship service can be enhanced, however, if these pictures are presented and their interpretation intelligently outlined. Provision can be made for this by rearranging the program accordingly.

PROGRAMS. It will aid much in the smoothness of the service and in the general participation if mimeographed or printed programs may be passed out to each worshiper as he arrives. It will be well for worshipers to stand for the response, for the challenge, for the first song and prayer, also for the closing song and prayer.

Theme for the Month: "Thy Kingdom Come."

OCTOBER 2, 1932

Theme: "Conversion to Church Program."

Prelude: Hymn, "Consecration."

Call to Worship: "Seek to bring forth and establish my Zion.

Keep my commandments in all things; and if you keep my commandments and endure to the end, you shall have eternal life; which gift is the greatest of all the gifts of God." (*Doctrine and Covenants* 12: 3.)

Response: "Now what do we hear in the Gospel which we have received? 'A voice of gladness. A voice of mercy from heaven; a voice of truth out of the earth, glad tidings for the dead: a voice of gladness for the living and the dead; glad tidings of great joy; how beautiful upon the mountains are the feet of those that bring glad tidings of good things: and that say unto Zion, Behold, thy God reigneth! As the dews of Carmel, so shall the knowledge of God descend upon them.'" (*Doctrine and Covenants* 110: 19.)

Song: *New Saints' Hymnal*, 114, or *Zion's Praises*, 157.

Prayer.

Scripture: (*Doctrine and Covenants* 17: 6.)

Song: "O Brother Man," new *Saints' Hymnal*, 339, or *Saints' Hymnal*, 146.

Talk: Use as a basis the first document in the pamphlet entitled "Church Objectives," and with this the third paragraph of the recent revelation of 1932 to the church.

Song: "Let Us Be Brothers," new *Saints' Hymnal*, 287, or *Saints' Hymnal*, 84.

Commission: "Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing." (*Doctrine and Covenants* 110: 22.)

Picture: "Christ and the Fishermen," Zimmerman. For interpretation see *Bailey's Gospel in Art*.

OCTOBER 9, 1932

Theme: "Obedience to Ordinances."

Prelude: "Jesus Calls Us." Hymn.

Call to Worship: "Behold, that which you hear is as the voice of one crying in the wilderness; in the wilderness, because you can not see him: my voice, because my voice

is spirit; my Spirit is truth; truth abideth and hath no end; and if it be in you it shall abound. Believest thou the words which I shall speak?" (*Doctrine and Covenants* 85: 17; *Ether* 1: 74.)

Response by Group: "Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie." (*Ether* 1: 75.)

Challenge: "Now, behold, a marvellous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work, for, behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love with an eye single to the glory of God qualifies him for the work." (*Doctrine and Covenants* 4: 1.)

Meditation: "Dear Lord and Father of Mankind," *New Saints' Hymnal*, 243, played softly, or sung from the rear; or, *Zion's Praises*, 4.

Prayer.

Song: "Faith of Our Fathers," page 291, verse 1. (Do not sing on chorus.)

Talk: Our debt for the gospel.

Verse 2. (Do not sing on chorus.)

Talk: What shall we in turn give?

Verses 3 and 4. (Sing complete with chorus.)

Commission: "And the first fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling of the commandments bringeth a remission of sins; and the remission of sins bringeth meekness and lowliness of heart; and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God." (*Book of Mormon*, page 771, verse 29.)

Benediction.

Postlude: "I Would Be True."

Picture: "Christ in Gethsemane," Hoffman.

OCTOBER 16, 1932

Theme: "Growing."

Graceland College Day

Prelude: Selected.

Call to Worship: "The righteous shall flourish like the Palm Tree, he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord, shall flourish in the courts of our God." (*Psalms* 92: 12, 13.)

Response: "Shew me thy ways O Lord; teach me thy paths. Lead me in thy truth and teach me: for thou art the God of my salvation; on thee do I wait all the day." (*Psalms* 25: 4, 5.)

Meditation: Play softly, "Holy, Holy, Holy," new *Saints' Hymnal*, 39, or *Zion's Praises*, 131.

Prayer.

Scripture: *Luke* 2: 40-52.

Song: "Break Thou the Bread of Life," new *Saints' Hymnal*, 70, or *Saints' Hymnal* 61.

Talk:

Relation of faith to knowledge.

Need of Graceland College.

Helpful Scriptures: *Doctrine and Covenants* 85: 36, 21; 76: 2; 98: 5; 2 *Nephi* 6: 58-61; 2 *Peter* 1: 4-8.

(Statement of need of financial support of Graceland, song 351, one verse. Offering.)

Prayer.

Song: "O Jesus I Have Promised," new *Saints' Hymnal*, 298, or *Saints' Hymnal*, 118.

Picture: "Christ in the Temple," Hoffman.

OCTOBER 23, 1932

Theme: "Contribution of Many Nations."

Prelude.

Call to Worship: "Behold, I stand at the door and knock; if any man hear by voice and open the door, I will come in to him, and will sup with him, and he with me." (Revelations 3: 20.)

Response: (Sung.) "The Church's One Foundation," new Saints' Hymnal, 359.

Challenge: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and, the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matthew 28: 18, 19.)

Hymn: 350, "Where Cross the Crowded Ways of Life."

Verse one.

Scripture: Matthew 11: 29, 30.

Verse two.

Scripture: Isaiah 53: 3.

Verse three.

Story: Center around some experiences in which people from other lands have made contributions to our church work.

Verses four and five.

Prayer.

Musical Response: Hymn 350, one verse.

Song: "The Whole Wide World for Jesus," new Saints' Hymnal, 391.

Picture: "The Light of the World."

OCTOBER 30, 1932

"A Purpose True."

"This is my work and my glory to bring to pass the immortality and eternal life of man." (Doctrine and Covenants 22: 23.)

Prelude: "Meditation," Morrison. (Theo. Presser Co.)

Call to Worship: "The works, designs and purposes of God can not be frustrated neither can they come to naught." (Doctrine and Covenants 2: 1.)

Hymn: "O Master Workman of the Race," new Saints' Hymnal, 152, or Saints' Hymnal, 138.

Prayer.

Scripture: (Doctrine and Covenants 22: 19-23.)

Hymn: "The Heavens Declare Thy Glory Lord," new Saints' Hymnal, 405, or Saints' Hymnal, 118.

Theme Talk: Power of Purpose.

Build around the idea of the investment God has in us. All Nature finds its ends in man. Every man is the center of the universe. Even God exists for him. This purpose is good. This is the purpose of God. He has demonstrated his power in his works. We ought to seek to make God's purpose ours, too. That we merely have "a" purpose, is not enough. We must possess the purpose, and work to possess it. All the power there is in this purpose. The power a man has, consists in the purpose he has.

Challenge: "And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body that is filled with light comprehendeth all things. Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him: for he will unveil his face to you, and it shall be in his own time, and in his own way, and according to his own will." (Doctrine and Covenants 85: 18.)

Hymn: "Take My Life," new Saints' Hymnal, 307, or Saints' Hymnal, 350.

Picture: "The Heavens Declare," Taylor.

PUT THE HERALD IN EVERY HOME!!

The Children's Division

Worship Programs for October

By Elder Richard and Mrs. Alice Baldwin

THEME FOR THE MONTH: "THY KINGDOM COME."

FIRST SUNDAY, OCTOBER 2, 1932

Sacrament Sunday

The Juniors should meet with the adults on this Sunday, and participate with them in the Sacrament Service.

SECOND SUNDAY, OCTOBER 9, 1932

Theme: "Through Consecration."

(Decision and Rally.)

Note: As Rally Day was set by the General Church for last Sunday, and the Juniors met with the adults for Sacrament on that day, it has been thought that a continuation of the thought of Decision and Rally Day would be helpful for this theme of "Consecration."

Voluntary.

Call to Worship: (Read in Unison.)

Save us, O Jehovah, our God,
And gather us from among the nations,
To give thanks to Thy holy name
And to triumph in Thy praise.

(Psalm 106: 47.)

Hymn: "Jesus Is Calling," new Saints' Hymnal, 332; Zion's Praises, 111.

Sentence Prayers: Theme, "What I Am Willing to Consecrate to God."

Scripture Reading: Philippians 3: 7-14.

Hymn: "I'm Pressing On," new Saints' Hymnal, 241, or Zion's Praises, 19.

Poem: "The Call."

You who are young in the world today
Have you heard the ringing call?
Are you ready to heed? Will you walk the way
Of the Lord who needs us all?
It is sounding down from the heights above,
It is Christ's word, "Follow Me."
Ah! straightway answer the mighty love
His servants and soldiers be.

Sermon, "Decision."

We must decide to:

Be Reverent: To God and to our parents.

Keep the Sabbath Day: On this day we must worship God, and make it different from all other days of the week.

Be Grateful: To God for all his gifts to us. To our parents who give us so much. They make many sacrifices for us. Father works to provide for us, and mother works hard all the time to take care of our needs.

Be Clean: In our bodies. In our minds.

Be Honest: Respect property rights. To tell the truth.

Be Generous: In forgiving those who hurt us. In sharing and in giving. In loving.

As next Sunday is Graceland College Day and a special offering will be given, tell the children of the use of this offering, and ask that they remember this good work and bring their offering next Sunday for Graceland.

Hymn: "Forward Be Our Watchword," Hymnal, 357, or Zion's Praises, 141.

Benediction.

THIRD SUNDAY, OCTOBER 16, 1932

Theme: "Through Study."

(Graceland College Day.)

Call to Study: "Seek ye out of the best books words of wisdom, seek learning even by study, and also by faith." (Doctrine and Covenants 85: 36.)

Hymn: "Come, Learn of the Meek and Lowly," new *Saints' Hymnal*, 258; *Zion's Praises*, 7.

Prayer.

Scripture Reading: "Call to Wisdom."

"My son, if you take to heart what I say, and set store by my commands, bending your ear to wisdom and applying your mind to knowledge; if you cry to intelligence and call for knowledge, seeking her out as silver and searching for her like treasure; then you shall see what is reverence for the Eternal, and find what the knowledge of God means (for it is the Eternal who supplies wisdom, from him come insight and knowledge, he has help ready for the upright, he is a shield for those who live honestly, a safeguard for the straight life, a protection for the pious); then you shall understand duty and goodness, and keep to every honest course, living the life of honest men and keeping to the good man's road." (Proverbs 2: 1-9.) (Moffatt Translation.)

(Explain the different translations of the *Bible* to the children.)

Poem: "Suppose There Were No Books!"

"Suppose there were no books!
No books to read in cozy nooks!
No books to fill the hungry mind
And teach the art of being kind.

No books to while an hour away
To link today with yesterday,
No books to charm us for awhile
To bring a tear or lure a smile.

But there *are* books, praise God above!
If we have books, and we have love
We can dispense with other things,
'Tis books, not crowns, that make men kings."

—I. B. Roberts.

Sermon: Text, *Doctrine and Covenants* 85: 21.

In this section we are commanded to study. In your talk take the different studies mentioned in this section, and analyze the meaning of the whole paragraph. This is a wonderful paragraph, and shows that God wishes us to study extensively. It may be simplified for the children.

Then tell the story of Graceland College, and try to inspire the children with a desire to attend Graceland when they are ready for college.

In 1889 Joseph Smith wrote an editorial in the *Saints' Herald* concerning a college at Lamoni. In April, 1890, at General Conference a committee was appointed to push the matter and open a subscription for its erection.

The cornerstone was laid November 12, 1895. In the cornerstone was a little box in which were placed copies of Chicago newspapers, Lamoni weekly newspaper, *Saints' Herald*, *Autumn Leaves*, *Zion's Ensign*, *Holy Scriptures*, *Book of Mormon*, *Doctrine and Covenants*, and a copy of the church articles of incorporation. The children will be interested in knowing why these records were placed therein.

President Frederick M. Smith was Graceland's first graduate.

There is a wonderful spirit at Graceland which most of its students "catch." This spirit is composed of:

The Spirit of Study: It stands high among other colleges.

The Spirit of Work: Nearly half the students each year are working their way through.

The Spirit of Play: Graceland has a well planned program of activities.

The Spirit of Reverence: The college prayer meetings have become a tradition throughout all the church.

The Spirit of Devotion: Many of the teachers sacrifice larger salaries because of their devotion to the church. Our offering will now be received for Graceland College.

Have the offering brought to the altar, and ask God's blessing upon it, that it may help those who are worthy to qualify for service to God and to the church.

Hymn: "O Lord, Thy Benediction Give," new *Saints' Hymnal*, 84, or *Zion's Praises*, 90.

Benediction.

FOURTH SUNDAY, OCTOBER 23, 1932

Theme: "Through Work."

Prelude.

Call to Worship:

Leader: Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Congregation: I must work the works of Him who sent me, while it is day, for the night cometh when no man can work.

Hymn: "O Master Workman," new *Saints' Hymnal*, 152, or *Zion's Praises*, 228.

Prayer by Leader: Thanking God for the workers who have gone on before (naming some of them and the work they have done). May we, too, be workers.

Poem: "Christ Has No Hands But Our Hands."

Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way;
He has no tongue but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side.

What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things his lips would spurn?
How can we hope to help him
Unless from him we learn?

Sermon: Three Texts: Have three children read them:

1 Corinthians 3: 9.

Doctrine and Covenants 119: 8.

Doctrine and Covenants 11: 4.

To be happy we must work. If we get anything without working for it, we do not appreciate it as much as if we earned it. The people who work hard in the church are happy. Jesus did his Father's work.

A church is formed of people worshiping and working together. The church helps us to form good characters. Jesus left a great deal of work to be done by the church. Therefore we must help him in working for the church.

We must study to answer the call of the church, for we must be laborers together. Some of us will be called to the priesthood, others to teach, some to be musicians, nurses, etc. We all have some gift or gifts, and we must cultivate them and use them in the church.

Our parents and the older Saints have worked hard and they are trusting us to carry on their work. We must be true.

We shall get our reward. Not money, perhaps, but joy. We shall feel that God is pleased with us. There is no happiness in doing wrong. We shall love the association of our friends in the church who are working with us. And by working for God we shall be blessed.

Special Number, or Chorus of Children: "Earnest Workers for the Master," *Zion's Praises*, 99.

Closing Thought, to be read in unison:

I am only one! But I am one!
I can not do everything,
But I can do something!
What I can do I ought to do,
And what I ought to do,
By God's grace I will do.

Benediction.

FIFTH SUNDAY, OCTOBER 30, 1932
Theme: "Through Devotion."

Prelude.

Call to Worship: To be memorized by one of the children.

When we walk softly into church
We feel upon the air
A summons that is like a hymn
A call that tells of prayer.
So on this Sabbath may we come
To worship God in house of prayer
What though the church be small and plain
If He be there.

Hymn: "Again Returns the Day of Holy Rest," new *Saints' Hymnal*, 63, or *Zion's Praises*, 45.

Scripture Reading: Psalm 122.

Prayer.

Hymn: "I Was Glad and My Heart Did Rejoice," new *Saints' Hymnal*, 67, or *Zion's Praises*, 168.

Poem: "Worship."

In God's most holy presence
We meet with one accord,
To grasp the hand of friendship,
And learn of Christ, our Lord.
We leave the week behind us,
With all its toil and strain,
With grateful hearts to welcome
The Sabbath once again.

Our worship will be fruitless,
And all our prayers be vain
If, holding this day sacred,
We make the week profane,
In every daily duty
High purpose we must show,
And as we hope for heaven
Make earth a heaven below.

If we but love thee truly,
Our love is not confined
To thee, but grows expansive
Embracing all mankind.
Help us, in mutual service
For all, abroad, at home,
To share the conquering labor
That makes thy kingdom come.

Instrumental Solo: "Take Time to Be Holy," new *Saints' Hymnal*, 322.

Sermon: The story of the devotion of the early members of the church.

The following material will be found in the two volumes of *Young People's Church History*, and may be woven into an interesting story of devotion:

The Angel Message, volume 1, pages 5-12.

The Church Organized, volume 1, pages 35-42.

Zion Located, volume 1, pages 85-96.

The Building of Kirtland Temple, volume 1, pages 169-171.

Happenings at Nauwoo, volume 1, pages 308-382.

Building of the Temple.

Death of Joseph and Hyrum Smith.

Reorganization of the Church, volume 2, pages 7-26.
Hymn: "The Old, Old Path," new *Saints' Hymnal*, 260;
Zion's Praises, 207.
Benediction.

The Pathway of Duty

By Nellie Grubb

Each one has a path stretched before him;
Probably twisted and weed-grown and rough,
But each step of the way is rewarded
With one more smile from above.

In the pathway of duty there's pleasure;
Not always just what you expect,
But the joy that is found in well doing
Has a much more lasting effect.

If you've tried all the worldly pleasure;
And found that they're useless and wrong,
Just seek out your duty, then do it
And you'll feel more like singing a song.

For each one there's a different direction
That their duty path calls them to go.
Some one's path may lead over the ocean
And some over ice and snow.

Some o'er mountains or rivers, or valleys,
Through hardships and sufferings sore,
But most duty paths if we knew it
Start right at our own back door.

"Oh, what joy! What peace and contentment!"
You will say when your life has been spent
Since I found my pathway of duty
And followed the way that it went.

Tho' sometimes it was rather rocky
And I felt so weary and worn;
Yet I knew when I did my duty,
My Lord would not leave me alone.

And you'll think of the worldly pleasures
How frail and thin they'll seem then
Compared with the pleasures in duty
And in serving your fellow men.

One's pathway of duty does not always
Lead over the rocks and through strife,
Oh, no! There are millions of nice things
That you will just love to do in this life.

Just a kind little word now and then,
Or a friendly nod and a smile
In the sight of your friends and the Savior,
It will set you ahead a mile.

And when the path seems the roughest
And life seems useless and cold,
Some one will remember your kindness
And return it an hundred fold.

Oh, let us follow the pathway of duty
From the vile of the world turn aside,
And see in the world only beauty,
Then He'll come and with us abide.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Little Journeys With the Editor in Chief

Maine Reunion Closes

Quite early on the morning of August 22, the folks about the home of Sister Etta Gray, at South Brooksville, Maine, were astir. The occasion for the early rising was a trip to Boston to be made by Brother and Sister E. L. Traver and their guests. And so about the time old Sol had put in his appearance we bade farewell to "Aunt Etta," whose guests we had been while attending the Maine Reunion, and hied away for our last meal at the commissary on the reunion grounds. Brother Newman Wilson, the genial and efficient cook, had promised to have breakfast ready for us at five o'clock. And he did, though we were a few moments late.

Then the last of the farewells of the 1932 Maine reunion were said, and we left the small group of faithful workers who were clearing the camp, storing equipment, etc., and with Brother Traver at Wheel the Buick was headed for Boston, nearly three hundred miles away. Those who have ridden with Brother E. L. know he has a faculty of putting the Buick over the ground at a steady, distance-eating pace. In the car besides Brother and Sister Traver were Sister York and her daughter Joan, Sister Roberta Lewis, and myself. The day was pleasant, the weather fine, the company congenial, and the trip was made in about record time, for about three o'clock that afternoon the Buick stopped in the yard of Brother Traver's home in Arlington, and a stop of an hour had been made near Portland, Maine, for lunch. Good time that, and comfortable riding, thanks to the combination of fine roads, careful driver, and able car.

With the Travers in Boston

It is not the purpose of this "journey" to tell of that trip, but of what happened next day. For after breakfast on Tuesday the twenty-third, Brother Traver handed me some keys saying: "Here are the keys to the Buick coupe and here is something by which you can secure oil or gas at any 'Gulf' station." And Sister Traver handed me another key saying: "Here is a key to the house. Come and go as you please." Both evidently knew there were some places I wanted to visit. But there were some repairs necessary on the car. So I asked to take the car to the Medford Buick Company for that purpose. I did, and finding they would take some longer than we had thought, I left the car at the shop and looked about Medford Center a bit, then found the public library and spent two or three hours reading about George Washington. A popular subject that in Medford, to judge from the fact that many of the books on Washington were on a shelf handy to the reading table. Well, I presume that most of the public libraries throughout the country this year have an extraordinary demand for books on our country's father, and that there are many, who, like me, have had requests for "talks on Washington," and have defined a new approach, if possible, to this most interesting historical character.

Well, the Buick ready, about 1 p. m. I left Medford by the aid of some maps and well-marked roads found the way to Topsfield, a town which heretofore had merely been a name in my life. Many times in passing along Highway No. 1, to and from Maine, I had seen the sign "Topsfield," and knew we were in the "town," but to be in Topsfield Center had not been my privilege. These New England "towns" are as big as some counties spread out over the map in various odd shapes and expanses, and may be divided into east, west, north, and south, and "center." Government in New England towns is about the nearest approach to

the democratic form that we have anywhere on this continent. It has never been my pleasure to be present at a typical "town meeting," conducted by the "first selectman"; but I hope I may sometime have that privilege, for I would surely enjoy seeing one in operation.

Getting Acquainted in Topsfield Center

Topsfield Center is not a large place, just a few buildings along a short business street, with several comfortable dwellings surrounding the business section; but one has only to get a glimpse of the village to see that it is historic. Really old buildings seem to have the characteristics of their age, and old buildings mean history. I first saw the village as one enters on the road from Salem. I had entered that way from Highway No. 1. The "Green," in front of the old church building was the first I saw. These old New England towns seem all to have one or more fine old church houses, well painted white ones, with spire and doorway that attract one. And what is a New England town without a "common," or the "village green"? Across the green from where I entered I saw a building with two signs which emboldened me to approach the two women sitting on the porch. I guess they call it porch. It may be portico, or stoa, or stoop, or if it were in Long Island it might be stoep. The size and use might have something to do with it. Perhaps portico is the most classical sounding. Be that as it may, the signs which I saw were: "Rooms for Tourists," and the other was the widely distributed "blue bell" of the Bell Telephone Company. As a one-time employee of that company, one of those signs always used to make me feel at home. Have not gotten over that feeling entirely when I see a blue bell. So I left the Buick at the side of the street and approached the porch (portico). One of the ladies arose and met me at the steps.

"Madam," said I, "I am from Missouri." There I paused; I always do, for I know what's coming.

"Oh, you are, are you?" she said. "I suppose you want to be shown." And she laughed. Now just why is it that everybody laughs at one from Missouri?

"Yes, Madam, I do," I replied. "What I'm looking for is the Topsfield Historical Society. Can you tell me where its headquarters is?"

"Well," said she, "I presume you had better see Mr. Dow, George Francis Dow."

"Yes," I answered, "that is right." For I then remembered that my sister, Audie (Mrs. Anderson), had said to me after she visited Topsfield once some few years ago: "When you visit Topsfield, if you ever do, be sure to call on Mr. George Francis Dow." I had for the time forgotten the name; but recalling the instructions, I said, "Where can I find him?" And I was told to go down the street, across the railroad tracks, and turn at the first street to the left, and a certain house on the left, the one with the conservatory attached is that of Mr. Dow. In the East here directions are usually given in terms of "straight ahead," "turn right (or left)," "bear left, (or right)," etc.; seldom "east" or "south," or either of the other cardinal points of the compass. Streets and roads run in all directions at all angles, and seldom straight for anything more than short distances. To go "straight ahead" may mean to follow a winding road. To "turn" means to leave the street or road onto another. For example, to go straight ahead on Beacon Street in Boston means finally to complete almost a circle.

A Visit With George Francis Dow

I followed directions, and by making one inquiry after passing by my objective once, I found the place, and in

response to the doorbell a gray-haired, gray-whiskered (for he wore a short Van Dyke) man answered the door. He was about average height, clear-eyed, vigorous. He eyed me straight and with a curt but polite, "What do you want?" bade me make my errand known.

"My name is Smith, and I am from Kansas City," said I.

"Well," said he, "you're a bit of a way from home."

"Yes," I returned, "and many years ago some of my ancestors coming from England made Topsfield their stopping point. What can you tell me of them? I understand you are connected with the Topsfield Historical Society."

"Yes," said he, "I am. I am just about the society," and he accompanied the remark with a slight laugh. I afterwards found this was true.

Then he asked, "Who were your ancestors who settled here?"

"Robert and Mary Smith, in about 1638," said I.

"Oh, yes. Come in and sit down and I'll tell you about them."

Leading the way to a porch or portico, screened in by both wire and heavy vines, he pointed to a chair for me to sit, and seating himself in another he told me briefly of Robert, his son Samuel, and Asael or "Crooked-necked Smith." After a brief tale he said, "And that's about all I know." And he looked at me in such a way that I could guess just about what was in his mind, and I said,

"No I'm not from Utah. I'm from Missouri, but I am a grandson of Joseph Smith, the so-called 'Mormon' prophet."

This introduction over, we had what was to me an interesting chat or conversation for a half hour or more, and I learned that Mr. Dow is quite versatile in his qualifications and activities, interested and active in historical matters—antiquarian, museum, and library affairs. Of course he was interesting. Who wouldn't be with all those lines of activity to draw on? I learned that he was largely responsible for the creation of the Topsfield Historical Society, and held the active offices of secretary (or president, I do not now recall which) and editor of the annals or collections of historical papers, which issue at periods somewhat irregular. Concerning the publications I learned quite a bit, bought a copy of one containing an article on Asael Smith and became a member of the society. The method of "joining" is unique and has considerable merit. If you are interested in Topsfield history sufficiently to apply for membership, Mr. Dow enrolls your name. That's all. Then when a new number of the magazine is issued, you with all other members receive a notice of its publication, you send fifty cents to Mr. Dow and receive by mail copy of the publication. Simple, isn't it? And efficient, I guess. No annual dues to pay irrespective of whether or not you receive anything further than the honor of membership, and when you do pay you get your money's worth. For from what I've seen of the magazine or "collections" they are worth the money.

If I remember aright several of our people have carried memberships in this society; to some advantage, I hope.

The Graves of Smith Ancestors

From Mr. Dow I learned where the cemetery is in which I might find the graves of some of these ancestors. It lay to the northward from the church and the green. I also learned about where to look for the graves. So I drove to the cemetery, and about it for a moment or two, then alighted from the car and sought the graves. In the oldest part of the cemetery is a red sandstone monument, the base about two and one half feet square, the die tapering from about a foot at the base to about six inches at the top, surmounted by an urnlike ornament. The whole monument is about five and a half feet tall. Scattered about this monument are quite a number of small blockstones, unmarked, which indicate the location of various graves. On the red shaft there is lettering. On the north side of the die the lettering informs one that Samuel Smith, son of Robert and Mary, was born in Topsfield, Massachusetts, on January 26, 1666, died July 12,

1748, and that Rebecca, his wife, daughter of John Curtice, died at the age of sixty-five years on March 2, 1753. On the south side of the die other lettering gives the information that "Samuel Smith, 2d," was born January 26, 1714, and died November 14, 1785. Priscilla, his wife, daughter of Zaccheus Gould, was born August 4, 1707, died September 25, 1785. On the base of the monument was the word "Smith," while on the east side of the die or shaft are the words: "Erected by George A. Smith and other descendants in Utah, 1873."

Somewhere near this monument, I was told by Mr. Dow, are the graves of the Smiths of Topsfield. So as I stood beside that small shaft, I was on soil beneath the surface of which lie the bones of my earliest ancestors in America. I do not now know where Robert and Mary are buried. It may be there. But there was a monument marking the resting places of forebears six and probably seven generations removed. Why they had moved from England to the then new English colony I do not know. Probably for the same reasons their own descendants moved further west later. It would be interesting to know. It would also be interesting to know what had been the participation in the development and progress of Massachusetts and the stirring and trying times through which the Bay Colony passed. What part did these Smith ancestors of ours play in town, county, and State affairs? In Indian wars, in the witchcraft activities, the Revolutionary War period? Of course we know something about all this; but, after all, we know little.

It is rather difficult to tell how I felt thus standing for the first time on soil covering the bones of some of my ancestors. Their names were not strange to me, not even unfamiliar; but after all they are not linked up in memory images made vivid by my own experiences. I have many times stood beside the sarcophagus holding the mortal remains of my father, or the stone marking the last resting place of my mother, and the experience opens the flood gates of memory. I live again many experiences called up by those memories. As I stand meditatively by the grave of my father, I feel anew the urge towards the ideals for which he strove and suffered. We shared those ideals, and to an extent shared the pain which accompanied the efforts to achieve them. But standing beside the grave of an ancestor several generations removed I sensed a lack of contact which springs from common experiences giving rise to common memories. Only the traditions of the family connected us. But even at that there is something stirring about standing for the first time beside the grave of an ancestor and so I let the flow of thought take its course for awhile uninterrupted, feeling that I might even take new courage to struggle on in a cause which has demanded so much of sacrifice and labor and suffering on the part of the family and those associated with them in the work for the accomplishment of the ideals always held in view.

I noted that in several places the monument was weather-bitten, and I recalled that Mr. Dow had said something about the lettering having become dimmed by being weather worn. So I examined it more closely. On the whole the lettering is yet quite plain, except that on the east side the weather-wearing is more pronounced, and will probably become quite dim in a few more years by the disintegrating effect of the elements. The monument according to the information of the lettering on that side was erected in 1873. That was one year before I was born, or fifty-nine years ago. How much longer before it will be necessary to recut the stone to preserve the lettering distinct?

I wanted to have it done now. Then I recalled an experience I had a few years ago along such lines. I visited the cemetery at Richmond, Missouri, in which is the grave of David Whitmer. The stone marking the spot, sandstone if I remember aright, was showing disintegration by weather-wearing so much that the lettering was obscure. On returning to Independence I consulted with Brother Mark Siegfried. We agreed that the stone should be recut. And

thinking that nearly everybody would feel as we did about it to such a degree that they would help bear the expense, Mark and I made arrangements to have a monument man take the stone down, recut and reset it. This was done and Mark and I paid the bill. Not a cent was given to us to help.

So as I contemplated the condition of that near sixty-year-old stone marking the last resting places of Samuel and Samuel, 2d, and perhaps others of the Smiths, and recognized the need of repairs, I curbed the desire to have it done at once, for I remembered in time the experience Mark and I had; and I also recalled, having many reminders of the "depression" through which we and the church have had to pass (and are yet passing) and decided to let matters remain *status quo ante* depression, until such time as I might have in hand (or bank or pocket) enough money to pay for the job myself.

Anyway, it is probable that the stone will be successful enough in resisting the rigorous weather of Topsfield to keep the lettering legible for several years to come, and the whole matter can remain for the present one of the unfinished tasks of which there are quite a number.

And that's all I have to say now about the graves of the Smiths.

Colonial Edifices in Topsfield

How much of present Topsfield was standing when the Samuels first and second lived and shared the activities of the community, I can not say; probably very few buildings; but while talking with Mr. Dow I had learned of an old building which he said displayed a fine type of colonial architecture, the Copen House. So I decided to look that up. It stands not far from the church. It was at one time, I believe, used as a parsonage. Built in 1683, it is in a good state of preservation and under the auspices of the Topsfield Historical Society has been restored to its original lines quite faithfully. One pays ten cents to enter, but it is worth that just to see the fine old kitchen which has been cited as one of the best in the country to typify the kitchens of that date. I did not spend much time there, just looked about a bit, asked a few questions, went outside again and viewed for awhile the exterior building. It is picturesque and in every line bespeak the vigorous times through which it has passed. Without doubt these ancestors of mine were familiar with this building, and may have had many occasions to visit the parsonage. So here was perhaps the main contact in Topsfield between me and those ancestors.

The year 1683 goes back rather far into the early history of Massachusetts Bay Colony, and another idea had been developing in my mind. I had heard something about a "Colonial Village" in Salem, and in a copy of "*Old Time New England*" for July, 1931, I had that day secured, I had briefly read about it. So I determined to see it if possible. With this in mind, I entered the Buick again, and turned its head towards Salem.

F. M. S.

EAST SANDWICH, MASSACHUSETTS, September 4.

Pleasanton, Iowa

Saints of this branch met the morning of September 4, with good attendance both at the church school hour and at sacrament service. The Lord is blessing this branch in many ways. A beautiful Spirit was present especially during the communion hour. Three were administered to, Sister Mildred Turpen and Sister Fern Lafollet and baby. Three members of the priesthood of the branch were present, J. Emmett Leeper, John R. Keown, and Lewis Moffett.

There are some in the branch who are seriously afflicted at this time, but we hope for their speedy recovery.

The presiding elder, Brother J. Emmett Leeper, was the evening speaker on that day, his subject being, "*The Fulfillment of the Gospel.*"

A large attendance of nonmembers is enjoying the Saints' meetings and is eager to hear the scriptures explained.

Northern Saskatchewan Conference

One of the most spiritual conferences ever held in this district, was enjoyed when the Saints from all parts of Saskatchewan assembled at Saskatoon July 21. The members of Saskatoon Branch had felt rather hesitant about entertaining the conference this year, owing to the financial depression, but now declare themselves more than repaid for the sacrifices they made. Visitors arrived in trucks, in buggies, in cars, by train, and in fact, used every available means to come to conference. One large truck with picturesque canopy top, owned and operated by Brother A. J. Cornish, provided transportation and shelter for twenty-three enthusiastic Saints on a two hundred and thirty mile jaunt. They arrived at Saskatoon at one thirty in the morning, camped in the church pews until daylight, and it is reported that the good humor of even the baby of the party was undampened.

The chapel which is supposed to seat one hundred and fifty, with an elasticity nothing short of marvelous, accommodated approximately two hundred and fifty when it was necessary. The locating committee was sometimes at its wits' end to provide sleeping accommodations for the visitors, but several nonmember friends graciously opened their homes to accommodate the overflow, and as a last resort, two garages were cleared of movables and beds set up therein.

All visitors were supplied with appetizing and nourishing meals under the efficient charge of Sister Christy, Sister George Baker, Mrs. Eric Boland, and Sister Walter Pettit. Ample supplies of vegetables, meat, dairy products and home cooking were contributed by the visiting Saints. If there were hard times in Saskatchewan, at least Miss Depression was not present at the conference, nor was her absence deplored.

Among those present were Apostle J. F. Curtis whose message is always enjoyed by everyone; Brother J. J. Cornish, who though frail in body is strong in spirit, and who delivered an old-time sermon on Sunday evening; Brother J. R. Neill, president of the Southern Saskatchewan District, and his pedagogue brother, Henry, who provided the car in which Brother Curtis traveled to Saskatoon, and Brother Hadath, of Winnipeg Branch.

The prayer services were well attended especially by the young people, and were marked by a deep spirituality. Excellent music was provided at most services, among those who contributed numbers being Mrs. Eric Boland, Mr. Alex Mackie, Brother and Sister Christy, Mrs. Causgrove, Mrs. Van Eaton, Mrs. Millie Cunningham, the junior choir, and the children's chorus. Miss Pearl Mogenson and Mrs. Steeves played the piano.

On Friday evening the chapel was packed to capacity and many were unable to gain admittance. The program of readings and musical selections was of a high character. Perhaps the outstanding number was the playlet, "*Faith,*" taken from June *Vision* and presented by the Senlac group. The plot was interesting, the moral good, and the play was dramatically rendered by Sister A. J. Cornish and her group of young people.

Brothers Curtis, Bowerman, and Christy presided over the business session. Brother Bowerman's presidential address gave much food for thought. He presented a resolution suggesting the appointment of a committee to investigate the possibilities of designating a place or places for the gathering or colonization of the membership of the Northern Saskatchewan District. This resolution was adopted after considerable discussion. It was decided to carry on the radio work for another year if funds can be procured. Brother G. A. Jordan offered a timely suggestion, that there should be a follow-up filing system for the radio work, and offered the services of the students in the commercial college of which he is principal.

The district membership was reported as six hundred and

fifty-five, and that of Saskatoon as one hundred and fifty-five.

The election of officers resulted as follows: Brother Bowerman was sustained as district president with W. J. Cornish and C. E. Diggle as counselors; Sister Grace Beckman was sustained as secretary, and James Cornish as director of Religious Education; Sister Christy was reappointed field worker and Sister Pearl Morgenson was chosen chorister; Brother Diggle was sustained bishop's agent, and Sister Schrank as home department superintendent.

Doctor R. J. MacDonald addressed the women of the church on Friday evening and chose for his subject, "*The Purity of Woman*." He also spoke to the men and boys on Saturday evening.

Brother and Sister Christy jointly conducted a class on Thursday afternoon on the topic, "*Loyalty*."

On Sunday morning the sacrament service opened at eight o'clock, and was followed by the church school in charge of Brother A. J. Cornish and Sister Christy. Overflow classes congregated on the lawn at the home of Brother and Sister Diggle.

Vanceleave, Mississippi

A series of meetings was started in this branch of Mobile District by Elder A. G. Miller August 14, and lasted one week. It was attended by much interest, and drew everyone closer in the unity of the faith.

Two were baptized by Brother J. C. Yocum the first Sunday, and on the following Sunday seven were baptized by Brother A. G. Miller.

A question box was the source of much help. All who wanted to ask questions, placed them in the box, and these were answered the following night by Brother Miller. Such an arrangement proved very educational.

Port Huron, Michigan

Port Huron is happy to report an increasing attendance and interest at all services despite the usual summer attractions, and many members on their vacation.

May 24, Brother William Patterson, of Providence, Rhode Island, arrived here and on June 6 assumed pastoral duties. And from this date he has seemingly been untiring in his effort to build up the work of the Lord in every way possible. It is gratifying to know his work is not in vain.

Sunday evening sermons by the pastor are greatly enjoyed by members and friends, the discourse being of a high spiritual order. Surely the Lord is pouring out his spirit upon his servants when they live for it.

A. C. Barmore, former pastor here, but now missionary of Southern Michigan and Northern Indiana, paid Port Huron a visit recently, but has been delayed in his return owing to the illness of Sister Barmore, who is to accompany him to his new field. She is now recovering.

Local members who attended reunions at the Park of the Pines, and Kirtland, as well as Eastern Michigan District, at Cash, report spiritual feasts.

Plans are now being made for the usual fall and winter activities including the Harvest Home Festival. Saints are hopefully anticipating success in the efforts put forth in all departments.

Thursday, September 1, at five o'clock, the church was the scene of a pretty wedding when in the presence of relatives and friends Elder James G. Ferguson assisted by William Patterson, united in marriage Miss Ethel Lillian Robideau, granddaughter of Mrs. William Abbott and Ernest Siegler, of Waterbury, Connecticut, son of Mr. and Mrs. Joseph Siegler, of Berlin, Germany. Miss Ralene Ritchie and Melvin Loeding were the attendants. Miss Nina Keener played the wedding march. Following the ceremony a wedding dinner

was served at the Abbott home and the happy couple left for a trip to Washington, District of Columbia, and the Atlantic coast. Mr. and Mrs. Siegler will make their home in Waterbury, Connecticut.

Pittsburg, Kansas

During the summer this branch was blessed with outside help. On July 2, Elder Amos T. Higdon arrived to visit among the Saints, and on July 5, he presided over the communion service.

Beginning July 10, Elder Lee Quick held a two-weeks' meeting, and although this was a period of extremely hot weather, interest was good. Eight were baptized: Orson Margraves, Jack Lewis, Velma Dee Bath, Ruth Cunningham, Margaret Jones, Irene Kirk, Robert Pallett, Doralea Wheeler.

President Elbert A. Smith, of Independence, visited here July 31, and preached morning and evening.

Brother and Sister G. E. Carter and Brother and Sister Wyatt, of Joplin, were here July 17. Brother Carter had charge of the morning service.

The following week the young people met at Forest Park on Spring River with groups from other parts of the district to enjoy a wiener roast and good program.

Sunday, August 14, and again August 21, this congregation was favored by fine discourses by Elder Evan Davis, of Independence. Pittsburg was Brother Davis's former home, and he is loved and respected by the Saints here.

Local workers are now looking forward to a two-day institute to be held here September 17 and 18. Elder Leonard Lea, of Independence, Missouri, will preside.

The women's department discontinued study during July and August, but have met in all-day meetings at different homes. At such times they have enjoyed a covered dish luncheon, and have completed a quilt for the hostess.

Sister E. E. Gilbert has been confined to her home by illness for three or four months.

Brother and Sister T. W. Bath have a fine baby boy, born August 13.

The Sunday school and department of recreation and expression are doing a good work.

Columbus, Ohio

Second Branch, Rinehard and Twenty-second Streets

August is the month when many take their vacations, and this made church attendance small. Several from here were privileged to attend the Kirtland reunion, and received there new spiritual buoyancy.

At the communion service August 7, the Saints enjoyed a portion of God's Spirit and felt encouraged to continue in their work. Elder G. H. Kirkendall preached on the theme, "*Onward and Upward*," that evening.

The women's department met August 11, at the cottage of Sister Ruth Hamilton there being seventeen members and two visitors present. Blonde Carey read a splendid paper on "*The Restoration*." Sister Ruth Hamilton read a paper on "*Tolerance*."

Prayer services for the month were of a high spiritual order, and attendance was good.

The woman's study class finished reading the New Testament of the Inspired Translation of the *Bible* August 29. They plan to begin the study of the new *Book of Mormon* quarterly at their next meeting.

The priesthood meeting each month is very beneficial to those who are taking part in their discussions.

Sermon topics for the month were "*Words and Works*," "*God With Us*," "*Endurance*," "*Faith and Works*," "*Perseverance*," and "*Gifts of the Spirit*." The sermons were edifying, and speakers were Elders C. W. Clark, A. H. Nieman, R. E. Madden, W. B. Reeves, Bishop H. E. French, and Patriarch J. E. Matthews.

Essex, Ontario

A new branch is about to take its place among the other thirteen branches of Chatham District. Definite action in this direction was taken last Wednesday evening when at a special business meeting of the group of Saints who have been earnestly looking forward to such an opportunity, it was unanimously voted that they be organized into a branch.

Heretofore a mission has been maintained in or around Essex for several years by Windsor Branch. Prayer services were held from house to house each Wednesday evening and Sunday school in a schoolhouse about two miles out of town each Sunday afternoon. It was not until January of this year, that a regular house of worship was maintained.

In January the desire to secure a place of worship began to take definite form, and a committee composed of the three elders of the group, was appointed to select a suitable place. These men are J. A. W. Kettlewell, who has been in charge of the group almost continuously since 1928; Elder Ezra Mifflin, released from active missionary service last year on account of church finances, and Elder William Andrew, district director of the Department of Religious Education.

In a very short time a suitable house was located on the main street of the town, and leased with the privilege of altering to suit the needs of the group. Soon a band of workers with hammers and saws was at work, and after a thorough renovation, a commodious and pleasant assembly room was had with classrooms annexed and ready for occupancy.

In February the building was ready and dedicated temporarily to the service of God by a sacramental service, and from the east came Elder William I. Flegg, missionary to London District.

For two weeks the Saints enjoyed hearing the gospel story from a pioneer missionary. Their faith was increased and their zeal fired by the Spirit of God. Nor has that zeal languished. It is not an uncommon occurrence in this group to find almost one hundred per cent attendance at any service.

With the organization of a branch at Essex, the Saints pray that greater opportunity may be opened for the promulgation of the gospel in this place.

Southern Indiana Conference

Conference of Southern Indiana District convened at Louisville, Kentucky, August 20 and 21. Weather conditions were favorable, and the district was well represented considering the fact that many of the members are now out of work. Since there had been considerable doubt about his being able to attend the conference, the Saints were agreeably surprised when Apostle Clyde F. Ellis walked into their midst.

Business session opened promptly at 2 p. m., August 20, and by the vote of the conference was presided over by District President J. O. Dutton and the minister in charge, Apostle C. F. Ellis. Ministerial reports were received from practically every member of the priesthood in the district. These reports indicated that the priesthood had been active and progressive.

The district moved the adoption of the church school system of operation as recommended by the general church, this to be carried out in the various branches. J. O. Dutton was elected district supervisor of the church schools.

The old officers were reinstated: District president, J. O. Dutton; counselors, H. W. Burwell and A. W. Gage; treasurer, W. O. Robertson, and secretary, Nita R. Ferguson. It was moved to sustain General Conference appointees to the district: Apostle Ellis, minister in charge; district missionary, J. O. Dutton, and bishop's agent, W. O. Robertson. It

was voted to have the next district conference at Indianapolis, Indiana.

On Saturday night Apostle Ellis addressed a large audience, impressing hearers with the fact that there is more in life than "mere material things."

Sunday morning at nine o'clock, those who wished to be administered to, met at the church. Nine-thirty found a large gathering present for the sacrament service in which the sweet influence of the Spirit was felt to a great degree, making stronger the determination of each one more fully to consecrate his life to the service of God and humanity.

At eleven o'clock Apostle Clyde F. Ellis preached to the Saints, a message applicable to everyday life. In the afternoon Brother Dutton was the speaker, and again in the evening Brother Ellis occupied.

Saints throughout the district were greatly benefited by the fine spirit which prevailed over the conference. They are now resolved to serve faithfully and well the cause which is growing nearer and dearer to their hearts each day.

Southeastern Illinois Reunion

What was described by many as the most successful reunion ever held in southeastern Illinois was held at Brush Creek August 12 to 21.

From the rising bell at six o'clock in the morning the spirit of peace and unity reigned over the camp the entire day.

The campers were grateful to have throughout the reunion Brother and Sister Richard Baldwin whom everyone learned to love. Apostle J. F. Garver was greeted on Wednesday noon by the entire camp with a tin can band and parade. He was presented a large gilded key by Brother Baldwin giving him free access to the whole camp.

The reunion committee, composed of Brother Baldwin and the district presidency, R. L. Fulk, C. H. Wesner, and Earnest Roberson, effected the organization of the reunion.

The day started with a fifteen-minute worship program at a quarter of eight in the morning. These were well planned and arranged, and helped to start everyone for the day's activities.

At nine fifteen the prayer services evidenced a degree of spiritual uplift. There were two young people's sunrise prayer services held on the spot where the oldest branch in the church was organized in 1842. Brother Baldwin was in charge of these meetings, and the Lord spoke through him in prophecy on the last morning. All rejoiced because of the message given.

Two daily class periods at 10.30 a. m. and 1.30 p. m. were conducted by Brothers Baldwin and Garver and well received by everyone. Brother Baldwin took up a discussion of "The Art of Worship," and Brother Garver taught "Moral and Spiritual Obligations."

The evening sermons by Brothers Baldwin, Garver, and Fulk were heard by large crowds which increased every evening.

On Thursday evening before the preaching service, the crowd was favored with a large collection of pictures of old pioneers and church officials, these being shown on the screen by Arthur Henson who for some time has been collecting old pictures and making them into slides.

A well-prepared program was presented on Saturday evening by Mount Vernon Saints under the direction of Mrs. Leslie Ellis.

The children's division of the reunion was under the supervision of Sister Baldwin. Her years of experience in children's work proved a treat to the boys and girls.

The campers were glad to have present many visiting Saints from Saint Louis District, Central Illinois District, and Vincennes, Indiana. They contributed to the success of the reunion.

Brother Garver in his last sermon to the reunion, at eleven o'clock Sunday morning, a discourse delivered with the

power of the Lord, stated this to have been the best reunion he had ever attended; he had never before witnessed the spirit of calm, peace, and unity which characterized this gathering.

The Saints departed feeling a desire to go forward as never before to help in the building of Zion, realizing their responsibility as members of the kingdom of God.

Apostle John W. Rushton in England

Thousands of miles by rail over the United States and a nine-day voyage over the blue Atlantic landed Apostle John W. Rushton at Southampton, England, the evening of July 31. Reaching London, he was joyfully met by Brother J. A. Judd, of Enfield, Middlesex, and Joseph Holmes, of Langwith, Nottinghamshire, and taken to the southern District reunion then in session where a royal English welcome awaited him.

Brother Rushton left his Los Angeles home June 30, and spent some time in Kansas City, Independence, and Saint Louis, Missouri; Columbus, Ohio, and Brooklyn, New York. He preached at all these places except Independence, where he was invited to address a priesthood meeting. July 22, he sailed from New York on the S. S. *Minnewaska*, and experienced a pleasant voyage.

Because of the cancellation of the annual reunion of the mission, due to the economic depression, the apostle in charge thought it advisable to call an executive conference as soon as convenient, and through the courtesy of the Birmingham congregation in charge of Elder P. S. Whalley, this was arranged for Saturday and Sunday, August 20 and 21. To this council were invited the presidencies of the three districts (North, Midland, and South); the mission bishopric, A. T. Trapp and his counselors; the head of the Religious Education Department, Nephi Dewsnup who is also mission secretary, and the General Conference appointees, W. H. Greenwood, Patriarch, Fred Davies, missionary, and Peter Whalley, pastor. They met Saturday evening and had two sessions on Sunday. At these meetings the ministry present were given opportunity to present their views and ideas, followed by the bishopric, then by the leader of Religious Education Department and finally by the missionaries. This experience through discussion of mission matters gave Brother Rushton a better background from which to develop a plan of work. He was given a good response, and all the workers showed a fine disposition to cooperate. As a result of this conference Brother Rushton was able to compose a pastoral letter to the district and branch presidents of the British Mission which expresses to the English Saints Brother Rushton's appreciation of their problems and task, his pleasure at being associated with them once again, and contains the following significant passage:

"The Cause must at all costs and hazards have our utmost and best support. Nothing can excuse or justify the abandonment of the church and her interests as represented in the 'restored gospel.' Let us not go back upon our proved testimonies of the truth because of adventitious circumstances or disagreements with men and policies. The times are critical for the church, but always the church of Christ has thrived in times of challenge and of crisis. The times of ease and prosperity have been the times of moral and spiritual lassitude."

In this letter as well as in his preaching in England, Brother Rushton has given strong emphasis to the content of the pamphlet, "*Church Objectives*," adopted by the 1932 General Conference, explaining and inviting a thorough study of this document.

Some of Brother Rushton's activities in England were cut short by the condition of his health. For a period of several days he suffered from a cold and other discomforts. This condition for some days made uncertain the exact date of his intended trip to Oslo, Norway. Health permitting, he

plans to visit the various countries in the European Mission, making a survey of the church work and growth in each. Already he has received pressing invitations from workers in several of these countries, to visit them and give of his help and inspiration.

Haverhill, Massachusetts

Haverhill's ranks seem to be gradually thinning until at times the scarcity of numbers proves a discouraging factor. However, the workers are reminded because of the very spiritual nature of their prayer services that where two or three are met in God's name, there he will be to bless. This has proved a comfort at times when, longing for association with those of like faith, the Saints are tempted to envy the opportunities of their brothers and sisters in the well organized branches.

The Wednesday evening services have recently been held in the homes of the different members so that the pastor could be present. An attack of angina pectoris in the early part of the summer, robbed the branch of the pastor's active services for several weeks. He is gradually improving in health although there is much yet to be desired in his condition.

The other members of the priesthood have loyally carried on during his absence from the activities of the group.

Sunday morning services are held in the Saints' hall as usual. Lack of attendance makes it inadvisable to hold evening sessions.

Recent visitors to this branch have included Saints from Portland, Boston, and other points. Bishop M. C. Fisher and Elder E. H. Fisher and their wives stopped on their way to Boston from Maine on a recent Wednesday evening. The association of these Saints strengthens the "tie that binds."

Five of the branch were able to attend the Onset reunion the second Sunday. Their souls were revived not only through the spiritual uplift, but through several contacts made. These could say with the poet:

"The friends that most cheer me
On Life's rugged road
Are the friends of my Master,
The children of God."

Saints of Haverhill know that Zion, the beautiful, beckons them on. Sometimes when faith is weak, the goal seems far away and elusive, but when Zion extends her hands to her people for aid, she must not be denied. The lives of the Saints must be as beautiful garments to enhance Zion's beauty in righteousness. If in these trying times, the Saints can present themselves as reasonable sacrifices, acceptable to God, this period of economic strife will not have been in vain.

Conference for Eastern Colorado

A fellowship meeting opened the Eastern Colorado district conference, at Denver, the evening of August 26. Denver presented a play, and outlying branches contributed to the program.

Saturday, August 27, a prayer service at nine o'clock in the morning was enjoyed by twenty people. An hour later the district business session opened and reports of branches and officers were read and placed in the district records. Part of the district officers for the new year were elected before noon and in the afternoon, the rest were chosen, and other general business was attended to. Following the afternoon session Elder J. W. A. Bailey gave an inspiring talk on Zion, and that evening Brother J. D. Curtis preached on "*The Things We Leave Undone*."

Forty were present at the early Sunday morning prayer service. Then the people of the district worshiped with Denver Saints in church school service. During the session

Floyd H. Engstrom, of Colorado Springs, Glen E. Holmes, of Denver, and Glaude A. Smith, district president, gave short talks. At the morning church hour J. W. A. Bailey favored the congregation with a fine sermon on "Go Ye, and Preach."

After lunch a number of baptisms were attended to before the communion service at two thirty. Then came the confirmation ceremony of those baptized.

Nearly all the out-of-town people had to leave the conference following the afternoon service. The evening message, "The Rise and Fall of Man," was given by J. W. A. Bailey.

Though the conference was not so well attended as usual, an excellent spirit prevailed. Denver Saints served good meals in their church basement at a very reasonable charge. Brother Bailey is remaining in Denver to hold a series of meetings.

Late Summer in Utah District

Salt Lake City, Utah.—Arrangements with Apostle Myron A. McConley made it possible for Apostle G. G. Lewis to attend the Utah district conference. He came from San Francisco, and arrived in Salt Lake City August 11, giving two fine sermons the evenings of the eleventh and twelfth. Then he went to Ogden for the evening of the thirteenth, and the conference the following day. Elder A. M. Chase and wife accompanied him from Salt Lake City.

The conference opened with a prayer service Sunday at nine o'clock. This was quite well attended and accompanied by an excellent spirit. A business meeting lasting well towards eleven o'clock was next on the program, the reports of branches and officials and the election of officers claiming most of the time. With one exception all district officers were sustained. Elder Lohmolder, one of the associates in the presidency was soon to leave for Kansas City, and Elder J. A. Conyers was appointed and approved to fill his place. District officers are now: the presidency, A. M. Chase, R. R. Robertson, and J. A. Conyers; secretary, Mrs. Wells Cunningham; treasurer, Roy Hewes; director of Religious Education and publicity agent, Mrs. A. M. Chase; director of music, A. M. Chase.

Good appetites and good fellowship characterized the basket lunch at Farr Park following the business meeting.

Returning to the church, the Saints joined in an interesting round table discussion conducted by Brother Lewis. This was followed by general priesthood meeting. Apostle Lewis spoke again in the evening, closing a busy and profitable day for the district which was well represented from each of the three southern branches, Provo, Salt Lake City, and Ogden. No one was present from Malad.

Monday evening, August 15, Elder Chase and wife took Apostle Lewis to Provo, where he was greeted by a good audience of Saints who enjoyed his sermon, but were disappointed that he could not give them another evening.

The next evening was spent at Ogden, Apostle Lewis with the district presidency meeting with the branch for consideration of local problems.

Saints of the district greatly enjoyed making the acquaintance of Apostle Lewis. His sermons were well presented and received. Everyone wishes him Godspeed in his work.

Elder Chase was obliged to depart for the Idaho reunion or institute at Hagerman where he was billed for class work. He conducted a class in the *Book of Mormon* from August 18 to 20 and returned to Salt Lake City Sunday.

Brother Lewis was expecting to meet his wife here the seventeenth, and was unable to go to the Idaho gathering. He spent his time helping locally, accompanying Elder R. R. Robertson and other Saints to the park the evening of August 17. Each gave a talk to the audience gathered for the service. Sister Lewis and daughter, Alice June, arrived the morning of the twentieth, and the family left that same day for San Francisco, from which point they were scheduled to sail for Tahiti August 31.

July 24, Salt Lake Branch enjoyed a visit and sermon from the bishop's agent, Elder Roy Hewes, who as chaplain of the Reserves was attending the Citizen's Training Camp at Fort Douglas, and responded to an invitation from Elder Chase to occupy at the eleven o'clock service. Elder Chase was in Provo for the day, but returned in time for the open-air service at night.

Elder Lohmolder, wife and son, Elmer, left for Kansas City, August 30. They had a fine trip and reached their destination September 3. The best wishes of the branch accompanied them but local workers could not help feeling a little desolate at their departure. There is not an over-supply of earnest workers here. Brother Elmer Lohmolder gave efficient service as financial clerk of this branch. He is now in attendance at Westport High School in Kansas City, (his last year in high school), and is looking forward to Graceland.

Provo and Salt Lake Church Schools held a joint picnic at Saratoga Springs on Labor Day. Basket dinner was served and bathing and games were the order of the day. Provo carried off the honors in the indoor baseball contest. Brother John Gracie was in charge of recreation.

Elder J. A. Conyers, genial policeman, was enjoying his vacation the first week in August and invited the branch to spend a day with the family at their summer camp in *Emigration Canyon*. The invitation was accepted and a day away from the excessive heat of the city was much enjoyed.

The evening of August 27, in spite of a storm, (one of the worst here this season) which raged almost all afternoon and only stopped about eight o'clock, nearly all the active members met at the church for a farewell party for the Lohmolder family. It was a fine tribute and testimonial of the Saints' respect and regard for the family.

Just now local Saints are missing the Robertson family who are east on a vacation outing. Elder Robertson planned to visit friends and relatives as well as the Saints in Independence, southeastern Missouri, northeastern Arkansas and northwestern Tennessee. By note from Brother S. A. Burgess, Salt Lake members learn that the Robertsons spent Sunday, September 4, with Saints in Independence, participating in the sacrament service at the Stone Church, and afterward, by invitation from Brother and Sister S. A. Burgess, met the Lohmolders and Fluehys, and enjoyed the noon meal at the Burgess home. The Robertsons plan to be home September 19. They, too, are workers.

Brooklyn, New York

Apostle Paul M. Hanson was here in July preaching and visiting the homes of the Saints. His inspiring, spiritual talks were deeply appreciated, and the Saints wish he could be here oftener.

Apostle John W. Rushton was also here for a few days, preparing for his voyage to the European Mission. He, too, preached, in the vigorous and forceful fashion for which he is noted.

Six young members of the junior church were baptized and confirmed in one of the most beautiful and inspiring baptismal services ever held in this little church building. In the work of redeeming Zion the church looks hopefully to such as these. Their names are Katherine Hawkins, Charles Harris, jr., LeRoy Squire, jr., Jean Potts, Pauline Dermody, and John William Hawkins.

Mrs. Nellie Stephenson (nee Foy) was also baptized and confirmed at this service.

At the last business meeting it was voted to set aside a certain sum every month to be contributed to the general church treasury. During sacrifice week this year Brooklyn Branch contributed a substantial sum to aid the church in its hour of need. It was also voted to make some alterations in the church building in the basement to facilitate the work of the junior church.

Holden Stake

Grandview

Home-coming day was enjoyed by a number gathering back to the little church at Grandview. A short program was rendered at the close of the church school classes. Brother Atwell occupied the eleven o'clock hour. Brother Atwell has many friends of long standing in the group, and has visited Grandview many times.

It was a merry group that met in the basement for lunch, and an enjoyable time was had. Services at two o'clock, Brother Joseph Curtis occupying, proved a feast to the Saints.

Both Brother Curtis and Atwell spoke with good liberty. It was fifteen years ago the twenty-fourth of July that the Grandview group was organized. The work first opened at Marbu City, a few miles away. Only two families of the organized branch are left; Brother and Sister Charles Taylor and Brother and Sister Henry Kountz, who have proved their worth among their friends and the group. Many families have moved away and others have come to take their place, and the work goes on. We miss a number of people who have met with us in former years and trust they will some time come back to the group.

The night meeting was omitted to permit everyone to attend a temperance lecture.

August 7, a group of young people from the Stone Church visited us and the numbers rendered were both fitting and appreciated.

They were accompanied by Brother R. D. Weaver and wife. Brother Weaver occupied the evening hour, taking for his subject, "Prayer." We appreciate these visits from outside groups.

Sister Morse was again able to attend meeting in the morning after months of illness.

Brother and Sister C. V. Hopkins, now of Independence, were faithful workers here for years. Brother Hopkins acted as pastor most of the time since the organization. Brother Gomer R. Wells has also served as pastor here.

Atherton Group

The young people attended the evening services at the Campus, August 21.

Last Sunday evening local members had the privilege of welcoming the Saints from Enoch Hill and Englewood. A musical program was rendered by these visiting Saints preceding the sermon which was delivered by Brother H. L. Barto, pastor of Enoch Hill. Brother Perry Hiles, pastor of Englewood, was in charge of the services.

The local choir is practicing the songs and anthems to be used in the chorus during the Harvest Home Festival at the Auditorium.

Thursday evening the dramatic club entertained the branch at the home of Brother Ira Curtis. This entertainment consisted of readings, musical numbers, a pantomime, and a playlet entitled, "The Exchange." The evening seemed to be much appreciated.

On a recent Tuesday morning the Sunday school met at the church, boarded trucks and cars, and made its thirteenth annual pilgrimage to Swope Park for a picnic.

Some of the Atherton Saints assisted in the Square-Deal Dining Hall during the State Fair at Sedalia. Also a truckload of produce was taken down as a donation from this branch.

Marshall Church

A peaceful spirit prevailed at the sacrament service September 4. Elder Harold Thayer assisted Pastor Ralph M. Ridge in presiding.

The young people's department is preparing for its basket ball season. September 16, will be the opening evening, and the juniors are arranging to have a pie supper and bazaar that night in the basement of the church. The little folks are busy making pretty and useful things for the bazaar. They want to equip the basement room for their own use.

This Year a Confidence Builder

Independence, Missouri.—This year is a confidence builder. The Saints are feeling much better in the work than for years, being more willing to do the Master's bidding and make Zion a reality rather than the theory it has been for the past hundred years. Contention and bickering disappear when we learn of the Spirit of the Lord and its working for peace on earth and good will toward men.

My visit home for a few days has made me feel better than for a long time. Last Sunday's sacrament service caused us to realize how good it is to be a Latter Day Saint. Brother Elbert A. Smith's talk in the beginning was one of the best I ever heard. The service was so very beautiful and orderly, and the Bishop's talk on the oblation was so out of the ordinary from the standpoint of our helping those in need, that the offering was a third more than usual, so the pastor told us.

Our reunion at the Park of the Pines, Michigan, was a great meeting, very spiritual, a very great faith and confidence builder.

The district in Michigan, where I have supervision, is at work building the church of the Lord. Our stalwarts of the past are all at work and happy in the good spirit. Brothers White, Burt, Umphrey, and almost all the younger men are active and feeling the presence of the Lord is returning to the church as we are willing to return to him and build the kingdom of God. In the language of Brother J. A. Koehler, "We want kingdom of God men and women."

A letter from Brother Turner, of Midland, Michigan, tells of a picnic of the Coleman Sunday school at McDougal grove where a goodly attendance of Beaverton and Rosebush Saints was had. Everyone enjoyed a good time. Brother Turner baptized three, and Brother Johnson, one. Brother Turner is the man who reported for work some time ago, saying, "I will go anywhere and do any work you want done." His is a willing heart, and I hope to see the whole church manifest this willing disposition to serve God.

HUBERT CASE.

Houston, Texas

The Saints of this city are happy and striving to do their best. It is taking real sacrifice to keep up expenses on their pretty church home.

In the past few months there has been a goodly number of baptisms. Houston members were sorry to lose Elder J. W. A. Bailey from this district. He always has a store of good things to tell.

All were grieved to lose Sister Adiene Post, but her mind always turned to the home where she has gone. In this thought are the Saints happy.

Brother Leslie Kohlman has gone again to finish work at Graceland College. Surely if he continues in the path he now travels, Brother Leslie will be a power for good in God's hands. His friends are glad that he has the privilege of qualifying for greater service.

There are three young men in this branch who hold the priesthood, Brother Leslie Kohlman, Brother D. McCormic, and Brother John Charles Thoman. With Brother Leslie gone, the other two find greater responsibility falling upon them.

Brother Rexford Post has just recovered from a serious operation. The blessing of the heavenly Father rested upon him with healing to the extent that his convalescence was remarkably short, and he is now active again.

Branch President Charles Tischer is an untiring gospel servant. He with the rest of the branch looks forward to the coming of Brother G. H. Wixom, who is reported to arrive here soon to hold a series of meetings.

Houston Branch misses Brother and Sister Billy Root who happened to have an accident as they were driving to Colorado, both being seriously injured. Their friends are remembering them in prayer.

Toledo, Ohio

Many of the Saints in this branch have suffered from want of work for the last two years, but no disasters have resulted, and the work of the branch goes on just about the same due to the fact that a year ago officers were able to burn up the mortgage against the building. At this time the building was dedicated to the service of God.

Apostle Clyde F. Ellis was here the latter part of June, and preached twice on Sunday. This Sunday happened to be listed in the *Herald* for a talk on the Society Islands Mission, and Toledo members were happy to hear first hand of this mission. Brother Ellis used for his subject, "*Obedience Is Better Than Sacrifice.*" There was one in the congregation not yet a member of the faith, but investigating, who was baptized July 10. "After hearing Brother Ellis," this prospective member testified, "in this wonderful discourse, I could see only one word, *obey.*" She confessed that she tried to get around the things Brother Ellis said, and to forget them, but she could not. This woman is a fine addition to the congregation. She is the mother of five children who now are prospective members.

Brother Ellis was also here July 3, 4, and 5, occupying in all services to the delight of the Saints and the honor of God. District Missionary J. G. Halb arrived July 4, and held a series of meetings lasting three weeks. July 24, he baptized a young woman.

August 14, two boys who had reached the age of eight years were inducted into the kingdom, Elder Clarence V. Holmes officiating.

More than a score of Toledo members went to the Kirtland reunion at least for a few days. There they enjoyed a wonderful, spiritual feast. For several years past the Holmes family has wanted to go to Niagara Falls, Palmyra, New York, and to Hill Cumorah. But never had they been able to make it until this year when they went to reunion. Kirtland is about midway between the falls and Toledo, the total distance being about three hundred miles; then it is another hundred miles from the falls to Cumorah. A pleasant trip was made by auto, and the Holmes visited the sacred grove and the house in which much of the translating of the *Book of Mormon* was done. They also drove the car almost to the peak of Hill Cumorah.

Patriarch G. T. Griffiths was here September 4 to 7 and gave some blessings and preached some sermons. He was on his way to Sylvania and Oak Harbor before returning home to Uniopolis September 12.

Missionary Travels and Work in Ontario

Sault Saint Marie, Ontario.—The Sault Branch was favored with a short visit from Apostle D. T. Williams, Patriarch F. A. Smith and Elder H. A. Dayton, district president. Brothers Williams and Smith motored up from the Park of the Pines reunion. While here they divided time between the two cities. One would preach in the Canadian Sault while the other labored in the American Sault. The Saints heard some inspiring sermons and believe that much good was done by this visit. Apostle Williams remained here from Monday till Saturday night when he left for other parts of the field, and Brothers Smith and Dayton stayed to preach four more nights. Brother Dayton preached twice in MacLennan, twenty-five miles from the Sault, during this stay.

On September 1, Brothers Smith and Dayton in company with W. A. Bushila left for the Manitoulin Island to visit other branches. On their way they called on isolated Saints who were happy to talk with them. Thursday night Brother Smith preached to the Saints in Little Current, meeting in the home of Brother Myle Sagles. About thirty were present. On Friday night they visited Manitowaning where Brother Smith again preached to the Saints.

Saturday and Sunday a two-day meeting was held at The

Slash Branch. Prayer service was held on Saturday at 10 a. m., Brother Smith occupying; 3 p. m., preaching by Brother Bushila, and at eight o'clock another sermon by Brother Smith. On Sunday sacrament service convened at nine thirty in charge of Brothers Dayton and Smith, and during that day Brother Smith preached twice and Brother Dayton once. While there the officers blessed several babies and administered to the sick. On Sunday afternoon a young man was baptized by Elder M. K. Brown and confirmed at the water's edge by Elders Smith, Brown, and Dayton. Many of the Saints at Manitowaning desired patriarchal blessings, but unfortunately there was no one to take them down. This was the first visit of Patriarch Smith to the island in twenty years.

On Monday, September 5, the three workers left Manitowaning for Little Current to attend the Sunday school picnic, but it rained. This was the first disappointment with which the trio had met on their missionary trip. That night Brother Smith again spoke to the Saints in Little Current. After this service Brother Dayton returned to Manitowaning where he is holding a series of meetings. The following day Brothers Smith and Bushila left the island and went to Espanola where the former was to take train to Toronto then to Niagara Falls.

Though this is a busy season for thrashing and all of the Saints on the island are farmers, they were ready to help and very hospitable.

Council Bluffs, Iowa

The latter day work is progressing under the pastorate of Ray Whiting. Branch activities have somewhat slowed up during the summer months, but officers are looking to the fall and winter with expectation of good work outlined by department leaders.

O. A. Currie called a meeting of the teachers and officers of the school Thursday evening, August 25 to discuss the objectives of the school and to plan for a more intensive effort to build up the work in that department.

The educational department is contemplating taking up some new courses of study in the church school and the young people's services on Sunday evenings. Among the courses under consideration are the *Doctrine and Covenants* course being put out by Brother F. H. Edwards, a teachers' training class, and possibly a class in dramatics.

Brother Currie is to give up the educational department in Council Bluffs the first of October and take up the church school work in the district. Brother Lee Landon has been selected by Brother Whiting to succeed him.

A special business meeting was called for September 2, at which time it was voted to change the fiscal year of the branch. The object is to have the year start the first of October instead of January 1. Also the group decided on the purchase of new hymnbooks.

There is a desire on the part of many to organize a dramatic club. They feel that it would be a good thing, as it would give the people an opportunity of expression which they do not now have. Dramatization in teaching religion is one of the most effective methods of impressing the lessons to be taught.

On July 22, 23, and 24, President Floyd M. McDowell and Apostle J. F. Garver were here for a workers' institute. From the opening session on Friday evening until the closing service Sunday evening they were greeted with large and attentive audiences. The weather was very hot, but this did not seem to keep anyone away. The brothers gave some wonderful instructions.

This was a joint institute of the Omaha and Council Bluffs Saints, and, workers think it helped to bring the two branches closer together. Dinner was served in the church at noon Sunday and the Omaha Saints stayed for the afternoon session. Brother McDowell preached in Omaha and Brother Garver in Council Bluffs in the evening.

Council Bluffs welcomes back one of her former young people, Sister Winnifred Wood, who was married to Mr. Albert Martin of Council Bluffs August 6. They will make their home in this city.

Another local girl, Sister Helen Currie, was married recently. The name of her husband is Irvin Lee, and while he does not belong to the church, he is a fine young man. The Saints wish both the young couples all the success and happiness in the world.

Independence

"Why I Am a Latter Day Saint" was the theme of Apostle F. Henry Edwards, Sunday evening speaker at the Campus. This was the last night of union services at the Campus, and also the concluding sermon of Brother Edwards's summer series. Next Sunday night the Saints will resume services in their own congregations feeling that another summer of helpful Sunday evening services is over. Music for the evening was by the Auditorium Orchestra.

Several of the church clubs in Independence whose influence extends far beyond the bonds of the center place, have held "first" meetings in their fall and winter programs. Among these were the White Masque Players who on the evening of September 12, enjoyed their annual club party on the lawn of the J. W. Hagler home, Mrs. Louise Hagler Austin acting as hostess. "Fashion" was the theme of the party, and club members were asked to come in costumes none less than ten years old. Some of the gowns worn by the ladies were of considerable historical interest. Mrs. Leonard Lea, program director, presented one act from the play, "Fashion," written in 1845, by Anna Cora Mowatt, and also gave an outline of the year's work and study. Other feature entertainments were the "Old Family Album" of live photographs and selections by the Wahdemna Choral Club Male Quartet and members of Mrs. Allegra Luff Smith's classes.

The Independence Patroness Society held its first meeting since the summer vacation all day September 16. A covered luncheon was served at noon, about fifty members being present. Luncheon guests were President F. M. McDowell, Apostle F. H. Edwards, Bishop G. L. DeLapp, Bishop J. S. Kelley, Pastor J. F. Sheehy, Elder C. B. Woodstock, and Miss Leta Moriarty of the Herald editorial staff. Talks made by Brothers McDowell, DeLapp, and Edwards on the program of work for the women of the church during the coming year. Then Pastor Sheehy presented a beautiful friendship quilt pieced by members of the society for their president, Mrs. H. L. Loosemore. In a short business session the society voted unanimously on important recommendations by the Presidency and Presiding Bishopric.

The Independence Music Club met at Paul Craig's studio the afternoon of September 14, in charge of the president, Mrs. Belle James. Following the business session, the musical program consisted of piano numbers by Mrs. Hazel Withee and vocal selections by Mrs. Pauline Arnson. Mrs. Ada Winters, chairman of the hospitality committee, was hostess.

The Religious Education institute is continuing with growing conviction and enthusiasm among the students and teachers. More than five hundred have attended the classes almost every night. This week the people of Independence are privileged to have the help of Elder George Mesley, of Kansas City Stake, with the group of young people's leaders. Many are attending this school who already are teaching and working in the various divisions of the church schools in Independence, and others are qualifying for future service.

The Cantanina Chorus or "Singing Girls," directed by Mrs. Bertha Burgess, is singing this winter over the Columbia Chain and may be heard from twenty-seven stations west of Kansas City, Missouri. Their program is broadcast each Sunday at 5.45 p. m. The chorus began its fall and winter broadcasting September 11. This group of young women

has been in training a number of years and is well known in Independence and Kansas City. They have broadcast over WOQ and WHB, Kansas City, and have contributed generously of their services to the church and the community. This summer alone they have sung at several functions in Kansas City, in Independence, at the Unity Farm several miles from Independence, and at Marshall, Missouri.

Stone Church

Nine candidates, eight children and one adult, were baptized at an early morning baptismal service Sunday in the lower auditorium. They were Bertie Marie Thomas, Jack Duane Young, Arlene Young, Walter Lienau House, Marcine Lienau House, Vernon House, Clarence Albert Resch, Shirley Anne McFarlane, and Mrs. Mildred Thomas. Pastor J. F. Sheehy and Elder J. J. Teeter officiated.

Confirmation of these candidates occurred at the service of blessing and confirmation at two thirty in the afternoon. During this hour the following babies were blessed by Elders S. A. Thiel and H. G. Barto: Doris Elaine Barnes and Ruby Pauline Barnes, daughters of Mr. and Mrs. S. B. Barnes; Tommy Lloyd Stribling, son of Mr. and Mrs. Clarence L. Stribling, and Warren Dillon Barrett, son of Mr. and Mrs. Warren D. Barrett.

Church school attendance and collections are increasing. Sunday, September 11, almost eleven hundred were present with a corresponding number September 18. Preparations for Promotion Day next Sunday are now drawing the interest and attention of every department.

In his sermon at eleven o'clock Bishop A. B. Phillips took his congregation back to a consideration of fundamentals—Jesus and his mission to mankind, Jesus the divine Philosopher, the great Teacher, the Healer, the Master Builder, the Son of God.

An uplifting musical program by the Stone Church Choir, directed by Paul N. Craig, added much to the service.

The Stone Church congregation is enthusiastic over the Religious Education institute which opened September 12, and will close this Friday evening. From its number it is contributing many students to the school.

Second Church

Following the church school at 9.30 a. m., Elder Harvey Minton talked at the eleven o'clock service. His text was, "I am the vine, ye are the branches." Brother Minton urged everyone to keep alive, as the dead branches are constantly being removed. Quite a number of favorable comments were made on his sermon.

In the basement of the church at the eleven o'clock junior service Brother R. J. Lambert spoke on "Religious Education." His talk was plainly and interestingly stated. "Religious education," Brother Lambert said, "is to be derived from our outside life as well as from the church books."

Tuesday, September 13, the women met. They are busily planning for the Harvest Festival.

Lately there has been quite a number of the congregation attending choir practice, preparing for the Harvest Festival concert.

Walnut Park Church

Bishop G. Leslie DeLapp delivered the sermon at eleven o'clock September 11, taking for his Scripture lesson Isaiah 35 and part of 52. He left with the Saints a picture of Zion which if they are faithful to their trust will well recompense them for their labors. Preceding the sermon Mrs. Margaret Gard Bullard sang, "Love Never Fails," (1 Corinthians 13), by Ward Stephens.

The eight o'clock Sunday morning prayer service is growing in numbers as well as in spirituality. Attendance of the church school hovers about the four hundred mark.

On that Sunday morning the young people from Kenneth Morford's class gave the program which consisted of a piano duet by Thelma Schwab and Dorothy Barrett; a vocal solo by Dorothy Peak, and two accordion solos by Doris May.

MISCELLANEOUS

About forty members of Elder William Gard's class and several members of the senior class drove to Fourth Kansas City Branch in the evening on the last missionary trip of the summer. A fine program was there presented by the junior choir, and Elder Frank McDonald delivered a helpful message. After the service Fourth Church young people invited the visitors to the church lawn and served popcorn and apples.

Elders Fred Lanpher, C. K. Green, and Welton Wood were in charge of a fine prayer service last Sunday morning. The church school opened under the spirit which had ruled the prayer meeting. As usual the orchestra helped with its musical support, and the singing was led by Sister Violet Chase. Elder Benjamin Bean gave a five-minute talk after class work on the text "Beware of covetousness. Man's life consists not of the abundance of the things he possesseth."

Patriarch Ammon White took for his text at eleven o'clock *Doctrine and Covenants* 119. This revelation contains much instruction for the Saints, and Brother White did not fail to recall all its message to the people. The young people's choir, under the leadership of Miss Delta Nace and accompanied at the organ by Drexel Mollison, sang "Oh, for a Closer Walk With God."

About twenty-five members of the Galilean Class left the church at two thirty September 17, and drove to the farm of William Gard near Holden. A large camp stew furnished the evening meal after which Holden Saints joined the group for a wiener roast. Hymn singing closed the day and tents were erected for the night. Next morning the group was joined by about twenty more from Independence, and all drove to Holden for the Sunday school. Pastor Frank McDonald, of Walnut Park, was the morning speaker. At noon the Independence visitors enjoyed a basket dinner with Holden Saints, then they paid the Holden Saints' Home a visit.

Friends of Mrs. Margaret Gard Bullard were happy to have her with them for a short stay. September 8, the Walnut Park Choir held a social evening in her honor at the home of Sister Thelma Masterson. Elder and Sister Frank McDonald and Sister William Gard were also guests.

Quite a number of Walnut Park people are attending the institute at the Stone Church. They have the second largest enrollment.

The funeral service of Lewis L. Cook, sixty-eight years old, who died September 16, from a paralytic stroke, was conducted from Walnut Park Church the afternoon of September 18. Surviving are the widow, Mrs. Bina Cook, two daughters, Mrs. Virgie Barnes, and Mrs. Maud Knoch, of Kansas City, and a son, G. L. Cook, of Independence. Interment was in Mound Grove Cemetery.

A little daughter was born to Mr. and Mrs. Roland Tignor September 9. She has been named Virginia Elizabeth.

Kansas City Stake

Central Church

The ministry of the stake met at 3 p. m. Sunday to discuss further the articles by Apostle John W. Rushton, appearing in the *Herald* from time to time, beginning with the issue of July 6. Stake President C. E. Wight who was in charge outlined the work of the hour on a blackboard. He first emphasized that the matter of "living is hard. There is no easy way to work out our salvation." By diagram it was made clear that the work of the church comes under two headings—priestly and prophetic. Brother Wight's talk was both faith inspiring and faith confirming. And at the close of this meeting the teachers and deacons (of late not organized) were organized into quorums. Hereafter all quorums will meet separately immediately after the regular monthly ministerial meeting held the third Sunday of each month.

Central Church Choir, directed by Brother George Anway, exhibited a commendable spirit of community helpfulness

Conference Notices

Conferences of Northern Wisconsin will meet with Black River Falls Branch, five miles north of the city of Black River Falls, October 8 and 9. Meeting will be held Friday evening. Business session Saturday afternoon. Branches and ministry, please send reports to the district secretary, Mary Mair, Chetek, Wisconsin, Rural Route, a week before the conference if possible, or bring them to the conference. Apostle J. F. Garver plans to be at the conference. Possibly others of the general church ministry will be there.—*Leonard Houghton, district president.*

We hope a good number of Chatham district Saints will be able to attend the district conference and election of officers to be held at Amherstburg October 8 and 9, opening with a prayer meeting Saturday at 9.30 a. m. Various district officers will be present, President D. J. Williams, Bishop J. C. Dent, assisted by others among whom we expect Apostle D. T. Williams. Will the branch secretaries please have their reports in in good time so that things may be in order before coming to the conference floor?—*Royal R. Wood, district secretary, Chatham, Ontario.*

Conference of Southwestern Texas District will convene with First San Antonio Branch, Corner of Rockwood Court and South Cherry Street, October 9. Apostle Roy S. Budd and Bishop L. F. P. Curry are expected to be present.—*Mrs. John Harp, publicity agent.*

Conference Minutes

NEW YORK AND PHILADELPHIA.—District conference was held at Bloomsburg, Pennsylvania, September 3 and 4. Good representations were present from all branches except Broad River and Brooklyn. Reports were read from most of the branch presidents indicating that the work is being carried on largely by local men. A motion was carried approving the recommendation of the apostle in charge, that a branch be organized at Fawn Grove, Pennsylvania, at which place a mission has been carried on for several years. Two preaching services and a sacrament service on Sunday were very well attended. During the Sunday school hour talks were given by a number of the ordained men and Sister Myrtle A. Weber spoke on the junior department work. The conference adjourned Sunday evening to meet at the call of the district presidency.

Our Departed Ones

HANSON.—Mabel Jordison was born at Coalville, Iowa, September 23, 1908, and passed away at the home of her father at West Fort Dodge July 30, 1932. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints June 9, 1918. December 24, 1924, she was united in marriage to Walter Hanson. To this union was born one child who preceded her mother in death. She leaves to mourn her husband, Walter Hanson; her father, Richard Jordison; two brothers, three sisters, one half-brother, and one half-sister: Clarence Jordison, of Coalville; Fred Jordison, of Fort Dodge; Mrs. Lizzie Reed, of Coalville; Mrs. Vida Lumsden, of Duncombe; Mrs. Pearl Olsen, of Fort Dodge, and Paul and Bessie Jordison, at the home in Fort Dodge. Funeral services

Saturday night when it furnished the musical background for the mammoth program presented at Convention Hall by the Kansas City Bar Association. Ten thousand Kansas City people witnessed on that night a drama portraying the constitutional convention of 1787, which gave to our nation our Constitution. Musical prelude, interludes, postlude were effectively presented by Central Church singers, and the branch is proud of them.

Argentine Church

Stake Missionary J. Charles May was the speaker the evening of September 11, and will be with that congregation morning and evening next Sunday in the interest of the work of the stake bishop.

Elder C. J. Carpenter told the story of the first sacrament service held in America as recorded in the *Book of Mormon*, Book of Nephi 8 and 9. His talk September 18, was heard by a small but interested congregation.

AND NOW---

The New Saints' Herald

Effective October 1st "The Saints' Herald," "Ensign," and "Vision" will be published as a consolidated publication under the well-known name, "The Saints' Herald." The new "Herald" is being enlarged and all publication material such as formerly appeared in either of the three periodicals will appear in the new "Saints' Herald." But best of all the price remains the same.

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Independence, Missouri

were conducted at the home of her father by Elder John Jordison, of Coalville, and C. E. Harp, of Lamoni, Iowa. Interment was in Otho Cemetery.

LONG.—Eliza Virginia Stucky was born August 6, 1852, at Midway, Coneuh County, Alabama. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints when a girl. Married S. M. Long in March, 1897, who preceded her in death January 20, 1929, after a short illness of pneumonia. He was the last and youngest of his family, and she was the last and youngest of her family. She brought the gospel to her husband and family, and they lived the faith. Were administered to and healed many times. They enjoyed going to church and having the Saints visit in their home. She died July 4, 1932, after two years and five days illness from a stroke of paralysis and other diseases from which she was almost helpless and could talk little. She suffered a grave illness five weeks and five day before she died. She was the step-mother of nine children, five boys and four girls and a foster son, David Nelson, fifteen years old, who had been with her eight months. All survive her except the youngest, Joseph Robert, who died in 1912, from an abscess in the back of his head and throat. Left to mourn are: William M. Long, Katie A. Long, Bessie J. Long, and John T. Long, all of Range, Alabama; Mrs. Sallie L. Johnson, Brewton, Alabama; Mrs. Mollie E. Bell, and George H. Long, Wallace, Alabama; and Charles B. Long, Canoe, Alabama, besides other relatives and friends. She was a kind mother and will be greatly missed. The funeral sermon was by elder Luke Mize, of Flomaton, Alabama. Interment was in Hall Cemetry beside her husband.

EVANS.—Prudence Ellis, daughter of John M. and Laura B. Ellis, was born October 9, 1895, at Springville, Tennessee, and passed away August 16, 1932, at Indianapolis, Indiana, after a long illness. She is survived by her parents; two sisters, Ruby Shupe, of Paris, Tennessee, and Della Wilson, of Russellville, Kentucky; three brothers, Vernie Ellis, of Bowling Green, Kentucky, and Leon and Halford Ellis, at home; a daughter, Mildred Evelyn Evans Godsey, and many other relatives and friends. She married Solly Evans at an early age, and her husband preceded her in death. Joined the Baptist Church when sixteen years old, but in 1921, at Russellville, Kentucky, she was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints. During the last nine months of her life Mrs. Evans was confined to her bed, but always she was patient, courageous, and cheerful. She was kind to her aged parents and her brothers and sisters and to all her friends, and was always willing to do her part. Unable to stand the strain of her daughter's long illness, the mother is now ill. During the time of suffering her father carried on as best he could, caring for his suffering daughter and more recently for his wife also. Interment was at her birthplace in Springville, Tennessee, the funeral services being conducted at the home August 17, by Elder Arthur W. Gage, assisted by Elder Charles H. Fish.

DAWSON.—Ella W. Dawson was born March 6, 1858, at Jackson, Ohio. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints April 12, 1931, at Jackson, by Elder J. R. Grice. She was a widow and had no children. Died August 27, 1932, at Jackson, Ohio. The funeral was in charge of the Reverend Sqheifenstine, of Dayton, Ohio.

HARE.—Charles La Verne Hare was born at Williams Bay, Wisconsin, January 24, 1896. Died September 2, 1932, at Independence, Missouri. When five years of age, he came with his parents to Missouri. For some time they lived at Holden, later moving to Independence. April 22, 1906, he was baptized and confirmed a member of the Reorganized Church of Jesus Christ of Latter Day Saints by Elder C. H. Burr, his grandfather, at Holden. December 3, 1927, he was united in marriage to Miss Florence E. Ballinger, and they made Independence their home. He leaves to mourn, his wife, father, T. J. Hare, and mother, two brothers, four sisters, other relatives and friends. He was loved and respected by all who knew him. The funeral was conducted from Liberty Street Church, Independence, in charge of Elder Perry Hiles, the sermon being by Elder W. A. McDowell.

METZ.—Josephena Hall, daughter of W. D. and Typhena Hall, was born at Creston, Iowa, March 27, 1886. Departed this life August 30, 1932, at Clarinda, Iowa. She was married to F. J. Metz, June 28, 1919. United with the Reorganized Church of Jesus Christ of Latter Day Saints early in life and lived faithful to her covenant. She leaves to mourn her departure, her husband, five brothers, and many other relatives and friends. The funeral was held at Creston, Iowa, the sermon by L. G. Holloway. Interment was in Creston Cemetery.

HUNTER.—David Hunter was born July 11, 1854, at Windham, Ontario. In 1883 he moved to Wardsville, Ontario, and was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints there in 1892, by the late Arthur Leverton. Thirty years ago he moved to Windsor, Ontario, and passed away at his home in that city September 4, 1932, having been afflicted for the past seven years. His wife, Mary Jane Hunter, two daughters, Mrs. Nellie H. Harkness, and Mrs. Steward McBrayne, both of Windsor, and one grandchild, Lora Lavada Strachan, of Independence, Missouri, survive him. The funeral was held from Chapen's Parlors, Windsor, in charge of Elder L. D. Campbell. Interment was in Grandlawn Cemetery, Detroit.

THE SAINTS' HERALD

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REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 per cent discount on subsequent insertions. Minimum 75 cents per insertion.

FOR SALE: Priesthood Manuals, 45 cents each postpaid. No member of the priesthood can afford to be without one. Herald Publishing House, Independence, Missouri. 36-tf*

SALESMAN WANTED: Reliable men and women wanted in every district of the church to sell the new consolidated church publications. Must be well recommended by both pastor and bishop's agent. Address, Herald Publishing House, Independence, Missouri. 38-tf*

FOR SALE: Modern residence property in Northeastern Colorado county seat town. Choice and priced to sell. Address AI, care of Herald Publishing House, Independence, Missouri. 36-tf*

WANTED: One hundred more advertisers for this column. Get in before the change, October 1. Circulation jumps then. The price is bound to follow. 38-2t*

FOR SALE: Good income property in thriving Western Nebraska town. Good rental and permanent. Choice investment. Address B2, care of Herald Publishing House, Independence, Missouri. 36-tf*

HOME WANTED: Five hundred Priesthood Manuals want homes with members of the priesthood. All are good, congenial companions, and are easy to live with. Send 45 cents today to Herald Publishing House, Independence, Missouri. 38-tf*

FOR SALE: Five rooms and bath, strictly modern, choice location. A bargain if sold immediately. Address E. H. M., care Herald Publishing House, Independence, Missouri. 36-tf*

FOR SALE: Small house in good location, near school. Will take car as part payment. Address E. H. M., care Herald Publishing House, Independence, Missouri. 36-tf*

LOST: Somewhere throughout the church, an interest in our church books. See your publicity agent today or write for catalogue. Herald Publishing House. 38-tf*

950 Kilo. KMBC 315.6 Meters

Church Programs Over KMBC

Devotional service at 6.30 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.
 Sunday, 8 a. m., Bible Study, by U. W. Greene.
 Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker
 Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

THE SAINTS' HERALD

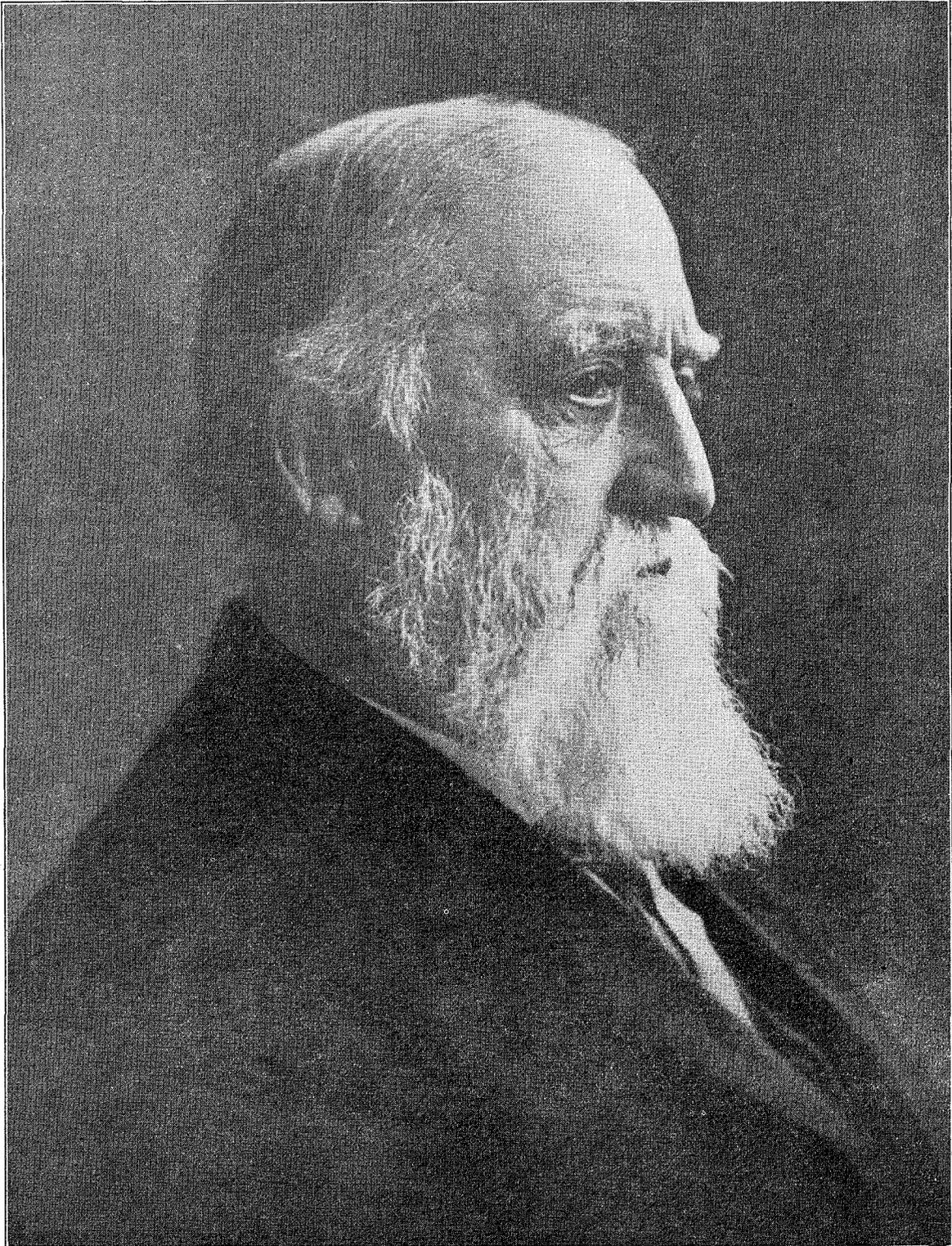
OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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

Volume 79

Independence, Missouri, September 28, 1932

Number 39



JOSEPH SMITH

Born November 6, 1832. Died December 10, 1914
President of the Reorganized Church of Jesus Christ of Latter Day Saints, 1844-1914.org

The Joseph Smith Centennial

The Sunday of November 6, this year, will mark the hundredth anniversary of the birth of Joseph Smith, late President of the Reorganized Church, the third of his successive line to bear that name. To his memory we specially dedicate this number of the *Herald*, hoping thereby to contribute to the perpetuation of the fame which he enjoyed in his own day.

Today we have only his memory and his writings left. But that memory and those writings are a rich spiritual heritage. Reading what he wrote, one becomes conscious of something like a presence—one visualizes what he must have been: a powerful but gentle character, with a mind at once noble and courageous, yet tender. Although he was continually absorbed with the cares of the people he led and with the problems of the immediate future they faced, he had a way of setting himself against expediences that had no other quality to recommend them, and of judging all issues for their permanent effects. He lived prophetically: that is, he lived as if the future had become a regular part of his present work. He was always conscious of that future, and in his writings the reader finds much that could be addressed to the people of our day as well as to his own contemporaries, even those of his earlier years. The writings testify of the spirit of the man. One could read them without seeing the signature, and know that they were the utterance of a great man.

This celebration is not alone to celebrate the memory of the man, but to bring him and his message to the present generation. It would be tragic if his leadership, which guided the destiny of the church for more than fifty years, were to lose its effect with us. He can not and must not be lost to us.

We place this memorial number several weeks ahead of the actual birthday anniversary in order that the play and program materials may be in the hands of local leaders in plenty of time.

It is hoped that every branch will undertake some special program for the week-end of November 6. Those that do not will miss an opportunity. The play will teach some important details of church history. Outlines for class discussion and sermon materials will be of real help to speakers.

Even with our extra space, it was impossible to include all of our materials for the celebration of the Joseph Smith centennial in this issue of the *Herald*. In next week's issue we plan to present suggested sermon outlines, materials for class study, and other items of importance to the celebration.

L. L.

Payment of Allowances

Attention is called to the announcements appearing in another part of this issue of the *Herald* and addressed to the holders of debenture bonds and interest-bearing notes, and also to "The Program for Payment of Allowances for Missionary Families."

No creditors or other interested parties should "view with alarm" the attempt being made to reduce the interest on bonds and notes payable. This procedure is in harmony with sound finances, will tend to secure the principal, and has been followed by many reputable concerns. It is not unreasonable to expect cooperation from our creditors in this matter if the members of the church will continue to do their utmost in the matter of tithes, offerings, etc.

We commend the program for the payment of allowances for missionary families to the careful scrutiny of the Saints, and particularly of local presiding officers. Missionary families have sacrificed without complaint, and in spite of their urgent need have absorbed the deficit created by the excess of operating expenses plus necessary debt reduction over income. Now, however, we face a winter in which such families will suffer real privation unless the allowances to which they are entitled can be made available for them. We bespeak the continuous support of the Saints to this end, and particularly ask that district and branch authorities read this program through carefully and make special effort to lay this matter clearly before the Saints during the services of Sunday, October 9, following this up with personal visits directed to securing the full cooperation of the membership.

The Saints are to be commended for what has already been done. Let us now go forward, making such sacrifices as are necessary with faith and cheerfulness, and keeping constantly in mind the example of our great Leader and goal of our endeavor. With such an exemplar and such a goal triumph is certain.

THE FIRST PRESIDENCY,

By E. A. S.

The New "Herald" Next Week

CHANGES AND ADDED FEATURES IN THE NEW PUBLICATION

Next week the *Herald* undergoes a metamorphosis, and will appear as a new and changed publication. A cover page, new types for headings, an arrangement for the news that will make it more easily read, and a different plan of makeup will be just a few of the features to be noted in it.

Readers have already been informed that the

www.LatterDayTruth.org

Ensign and *Vision* will cease as separate publications, and that the purposes which they served will be carried on in modified form by the *Herald* in addition to its regular work as the official organ of the church.

Now for the first time in many years one periodical will carry the whole message of the church to its people. One subscription will care for everything. Although an increase of pages will be necessary to accomplish this, there will be no increase in the price of the *Herald*, according to the decision of the Board of Trustees.

We believe that our readers will like the new publication. We shall strive to please all those who take an active interest in the work of the church. Criticisms and suggestions will be gladly received, although we can not guarantee to satisfy every person who writes, for there are many differences of preference among the widely distributed and varied membership of the church.

We do believe that the publication will be good—better than it has ever been before. It will be our earnest and sincere endeavor to make it so, and to make it serve the needs of the church and its people.

The Herald Publishing House is planning a few released missionaries in selected territories to solicit subscriptions for the new *Herald*. These men are authorized agents, and will be able to identify themselves to members. The cooperation of our people will be appreciated. We believe they will be carrying on an important work.

L. L.

What We Believe About God

The first pamphlet of a series of Studies in Latter Day Saint Belief will soon be off the press and ready for sale at the Herald Office at twenty-five cents per copy.

This series of studies and the companion series of "Studies in Latter Day Saint Ministry" are being prepared for the special benefit of the priesthood of the church, but they will be found of great interest to other students of our philosophy and practice. The pamphlet now issued contains seven lessons prepared by President Elbert A. Smith, accompanied by appropriate Scripture readings and questions. It is admirably suited for individual study or for use in priesthood classes, and local administrative officers are urged to see that it is widely recommended among members of the priesthood for this purpose. If possible such classes as are formed to study this pamphlet and its successors should not conflict with the classes in the Church School, since we are eager to have the assistance of the priesthood in the church school activities.

Financial conditions are such that it will not be

OFFICIAL

Notice

To Owners of The Reorganized Church of Jesus Christ of Latter Day Saints Ten Year Five Per Cent Gold Bonds (Also called Debenture Bonds):

Immediately following this notice you will find an article entitled, "Program for Payment of Allowances for Missionary Families," to which your attention is directed. This article outlines the program whereby an effort will be made to pay wholly or in substantial part the past due allowances to missionaries' families.

As an important part of that program, and to further enable the church to meet the principal of its obligations, you are hereby requested to agree to an annual rate of interest on the bonds you hold of 3 per cent instead of 5 per cent for a period of two years from July 1, 1932, to June 30, 1934.

A formal agreement to this effect will be mailed to each *registered* bondholder to be signed and returned immediately. Those holding *unregistered* bonds should write their acceptance to the Presiding Bishopric at once.

After you have read the article mentioned, and realize perhaps more fully the hard fight the church must make to safely come through these troubled times, we believe you will hasten to agree at whatever cost to yourself.

THE FIRST PRESIDENCY,

By FREDERICK M. SMITH.

THE PRESIDING BISHOPRIC,

By L. F. P. CURRY.

Program for Payment of Allowances for Missionary Families

For months, because of decreasing income, details of which have been published in the *Herald*, one of the most urgent problems with which we have wrestled has been the obligation for allowances. As of September first the total owing up to that point

possible to publish further pamphlets unless and until the Herald Publishing House has reasonable guarantee of an early return of the investment made in this pamphlet and in the *Priesthood Manual* issued a few months ago.

The priesthood have been calling for material of this quality for a long time. We urge that Brother Elbert's study pamphlet be purchased at once for two major reasons: the Saints and the priesthood need this instruction, and we need to sell out this first edition so as to make possible the publication of further valuable material.

F. H. E.

was \$83,043.80, representing slightly over ten and one-half months accumulation in most instances; Canadian and foreign allowance, however, being paid practically up to date because of unfavorable exchange rates between countries, which makes it inadvisable to transfer money to the United States.

Hitherto we have been slipping behind on an average of about 50 per cent of the total monthly allowance budget requirements each month. The effect of this failure to pay is becoming increasingly distressing, and calls for extreme measures on our part.

We have, therefore, gone to certain of our major creditors and have told them that until these allowance debts have been brought more nearly into line, payments upon principal are practically impossible. In this stand we have received cooperation, and we must approach, in like manner, other creditors as our obligations mature. This, you must realize, however, is an expedient only temporarily possible.

There are two things for which now we must unitedly call upon the members of the church:

1. To increase, by more extreme effort than hitherto, their contributions of tithes and offerings so as to wipe out or greatly reduce this past due allowance obligation to the missionaries, and

2. That those who hold the general church debenture bonds and those members to whom the church is owing in the form of interest bearing notes or accounts, reduce the interest rate they are receiving as follows:

Debentures from 5 per cent to 3 per cent from July 1, 1932, to June 30, 1934, saving annually.....	\$ 7,000.00
Notes and accounts payable, reduce an average of 2 per cent, during their life, saving annually.....	4,200.00

Thus effecting total savings of.....\$11,200.00

We have scanned the possibilities of moving in some other way to accomplish the results sought, but no feasible method appears which does not carry with it serious disadvantages. For example, we might further reduce the missionary list; but if this were done vital areas, including stakes would be left without full time officers and ministers. Aside from a very few items on which some little savings may be effected, the budget has already been trimmed to such an extent that reduction seems almost impossible at practically all points without "closing up shop." The budget for the first eight months of 1932 has been strictly adhered to. While some of the expenditures are slightly over the appropriation, others are under, so that the total expenditures, subject to adjustments which may have to be made, appear to be within the total appropriation. We wish to emphasize, however, the necessity of increasing our income to take care of the amount appropriated and expended.

You may ask why we should appeal at the same time for money with which to pay allowances and for a reduction of interest rates. There are several reasons:

1. Nonmember creditors can not be asked to forego payment on their principal, nor to withhold application of legal remedies, unless our own people show full inclination to take the lead in bearing the load. Our proposal, we believe, will prove the attitude of our people to be as completely loyal as in the past.

2. The joining of these two appeals will demonstrate to those of our number who are not creditors how urgent is our need, and to those who are creditors, that we are not turning to them simply because it is easy to do so. All are called upon to sacrifice jointly.

3. Furthermore, for those on the allowance list, the coming winter must in some manner be provided for if privation is to be avoided, and for those on the interest list, we must have time to act before January interest dates are upon us.

4. The proposal for the reduction of member interest is a part of a plan for the reduction of our interest obligations as a whole, which can not hope to succeed unless our members, as stated above, take the lead.

Both in February and in September 1931, we attempted to face the facts as they existed. That is exactly what we are trying to do now, fearing grave results if we continue to postpone, on the one hand, the payment of allowances so sorely needed by almost every family; and on the other, the reduction of our expenses more nearly in accordance with our income.

A recovery in the general economic situation is beginning to be manifest, but progress, most authorities believe, will be slow. Certainly, we should not put off to a possible prosperous tomorrow what should be done in an impoverished today.

We will not be alone in asking our creditors to reduce the interest to which they are entitled. Many mortgagors, representing public utilities, manufacturers, apartment houses, hotels, and even state and municipal governments have done likewise, and have succeeded with their request. Banks have been put to the necessity of reducing the interest rates on savings accounts. Creditors realize, in the final analysis, that safety of principal must be considered primary to the rate of return. It has always been the policy of the church, and continues so to be, to pay every dollar of just obligations, and our proposal is to make that policy more certain in its operation.

What has faced us in the past has been the lack

of income enough to pay allowances in full and at the same time make the highly necessary debt payments. What we are now doing is temporarily putting the shoe on the other foot. Haste must be made in putting our plan into effect while the patience of the creditors holds. This would have been impossible sooner, as we, being new to the task, first had to gain the confidence of the major creditors, at least. It is to be noted that the missionary families are also creditors of the church and have cooperated in every way possible to enable the church to carry on. Even though in many instances they have been compelled to borrow in order to finance themselves they have not been drawing interest on their past due allowances. Coming to their assistance at this time will relieve their burdens and result in greater efficiency.

The steps to carry this program into effect may be divided into two parts:

First, with respect to the acceptance of our proposal to lower the interest rate on general church debenture bonds, a notice to such bondholders appears in this issue.

Second, with respect to bringing before the church the problem of unpaid allowances, several things are to be done:

1. On Sunday, October 9, next, district and branch authorities are asked to cooperate with local bishops, bishop's agents, and solicitors in laying this matter before the Saints in the services of the day; and thereafter personally visiting the membership to secure full cooperation.

2. Thereafter, particularly for the remainder of this year, to reemphasize and present anew the financial law of the church, by obedience to which the problems of the church may most surely be solved.

3. In consonance with the foregoing, the women of the church in stakes, districts, and branches are being asked to accept responsibility for bearing a portion of the load. Many women have asked to have a more specific part in the task of meeting the debts of the church. This opportunity will undoubtedly be responded to gladly.

4. Finally, the exigencies confronting us have led to assigning from Thanksgiving to Christmas for the "Sacrifice period," which in these trying times is so necessary a part of our activities. This time will add to the opportunity of our people to assist.

Application of funds raised during the working out of this program will be as follows:

First, funds arising from the efforts of the organization of women will be applied to the payment of allowances. In our opinion this is possible because

these funds will not materially alter normal tithing payments.

Second, the funds arising through the usual tithing channels will be applied to nonpostponable current operating expenses and debts, with the balance to allowances. Because of the conditions through which we are passing we dare not state otherwise as to funds from the second source, for it would be folly to promise what we might not be able to do. We wish to reemphasize that it is necessary first of all to meet our operating expenses to keep the church running. To do this will enable us to more efficiently meet every obligation. Since we have gone and are going to such lengths to secure creditor cooperation while these allowances are being wholly or substantially met, it will be apparent to everyone that every possible cent will be applied to the reduction of the allowance obligation.

THE PRESIDING BISHOPRIC,

By L. F. P. CURRY.

G. L. DELAPP.

Special "Herald" on Prohibition Question

The prohibition issue has become so important, and the fighting strength of the Wets is so arrayed against the Eighteenth Amendment and the Volstead Act that the full power of those who want to continue the fight against the liquor evil must be marshaled. The *Herald* has already printed a series of strong articles on the subject by Bishop A. B. Phillips. Now that election time is approaching, and the people will have to choose between Wet and Dry candidates in both parties, we feel that some special attention to the subject is necessary. The flood of false propaganda put out by the Wets, with their extravagant and ridiculous claims and statements, has tended to pervert public sentiment upon the subject.

The *Herald* of October 19 will devote special space to this question, and will be a special "Prohibition Number," to which a number of church men will make some important contributions. It is felt that this special number should be in the hands of every voter of the church. Some people in every branch are interested in the Dry cause, and it is hoped that they will order extra copies of this issue for distribution to our people and possibly to others to enlighten them upon the subject before the election.

Orders for the extra copies should be in the Herald Office by Saturday, October 15. Be sure to allow time for the mails to reach us. Single copies will be mailed to any address for five cents apiece, and they may be secured in lots for fifty cents a dozen.

NEWS BRIEFS

Wales Firm in the Faith

Welsh Saints stand firm in the faith. Interesting meetings are being held and there is improvement in the latter-day work, according to the *Southern England and Wales District Herald*. July 17, a young man and his mother who had been investigating for some time, were baptized, bringing to four the total baptized this year in Llanelly. Members in this region were favored this summer with a visit from A. T. Trapp, bishop of the British Isles.

Quindaro Branch Prepares for Rally Day

The way in which Quindaro Branch, Kansas City Stake, chose to prepare for Rally Day, last Sunday, was both effective and pleasant. Beginning with a special service Sunday evening, September 18, at which President F. M. McDowell was the speaker, they launched into a week of meetings and a preview of the new year's work on Monday night with a workers' banquet and conference.

These Rally Day preparations were expressive of the development of the branch and its workers in dignity, personality, expression, and consecration. The forward-looking program which Quindaro has enjoyed during the past two years is training the workers, producing effective church services, paying the branch bills, and helping everyone. Elder H. A. Higgins is the pastor at Quindaro, ably assisted by Sister Higgins and H. A. Hallier, church school superintendent.

Things Are Happening

Apostle John W. Rushton's first address in England was given to the Saints at the Southern England and Wales district reunion within four hours of landing, Sunday, July 31.

Of the thirteen church members at Birmingham, Alabama, two are this year attending Graceland College. They are Wilbur and Elbert Chandler.

While at the Maine reunion in August Patriarch U. W. Greene baptized William G. Porter, jr., the fourth generation of his family to be baptized into the church by our veteran missionary brother.

Saints living in the region surrounding the Silver Lake, Washington, reunion grounds, responded to an invitation of the reunion committee, and gathered at the reunion grounds on Labor Day. There they worked hard getting the place in shape for the winter and making it more convenient and beauti-

ful for next year's reunion. Enthusiasm was high, and they report a gladsome experience of working together.

July was Inventory Month in the Australasian Mission, and district and financial workers combined in an intensive effort of teaching the financial law. Their efforts were rewarded. Many more inventories are now filed in this mission than ever before, and the Saints have a better understanding of the law.

Young people of the Maine reunion wonder if they have a record. At one of their early morning prayer meetings fifty-eight persons were present, and there were fifty-seven testimonies.

Oelwein, Iowa, women are organized in an "Emma Burton Circle." At a regular meeting not long ago they exchanged favorite canning recipes. But the most popular recipe that afternoon was one for old-fashioned soap making.

The branch at Lorain, Ohio, organized May 27, 1928, under direction of Apostle Roy S. Budd and Elder James E. Bishop, has sent its first News letter to the *Herald*. It reports growth, and its aim is Zionie conditions among its own membership.

The congregation at Rock Island, Illinois, is appreciably increased. Davenport, Iowa, Saints just across the Mississippi River, are making that branch their church center.

Apostle Roy S. Budd is driving from fifty to two hundred miles a day in Colorado, speaking at a different place each evening. His help is much appreciated by the Saints of that district.

Late September Birthdays

Now that the attention of the church is drawn to the birth date of the late Prophet Joseph Smith, the commemoration of which will occur in November, it is interesting to think of the late September birthdays of former and present members of the church. Here are only a few birth dates of those known for their good works: Peter Whitmer, jr., Heman C. Smith, and Henry Kemp, September 27; Alvin Knisley, September 22; Myron A. McConley, September 17; Albert Carmichael, September 14; Eveline Allen Burgess, mother of the present church historian, September 19; Martha Eleanor Kearney, well known church writer, September 23; Charles Lake, September 20, and John T. Gresty, September 29.

Joseph Smith

By Inez S. Davis

(This article is intended to be read, or to be memorized and delivered, as a part of the program in celebration of the Joseph Smith Centennial.)

One real misfortune of our Latter Day Saint youth is that they are too young to remember "Brother" Joseph's day. For that was a glorious day, and worth much to remember. Our grandfather's time-yellowed letters welcomed its dawning with kindling hope; our fathers gloried in its high noon; and those of our own time who saw its afternoon shadows deepen recall that the sun still shone beautiful, strong, and warm to the very hour of its setting.

A century ago this month the little village of Kirtland, Ohio, bustled with unsuppressed excitement. Every cottage, however humble, was filled to its doors with those who came by horseback, by stage, or even on foot to learn of a much-heralded new religion. Strangers unloaded their families at the very door of the prophet, announced that they had come to do the "will of the Lord," and stood waiting the dictum of the servant of God. That great man was away on some mission in the East, but beds had been made on the floors all over the little frame building to accommodate the strangers who waited to see him. Into such a scene on November 6, 1832, was born the third Joseph Smith who was destined by his loved personality to dominate the greater part of a century of Latter Day Saint history.

But the church in the heyday of its glorious beginnings carried on with enthusiasm, scarcely no-

ting the babe in Sister Emma's cradle. They could not see the impending doom towards which their excitement was rapidly carrying them, least of all could they foresee that in the latent character of that young child were qualities destined to prove the salvation of the church in its hour of need, for

the day was soon to come when this grave little Joseph, son of Joseph with his solemn mien and deep, brown eyes was to become the earthly hope of a sorely tried people, betrayed, scattered, broken-hearted by the perfidy of those who should have led them to victory.

In the shifting scenes that swiftly followed his birth "young" Joseph had his share, even though it were only the part of a serious-minded little boy in the midst of great adventure. On through moments of great peril, and moments of great rejoicing he saw the drama of his father's life move swiftly to the final tragedy at Carthage, that left him standing by his father's blood-stained form, feeling the weight of the world on his shoulders. He

was only twelve, and the sole dependence of his mother in an unfriendly world, for even those who should have been her friends fell from her now, when she refused to share their ambitious schemes.

The city "young Joseph's" father had built melted away as magically as it had risen. He watched the people go. Many to the westward, rejoicing in affluence, singing hymns, others to east, north, and



JOSEPH SMITH, 1853

south, and in the hearts of many of these there was nothing but bitterness as they looked back on the beautiful city where they had hoped to spend their days, praying only through their blinding tears that they might never again hear the name of Latter-Day-Saint. But there were those, too, although cruelly betrayed by their brethren who saw the vision of a new dawn, when "young Joesph" came into his own. Ah! It was no idle pen that first called the Saints of that day "bleeding Zion."

The cohesive force that had made the church a great organization in but fourteen short years had suddenly dissolved and left it to fly apart in many irreconcilable fragments. One time brothers and comrades became cherished enemies; unity became chaos.

And Emma Hale and her sons stood aloof from it all, in the ruins of a deserted city, and the silence of a deserted home. Nauvoo, once the most magnificent city in Illinois, was now a dusty village of long rows of empty houses, and unoccupied shops and stores; the "Mansion House" that had once echoed with the cheerful laughs and witty repartee of great visitors to this strange new city was empty now save for the chance traveler or rough river man. Young Joseph thought little of the tragedy that had befallen the church, but the tragedy that had befallen him was very real. He wanted to study, to be a great scholar, and he had no earthly heritage except poverty and a name that his father's professed friends had coupled with ignominy and shame. He longed to lift up his head, and walk free of this burden of disgrace as other men did. Out of this first great mental conflict of life came this firm resolution: "If the father shall be judged by the son, then with the assistance of God I will so order my life that it shall be a living testimony refuting the accusations against him."

How well he kept that youthful vow may be judged by the untarnished record of the man who was more than once elected to public offices by the suffrages of the community in which his father was mobbed to death. He says for many years the very thought of ever taking his father's place in church activity was actually repulsive to him, but his repulses did not affect the faith and prayers of his father's old-time friends who still clung desperately to the idea that "young Joseph" would yet gather up the fragments and carry his father's cause on to victory.

Then came the time when their vision came true, and Joseph, young Joseph, as he was always known to old-time Latter Day Saints, came to Amboy and offered himself to the handful of Saints in conference there, came, he told them, impelled by a power not his own. The Saints who welcomed him with joy and tears on that memorable day are all gone

now, but the promise he made to them there still rings down the years. The scattered ones who read with brimming eyes his first "epistle" and hastened to his standard are fast disappearing, but we still read it after many years with an old-time thrill. And there can be no feeling in written words unless there was feeling in the man who wrote them, no thrill in spoken vows of fidelity unless there is a thrill of faith in the man who spoke them.

Joseph Smith loved men, and they loved him. He enjoyed mixing with people. He liked the give-and-take of life. A group of men and women quickly gathered round him and gave him their devoted loyalty and life-long friendship. They did not always agree with him, nor did he ask that. He had that reverence for personality found in great leaders of men, and that very respect for personality made him an emancipator, a maker of strong men. His own strong individuality caused him to demand for others the right to become free and independent souls. Liberty in thought and action was his watchword. The men who would be his friends must think their own thoughts, be their own selves, not weak echoes of him. And yet in that great spirit, the great love and understanding he showed to all, was an awakening force. To come in contact with "Brother Joseph" made even those who were "down-and-out" feel that they were yet good for something.

Joseph Smith blended gentleness and virility, forgiving love and uncompromising courage. He never forgot the purpose of his youth, to make his father's name honorable in the earth. To this man and those who worked with him and to the untarnished public and private records they made, we Latter Day Saints of today owe the privilege of holding up our heads, and looking the world in the face while we say that we are Latter Day Saints! It was these hands now crumbling into dust that opened the doors of opportunity in life for us to enter unencumbered.

With infinite patience this great leader of men built of broken fragments a united whole. With love and understanding he weeded out the wild, new growth of later years that was forcing the different groups apart, and brought them back to the old paths to walk together once more a band of brothers. And he was "brother" to them in very truth. No adulation could spoil him. Constantly he insisted that those who loved him accord him no privileges above his brethren. No man was too poor, too ignorant, too maimed, or too unfortunate to be left outside the circle of his great fraternity. No home was too humble, no table too meager for him to grace as a guest.

How rich those who knew him and walked with him; how poor those who never can. The loving

A Message From "Young Joseph"

EXTRACTS FROM THE ADDRESS DELIVERED BY PRESIDENT JOSEPH SMITH AT THE AMBOY CONFERENCE, APRIL 6, 1860

I would say to you, brethren, as I hope you may be, and in faith I trust you are, as a people that God has promised his blessings upon, I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume.

I wish to say that I have come here not to be dictated by any men or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

God works by means best known to himself, and I feel that for some time past he has been pointing out a work for me to do.

For two or three years past deputations have been waiting on me, urging me to assume the responsibilities of the leadership of the church; but I have answered each and everyone of them that I did not wish to trifle with the faith of the people.

I do not propose to assume this position in order

hearts of thousands clung to him, pleaded daily for the lengthening of his days, but the great man himself as he grew older looked without fear toward the setting sun. "I am not afraid to go," he said. "I have never owned a dishonest dollar in my life. And I have never knowingly wronged man, woman or child." And thus he went down into the west as he had lived, calmly, sweetly, with undimmed hope for the future.

Of the grief of his people little need be said; of the success of his life's purpose, we all know. Perhaps it was summed up best by the editor of a great newspaper in the city near which he lived when he said:

"He was the Prophet, but first of all he was the Christian gentleman and the good citizen. As such he lived; as such he died; as such he will be remembered by all outside the household of his faith. His followers themselves can have no legacy of remembrance more honorable than this appraisal of the people among whom he lived and labored so many years.

"Kindly, cheerful, loyal to his own creed, tolerant of those of others, standing for modesty, simplicity, good citizenship, embodying in his private and public life all the virtues which adorn a character worthy of emulation—such is the revelation which Joseph Smith leaves to the world, as the real interpretation of an ecclesiastical message translated into terms of human character."

to amass wealth out of it, neither have I sought it as a (source of) profit.

I know opinions are various in relation to these matters. I have conversed with those who told me they would not hesitate one moment in assuming the high and powerful position as the leader of this people. But I have been well aware of the motives which might be ascribed to me,—motives of various kinds, at the foundation of all which is selfishness,—should I come forth to stand in the place where my father stood.

I have believed that should I come without the guarantee of the people, I should be received in blindness, and would be liable to be accused of false motives. Neither would I come to you without receiving favor from my heavenly Father.

I have endeavored as far as possible to keep myself unbiased. I never conversed with J. J. Strang, for in those days I was but a boy, and in fact am now but a boy. I had not acquired a sufficient knowledge of men to be capable of leading myself, setting aside the leading of others.

There is but one principle taught by the leaders of any faction of this people that I hold in utter abhorrence; that is a principle taught by Brigham Young and those believing in him. I have been told that my father taught such doctrines. I have never believed it and never can believe it. If such things were done, then I believe they never were done by divine authority. I believe my father was a good man, and a good man never could have promulgated such doctrines.

I believe in the doctrines of honesty and truth. The *Bible* contains such doctrines, and so do the *Book of Mormon* and the *Book of Covenants*, which are auxiliaries to the *Bible*.

I have my peculiar notions in regard to revelation, but am happy to say that they accord with those I am to associate with, at least those of them with whom I have conversed. I am not very conversant with those books, (pointing to a volume before him). Not so conversant as I should be and will be. The time has been when the thought that I should assume the leadership of this people was so repulsive to me, that it seemed as if the thing could never be possible.

The change in my feelings came slowly, and I did not suffer myself to be influenced by extraneous circumstances, and have never read the numerous works sent me which had a bearing on this subject, for fear they might entice me into wrongdoing. It is my determination to do right and let heaven take care of the result. Thus I come to you free from

any taint of sectarianism, taints from thoughts of the varied minds I have come in contact with; and thus hope to be able to build up my own reputation as a man.

It has been said that a Mormon elder, though but a stripling, possessed a power unequaled by almost any other preacher. This arises from a depth of feeling, and the earnestness with which they believe the doctrines they teach, and it is this feeling that I do not wish to trifle with.

I know that Brigham Young is considered a man of talent, by some a bold and fortunate man, and by others an unscrupulous and bad man, accordingly as circumstances differ.

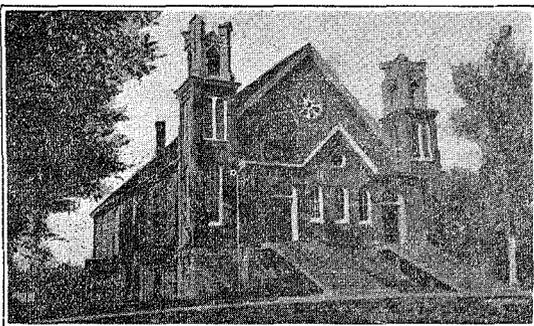
Should you take me as a leader, I propose that all should be dealt by in mercy, open as to Gentile or Jew; but I ask not to be received except as by the ordinances of the church.

Some, who had ought to know the proprieties of the church, have told me that no certain form was necessary in order for me to assume the leadership—that the position came by right of lineage; yet I know that if I attempted to lead as a prophet by these considerations, and not by a call from heaven, men would not be led to believe who do not believe now. And so I have come not of my own dictation to this sacred office.

I believe that we owe duties to our country and to society, and are amenable to the laws of the land, and have always considered it my duty to act upon this principle; and I do say that among the people where I live I have as many good and true friends as I could desire among those of any society.

In conclusion, I will come to you if you will receive me, give my ability, and the influence my name may bring, together with what little power I possess; and I trust by your prayers and faith to be sustained. I pledge myself to promulgate no doctrine that shall not be approved by you or the code of good morals.

I do not care to say any more at present, but will simply add that if the same Spirit which prompts my coming, prompts also my reception, I am with you.



Old Brick Church, Lamoni, Iowa

Hymns for the Joseph Smith Centennial

By Mabel Carline

Church music found a warm and friendly supporter in the person of the late Joseph Smith. It was he who, through the voice of inspiration, said, "Let the young men and the maidens cultivate the gifts of music and of song." This knowledge of divine sanction together with Brother Smith's kindly attitude gave immeasurable encouragement to our musical workers in the earlier days of the church as well as later.

His interest in music was manifold. Instrumental music, vocal music, choral renditions and hymn writing all profited by his abundant patronage. Many of the Saints now living in Lamoni recall that he often found time in his busy life to add his voice to the bass section of the Lamoni Choir and various choir directors gratefully received his help at conferences and reunions throughout the church.

A hasty survey of the old *Saints' Harp* shows that the words to over thirty hymns were attributed to him. Of these five have been selected for the new *Saints' Hymnal*. When one studies these hymns he can not help being impressed with the fact that Joseph Smith was a man who walked with God.

Among his favorite hymns were, "Father When in Love to Thee," number 151; "Redeemer of Israel," number 190, and "I Know That My Redeemer Lives," number 256. The excellent quality of these stately hymns will serve to show his fine discrimination and musical taste.

It is appropriate that the music for his memorial service should include some of his favorite hymns. Then one or two of the hymns that speak so strongly of the spirit of the Saints during those trying early days of the Reorganization could be selected. "Let Us Shake Off the Coals From Our Garments," number 188, and, "We Thank Thee, O God, for a Prophet," number 415, are representative of this period.

Of Brother Smith's own poetical settings, "Send Forth the Sowers," number 390, would be an excellent hymn-anthem for the choir. Many congregations do not sing this hymn well and the choir will enjoy working out a fine expressive rendition of it. The *Saints' Hymnal* contains good expression marks, if followed carefully. "Tenderly, Tenderly, Lead Thou Me On," number 267, was written after the very sudden death of Brother Smith's little six-year-old daughter, Azuba. Lucy Smith Lysinger writes that he seemed to suffer more at the loss of Azuba than at the death of any of the others who preceded him. While still grieving from this agonizing experience he wrote this tenderly beautiful hymn. A mixed quartet of good voices will add greatly to the

Bits From the Memoirs of President Joseph Smith

Contributed by its Editor, Audentia Anderson

The Manuscript of the "Book of Mormon"

At the conference of 1884 it was decided it would be advisable to secure the privilege of examining the manuscript of the *Book of Mormon*, then in possession of David Whitmer, of Richmond, Ray County, Missouri, for the purpose of comparing it with the editions put out by the church, in order to correct errors of any description which may have crept into them through transcription and publication.

. . . We found, next day, that Elder Whitmer had arranged for one or two others also to be present during the examination of the manuscript, as he felt himself unable to undertake alone the responsibility of the important supervision. Accordingly, Philander Page, a relative of Elder Whitmer by marriage, and John C. Whitmer were assigned this duty, Mr. Page spending the greater part of the time with us.

After lunch we began the solemn task. Repairing to the house of Elder Whitmer, in his presence we all knelt down and implored Divine sanction and the aid of the Holy Spirit to direct and confirm us in the duty we were striving to perform.

It was agreed that one of us should hold and read the manuscript, while the others, holding respectively copies of the Palmyra edition, the Nauvoo edition, and the edition published by the Reorganization, carefully compared what was read with what they held; also that we were to "take turns" in reading aloud as might be found desirable.

The committee continued at work daily, from seven in the morning until six at night, with an intermission for lunch. . . . We felt that the work was well and faithfully done. Brother T. W. Smith and Alexander kept a daily record, making notes as the work proceeded.

. . . In reflecting upon this work it must be con-

service if they sing this number in the gentle, trusting spirit it breathes. One of the most beautiful closing numbers in all hymn literature is "*Brethren Breathe One Fervent Prayer*," number 97. Our congregations always seem to enjoy singing this hymn before being dismissed from a particularly impressive service.

All of the above selections are given numbers as listed in the new *Saints' Hymnal*. These are also in the old *Hymnal* with the exception of "*Tenderly*," which may be found in *Zion's Praises*.

ceded that it was timely, for a great deal had been said and much speculation indulged in about the differences said to exist between the various editions and the original manuscript. The result of our examination showed plainly that there had been no vital divergences from the text and descriptions, the supposed errors being chiefly in verbiage, by few of which was the sense even slightly altered. The list of differences showed a few variations in spelling; and, except in one instance, the members of the committee were entirely in unity in their understanding of the manuscript as found. In one place in the published book occurs the phrase *arrest the Scripture*, while in other places, under similar construction in the sentence, the word *arrest* is found as *wrest*, meaning twisting or changing out of place. In one place in the manuscript we found the word written in such a way as to warrant the opinion that the word was really *arrest*—at least, so thought the majority of the committee. From this conclusion I disagreed, believing it to be the same word with the same meaning as the word *wrest* found in other places.

My remembrance of the time spent in the home of Elder David Whitmer while engaged in this work was one of the pleasantest episodes of that period. It was especially appreciated because it afforded us an intimate association with the aged patriarch, and because we thoroughly enjoyed the friendly and interesting communion together, as we read and discussed the passages of the sacred and historic old document.

At the close of our work, those who had sat with us from time to time—John C. Whitmer and the other relative, Philander Page—expressed their satisfaction and approval of the fairness and courtesy with which Father Whitmer was treated by the committee.

Upon a few occasions during the sessions, Elder Whitmer was visited by citizens or strangers calling upon one business or another. Once Colonel Giles, a resident of Richmond, brought a stranger by the name of Captain Fall, and their interview with Elder Whitmer resulted in their being brought into the room where we were at work, where they were introduced to us and permitted to see the manuscript.

The Colonel, in an affable and friendly manner, discussed with Elder Whitmer the evidence the latter had borne as a special witness to the divinity of the *Book of Mormon*. Rather suggestively he asked

if it might not have been possible that he, Mr. Whitmer, had been mistaken, and had simply been moved upon by some mental disturbance or hallucination which had deceived him into *thinking* he saw the Personage, the Angel, the plates, the Urim and Thummim, and the sword of Laban.

How well and distinctly I remember the manner in which Elder Whitmer arose and drew himself up to his full height—a little over six feet—and said, in solemn and impressive tones:

"No, sir! I was not under any hallucination, nor was I deceived! I saw with these eyes and I heard with these ears! *I know whereof I speak!*"

Everyone present, including the Colonel and his friend, stood under the spell of the impressive silence which followed this emphatic declaration. It was as if we were in the very presence of the Angel himself!

I went out of the room with the visitors, and the Colonel remarked:

"It is somewhat difficult, Elder Smith, for us everyday men to believe the statement made by Mr. Whitmer, but one thing is certain—no man could hear him make his affirmation, as he has to us in there, and doubt for one moment the honesty and sincerity of the man himself. He fully believes he saw and heard, just as he has stated he did."

We felt wonderfully blessed at being permitted to hear, for ourselves, this positive and emphatic testimony of Elder Whitmer. At the close of our task (which had lasted nearly a fortnight), as he bade us goodbye he expressed his gratitude to God that the manuscript had been preserved thus far, and for this visit of our committee and the complete and satisfactory examination and comparisons which had taken place; for he believed, as we did, that it would set at rest much controversy—which, indeed, it has done.

An Echo of Earlier Days

At one visit to this place (Maysville, Missouri,) I found the principal hotel in charge of an LL. D. by the name of Dowd. His wife was the daughter of John Dykeman, marshal for two or three terms at Plano. With this officer I had become acquainted soon after removing my home to Plano, when a controversy had arisen between us over his having cited me to work out my taxes on the road. He had come into my office in a very brusque manner, stating that he supposed I had been in the village long enough to be counted a citizen and presenting a bill for poll taxes.

I was quite well acquainted with the statutes of Illinois concerning taxes and their collection. I also knew that local road supervisors and marshals were often in the habit of allowing denominational

clergymen to escape the payment of poll taxes. So I decided I would have a bit of sport with the officer. One preacher in Plano was a Mr. Fisher, and another was a Mr. Strout, a small but spirited man. When Dykeman presented the bill I asked if he had collected taxes from Preachers Strout and Fisher.

Rather shortly he asked what had that to do with me.

I said, "Mr. Dykeman, I know what my duties under the statutes are, and I am willing to pay my road taxes according to the State law. But you just order out Elder Strout and the other ministers of the town to work their taxes out on the road, and then notify me, and I will be right there, too, with any tool you may name, as provided in the law. I will cheerfully work on the State roads along with them, my fellow ministers, but I want you to understand clearly that I will neither pay nor work these taxes if you or the Town Council allow these other men to go free from theirs. They get salaries from their congregations, while I work with my head and hands for my support, but I do not propose to pay any taxes from which you exempt other ministers!"

He grew a little angry at first and said, "I know how to proceed to collect the taxes."

"Yes, sir; of course you must know. But I give you to understand that I know, also, and before you can compel me to pay in cash you must allow me an opportunity to work them out on the road. So you give notice of work to be done and I will be there providing the other ministers are also there to work theirs. We will work together."

A few days after this he came in and again asked me to pay the taxes. I told him I was of the same mind as I had been before, but added:

"Mr. Dykeman, I do not want to get you into trouble, and I will tell you what I will do. If you will show me the receipt or entry on your records where these other ministers have paid, the money is ready and forthcoming from me, all in friendship and good will. But if you attempt to collect from me by law what you have not required of those others, we will just have some fun over it!"

The fact was, some of the inhabitants of Plano, including the aldermanic authorities, were a bit inclined at first to treat us "Mormons," as they called us, as if we were interlopers and had no right there, and I proposed that we should be treated as citizens—honest, upright citizens as long as we conducted ourselves in that manner—and further, that I, myself, should be recognized as a minister of the Gospel. And so I informed the officer, with an earnestness that convinced him of the sincerity and fairness of my position. I assured him I had no intention of shirking the tax, but did not propose to be discrim-

inated against if the other ministers were allowed to evade theirs.

He was mollified in spirit and some little time afterwards came again into my office with the remark, "Well, Mr. Smith, Preacher Strout has paid his taxes!"

"All right, sir, and here is the money for mine."

I paid him and took a receipt, and even today, more than forty years after, I am forced to smile as I recall the hateful expression which was on the face of Elder Strout when next I met him in the street! I could see he had been informed of the stand I had taken and that he was offended. All the time he remained in the village our acquaintance went no further than the tip of the hat and a "good morning," when we chanced to meet, for he was "sore" to the very last.

I had no further trouble about my poll taxes throughout the period of my residence there. John Dykeman became quite a friend to me, and his daughter, the Mrs. Dowd whom I found at Maysville, treated me very courteously, inviting me to be their guest for the several days while in the town. I accepted the urgent invitation, spending two nights and one day with them. Mrs. Dowd commended me very warmly to her husband and her other guests.

Such instances as this I have related at least allow me to rejoice that as a citizen I had tried to conduct myself, in Plano and elsewhere, honorably and with due respect to my duties in the community as well as in my obligations as a member of the Church of Christ, the great body politic of Christianity. Other ministers that came into contact with me sometimes treated me cavalierly at first, but upon better acquaintance there was usually established considerable cordiality in our relations—for which I have cause to be thankful.

What About Deathbed Repentance?

Referring to the man in our neighboring town who had said he was *afraid* to join our church, I may say that I have indulged in considerable speculation about him. I had frequently come in contact with individuals whose lives showed a deliberate disregard of the moral responsibility which should motivate members of society. Their conduct evidenced a lack of proper intellectual balance which amounted almost to an obliquity of the moral perceptions. In such cases it might be questioned whether or not their conduct were the result of willful sin or of an ignorance for which they could hardly be held responsible.

I recall a young man who, though of otherwise irreproachable conduct, was a helpless devotee of the drink habit. This weakness caused him to grad-

ually neglect the responsibilities of his home and his duty to his wife and children, and to be satisfied with the scant living afforded by a Governmental annuity received for services as a railroad employee rendered during the war. He became a periodical drunkard, utterly oblivious to the usual restraints of citizenship, general association, or church relations. The questions have often arisen in my mind:

"How far will God hold this man responsible? When and how did his responsibility begin and end, if any ever existed?"

Similar questions had occurred to me during —'s later life and last illness. I had knowledge of several episodes in his life that showed him to be hopelessly immoral in some directions, and I have wondered how far he would be held responsible for his conduct. Was his weakness due to some mental defect for which he was not to blame? Did he become thus indifferent to righteousness of conduct through a gradual course of development in that direction, gradually immunizing himself from all ministrations of a better spirit? Was it a stirring or awakening recognition of such moral responsibility that caused him to say, with tears in his eyes when I suggested his yielding obedience to the Gospel of repentance:

"Joseph, it is *too late!*"

Did there flit through the mind of the dying man, then incapable of committing any more sin (other than those mental ones which may amount to sinning) thoughts of his long life unmarked by regard for the moral restraints and inhibitions? Did such thoughts and memories cause the hopelessness expressed in his reply? Did he fear that the yielding to the formal act of confession of sin and plea for forgiveness, such as baptism implies, would be regarded by the Great Judge as blasphemous and therefore unavailing?

So I also wondered at the statement of this man who, in listening to Evangelist Jones, had been made conscious of his own sins yet had expressed a "fear" to unite himself in church relationship to me and my comrades—a body of people trying to keep in view that golden mean of Christian responsibility which lies between extreme fanaticism and emotionalism on the one hand and cold, unfeeling reason on the other.

I asked myself: Did he fear—and had he reason to fear—that such a step of obedience on his part—expressing repentance, confessing sin, asking forgiveness—would be regarded in the great Judgment Day as a worthless act because of the enormity of his prior misdoings, and the steady disregard of moral regulations and of man's duty to God and to his fellow men which had marked his former years?

Was there borne in upon his consciousness at that hour the finality and inexorable nature of the fiat of the Almighty:

"The soul that sinneth shall die!"

Did he feel that he had already forfeited his right to a better life and that he must be resigned to take the awful consequences of an unforgiven and unregenerated entity as a result of the evil already wrought in his life? Is it possible that the mercy and loving-kindness of the heavenly Father, who is also the Great and Infallible Judge of all things human, are in reality limited in their scope, and that a life of sin, steadily persisted in, finally removes a man beyond the field of their operation and thereby prevents the exercise of leniency? And in the moment of great soul stress does a man who has lived as this one and many others had lived have a full and overwhelming consciousness of this decree and of his hopeless ostracism from saving grace—such a consciousness as would cause him to say, "Joseph, it is too late!" or "Mr. Smith, I am afraid!"

Pondering and speculating over these questions as I often have in an effort to reconcile such thoughts with others which insist that salvation is for the sinner at whatever point he chooses to avail himself of its privileges and obey its conditions, I have not been able, in my human weakness, to solve it to my entire satisfaction.

However, this I may confess: I am absolutely sure that, though I believe in probation after death, I *dare not* preach from the pulpit or advocate in private conversation the thought or theory that men to whom has come in this life an opportunity to see the light of God revealed in the person, life, and teaching of his Son Jesus Christ and who, in spite of that opportunity, have persisted in living an utterly careless life, indifferent to and scornful of that obedience to that Light spread abroad upon the earth for their guidance, shall be given beyond the grave a further opportunity to yield that obedience to the command, "Ye must be born again," which they were unwilling to give on this side of the portal. I have not been able to promise that to such "sinners by omission" shall be granted that splendid fulfillment of development and progress toward God which those who hear and obey and strive while in this earth-life have been privileged to make.

Reflecting thus, I find consolation in the thought that the final destiny of all individuals rests in the just and wise hands of Him who has not erred in the creation of the world nor in the establishment of the moral laws to rule therein. He has, as yet, made no mistake, nor will he. And in his counsel he has assured me that it is my duty to forgive all men, even while to him, who knoweth all things, is reserved the right to forgive whom he will.

The Foundations of Our Faith

II.—GOD AS CREATOR

By Elbert A. Smith

In the beginning God created.—*Genesis* 1: 1. (King James Version.)

By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female; after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship.—*Doctrine and Covenants* 17: 4.

If it is inevitable (as has been stated) that our confession of faith should begin with the words, "We believe in God," it is almost equally inevitable that in our study of Deity we should consider him first as Creator. The origin of things is a problem intruding itself at once into any consideration of life, whether it be religious, philosophical, or scientific. Most other conclusions, as we develop our philosophy of life, will be determined by our conclusions concerning the question of origin. If we came by chance and there is no purpose or system in our life, and no future, many men will feel that they may as well shrug their shoulders and make the best of it, getting pleasure by any means within reach out of the passing moment of conscious existence:

If my body came from brutes, my soul uncertain, or a fable, Why not bask amid the senses while the sun of morning shines?
—*Tennyson*.

But if we have faith that back of us is an infinite Creator who has certain purposes concerning us, and in us an immortal soul, the matter takes on a vastly different aspect. Revelation as found in the *Bible* addresses itself at once to this problem of origin: "In the beginning God created."—*Genesis* 1: 1. (King James Version.)

(The Inspired Version has an important variation here which will be considered when we come to the personality of God: "In the beginning *I* created,"—obviously the revelation of a personal God.)

"In the beginning God created." We have thus in five short words at least three great ideas brought to our attention: The beginning or origin; creation; and God. All of this is crowded into a single sentence as a rich promise of the revelations that follow.

The Panorama of Life

Quite literally, as soon as we become self-conscious, we "find ourselves here," and we discover that we are surrounded by life. We see about us innumerable forms of plant, animal, and human life,

almost infinitely varied and complex; so many forms that no one knows how many there are. As we look out into the universe we discover that there are other worlds, so many of them that no one knows how many there are.

In view of the fact that this earth is crowded with life "from pole to pole," it would be strange if some of these other worlds were not also carriers of life. (*Doctrine and Covenants* 36: 6.) Be that as it may, on this earth we find ourselves viewing a marvelous panorama of life. We see the miracle of birth, through the fleshly portals of which we ourselves came by the grace of our mothers, who suffered that we might be. We witness the struggles of mature life. We see the procession going down in old age, until it disappears within the marble portals of the tomb; and we know that every step we take, whether we dance or walk, takes us that much nearer to those portals.

The Problem of Origin

Inevitably, then, we are led to ask questions, especially about origin. Even ordinary curiosity would prompt us to ask questions. Doctor Talmadge said that he was born asking, Why? At least, as soon as we are able to ask questions, we wish to know, "Why?" We continue that process as we grow older, though perhaps, learning more, we direct our questions more intelligently: Whence? Why? Whither?

There is involved in these questions more than idle curiosity; our present and our future hope is wrapped up in the answers we receive. We have people coming to us with sad tidings. Clarence Darrow tells us that the world is a "mad house" and that "life is a purposeless, senseless, fool thing" that must be lived because we are in it, and when it is over we are done with it for ever. On the other hand, the angel heralding Christ's advent declared, "Behold, I bring you glad tidings of great joy which shall be to all people, for unto you is born this day in the city of David, a Savior, which is Christ the Lord."

Philosophy and Science

If we can get at the origin of things, we have a key to the situation; we have a starting point. And so men have gone to the schools of the philosophers of all ages. O Socrates, Aristotle, Confucius, what does it all mean? What is back of it? Who started it? When they endeavor to answer, they very soon fall into arguments among themselves, and we decide that they do not know very much more about it than we do.

The study of philosophy is exceedingly interesting; but not very enlightening, so far as the *origin* of life is concerned. Walter W. Smith used to say

that the study of philosophy is like walking around a block. The exercise is good and we see interesting things; but we come back to the point from which we started.

The banks of the Euphrates, Tigris, Jordan, Nile, Orontes, Po, and Tiber, were the silent places of meditation of thinkers during many centuries . . . Pythagoras, Plato, Zeno, Epictetus, Socrates, Pliny, Seneca, Hegel, Spinoza, Kant, Newton, Stuart, Berkeley, Hume, Paine, and a hundred others . . . More than one hundred philosophical systems were the product of these wonderful and long-continued series of mentation. None of these found the Creator.—*Larkin, Within the Mind Maze*, page 385.

We turn to the schools of modern science, and though they tell us much that is both interesting and important and often confirming to our faith, they have little light upon the question of origin. They have dug into the earth and read its strata, they have looked far into the heavens, they have studied atoms and electrons and cosmic rays, they have projected the X-ray through the heart and brain of man, but the puzzle of the origin of life, even of the nature of mind itself, evades them. Kelvin used to say that the Infinite has reserved a place for his own appearing in the beginning of *all* life.

Lodge declared: "Let us admit, as scientific men, that of real origin, even of the simplest thing, we know nothing, not even of a pebble."—*Science and Immortality*, page 26.

Edwin G. Conklin, professor of Biology at Princeton, says:

Science can not solve the great mysteries of our existence—who we are, whither we are bound, what it all means. Faith alone assures us that there is a definite purpose in all experience. This knowledge makes life worth living and service a privilege. . . . Atheism leads to fatalism and despair, while theism leads to faith, hope and love. "By their fruits ye shall know them."—*Has Science Discovered God*, by E. H. Cotton, published by Thomas Y. Crowell.

The Answer in Revelation

We go next to religion with our questions. With hands uplifted, almost from the beginning man has voiced this plea, "O Lord, tell us!" In answer to that question comes the declaration, "In the beginning God created." That is the beginning of God's revelation of himself and his purposes concerning us, of our origin and our present duty and our destiny. That is the keynote, the beginning of it all.

The answer comes to us dogmatically; it comes ex cathedra—Almighty God speaking officially from the great cathedral of the universe. We can take it or let it alone. But there is a great deal at stake as to whether we shall take it or leave it alone. There is only one alternative, one other choice: Either we and the things we see about us came by design, by creation, or they came by blind chance. On that point, Ernest Haeckel, who, a generation ago, was one of the most prominent proponents of

materialism and atheism, made this statement:

There is no definite aim and no special purpose to be traced in it, there seems no alternative but to leave everything to "blind chance." . . . The development of the Universe is a monistic mechanical process, in which we discover no aim or purpose whatever . . . all is the result of chance. —*The Riddle of the Universe.*

Mark well the statement that we have choice between two alternatives, and no other choice. Lord Kelvin said:

There is nothing between absolute scientific belief in a creative Power and the acceptance of the theory of a fortuitous concourse of atoms.—*Christian Apologetics, page 26, speech by Lord Kelvin before Christian Association, University of London, May, 1903.*

This expression, "fortuitous concourse of atoms," means simply that things came by chance, that atoms fortunately fell together to form living creatures. Lord Kelvin says that is the only hypothesis we have left if we reject the idea of creation by design. Cicero in the name of philosophy rejected that theory, and Kelvin in the name of science rejected it. Long ago revelation rejected it in the name of God.

Blind Chance at Work?

When we see a canvas that is covered with a beautiful painting, we realize that back of it was design and personality. We do not think for a moment that some artist mixed together a pot of colors haphazard and then threw the paint on the canvas and the picture came by chance. (I am not now talking about impressionists and cubists, because that may be the way they paint their pictures.)

The materialist and the atheist would ask us to believe that in the beginning blind chance threw the box of paints on the canvas of eternal time and infinite space, and the atoms fortunately fell so as to create worlds which eternally revolve in their orderly courses; and on the hills and in the valleys of this old earth they so fell as to form green grass and flowers and growing trees; they so fell by accident as to create birds in the air and running horses and laughing children and intelligent men and women. Atheism asks us to believe too much. It is easier for faith to believe in God than it is for blind credulity to believe in blind chance.

The Creator at Work Now

Concerning the *processes* and *methods* of creation we may not form any clear idea: "Man may never secure a glimpse of creative processes."—*Larkin.* At that point even revelation does not help us much in the present state of our own development. The Lord might explain all clearly and in detail and yet we could not understand, more than the layman could understand a perfectly logical explanation of

higher mathematics as perceived by a master mathematician.

It is easy to become lost even in fruitless speculations as to the *steps* of creation. Were the six days of creation in Genesis of twenty-four hours or of a thousand years each? Who shall say? One fine thought emerges from Genesis as in the Inspired Version: "For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth." (Genesis 2: 5.)

Life and intelligence do not spring out of dead matter. Life and intelligence gather round them to themselves the atoms and cells that are built into definite *preconceived* forms. Section 85 of *Doctrine and Covenants* tells us that God is in the sun and in the moon, and in the stars: "and the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presense of God to fill the immensity of space."

Thus, in ways beyond our comprehension the intelligence of God associated with light fills all space and quickens the intelligence of all living things, however humble, as they are clothed with the material bodies that he designs. Thus we think not alone that he *did* create, but that he *does* create. His work of creation goes on all around us. We plant seed in the ground and each springs up, first the blade and then the stalk, and each bears flowers or fruit according to designs formulated before the dawn of time—created spiritually first.

It were idle, however, to lose ourselves in speculations. "In the beginning God created," gives us our start in faith upon the problems of life. "He that would come unto him must believe that he *is*, and that he is a rewarder of them that diligently seek him." (Hebrews 11: 6.)

With that belief in our souls as a part of the foundations of our faith, we may go forward to the fuller revelation of God that is in his Son. Christ was with God in the dawn of time in the initial act of Creation. (See Genesis 1: 27, Inspired Translation; *Doctrine and Covenants* 76: 3; John 1: 1-3; Colossians 1: 16; Ephesians 3: 9, King James Version.)

He came in the meridian of time and made it his especial work to develop this initial revelation of origin as it has application to our lives. Paul tells us that Jesus Christ "brought life and immortality to light." How did Jesus bring life to light? Can not any man see life? Yes, he sees it constantly all about him; but its significance escapes him—seeing he sees not. Christ has revealed life, its

Milestones

In the Life of Joseph Smith III

(A play assembled and written by Mr. and Mrs. S. A. Burgess.)

Prologue—Birth

During those momentous days a hundred years ago, two and a half years after the restoration of the church of God to the earth, by the quiet miracle of birth, there came into the world one who would some day serve with steadfast strength to unite the scattered forces of latter Day Israel.

In a modest home in the pioneer village of Kirtland, Ohio, there was born to "The Elect Lady" one snowy November day, a little son, who was called Joseph, after his father. The illustrious father, his life crowded with endless activities for the establishment and spread of the marvelous work upon the earth, had been called away on a brief trip to the eastern states and though he hurried home in anxious haste, his son arrived a few hours before he reached home.

Small wonder that a baby should cause little excitement in that thrilling time. The Saints were being established in Kirtland in a movement which was soon to culminate in the building of the Temple and pentecostal experiences within those sacred walls. Zion had been founded in Independence, the church was growing by leaps and bounds, God was leading his people in a marvelous way and the triumph of the gospel restoration seemed assured.

On the sixth day of November, 1832, Joseph Smith III was born in the midst of hope and glory and achievement. But by the time he was six years old his young life was overcast with the rising clouds of persecution and distress.

Congregational Hymn: "Rejoice Ye Saints of Latter Days."

1. Far West, November 2, 1838

(Set the stage to suggest the combination living room, dining room and kitchen of a log house of the pioneer period. Use furniture of the period or else very simple pieces. A door is in the middle of the back stage. A fireplace with settee, benches, and rockers occupy the back of the stage at right of door; a table kept partly set is at the left with a chair or two around it. The stage may be set as simply or as fully as desired. A group of men, women and possibly a child or two, sit on either side of the fireplace. Four to ten people may be used as is convenient. Emma Smith sits

meaning, its opportunities, its duties, and its glories.

So religion goes a great deal farther than either science or philosophy dares to tread. God has spoken. The only one who knows has told humanity how things came; he has revealed to us our duty now that we are here; and he tells us something about our destiny hereafter. Out of the confusion of human speculation, scientific, philosophic, and theological, like a light on a great rock rises this declaration: "In the beginning God created." It is a great deal more than that, it is like a rising sun illuminating the world and all life in it. Life and everything that pertains to it (including morality and ethics) is revealed in a new light. All other things contained in the rich fullness of the gospel follow that initial declaration.

(To be continued.)

beside the table knitting with her six-months-old baby—Alexander Hale—lying in a cradle at her side, which she gently rocks with one foot. Frederick, two and a half years old, stands close to her knee. At center of stage and well forward Joseph, six years old, and his foster sister Julia, a year or two older, sit on a rag rug listening and watching the older people. The group by the fireplace include Lucy Smith, John Murdock, from De Witt, Captain Evans and an immigrant woman from Haun's Mill, and Agnes M. Smith, wife of Don Carlos Smith, from Adam-on-di-ahman. A life size doll may be used for the baby in cradle. The door is flung open and a man rushes in shouting.)

MESSENGER: Alas, hope is gone! The prophet is doomed. They are determined to take his life!

(He rushes out again. All have started to their feet. Emma sinks back again in despair. The two older children rush to her side, and Lucy Smith walks over to place a comforting arm across her shoulders.)

LUCY: Do not despair, Emma. I feel that he will yet be spared to us and to the church. Last night as we held our vigil of prayer my heart was touched with peace and assurance.

JOHN MURDOCK: Surely the Lord will save his servant. It may be as it was with us at De Witt that you will be driven from your homes, your cattle stolen, your property taken and your persons roughly used. But surely God will not permit our prophet to be killed.

IMMIGRANT WOMAN: Is it thus our faith is rewarded? We left our homes and kindred to obey the Lord's command and at Haun's Mill we met the destroyer in our path. Pray God we are not destined to go through another such bloody scene!

CAPTAIN EVANS: Aye, my heart would echo that prayer! Even at night I can scarcely sleep. I see again the dead, the mutilation of the wounded and the dying by the brutal militia-mob. I hear cries of innocent children so savagely butchered there. Can God forgive such barbarous acts?

AGNES SMITH: We must pray earnestly for strength to meet what is yet to come, that He who has guided us through the terror of the past weeks will continue to lead us out of danger into safety. Often in my dreams I live again that scene of fire and pillage that robbed us of our home. I see the flames against the sky, and wake to find myself in fancy in the icy river with my babes upon either shoulder. How I reached the temporary refuge of Adam-on-di-ahman I can never understand. Then we were soon driven from there, again with loss of cattle and property and homes. Now we can only pray to be allowed to flee again, without further bloodshed.

SECOND MESSENGER: *(flinging open the door)*: The soldiers are coming, dragging Joseph among them.

(Shouts and cries are heard outside and the tramp of feet. All rush out—Emma and children reach the door last—too late, the way is barred by an armed guard. Little Joseph slips under the guard's sword and rushes out.)

EMMA SMITH *(holding the baby, Alexander, and Julia clinging to her skirts)*: Let my husband come in if I can't go out. Give us a few moments together!

JULIA: Ooh! They are pushing little Joseph away with their swords. He's fallen!

LITTLE JOSEPH'S VOICE *(shrill with terror)*: Father! Father!
EMMA: Now his grandmother has him. He's not hurt. *(To guard)* Oh, sir, let us out! Let me go to my husband!

GUARD: None of that now! Can't allow any conferences. Got to hang onto the prophet, he might get translated or

some other disappearing act. Hah! Hah! Hah! (*Loud coarse laughter from other guards outside.*)

EMMA: Joseph!

VOICE OF JOSEPH: God keep you, Emma!

EMMA: God save you, Joseph!

GUARD (*joined in jeering laughter by guards outside*): Hah! Hah! Hah! Take some tall savin'. Ain't nobody can save him now! Better say good-bye to your prophet, Ma'am.

LITTLE JOSEPH (*pushing in under guard's arm, pulls on his mother's skirt to get her attention. Emma is leaning hopelessly against door jamb, head bowed in grief*): Mother! Mother! Will God take care of him? Can't we pray for him, Mother?

(*Guard leaves the door and there is noise of receding crowd. Emma sinks to her knees by the door with her children around her.*)

CURTAIN

Hidden quartet sings two verses of, "Oh for a faith that will not shrink."

II. Nauvoo

SCENE I, ROOM IN THE MANSION HOUSE, JUNE 24, 1844.

(*Fireplace, chairs, table, etc. Lucy Smith is sitting with an open Bible on her knee. Her grandson, Joseph, now twelve years old, sits at the other side of the table leaning with his elbows on the table and listening in great absorption.*)

LUCY SMITH: There, Joseph, is the very verse in the very Bible that started your father off on the search for a more perfect church. You may read it to me aloud, Son. You can not read that verse too often.

BOY JOSEPH (*reads slowly in reverence*): If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

LUCY SMITH: That's it. That is what led to the establishment of this great and marvelous work. Some day you will have to carry it on in your father's place. How many times has your father blessed you, Joseph?

BOY JOSEPH: A number of times, Grandmother, but two that are most impressive to me. The time that Mother took me to see Father when he was at Liberty Jail and he blessed me there to be his successor. Then the recent event when he anointed and blessed me in his office and then presented me in the grove here before the large assembly of the Saints. He set me apart as his successor and the Saints accepted the appointment. You were there, weren't you? (*Comes round the table to her side in agitation.*) But how can I lead them? The church is never at peace. Must we continue to go through persecution and trouble?

LUCY SMITH (*drawing him within her arm*): This church must go through much deep water yet. But you must stand firm, Joseph, and get ready for your work.

(*Enter Joseph Smith and his wife Emma, followed by Hyrum.*)

JOSEPH SMITH: The die is cast, Mother. We have decided to go to Carthage and face this matter.

HYRUM SMITH: The brethren think this is the wisest course. But we might cross the river again and remain in Iowa till this blows over.

JOSEPH SMITH: I am weary of evasion. Let us not be accused of cowardice in facing our responsibilities. This is the result of that piece of folly. I knew it would bring distress upon us.

LUCY SMITH: What is the charge this time?

JOSEPH SMITH: It is Riot, for the destruction of the *Nauvoo Expositor*. Though I opposed its destruction, as Mayor I was compelled to sign the order. Now let us get ready quickly. But first I would leave a last blessing upon the head of this our little son. Hyrum, will you assist?

(*Boy Joseph is seated at front center of stage. Joseph and Hyrum place their hands upon his head and Joseph prays.*)

JOSEPH SMITH: Almighty Father, Thou who seest every sparrow fall, take this child under thy protection, guard and keep him for the great work he has to do. At thy command we have set him apart to lead thy church as our successor. Thou Knowest the assembly of thy Saints have accepted him. But the way looks dark before us. Thy church is torn by dissension and transgression within and persecution from without. There are those of my brethren who desire my life, yea, even now, I go as a lamb to the slaughter! Hold this young life in the hollow of thy hand, I pray. Direct him in preparation for his work and rule and overrule for the good of thy kingdom. May peace and grace and thy guiding hand be and abide with him in the name of thy Beloved Son. Amen.

CURTAIN

(*Quartette sing, "Lead Kindly Light."*)

SCENE II, SOMETIME IN THE FALL OF 1853

(*Joseph Smith III's bedroom—contains bed, old-fashioned dresser, chairs, etc. Joseph, almost twenty-one years old, is propped up in bed, convalescent from a severe illness. His mother enters with a glass of water which she places on a small bedside table. She straightens covers, plumps up pillows, etc., as she talks.*)

EMMA SMITH: Here's water fresh from the well. You're looking fine. Thank God, you will soon be around again.

JOSEPH SMITH: Yes, I'm better. Perhaps I'd get up if you didn't make me so comfortable here. Sit down a moment, can't you, mother? I want to talk to you.

EMMA SMITH: Can't stay long. Much to do downstairs.

JOSEPH SMITH: This coming back from the very brink of eternity, Mother, has made me wonder what my life is to be. Will I ever have anything to do with Mormonism? Was my father mistaken when he insisted I would lead the church? What people could I lead? And how may it come about? Could I ever with good conscience go to Utah? Yet surely the Lord has spared my life to some purpose.

EMMA SMITH (*speaks in some agitation*): I would not bias your thought nor take responsibility for your choice. Live an upright life, pray and trust God to show you the way. He will direct you my son. (*Kisses him on forehead and leaves hurriedly.*)

JOSEPH SMITH (*praying*): Father, show me the way. Surely that gospel for which my father gave his life is still true. Am I to have no part in the unfinished task my father left?

(*Use a projecting machine if possible to cast upon the wall at back of the stage a representation of Joseph's two visions: (1) A teeming city, and (2) a beautiful country scene of small town and rolling prairie. If this is impossible illuminate the face of Joseph and the white-clad figure of the heavenly messenger who stands at the bedside during the vision.*)

MESSENGER: Look well upon this scene. Behold the busy marts where fame and success await you. Note clearly and think of the life that may be yours if you choose it here.

JOSEPH SMITH (*slowly*): I see—and understand.

MESSENGER: Now behold a different scene. Regard the peace and beauty of a quiet life in an obscure country place. Here awaits a life of peace and service with God's people.

JOSEPH SMITH: This must be the country of a happy people!

MESSENGER: Which would you choose? A life of success and renown among the busy scenes you first saw: or a place among these people without wealth, worldly honor or renown? Think well on this matter for the choice will be offered to you sooner or later and you must be prepared to decide. Your decision once made, you can not recall it, and must abide by the result.

CURTAIN

(*Quartette sings, "Cast Thy Burden Upon the Lord," new Hymnal, 442.*)

SCENE III, NOVEMBER, 1858—ROOM IN THE MANSION HOUSE

(Joseph Smith III, and Elders Gurley and Briggs enter and close the door.)

JOSEPH SMITH (turning to the others): If you men have been commanded by God to do anything, why can't you do it without reference to me; for I know that no man, nor the angels from heaven can lead the church in the condition it is now in.

BRIGGS: Mr. Smith, we can do our duty without any reference to other men, for we do not recognize any man, priest or king, as our leader, save Jesus Christ only, neither would we receive you except you are called of God yourself. But as ministers sent to scattered latter-day Israel, we call you as one of the spiritual stones of the house of God to come and take your place, as it has been shown to us by the gifts of prophecy.

(Briggs and Gurley raise their hands up with palms toward Joseph.)

JOSEPH SMITH: You would not ask God to curse me?

GURLEY: That be far from us. We rather bless than curse. We would present you before the Lord with uplifted hands. (Prays.)

Oh, thou God of Israel, we present to thee this thy chosen one. Bless him with wisdom to discern thy church. Show him the path that he must take for thy people's sake. Visit him in vision and dream and lead him into thy work, that he may guide scattered Israel and comfort them. In the name of Jesus Christ we ask it. Amen.

BRIGGS: Amen. (Both men lower their hands.)

JOSEPH SMITH: Are you now through?

GURLEY: Yes.

JOSEPH SMITH (raising his hands heavenward): Heavenly Father, keep me from wrongdoing and direct me in the right way. Grant that my face may be like flint that I may not fear the face of clay. In the name of thy dear Son. Amen.

BRIGGS AND GURLEY: Amen.

JOSEPH SMITH (shaking hands with them): I like the spirit of you men and we may see many things yet. Of one thing I can assure you, I'll have nothing to do with the practices of the Mormons in the West.

BRIGGS: And that is not from lack of invitation to join them out there.

JOSEPH SMITH (nodding affirmative): Many times I have been urged to go to Utah, not only by Utah people, but even by my friends here. They think it is my duty to try to break up that system out there. Finally I found myself asking the question, Why not go to Utah? There are men out there who were with my father as well as a number of my relatives. That is the only people today who are doing anything with Mormonism. Why not go to Utah?

BRIGGS: And the answer?

JOSEPH SMITH: In the midst of my perplexity there came to me with great force these words which meant so much in my father's life: "If any of you lack wisdom let him ask of God." I believed that he who had enabled my father to decide which of all churches should receive his allegiance, could give me wisdom to decide whether I should have anything to do with Utah Mormonism. I asked therefore for divine wisdom and then waited patiently with a mind at rest, for the Lord's answer.

BRIGGS: And a definite answer came?

JOSEPH SMITH: Entirely definite. In a vision I saw descending toward me a sort of cloud, funnel-shaped, with the wide part upward. It was luminous and of such color and brightness that it was clearly seen, though the sun shone in its summer strength. It descended rapidly and settling upon and over me, enveloped me completely so that I stood within its radiance.

As the cloud rested upon the ground at my feet, the words "Because the light in which you stand is greater than theirs," sounded in my ears clearly and distinctly. The other question, "Is polygamy of God?" was as distinctly and definitely answered to me as was the first question, and the

answer was, "No." I was directed to have nothing to do with it, but to oppose it.

(Rising as if to conclude the interview.) For this direction I thank God. And I have faith that he will continue to direct me in his own due time. Until such direction I dare not take such grave responsibilities as you suggest.

CURTAIN

(Quartette sings one verse of, "Let Us Shake off the Coals From Our Garments.")

III. Amboy, April 6, 1860

(Curtain discovers Joseph Smith standing behind a pulpit addressing the conference. Zenos Gurley, William Marks, W. W. Blair, Samuel Powers, E. C. Briggs, and Isaac Sheen are seated back of him on the platform. Gurley is in the chair.)

JOSEPH SMITH: I would say to you brethren, as I hope you may be and in faith I trust you are, as a people that God has promised his blessings upon, I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume.

I wish to say that I have come here not to be dictated by any man or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

God works by means best known to himself and I feel that for some time past he has been pointing out a work for me to do.

I have believed that should I come without the guarantee of the people, I should be received in blindness, and would be liable to be accused of false motives. Neither would I come to you without receiving favor from my heavenly Father.

Should you take me as a leader, I propose that all should be dealt by in mercy, open as to Gentile or Jew; but I ask not to be received except as by the ordinances of the church.

Some who had ought to know the proprieties of the church have told me that no certain form was necessary in order for me to assume the leadership—that the position came by right of lineage; yet I know that if I attempted to lead as prophet by these considerations, and not by a call from heaven, men would not be led to believe who do not believe now. And so I have come not of my own dictation to this sacred office.

In conclusion, I will come to you if you will receive me, give my ability and the influence my name will bring, together with what little power I possess; and I trust by your prayers and faith to be sustained. I pledge myself to promulgate no doctrine that shall not be approved by you or the code of good morals.

I do not care to say any more at present, but will simply add that if the same spirit which prompts my coming, prompts also my reception, I am with you.

GURLEY: Brother Joseph, I present this church to you in the name of Jesus Christ.

JOSEPH SMITH: May God grant in his infinite mercy that I may never do anything to forfeit the high trust confided to me. I pray that he may grant to us power to recall the scattered ones of Israel, and I ask your prayers.

CURTAIN

(Congregational Hymn, "We Thank Thee, Oh God, for a Prophet.")

IV. Plano—Early Summer of 1867

(Scene.—Living room of the house of Joseph Smith III; kerosene lamps, table, chairs, etc. Joseph is seated at a desk with a large family Bible and a pile of manuscript before him, working busily with pencil on the Inspired Translation. Three little girls, ten, six and four years old tiptoe in from side entrance and wait for him to notice them.)

JOSEPH SMITH (in kindly tone, finishing a notation before

he looks up): What do the three Graces want tonight? (They come quickly to his side.)

EMMA: Mother said not to disturb you unless you spoke to us. But are you going to read to us tonight, Father?

JOSEPH SMITH (carefully puts aside his work, lifts the smallest child to his lap while the other two lean against him): No, Dear, I must go preach tonight. Brother Rogers is coming to drive me out to that schoolhouse again. Have my little daughters had a good day?

CARRIE: Oh, yes, Papa! And a nice old lady has come to live here because she hasn't any home. And she tells good stories.

(Knock is heard on outside door at back center of stage. Joseph goes to the door and admits Israel Rogers, a man of middle age, and William Marks, an elderly man. They shake hands with Joseph with a word of greeting and put their hats on the table.)

ROGERS: Did you get much farther with the Inspired Translation today?

JOSEPH: Yes, we're getting near the end of this task. If you and the rest of the committee can help me verify the new work tomorrow, we can perhaps finish it in the week. It has weighed heavily upon me, the completion of so important a part of my father's work. But we've been blessed in the doing of it. Now aren't you gentlemen early? (Looking at watch.)

MARKS: Yes, Joseph. There is an afflicted child who lives near our appointment. His parents want us to stop to administer on our way.

JOSEPH SMITH: We must hurry then. I have an errand on the way also. Children will you ask your mother to bring the basket she has prepared? It will take but a moment to leave these supplies at a house where they are sorely needed.

MARKS: Is the *Herald* made up for the week, Brother Joseph?

JOSEPH SMITH: All in good shape for this week. (His wife, beautiful Emmeline Griswold Smith, enters carrying basket and Joseph's hat.) Ah, now we can proceed. . . . Thank you Mother. (Takes basket and hat from her, then puts both on the table and turns earnestly to the others.)

How rich is the opportunity daily before us—to work for God and for our brethren. The church is small and on every hand work presses to be done. I know you, my brethren have the same crowded days, preaching and administering, writing and organizing. This church must go forward and the task is enormous. Let us pray together a moment. (Raises his right hand and closes his eyes and stands with uplifted face. Others stand with bowed heads.)

CURTAIN

(While hidden quartet sing, "Oh, Watch, and Fight, and Pray." Two verses.)

V. Lamoni—Summer of 1896

EDITORIAL OFFICE AT HERALD PUBLISHING HOUSE,
LAMONI, IOWA

(Joseph is seated at his desk reading proof. Enter Daniel Lambert, E. L. Kelley, Alexander Smith, and W. W. Blair.)

JOSEPH SMITH (rising and greeting them warmly): Doubtless this means more news of the college. Will you sit?

BLAIR: No, Joseph, we are on our way to another consultation with the builders. But here is the list of gifts and subscriptions for the college, brought up to date—some encouraging additions to print in the next *Herald*. Have you seen the building lately? It is assuming encouraging proportions. We may not have to meet in the France block for long.

JOSEPH (glancing over the list): That will help. What a noble people we have! I tell you brethren I have felt to thank God many times for the enterprise and generosity which have made possible the opening of the Saints' Home

for the comfort of our aged. But for the realization of this long cherished ideal of an institution of higher learning under church supervision, I am doubly grateful! To have in our peaceful community the opportunity for our boys and girls to gain an education surrounded by church influences and away from the insidious temptations of the world, this is indeed an important step toward Zion.

(Mrs. Marietta Walker enters with a hand full of manuscript. The four men withdraw, Alexander pausing to speak.)

ALEXANDER SMITH: The Graceland board meets at eight in this office, then?

JOSEPH SMITH: At eight. (Turns to Mrs. Walker.) Some more material for the Mother's Column? Thank you. Since your contributions of interest, land and effort have played so important a part in the founding of Graceland this new list will be of particular interest to you. (Hands her the list.)

MRS. WALKER: This is splendid! I will mention it in the *Autumn Leaves*. Brother Joseph, our dreams are coming true! God is moving among his people!

JOSEPH SMITH (softly): The Lord is remembering again Zion.

HEMAN C. SMITH (entering in leisurely manner): Sister Walker, let me congratulate you on your recent work with *Hope* as well as the *Autumn Leaves*. They are giving our children and young people the things they need and they are both well written and interesting.

MRS. WALKER: Thank you, Brother Smith. You are encouraging. I am getting more help these days—more contributions.

JOSEPH: Here is a poem that might fit your young people better than the *Herald* readers. And tell friend Lucy that the new *Hymnal* is well liked. We are getting good reports from it.

(Mrs. Walker takes the poem, thanks him, and goes out.)

HEMAN C. SMITH (seating himself at left of the desk): This Church History gets more interesting every day.

JOSEPH SMITH: You have an important work, Heman. Your gift of integrity and discernment together with your scholarly thoroughness fit you well for the job.

HEMAN C. SMITH: It is not an easy thing to do, but that is part of its fascination. But I wanted to ask you a question, Joseph. Do you recall clearly your experience of 1853, when you were recovering from a serious illness?

JOSEPH SMITH (quickly): You are referring to the vision in which I was shown two destinies which were possible before me?

HEMAN C. SMITH: Yes. Do you still recall those scenes?

JOSEPH SMITH: I could never forget them. Like all spiritual or divine experiences they were more vividly seen than a natural view.

HEMAN C. SMITH: Have you ever seen anywhere that identical vista of beautiful prairie countryside, with its peaceful homes and villages?

JOSEPH SMITH: Come with me to the window. There lies the scene of peaceful farm and hamlet. Look upon that landscape and you see the view presented to me in the vision of 1853—except that it is not as extensive. I suppose the natural eye can not see as far as the spirit. This view is a great comfort to me—a confirmation of the impressions and experiences which led me to choose this church and this people—and this community. The Lord has indeed led me into green pastures, beside the still waters of fulfillment and peace.

CURTAIN

(Hidden quartet singing, "A Calm and Gentle Quiet reigns tonight.")

VI. Independence, April 6, 1888

(At left front of the stage the corner stone of the Stone Church, with bucket of cement, trowel, etc., and three men waiting to lay the stone. Standing grouped at the back of the stage the following men; E. C. Brand, E. L. Kelley, Alex-

ander Smith, I. N. White, Joseph Luff, Charles Derry, W. W. Blair, Reverend Palmore of the Methodist Church, and Joseph Smith III. To the left stands choir or smaller group of singers. As curtain goes up they sing an appropriate anthem or hymn. Then W. W. Blair steps forward to pray.)

W. W. BLAIR: God of Our Fathers! We would thank thee today for this opportunity to build a house unto thee in Zion, the place appointed for the gathering of thy people. Bless us that this act may be not only the beginning of thy house in this place but that it may signify also the return of thy people to this place. That the establishment of Zion may not be far off, give us greater light and bless thy people as of old with power and wisdom and the richness of thy favor, in temporal as well as spiritual affairs. In the name of thy Beloved Son. Amen.

(Choir sings another anthem.)

JOSEPH SMITH: Many years ago a little handful of men hailing from the East gathered around a stone designed to mark the resting place of an altar to be erected to the worship of God, and there in the midst of dangers similar to those once pending where the Huguenots sang and prayed, dedicated the labor of their hands to God.

How changed—a half a century later. Sons of some of those men, with others whose fathers were made exiles on America's free soil for religion's sake and many who believe on Christ through their words are gathered in hundreds today to place in its bed a stone marking a spot where Israel's wandering and waiting children propose to raise an altar. The Lord promised the men who laid the first stone with their comrades, on Fishing River, fifty years ago, that if they would hearken to him, and do as he counseled—they should find "grace and favor with the people." The men to whom the promise was made failed in even trying to keep those last words of counsel given them on Zion's borders. Their children taking these words as if addressed to them have essayed to keep that counsel and the Lord has blessed them as he covenanted to bless their fathers.

In peace by the common consent of this entire community, the people of this church, once driven from the state, today in open daylight, with the watchful guardians of public safety careful that they be not disturbed, set up a stone designated to show the place where the "sanctuary and the true tabernacle has been pitched."

It is with inexpressible thankfulness that we take part today in this significant ceremony. May this people value highly this land over which their fathers wept and died. May they by their lives build here a monument to the heroism of those former days. May we see modern Israel returning hence with songs of everlasting joy.

CURTAIN

(Congregation will sing, "Redeemer of Israel.")

Epilogue—The Last Address

(Joseph Smith III, now eighty-two years old, is represented alone on the stage delivering the following excerpts from his last address to the General Conference, in Independence, April 15, 1914.)

JOSEPH SMITH (speaking of the revelation presented by him at that conference):

No one knows better than I, who stand in the presence of God today, I shall have to answer for the genuine character of that which has been presented. I have a right to believe that I stand before God to answer for my honesty and unrightness of purpose, of intent and integrity of duty which I have performed under this calling, knowing full well that I stand nearer to answering before God than perhaps any other man in this assembly. Hence I feel very grateful to God and to this people for their treatment to me in the discharge of this duty of answering to the call of the people in imploring divine direction.

I would if I could put within the mind and soul of everyone present today what I have felt . . . in discharging that

duty. For the wisdom of it, I do not answer: for the reason of it, any portion of it, I do not answer; I know not beyond what was given, what was in the divine mind, and should anyone ask me about this or that in any of the revelations which I have been permitted to give to the church, I must answer, inevitably, unless the revelation itself contains a reason, or the reasons for them, I am not able to answer. I am but an humble instrument in the hands of God, as are all of you: I claim no higher tribute, no higher characteristic or qualifications of honesty, of intent or purpose, than each one of you may claim. I am not to be considered as within the counsel of the Almighty, only so far as that counsel is transmitted by the voice of inspiration to me, when action on my part is required. I dare not listen to the cries of disaster, loss of damage . . . I can only as the rest of you do that duty that lies nearest to me and leave the result in the hands of God.

I have for the past year studied earnestly what might result, should the Bishopric not be able to meet the demands of those abroad in the fields or those officers necessarily gathered to the centers for transaction of the affairs of the church. For years the church existed and we had no systematized administration, but individuals went out, taking their lives in their hands and trusting the charity of those among whom they labored for daily bread to them and those dependent upon them.

I have concluded that should some of the things occur, which some seem to foresee, it could but be the duty of the church in the magnificent faith of those faithful unto Christ again to take up the peripatetic work of the church and continue the preaching of the gospel until the fortunes of the church are resuscitated by divine assistance, and by those able to help.

It seems to me that we ought not to faint, that we ought not to fail; that we ought not to quail. . . . For years we have been trusting to God and to Christ in the defense of this work. Shall we fail now? In the name of God, NO! in the name of Christ, NAY! in the name of the Holy Spirit, which has stood by us from the first to the last, I say, NAY!! And I hope brethren, I say, NAY with you, and that you say NAY with me to this question!

I thank you my brothers for the faith you have still reposed in me. If by reason of advancing years it is feared that disaster should result from my being continued in the trust, I pray that you will relieve me and put in younger and stronger man or men, and I shall feel no regret. I am ready to lay down the weapons of my warfare, either to be taken to my final rest or to continue in sessions with you shorn or unshorn of any responsibility.

Again I thank you one and all for the confidence you have expressed in the vote which you have taken this day.

CURTAIN

(Congregational Hymn, "Awake Ye Saints of God, Awake." Benediction.)

With God

To talk with God no breath is lost;

Talk on.

To walk with God no strength is lost;

Walk on.

To toil with God no time is lost;

Toil on.

Little is much, if God is in it;

Man's busiest day's not worth God's minute.

Much is little everywhere

If God the business doth not share.

So work with God, then nothing's lost;

Who works with him does well and most.

—Old English Verse.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

In the Australasian Mission

The Work Is Onward

The work is onward in the lands comprehended in the Australasian Mission. The depression holds Australia and New Zealand in its relentless grip, but the banner of the latter-day work is outflung to the breeze and we are resolutely trying to keep it there. Considering the times in which we live, the Saints are making noble effort, not only to maintain spiritual equilibrium, but to keep the work of the church going in this mission as usual; and they are succeeding, with the blessing of our heavenly Father.

July—Inventory Month

July was inventory month and the officers of various districts were invited to cooperate with those controlling finances in a series of intensive teaching efforts among the Saints. The work of the writer was confined during that month to the Southern New South Wales District, where, with Elders Corbett and Swain, of the district presidency, special services were held in every branch and group.

At Leichhardt, Balmain, Hamilton and Guildford we worked together, using every feature of our work and worship as a means of teaching and impressing the financial law and of obtaining inventories. The best efforts seemed to be those put forth in the church schools. Two classes were operated, the adults under Elder Corbett and young people under the instruction of the writer. Sometimes, in places where numbers were not sufficient for two classes, we made two class periods and one teacher followed the other. At Wallsend, Terralpa, and Campsie we had to divide forces, for there were not sufficient weeks in the month for us to give each branch a combined effort.

We are very pleased with the results to hand at date. Many more inventories are on file than ever before, and the Saints understand the incidence of the law better than they ever did. A membership educated along these lines is a membership ready to honor the law in spite of every obstacle.

Missionary Series at Brookstead

The writer is at present at Brookstead, Queensland, where he is conducting a missionary series. Owing to much sickness and other conditions the attendance is only fair, but the enthusiasm of the faithful Saints here is unbounded. I am domiciled with the Scott family, relatives of Elder H. I. Velt, and the cheerful saintliness of Sister Scott and family, the persistence of Brother and Sister Elsdon, and the ready support given by Kevin

Jasch and his brother Stanley, are an inspiration for one to do his very best in telling the gospel story to their neighbors. It is unfortunate, though, that all are not as loyal.

Queensland a Fertile State

We find Queensland a great and fertile State. Some people have the impression that Queensland is too hot, dry and primitive, but they have been misinformed. The parts I have visited have sometimes been hot, but it is cold in Brookstead just now, frozen water pipes and abundant morning ice bearing frigid witness. It is sometimes dry, but from the Prohibition aspect it is decidedly wet. Sugar cane, bananas, pineapples, pawpaws, custard apples and other tropical fruits are as plentiful here as in Honolulu. Added to this there are a fine wheat yield, abundant dairying operations, bacon export, and this is Australia's greatest cattle state, to say nothing of the immense flocks of sheep. This is a dry state, but not too dry to be healthy and prosperous. In a way the state is a bit primitive in parts; but I have not been to many of those parts and therefore can not speak of them. Primitive conditions, it is said, exist in the interior of the state, but in the prosperous coastal districts and tablelands (themselves large enough to make a very big state) the people are modern and employ all up-to-date agricultural and industrial methods.

During the month of June, in company with Elder W. J. Vaughan, I visited the branches of the Northern New South Wales District and preached and held other services in each. We also visited the isolated Saints along the route. Found a general desire to attain to spiritual perfection and to honor the law of God as circumstances permit.

Social and Cultural Clubs

Numerous social and cultural clubs have grown up in the various centers in this mission, each in its way endeavoring to help forward the work of the church. While on the north coast of New South Wales with Brother Vaughan, we organized a Social and Cultural Club at John's River. My information is that it is flourishing in both the cultural and social activities. Fine clubs of this kind exist in Balmain, Hamilton, Wallsend, South Wallsend, Guildford, Westgarth, Richmond, Adelaide. Clubs with purely cultural objects exist in Balmain, where the Kimnor Klub fosters elocution, debates, etc., and Leichhardt, where the Dorian Society fosters literature. Our young people have a desire to serve and to qualify thereby for more effective service.

W. J. HAWORTH.

Little Journeys With the Editor in Chief

Finds Colonial Village at Salem

Having made up my mind to visit Salem (that decision being reached at Topsfield), and the distance being somewhere about ten miles, it was not long before I reached there, for that Buick coupe was adept at "eating distances." I had no accurate idea where the "Colonial Village" was situated and as this was the first objective of the visit, before I reached Salem Center, I inquired of a policeman where I could find the "Colonial Village," for such it was termed in the article I had sketched in *Old-Time New England*. The policeman did not know it by such a title, but courteously gave me directions to find the "Pioneer Village," as he termed it. I followed his directions, and soon found signs at street intersections marked "To Pioneer Village."

Following these directions took me through Salem Center out into the southeastern part of the town. It is situated in one of Salem's public parks. The park is a small one, and about the Pioneer Village, or the Colonial Village at Salem, which is the better term, is a fence. Its purpose seems to be to keep out the curious, and to call out the "25c admission," as a sign at the entrance announced. "Admission 25c" is a rather common sign in the East, around these historic grounds. On inquiry I learned that the village though owned by the town of Salem, is kept up by the funds gathered from charging admittance.

Following the Guide

Once inside the grounds, I saw a group of persons evidently in charge of a guide. I attached myself to the group and listened to the guide's story of the various buildings, etc. It is always interesting to hear these guides "spiel." There is the ubiquitous pun, the far-fetched humor, the chatter so evidently acquired by rote, breaks in English construction and pronunciation. Well, I presume these "paid guides" do not draw a sufficiently large "salary" to attract talent of a high order and these "tip" jobs are not much more attractive to genius. But one learns the story, or the rudiments, and what he learns is quite helpful in after reading but not always found to be correct. But where "admission" is collected guides are a concomitant, at least usually are.

I stayed with the group until dismissed by the guide, who pointed the way out. But I had not the desire to go out just then, so I went in another direction and spent some time in wandering about the place viewing the "exhibit," and "listen-

ing in" on my own meditations concerning them.

Village a Tercentenary Feature

The first impression one gathers on entering is that of being in an "exhibit." Well, it is just that. The year, 1930, marked the three hundredth anniversary of an important year in Massachusetts history, and the tercentenary was celebrated in the State in ways varying according to communities. It was on June 12, 1630, that John Winthrop, as governor of the Massachusetts Bay Colony, landed from the good ship *Arabella* which with eleven others had brought about three hundred passengers with various articles of furniture, materials, seeds, shrubs, and goods from England. So Salem as its contribution to the tercentenary designed and built this exhibit of a pioneer village. The *Arabella* was reproduced, and typical buildings were built with strict fidelity to original designs, methods, and materials. The whole setting gives one an adequate idea of the conditions under which our ancestors workers and lived which reading alone will not give. The wigwams, the dugouts, the wide chimneys constructed of wood and clay plastered, the more pretentious houses built of whip-sawed lumber, the oiled paper windows, the thatched roofs, the open fireplaces for both heating and cooking—all bespeak the straits to which these early settlers were put to withstand and ease up the rigorous life of pioneers. But perhaps they were as happy and contented then as we are now under the improved conditions of comfort and ease. I wonder if they had periods of depression then.

Difficulties in Pioneer Life

There are many things in that reconstructed village to remind one of early difficulties and make one appreciate this age of plenty. In one corner is a contraption of oven, open pans and shallow vats which, we are told by a placard, illustrates the methods employed to get salt for culinary and other purposes. They evaporated sea water, and each little village had such an outfit. It was slow and the "salt" was doubtless such a collection of salts of sodium, potassium, phosphate, and other minerals as ordinary salt water contains and which without other methods of refinement would result from mere evaporation. But they got along with the product, and probably gave thanks for the salt which they earned by the sweat of their brows.

And from their large rendering kettles came tallow, lard, and other fats. While other kettles made soap, apple butter, and what-not.

The jail or elaborate prison of modern towns is represented in that exhibition village by a reproduction of the stocks in which scolds, naggers, and moderate sinners were punished in the public square by having hands or feet shackled by the stubborn blocks of wood. The punishment consisted chiefly of the disgrace in the public eye; but it surely was far from comfortable to stand or sit for

hours with hands and feet fixed in wood. I wonder if the flies, mosquitoes, and gnats could bite as fiercely then as now? If so, what a torture! And there seems to have been no provision for shelter from either sun, rain, or sandstorm. Well, it is no wonder our Puritan ancestors were well-behaved. It would be interesting to know whether conscience or fear of the stocks were the dominant deterrent factor.

A "saw pit" illustrates the method of creating lumber. A combination of pit and platform permitted one man to work above and one below the log to be sawed, and a one- or two-man saw was the tool for ripping out the boards and planks. I doubt not the carpenters were more careful in ripping up material than are our modern ones.

In another place was a typical blacksmith shop with primitive bellows and forge, where on anvil with crude instruments were wrought the iron implements used such as nails, hinges, hoes, rakes, axes, etc. Just think of nails, small and large, being hammered out by hand. I'll venture the guess that any carpenter in those days who dropped a nail would stop work long enough to pick it up. It paid.

Furnishings in "Fayre House"

One of the most interesting of the buildings in the exhibits is the reproduction of the "Fayre House" which was occupied by the governor. As houses went in the village this is pretentious, a palace, and hence was the "faire" house. It shows most interestingly the methods of house construction of those days, the hand-hewn timbers, hand-decorated clapboards, etc. How plain the houses were! The floors of wide boards, bare of rugs or carpets; the beds without steads laid on the floor; the pegs in walls and chests on the floors serving instead of closets—all bespeak the great simplicity and a scarcity of comforts characteristic of the times.

Of course the fireplace with andirons, spits, cranes, kettles, pots and pans, is there. I should have said *are* there, for nearly every room had a fireplace. But the main or kitchen fireplace is always the most interesting and elaborate in these old New England houses. Along the mantel of the main fireplace in the "Fayre House," hung bunches of dried herbs such as were gathered for medical purposes. The pharmacopoeia of those days would not have been a very large volume. It seems their treatment of diseases consisted of using a comparatively small number of medicines, mostly concocted from herbs, probably by the infusion method largely. Synthetic drugs were quite unknown then, I guess, though perhaps some "remedies" consisted of compounding a number of the simple remedies.

These English people, familiar with their own *materia medica*, and not knowing the flora of the new country to which they were going, and wishing to "play safe" on the matter of medicines, decided

to bring their own. They not only did so for immediate purposes, but with foresight, brought the seeds and roots of such herbs as they needed in compounding their simple and few remedies, planted them in the new colony, and thus in some instances at least, added to the flora of America.

It would be interesting to know how many plant species and even genera were added thus, brought to America by the various colonies which came from England, France and other countries. Food plants were also imported.

Early Brick-making Plant

In one corner of the village I saw something which reminded me of early days in Lamoni. It was a brick-making plant. It was just such an equipment as was used to make the brick for the church building erected about 1885, and which burned a couple of years ago. The making of those brick at Lamoni held much of interest to me as a boy. The methods followed at Lamoni were probably identical with those at Salem three hundred years ago, even to the use of wood for burning purposes.

My curiosity at least partially satisfied, but far from satiated, I wended my way to the gate which answers at once the purposes of exit and adit. I paused there for a moment to ask a few questions of the bright young woman dressed as a Puritan maiden, who collected the admission fees, and sold cards and literature descriptive of the village. My questions had to do with the ownership of the exhibit, the matter of upkeep, the disposition of the funds gathered from admission fees, etc. To all of which I received courteous and prompt replies from the demure Puritan maid.

As I entered the Buick and backed a bit for the purpose of turning I saw a car with a Missouri license tag enter the park. Of course I wondered whether the occupants were from Kansas City or Saint Louis, the prairies of the northern part of the State, or the hills of the Ozarks. My curiosity in this matter was not satisfied, however. I stopped the car (the Buick I mean) and watched. I presumed those Missourians were there to see what I had just seen. But to my surprise they paused near the gate for a moment, and without dismounting they turned the car about and drove off. One crowd from Missouri who apparently did not want to be shown. Perhaps it was the "25c admission" sign which repulsed them—don't like the idea of tolls anyway.

F. M. S.

East Sandwich, Massachusetts, September 9.

You can't live in Fleet Street these days and let the news of the world pass through your hands without being convinced that we are rapidly approaching a big climax. If one did not believe in the reality of God one would feel as helpless, as hopeless, as straws on the edge of a whirlpool.—*Hugh Redwood, night editor of the London News Chronicle.*

Spirit of Maine Reunion Outstanding

Large Number of Young People

In a setting of unexcelled natural beauty, white tents on a green slope extending to the shore of Lake Winnepesaukee, Indian for "Place of Beautiful Waters," surrounded by wooded hills, with pleasant weather for nine of the ten days, Saints and visitors enjoyed the largest and best reunion ever held in the State of Maine.

Regular attendance, unbroken interest and a deep desire for a more thorough knowledge of the gospel characterized every gathering. After ten days' intensive training, good fellowship, and spiritual uplift, all returned home cheered and encouraged to "carry on."

Each evening, one could see carloads of people coming towards Brooksville from neighboring villages and from nearby islands. They filled the tabernacle to capacity and listened hungrily to the "good old gospel sermons."

Of the group who stayed on the grounds all week, the young people far outnumbered the older ones. It was found the small building usually used for the young people's prayer service was inadequate for them, so they promptly exchanged their building with the adults for the large tabernacle.

Early Morning Meetings

Patriarch U. W. Greene who had charge of the young people's meetings reports that they were of a high spiritual order. Almost without exception the young people on the grounds attended regularly. The participation throughout the services averaged about sixty per cent, culminating in a splendid meeting Saturday morning when from a group of fifty-eight, there were fifty-seven testimonies.

The adult social services, presided over by President F. M. Smith, were the high points of the reunion for many. Earnest, active participation, enriched by the blessing of the Spirit of God manifested in prayers, testimonies and by the gift of prophecy, made these meetings long to be remembered.

The children from six to thirteen were cared for by Sister J. A. Gunsolley, in junior church. Her group was small but intensely interested in learning more about the history of their church and other phases of the work she presented. Her services were much appreciated by the committee and the mothers of the children attending.

During the first hour of the day the camp grounds were deserted. Everyone attended one of the three groups. The spirit of active participation pervaded the whole reunion and helped make it a success.

Class work was conducted by Patriarch J. A. Gunsolley who called his course, "The Quest of Religious Education," and by Apostle Paul M. Hanson in

"Church Objectives." The Saints appreciated this chance to learn more of the vital problems confronting the church and their responsibility in solving them and wish to thank the teachers for their invaluable lessons. Many enrolled for certificate credit and most of these had perfect attendance records.

President F. M. Smith's Contributions

The tabernacle was not large enough to hold the large crowds that came to hear President Smith on both Sunday afternoons. He spoke to his people with the liberty, power, and authority befitting a Prophet of God. He considers the most tragic moment in the life of Christ the time when He sat looking out towards Jerusalem and exclaimed, "Oh, Jerusalem, Jerusalem, how oft would I have gathered you as a hen gathers her chickens under her wings, but ye would not." That anguished cry has been repeated in the time of latter-day Israel. How much longer shall we refuse to be gathered? He urged everyone to make every possible preparation against the day when we shall be called to go up unto Zion and take up our stewardship. When our spindles and distaffs are ready, God will send the flax.

One afternoon, President Smith gave a splendid talk, "Camp Conduct," to the young people. He spoke in a frank, meaningful way that went straight to the heart of each one who heard him. He gave the following six rules of conduct that might be very profitably adopted by any group of campers: avoid undue familiarity; avoid suggestive talk; avoid vulgarity in conduct, speech, humor and dress; avoid piggishness (running for first place in dining hall, etc.); avoid selfishness, and think of the welfare of others. Many felt that this one talk alone was worth the effort made to attend the reunion.

Fourteen Baptized

Fourteen persons were baptized and confirmed during the reunion. On the first Sunday, Helen, Fern and Elmer Billings, of Stonington, were baptized by Bishop E. L. Traver. Myrtle Snowden, also of Stonington, was baptized by Elder Robertson, and Pearl Conary, of Blue Hill, by Elder Newman Wilson. Patriarch U. W. Greene officiated Sunday, August 21, in the baptism of the following: Austin and Shelden Billings, Rockland; Marguerite Wallace, Stonington; Ethel and Verna Merrill and William C. Porter, jr., Dixfield; Levi Wilson, South Portland; Joseph Moore Smith, Surry, and Linnie Parker, Little Deer Isle.

The hearts of the children of God were made glad to see so many added to their ranks and they were inspired to be the best church members they could be, in order to make it as easy as possible for these young members to keep their newly-made covenants.

William C. Porter, jr., is the fourth generation of his family to have been baptized by Brother Greene, veteran missionary in this region.

The reunion was fortunate in having two patriarchs, U. W. Greene and J. A. Gunsolley, present. Twenty-five persons took advantage of this opportunity to obtain their patriarchal blessings.

Sister E. L. Traver, of Boston, presented a group of girls with material enough for each one to make a cellophane belt. Their appreciation for this gift was shown by the enthusiasm with which they tackled the fascinating work and by the pride with which they wore them when completed. From surplus material, the girls decided to make a belt for Sister Archie Begg. They presented it to her one evening, and she prizes it very highly, both for its beauty and for the thoughtfulness it represents.

Camp Goes for a Sail

The Maine reunion has one happy institution that probably no other reunion enjoys—a whole afternoon's sail in a two-masted coasting vessel. Brother Pearl Billings owns the boat and through his generosity makes this treat possible. This year over ninety-five campers enjoyed a glorious sail among the islands, down the "reach" and home again, with President Smith at the wheel. A paper signed by seventy-five of those who took the trip was presented to Captain Billings, attempting to express the gratitude of the group for this privilege.

Working Staff and Camp Organization

The kitchen crew under the direction of Newman Wilson, gave its annual entertainment Friday evening, after the regular service. The Jonesport people presented "Old Sol Hicks and His Choir," in costume, as a feature of the evening. Popular songs, and nonsensical farce by "Ene" Rogers and Levi Wilson, and a camp newspaper were among the other numbers.

It seemed to be a joy to work in the cook-shack at Maine reunion. Willing helpers were on hand every day to help with the cooking, and there was always a group of young people wiping dishes. Aunt Rose Pervear was again on duty every day, making her famous blueberry pies. Through reunion meals were served for ten cents except on Sunday. Brother Wilson managed, not only to come out even, but a little ahead. The expense of coming to reunion was made almost negligible, so that all could attend.

Sister E. F. Robertson acted as camp nurse, taking care of all minor accidents and illnesses.

Among the young and middle-aged folks could be seen a sprinkling of gray heads of those advanced in years. Sister Etta Gray again had her home full of people, and was often seen about the grounds. Sister Tainter, from Dixfield, though eighty-seven years old, has attended most of the reunions held in Maine. Of them she says, "Every reunion is the best one." Her hope now is that she may live to see a permanent tabernacle built.

That spirit of forward-lookingness is manifested in many ways. Those who attended this year for the first time re-

gret that they have missed the good times in past years, and are determined to come again and bring their friends. Those who have attended regularly and have seen the gradual improvement from year to year feel that they can not miss a year. The general sentiment is, This has been the best reunion so far, and we will make next year's even better.

The presidency of the reunion consisted of President F. M. Smith, Apostle P. M. Hanson, Bishop E. L. Traver, Elder E. F. Robertson, and Elder N. M. Wilson, presidents of the Western and Eastern Maine Districts, respectively. They are to be congratulated upon the smooth-running organization, and they in turn wish to thank all those who contributed so willingly to the success of this reunion.

Birmingham, Alabama

Regular group activities were resumed September 11 after a month's vacation during which the majority of the members left the city, to visit friends and relatives in various parts of the State and country.

Doctor Gaston G. Booker and family spent part of the month's vacation at their home in McKenzie, Alabama.

Brother Horace White and wife visited their relatives in Bay Minette, where Brother White lived before coming to this city. Brother White and wife are a new addition to Birmingham numbers. Mrs. White is not a member of the church but manifests a lively interest in the search for truth.

V. R. Chandler and wife have recently returned home after nearly a month's absence. They, in company with their two sons, Wilbur and Elbert, visited the homefolks in Des Moines, Iowa, and also friends and relatives at Williamson and Lamoni, with a stop-over at Independence, Missouri. Wilbur has returned to Graceland to continue his study of music. Elbert is also attending Graceland College, enrolling for the electrical engineering course.

Birmingham Group is proud of the fact that out of thirteen members two of their number are permitted to attend the church college. After visiting this institution and meeting and conversing with some of those on whom the burden of this school rests, one can not help but feel that there a noble work is being done for the youth of the church and the result of the sacrifices made in behalf of the students is readily discernible in their attitude toward the church.

Brother John Harper, son of Brother and Sister James Harper, of McKenzie, Alabama, is now numbered with this group, having secured work here. Workers welcome the addition of another one of the priesthood to the group.

Brother and Sister Marvin Salter are the proud parents of a son, born August 22, to whom they have given the name of Marvin Lee, jr.

The names and addresses of any members known to be in Birmingham or vi-

city would be appreciated. Anyone able to supply such information please write to V. R. Chandler, 1618 Fifty-first Street, Central Park, Birmingham, Alabama.

Lorain, Ohio

The branch at Lorain, Ohio, is located about fifty-three miles west of Kirtland, on the shores of Lake Erie. It belongs to the Kirtland District, and consists of fifty-three members, who are scattered over an area the radius of which is twenty-three miles, and in six different towns and villages.

The branch was organized May 27, 1928, under the direction of Apostle Roy S. Budd and Elder James E. Bishop. Clifford G. Minkler was ordained an elder and chosen as president of the branch on the same day.

This is the branch's first letter to the *Herald*, and it is impossible to innumerate the many blessings which the Saints have received from the heavenly Father, notable among which have been the ministrations of many of his worthy servants. Such men as Elder F. T. Haynes, of Lakewood; Elder Guy E. Hammond, of Akron; Patriarch J. A. Gunsolley, and others of the priesthood, have sought to stimulate the members to higher and nobler endeavor.

Among the most recent visitors was Elder James E. Bishop, district president, who arrived August 4, preaching on August 5, at Grafton, seventeen miles from this center, and confirming two boys who had been baptized in the afternoon by Lorain's pastor.

On the morning of August 7, Patriarch G. T. Griffiths arrived, staying until August 11, and presenting a series of five talks. At the close of Kirtland Reunion, he was directed by the Spirit of God to return here for the purpose of finishing his message, which was accomplished by the teaching of the senior class of the church school, and by a morning and evening sermon on the Sunday, August 28.

In his evening sermons, "*Little Foxes Spoil the Vines*," Brother Griffiths treated of those sins which can not be dealt with according to the letter of the law, but violate its spirit in such a manner as to hinder progress Zionward. Among these sins are indifference with regard to church attendance, lack of dependability, and an "I can't" spirit. Refusal to work without continual prodding, may not be considered a sin to be dealt with according to the law, but is contrary to the spirit of the gospel, which is that of positive, spontaneous righteousness, in contrast with the spirit of servitude which characterizes the slothful member of the church.

He spoke of the circumstances attending the taking of the city of Jericho by the Israelites under Joshua, as illustrative of the principles of obedience and concerted action, which are the prime requisites for the redemption of Zion. "Now, all these things happened unto

them for examples; and they are written for our admonition also, and for an admonition for those upon whom the end of the world shall come." (1 Corinthians 10: 11, Inspired Version.)

On September 4, William Webbe, district superintendent of the Department of Religious Education, visited Lorain in the interests of this phase of the work.

On the evenings of September 11 and 12, Brother Homer Doty was here, giving two illustrated lectures based on his visits to the Holy Land.

The goal for which the local workers strive is the creation of a branch, the members of which are so versed in the principles of social righteousness, and so habituated to rightdoing that they will easily make the adjustments which must be made within the borders of Zion. Such a branch requires unceasing effort on the part of its officers, in teaching and enforcing the law. Such diligence, if manifested in each of the branches of the church would reduce to a minimum the number who must be sifted from the ranks, when the "judgment and cleansing" of Zion begins.

Rock Island, Illinois

District President E. R. Davis conducted a week's series of lectures here, August 20 to 27, on the lawn of Brother and Sister Lee White's home. Missionary topics such as "*America in Prophecy*," and "*The Sealed Book of Isaiah 29*," were of interest to the Saints and several neighbors who attended. In fact, they were enjoyed so much that other local members expressed the desire to have a series of meetings at their homes so that their neighbors might also have a better opportunity to hear the gospel. The missionary spirit is effective in building better branches. Another series is planned for the first of October preceding the regular district conference, to be held here October 14 to 16.

The congregation of Rock Island Church has been appreciably increased by Davenport Saints who are making that branch their new church home. The young people of the former Davenport Branch presented a delightful program for Religio Sunday evening, September 18.

Brother Lon Mercer, Brother Earl Brynor, and other local workers, have completed painting the exterior of the church, making a decided improvement in its appearance, more in keeping with the attractive lawn.

Pastor F. C. Bevan and Elder John C. Stiegel held an all-day's meeting at Millersburg a few weeks ago. Brother Bevan and family spent this Sunday in Ottumwa, Iowa, his former pastorate.

Brother L. A. White, superintendent of Religious Education, has made elaborate plans for Rally Day with the usual promotions and program features. The Sunday morning service has become an effective hour beginning at nine forty with a musical prelude, followed by congregational singing, prayer in which the

congregation joins, presentation of the theme by L. A. White, sermonet by Brother L. W. Stiegel, song by the Intermediate girls with the congregation rising and joining in the last verse, and processional during which regular class places are taken. A musical interlude is the only pause between the church school and the following preaching service, and during that meeting for the adults the children are engaged in junior church work in the lower auditorium.

Brother Kenneth Cady has been appointed director of the branch orchestra, a phase of work which has been somewhat neglected, and he has found considerable unused talent. The new *Hymnals* have been enthusiastically enjoyed by the entire congregation.

Bound for Southern Seas

To our many friends in America, Greeting: After many months of waiting, we are at last on our voyage to the southern seas. There is always a thrill attached to going on a sea voyage, and we have enjoyed that thrill. The gathering of many friends at the wharf to bid one Godspeed, the rush and bustle incidental to the disposal of baggage, the sounding of the warning blast for visitors to retire from the ship, the rattle of the chains as the gangplank was withdrawn, and then the final glide out from the dock amid the strains of "*Auld Lang Syne*," completed the thrill that we had been anticipating.

There was a very nice group of Saints and friends gathered at the wharf to say farewell to us. We found it rather hard to leave the hospitable shores of America for we realized that we were leaving many, many friends behind. Pent-up emotions would find their way to the surface as we realized that good old U. S. A. was slipping away from us. Sailing for "home" was a pleasant experience for me, for even after an eight-year absence one can not down that feeling of longing for home. With Edith, however, it was different. She was leaving her native land for the first time, not knowing what was beyond.

But the restless ocean does not give one much time for meditation and reminiscence—at least for the first few hours out. The strange surroundings, the uncertain stepping as the boat lurches forward or sideways add novelty to the situation. Brisk walking around the decks soon made us used to the motion of the boat, but the specter of having to pay tribute to Neptune seemed to be hanging around. By night time, queer feelings were being experienced by Sister Lewis. Bravely she went to the supper table, but a quick exit was necessary. Others were in the same predicament. However, Edith came back to table and finished her meal. Since then she has been feeling fine, although at times she does not feel quite certain whether she would rather be on land or sea.

The boat is very comfortable and well-appointed. The passengers are pleasant

and with their charming ways soon made friends of us all. Alice June has a grand time running from one passenger to another. She makes friends of all of them. We eat well, sleep well, play well, and rest, so we are enjoying the trip.

We were very pleasantly surprised to have such a host of friends remember us with letters, telegrams, fruit, candy, cookies, and many other things. We spent three afternoons reading the messages of remembrance, good wishes, and expressions of confidence. We hope that we will be true to the trust and confidence imposed in us. We may not find it possible to answer all the letters personally so we take this means of thanking our many friends for remembering us and to tell you that we appreciated each message.

It is very warm. We will cross the equator today. And then we will see the stars of the southern hemisphere. Already new ones have appeared. It has been cloudy at night time, however, so we have not seen much of the sky.

Later, September 9.—We will arrive in Papeete in the morning. The past few days have been very hot and we have enjoyed the coolness of the swimming tank. We see land today for the first time since leaving San Francisco—ten days ago. We expect to pass one of the islands at about 4 p. m.

A month in the Society Islands will be spent by us before we resume our journey to Australia.

We think of our many friends back in America and wish we could write to you. We hope that we can sometime. We pray for the success of God's work in the mainland as well as in the islands of the sea.

EDITH, GEORGE and
ALICE JUNE LEWIS.

On board S. S. *Monowai*, near the Equator, September 6.

Waterloo, Iowa

Evening services have been resumed including Thursday night choir practice and Sunday night preaching. These had been suspended during hot weather.

The sympathy of the branch has been extended to the families of A. J. Fisher and children on the death of their oldest son and brother, De Wayne, who, on August 18, took his own life in a period of mental derangement caused by protracted worry. He was thirty-nine years old, had been a member of the church since childhood, and was loved and respected by neighbors and friends. At the time of his death he was living on a farm near Bassett, Iowa. He was buried in the Charles City Cemetery, Elder Robert Allen, of Waterloo, preaching the funeral sermon.

Leland Roosa has been called back to the Navy yard in Vallejo, California, after a short stay with his parents, Mr. and Mrs. F. A. Roosa. He was accompanied by his sister, Alice. His wife and

small daughters will extend their visit here some time before returning.

The young people gave a party for Helen Wood to help her celebrate her birthday. All report a jolly time.

Puyallup, Washington

This branch was well represented at the reunion held at Silver Lake, Washington, in August, which event has already been reported in the *Herald*. It was an unusual reunion and Puyallup Saints were encouraged to try harder than ever to live in a way becoming to Saints.

Members of this branch have been gladdened during the last few days to have Sister Harold I. Velt here. She came to the Wheeler home a few days after reunion.

Three young women have left the branch to attend college. The Saints rejoice that they are exerting themselves to better prepare for the Master's service, and yet they regret to lose these young workers even for a short time. Elma Stong left for California to be with her sister and attend college, and Ruby Wheeler and Leila Smith are now at Graceland College. Ruby and Leila were each teaching a class in the church school, and all the girls were real helpers. A party was given for them at the home of P. P. Reid shortly before their departure.

In July a lawn party and pie social were held at the C. E. Wheeler home. The young people presented one of the plays that appeared in *Vision* and games were enjoyed. The Seattle Choir and several members from Tacoma were present. Pies were furnished by the women and purchased by the men who gave a piece of silver as each felt he could afford. In this way money was raised for Puyallup's quota of district expenses.

The branch is going forward, and a good degree of the Spirit is felt in all meetings. The Saints have been blessed during this trying time and none have suffered for the necessities of life. As a whole they are contributing well towards the finances of the church.

Some unusually good prayer meetings are being enjoyed. Two weeks ago everyone in the house save one offered prayer. Some of these were children not yet old enough for baptism. It was indeed a wonderful meeting.

There were some changes made at the recent branch business meeting. Lester Bronson who has been the pastor since the organization of the branch was sustained with C. E. Wheeler as assistant pastor. B. B. Bronson was chosen head of the visiting department and Charles Hufferd was chosen church school director. Brother C. E. Wheeler has been acting as financial clerk for some time, but Deacon Robert Pentland is to try it this year with Brother Wheeler assisting. Brother P. P. Reid has been musical director for several years, but this

year one of the young sisters, Leah Hufferd, is going to take this over.

The Saints of the district had an enjoyable time Labor Day. At the call of the reunion grounds committee, as many as could gathered at the grounds and accomplished an amazing amount of work. Nor was work the most important thing of the day; the association together promoted a better acquaintance and greater love in the group. One well-known brother in the district said at the Wednesday prayer service in his branch that the reunion services were wonderful, he thought, but that the experience of the Saints as they met and worked there together was even more wonderful.

Kansas City Stake

Mount Washington Church

Designating the month of September as rally month and using for their theme "*The Torch Bearers*," Saints of Mount Washington have put forth an effort to increase attendance of both church school and morning and evening worship services. Church school increased its attendance ten plus per Sunday while the two worship services increased their attendance thirty-five plus per Sunday. The speakers for the worship services during the month were Bishop F. B. Blair, Elders T. C. Lentell, L. W. Fike, W. F. Bolinger, Walter Chapman, and Priest Lyle Davis. Brother Davis was also in charge of the nine thirty worship service.

The O. B. K. fellowship service the first Sunday evening in September under the leadership of Will Gould, presented a pleasing program. Lida Budd Robertson gave a reading and Wilbur Chandler sang a solo accompanied by Anita May. Then Doctor Mangum, pastor of Wornall Road and Meyer Boulevard Baptist Church, gave an interesting talk on his trip to the Holy Land.

Several Saints from Mount Washington attended the Labor Day picnic of Kansas City Stake at Swope Park.

The young people of Gudgell Park and Sugar Creek Branches gave a program here, there being several instrumental and vocal numbers followed by a timely sermon by Elder Walter Chapman, pastor of Gudgell Park.

Elder L. W. Fike held a series of meetings at the home of Brother and Sister McCartney, 525 Blue Ridge, and reports interesting meetings.

"*Thy Kingdom Come*" will be the theme for October in this branch.

Grandview Church

Special programs were planned for Grandview during July and August, and as a result, the attendance was doubled. For the morning service during July three young men of the priesthood addressed them, Brother Edward Baker, Brother Adelbert Withee, and Brother Howard Cook. A series of sacred musical concerts were given in the evening, preceding the preaching service, by Sister Marguerite Johnson Blaine, soprano;

Brother Colin Ferrett, baritone; Brother George Anway, tenor; Sisters Elizabeth and Elinor Smith, harpists; Brother Stewart Tandberg, cellist; the Grandview Orchestra and the Grandview Choir. Speakers have been Apostle F. Henry Edwards, Bishops J. A. Koehler and A. B. Phillips, High Priest C. J. Hunt, Elders C. Ed. Miller and R. E. Jones, and Patriarch Albert Carmichael.

September 18 was Rally Day and President Floyd M. McDowell was the morning speaker. Using as his subject "*Zion the Perfection of Beauty*," he emphasized, "The ugliness of this world is in our foolishness, not in God's handiwork." It is ugly because the elements of life have been torn apart. "The best things of life are harmonious," he stated. "Beauty is harmony of relationship." He pointed out three things all can do to find Zion: (1) Practice the art of harmonizing our own lives; (2) Practice the art of blending our homes, and (3) Practice the art of blending the elements of our branch.

The twin girls of Brother and Sister James Hawkins were blessed September 18 by Brothers George Mesley and Floyd McDowell, and given the names of Sylvia Alletie and Sarah Ammetie.

Argentine Church

Elder J. Charles May was the speaker morning and evening September 25. In the morning he chose his subject from Romans 12: 1, "*Sacrifice*." This sermon did credit and honor to the occasion, Bishop's Day. That evening his theme was "*The Body of Christ—the Church of God*."

Oelwein, Iowa

Members of Oelwein Branch were happy to welcome to their midst through baptism Edythe McFarlane, niece of Pastor George McFarlane, and Margaret Shippy. Both were baptized in June by Brother McFarlane.

The annual church school picnic was held at Eagle Point, a pretty spot on the Volga River, a few miles northeast of Oelwein. A happy time was had especially by the children. Wading, swimming, a baseball game, hikes, and an abundance of good things to eat helped to make the day enjoyable.

The church school classes of Brother and Sister George McFarlane enjoyed an overnight stay at Eagle Point. They fished, chased mosquitoes, and lost plenty of sleep, but report "a lot of fun." The boys and girls in these classes range in age from nine to fourteen years.

The Emma Burton circle sponsored two picnics at local parks. The second picnic was preceded by the regular circle meeting at which time the ladies exchanged canning recipes. The most popular recipe, however, was not one on canning, but one for soap making. Sister Laura Clark offered it to the women who were more than glad to receive it in a

time when they are trying hard to economize.

Three babies have been blessed this summer, Ronald Adna Clark, son of Brother and Sister Adna Clark; Deloris Westendorf, daughter of Brother and Sister August Westendorf, and Joyce McMillan, daughter of a former Oelwein member, Gladys Pieplow, now Mrs. Ernest McMillan, of Vicksburg, Mississippi.

Some time back Brother W. B. Weston, an aged brother, delivered a sermon characteristic of his life testimony. He talked of his confidence in the church and admonished everyone to live close to the Lord. Brother Weston is a very quiet and unassuming person as he goes about his missionary efforts.

Elder L. G. Holloway, district missionary, has been holding preaching services at a country church ten miles east of Oelwein. Each night a group from here has accompanied him to help with singing and add to the meeting generally. Saints of this district are happy to have Brother Holloway working in this region where he labored a number of years ago.

Dow City, Iowa

This branch is now enjoying the comforts of a modern church home with the exception of a baptismal font, which workers hope soon to install. Improvements have lately been added to the basement of the building. All these things have been made possible by consecrated local workers.

Brother Everett Landon and family are here again. Brother Landon is a valuable aid in all phases of church work. They have lately passed through some trying experiences. Their six-weeks-old son had to be operated on for an abscess on the bronchial tube and for a time was very ill. For the past three weeks their eighteen-months-old daughter has been the victim of a severe case of erysipelas. The family is being sustained by the prayers of the Saints.

This branch feels keenly the loss of the Allen family now living at Randall, Iowa. A farewell dinner was sponsored for them in the church basement on Sunday. Following this event four young people were baptized, a tank being installed for the occasion. The words of Jesus, "Follow me," were displayed in colored letters above the tank, and a profusion of garden flowers added to the setting. The ordinance was administered by Fred Baber and Warren Oliver.

Since there is no branch at Randall, the Allen family would appreciate visits from Saints living nearby.

The church school has been making use of the fine outlines in *Vision*, and appreciates their monthly appearance.

Speakers recently heard have been M. O. Meyers, Warren Oliver, and Guy Johnson, of Deloit; Fred Fry, Howard Reynolds, and Frank Fry, of Woodbine; Elvin Boughman, George Hansen, and Cecil Talcott, of Dunlap. Of the home

priesthood the congregation has listened to Fred Baber and Everett Landon.

The opening of the high school brought Brother Lynn Talcott who teaches mathematics and science. He is aiding church school activities.

Sister Clara Birkhofer recently lost her husband by death which came suddenly while he was about his work on the farm. Elder Fred Fry, of Logan, was in charge of the funeral services which were held in the Methodist Episcopal Church, September 13.

Thursday evening prayer meetings have been resumed and interest is good.

Ellington, Missouri

Logan Creek Branch

Faith is not waning in this branch. Though few in number, the Saints have an intense desire to carry forward the work of the Lord. They want to increase in works of righteousness.

Logan Creek Branch is blessed with the help and presence of Brother and Sister J. E. Wildermuth and family.

For two weeks Elder W. E. Haden was there, delivering splendid sermons to a fine congregation of interested people.

This branch happily welcomed Brother and Sister H. A. Higgins, from Kansas City, Kansas, August 28. They were accompanied by Brother Higgins's mother, of Nebraska. There have also visited Ellington this summer other helpful members of the church from Chicago, Illinois, Kennett, Missouri, and from Oklahoma.

Portsmouth, Ohio

West Side Mission

Since the last letter from this place to the *Herald*, Saints here have had cause to rejoice. Brother O. A. Rexroad had the privilege of conducting six precious souls into the water of baptism, three adults and three children, Brother and Sister Albert Beaves, Sister Charlotte Rose, Clayton White, Shirley Culp, and Brother Charles Monroe's eight-year-old daughter. Two more adults were baptized September 11.

The Saints have enjoyed the spirit of prophecy in their meetings. Though times are hard, work scarce and the Saints are poor, they are thankful for the goodness of God.

This mission has no church home of its own in which to worship. A dwelling house was rented for meeting purposes but did not prove suitable, and so another house has been obtained which is more pleasing.

District Missionary John R. Grice, of Columbus, Ohio, is coming in the near future to hold a series of meetings. Local workers feel that good will be accomplished.

Sister May Crabtree is in poor health and needs the prayers of the faithful.

San Antonio, Texas

First Branch, Rockwood Court and South Cherry Street

At the close of the prayer meeting the evening of September 7, First Branch held its annual business meeting, electing the following officers for the year: Pastor R. W. Jett; assistant pastor, Floyd Jett; visiting priest and church school supervisor, Rouss Eastham; musical director, Mary Hall; treasurer, C. A. Jarvis, and secretary, Stella Duke. This was one of the most peaceful sessions had in a number of years. A harmonious spirit prevailed, a spirit which, the *Herald* tells us, is being experienced by the Saints in many different branches and districts. Surely the Lord is working with his people.

The women's department has been reorganized. Sister Florrie Miller is president and Sister J. A. Robinson assistant president. This group has not been active during the past year, and everyone is eager to begin work. They are planning a bazaar for December. Because of the depression some of the members have moved from San Antonio, and as a consequence the treasury of the branch is greatly depleted. Church payments are behind, and so the women are hopeful that they will be able to assist in this work.

San Antonio Saints are looking forward to a visit from Apostle Roy S. Budd and Bishop L. F. P. Curry who have promised to attend the district conference to convene October 9.

Evening services for the past month have been devoted to missionary topics. J. A. Robinson, of Second Branch, kindly assisted in these services, alternating with Pastor E. L. Henson. The choir, led by Sister Mary Hall, has done good work furnishing special anthems and solos. The congregation appreciated the solos sung by Miss Hazel Canyon, a nonmember friend who has willingly contributed to the beauty of these meetings.

Fulton, Iowa

There was good attendance at Sunday school and church Sunday, August 18. Brother John Heide was the speaker.

Gale Sherman, teacher of the young married people's class, is back with her class again after an absence of several Sundays on account of the illness of her little son, Floyd. The little boy went through an operation, but is able to be with his class once more. Brother John Heide substituted for Gale Sherman while she could not meet her class.

Almost everyone is busy filling silos in this region. It has been quite cool, and several think frost will be early.

Some of the young people are practicing songs for the Farmers' Creek Sunday School Convention to be held in two weeks at Iron Hill.

Independence

Next Sunday begins the new church school year—new classes, new studies, new work and social groups, and always the big task of growing men and women for God. It was with a greater appreciation of their gigantic task and a deeper consecration to the service of the Master that the students and teachers of the Training School of Religious Education met in their final service Friday night. A check taken during this hour showed that a large majority who had been attending class were hopeful of obtaining credit on Religious Education certificates. "The Cost of Service" was the topic of Apostle F. Henry Edwards's brief, inspirational talk to the school before its dismissal. President F. M. McDowell who had charge of the school, had been called out of town on church business and was therefore unable to be present on the closing night. This school has meant much in inspiration, conviction, and helpful suggestions to its five hundred students.

The Harvest Home Festival is beginning to be the principal topic of conversation in Independence. Districts are perfecting their booth plans, and already some are at work with hammer and saw in the lower room of the Auditorium. The calls have gone to the people—Let us remember the poor. Let us share as we have never shared before.

The entire Auditorium Festival Chorus will rehearse next Sunday afternoon at the Auditorium at three o'clock with the Auditorium Orchestra, Brother Paul N. Craig in charge.

The Boy Scout Rally of the past week-end in Independence and Kansas City has been of significance to church boys of scout age, mustering with the rest Troop 222 of Spring Branch congregation; 223, Stone Church; 224, Liberty Street (and the newest troop in the district); 226, Stone Church, and 227, Walnut Park-Enoch Hill. Several church scouts received awards at the Court of Honor held Sunday night at Mount Washington Methodist Episcopal Church.

Stone Church

Sunday being Promotion Day, all departments of the Stone Church School, with the exception of the beginners, had their promotion exercises. Each year on this day a great number of children are passed from class to class and department to department in this congregation. In the main Auditorium of the church Superintendent S. A. Thiel spoke to the graduating intermediate class on "Preparing Ourselves," and the juniors had their own exercises at their eleven o'clock service downstairs. Next Sunday will bring the actual moving of the graduating classes into new departments in the following numbers: Beginners to primary department, 50; primaries to junior department, 65; juniors to intermediate department, 59, and intermedi-

ate to the senior young people's division, 65.

Elder C. Ed. Miller, the speaker at eleven o'clock, addressed a plea to the congregation in behalf of true brotherhood, the sharing of goods, and stewardships, and vividly presented situations which teach how the bread and butter needs of a people affect their morals.

Preceding this stirring sermon the Stone Church Choir, led by Paul N. Craig, gave a pleasing musical program, its regular contribution to the KMBC radio congregation, as well as the Stone Church group.

In the evening Elder E. Y. Hunker presented a discourse full of missionary zeal and sincerity. Reading for a scriptural basis of his discourse Acts 4: 10, 11, he urged the importance of group regeneration to effect the social righteousness taught by the Savior of men as an important factor in the redemption of Zion.

After a summer of missionary work in Iowa, Brother Hunker returned to his family in Independence in time to welcome a new daughter, born September 19.

Second Church

Sunday, September 25, forty visitors attended the church school service at second church.

Elder Amos E. Allen spoke at the eleven o'clock service in the main auditorium while downstairs at the junior service, Mr. Miller, of Enoch Hill, talked. At the morning preaching service the choir gave two numbers and George Street and Mrs. Ethel Schuyler sang a duet, "Did You Think to Pray?"

Patriarch W. A. McDowell talked at the evening hour. His text was Ezra 7: 10 and his scripture reading was from Romans 7: 15-23.

Several persons in Second Church congregation are ill. Mrs. Conyers, who has been ill for some time, is understood to be improving. Leonard McCormick, one of the younger members, is dangerously ill at the Independence Sanitarium.

Second Church was well represented on the Far West historical trip last Sunday.

Spring Branch Church

Sunday, August 18, was young people's day in this congregation, and all the services centered about the contribution of the young people to the church. In the morning Brother David Stewart talked at the Sunday school hour, setting forth the young people's appreciation of Pastor G. W. Eastwood and expressing their willingness to work with him for the good of the latter day cause at Spring Branch.

Twenty-seven young men and women with Jake Andes, their teacher, and Joseph Farrow, their supervisor, sang "I'll Go With Him All the Way," at the eleven o'clock service, and Pastor Eastwood talked to the younger members of the congregation on the theme, "Make Religion Real."

On the following Thursday a party composed mostly of members of the

young people's department, went to the Jackson County Home for the Aged and Infirm, and put on an act followed by music. David Stewart is doing stage work as "the original Popeye in person," and his helpers are all members of the church except one. This cast entertained the inmates of the Home for half an hour, then thirty minutes were occupied by Bessie Merle Totty, Margaret McClain, Fern Belk, and Mrs. Beulah Stewart Donkawich. In this event members of the party proved themselves "minute men" and "minute women," rendering help at almost a moment's notice.

The promotion service of the church school occupied the eleven o'clock hour last Sunday, all the children of the school marching to the platform to the strains of "Redeemer of Israel." Following the violin rendition of "Onward to Zion," by David Stewart, the congregational hymn, "We're Marching to Zion," and the invocation, the various departments of the school presented their program contributions. Each child did excellently. Brother Alma Tankard awarded the certificates. Twenty-two were promoted, five from the nursery department; seven from the beginners; three from the primaries, and seven from the juniors.

The church school opened Sunday night after a summer's vacation, the director of Religious Education in charge. After the class period G. F. Weston read an article he wrote about the local play nights in 1930. Violin and Hawaiian guitar duets were contributed by David Stewart and Ira Weeks.

Between the evening church school and preaching services, there was a congregational sing. Brother Robert Fish was the evening speaker, his text being a part of Mark 10: 17: "What shall I do that I may inherit eternal life?"

The Training School of Religious Education, held during the past two weeks at the Stone Church, cut midweek prayer service attendance at Spring Branch, a number from her having enrolled as students in the school. But Sunday morning prayer hours have been well attended, and the time profitably spent. Prayer meeting is a service which the people of this congregation do not forget.

Fanning, Kansas

Nearly one hundred were present to enjoy the splendid sacrament service September 4. Elder Samuel Twombly was the speaker at the evening meeting.

Brother James A. Thomas was called to Scranton, Kansas, September 14, to preach the funeral sermon for Brother James Bailey, a Northeastern Kansas pioneer elder and one who was intimately acquainted with the Saints in the various branches of the district. He had served in various official capacities in this region. Fanning Saints extend sympathy to the bereaved family.

On Sunday, September 18, the monthly junior church service was held. The junior girls' chorus, under the direction

of Sister Mabel Mortimore, sang several selections. Sister Grace Thomas told the story, "The Other Wise Man," which was in harmony with Brother William Twombly's sermon on the subject, "Consecration." In the evening Brother Will Marsh spoke from the words of Christ as found recorded in Luke 12, and gave a fine exhortation to the Saints on keeping the law of the church. Other recent speakers have been Elders James A. Thomas and Virgil Sheppard.

A number of the Fanning women attended a miscellaneous shower given on Saturday, September 17, by Sisters Elsie Long and Virginia Tilden Keller for Mrs. Katharine Abbott Mason, an attendant of the Saints' church, who was recently married.

Fanning Saints were glad to have Brother and Sister Harry Sprague and son, Harold, of Independence; Sister O. B. Thomas, of Lamoni, Iowa, and other visitors, present at the morning service September 18.

Welcome Apostle Rushton to Manchester, England

A long-awaited-for and splendid day's services were held in North East Manchester Church, James Street, Bradford, Sunday, August 14. It was long-awaited-for because the principal figure in the meetings was an esteemed brother and one-time collaborer in old Manchester District, Apostle John W. Rushton.

More than twenty-five years ago Brother Rushton took part in a service in the James Street Church then a wooden tent, and many changes have taken place since he left for the United States, both in the structure of the building and in those who worshiped therein. Many familiar faces are missing; some have gone home, and others are scattered in many parts of the world and have been the means of spreading the gospel in almost every part of the British Empire. The wooden tent, familiar to Brother John has vanished, and in its place stands a fine brick building with an organ that cost over four hundred pounds. There are many other structural beauties in the interior of the building and these two were noted by Brother Rushton.

The service in the morning, Brother Rushton speaker, was of a local character for North East Manchester Branch, and the major portion of the time was spent by him in renewing his association with the Saints. The evening service brought together the three locals—North East Manchester, North Manchester, and Beresford Road Branches, and a splendid number of Saints heard the message of Brother Rushton and felt the Spirit behind his words.

The Saints are assured from the experiences of this day that the ministry of Brother Rushton in England is going to be a pleasant one even though a little arduous, for he has the love and esteem

of all who know him by reason of personal associations and also of those too young to remember him but who because of the experiences of their elders, have already learned to love this minister. The Saints wish for him the blessings of God in his labors.

Pasadena, California, Loses Worker

Silas Collins Elliott Accidentally Shot

It will be a shock to his many friends throughout the church to learn that Silas Collins Elliott, known to many as "Collie," was killed by accidental gunshot on Saturday, August 20, at Pasadena, California.

True to form, Collie was helping some one else in that which caused his death. His nephew was preparing to hitch-hike across the country, and Collie had prepared a little German automatic for him to take with him. A few minutes before the accident, Collie was talking the gospel to a neighbor lady and her son and brought out his new church pin to show them.

He was alone when the accident occurred. Shortly after he reentered the house, the neighbor heard a shot, but thought it something out in the street. It appears that Brother Elliott either knocked the gun off the stand, or picked it up by the holster and it fell out, striking butt down and discharging. The bullet entered the lower right abdomen and lodged in the back of the neck. He managed to walk across the room and dial his sister's phone, but was unable to talk, and when found, sat there with the receiver in his hand.

Thus passes one of the most faithful and active workers of Pasadena group, one who was a friend and a brother. The span of life is indeed uncertain. And such accidents emphasize the necessity of preparation for any of life's emergencies.

Brother Elliott married Ethel Kelley, daughter of Apostle William H. Kelley, but lost her during the flu epidemic. He never seemed to recover from the loss and never remarried. For the last eight years he has resided in California, and it was due to his persistence that the work was begun at Pasadena which resulted in a mission organization that is being successfully carried on. Elder Lawrence Brockway has recently been put in charge. Brother Elliott not only invited people to come to church, but he went and brought them and sometimes came with a half dozen or more. His auto was a real missionary car.

He talked the gospel wherever an opportunity afforded and has distributed hundreds of tracts, and loaned many books and other periodicals. He demonstrated the value of his religion in many practical ways. He was always ready to assist missionaries with finances, and if he had one outstanding fault it was perhaps his generosity. Since his death, a restaurant owner, not a member of the

church, informs us that during this depression Collie has sent hundreds of people to his place to eat with instructions to charge the bill to him.

His mother passed away about a year ago. Collie has missed her much. Now there has been a reunion with her and other loved ones on the other side. Our loss is his gain.

Our brother was quite an inventive genius and this last spring designed and manufactured a church pin, President F. M. Smith being presented with one on his visit to Los Angeles this spring. This has been favorably received in leading official circles wherever seen, and it is hoped by the writer that it may be adopted as the official pin for the church throughout the world. Though he is gone and will be greatly missed, the work Collie did still lives on, and the results therefrom will only be revealed at the judgment day.

M. A. McCONLEY.

Honolulu, Hawaii

The three branches in Honolulu are actively trying to keep up their past records though they have been handicapped for the past eighteen months since the missionaries to the islands, Brother and Sister R. L. Macrae, have been stationed at Hilo.

The three Sunday schools held their summer picnics separately. The Chinese and Hawaiian Branches held their outings on the east end of Waikiki Beach. The Japanese Sunday school held their picnic seven or eight miles west of Honolulu on the beach. Each picnic proved a success, furnishing outdoor sports such as swimming and hand and volley ball games.

The summer vacations are over now, but this year Honolulu members were glad to welcome many visitors from the other islands. School days are here once more, and many are busy with new work. The Saints miss Sister Dowsett and daughter. Sister Dowsett went with her daughter to the States to enter Vassar College. It is the hope of Island Saints that this trip will be a prosperous and happy one.

Brothers Waller and Moore are in good health and very active. Both are elders and past their three score and ten years. They with several other faithful ones keep the younger members in good faith.

Labor Day was spent at the Main Branch as a real labor day. Saints had a general cleaning up, and the spirit of helpfulness was shown. Lunches were brought and all joined in a real dinner at noon. Also, Main Branch had to put in about one hundred feet of sidewalk. The city asked about one hundred and fifty dollars to put it in, but the church boys decided to purchase the cement and rock and donate their labor. This saved the budget about seventy-five dollars.

The Saints in Honolulu also are feeling the depression.

At the Japanese Branch the young deacon was ordained to the office of priest and another young man was ordained a deacon. Also Main Branch gained a young man by baptism a few days ago.

Fargo, North Dakota

Bungalov Church, 1423 First Avenue South

Fargo held its annual business meeting September 14. Elder H. E. Ratcliffe was elected branch president; Courtney Rotzien, treasurer and solicitor; Irma Walker, secretary; Ferne Shackow, chorister, and Elsie Brown, pianist. Elder H. E. Ratcliffe was reelected church school director. The new supervisors elected were: Adult division, Mrs. Thomas Hunter; young people's division, Mrs. Avis Halbett, and children's division, Mrs. J. F. Rotzien. The meeting was well attended and a good spirit prevailed.

Missionary P. T. Andersen held a three-weeks series of meetings in August, using illustrated charts. He clearly presented the first principles of the gospel, the three glories, the different dispensations, signs of the times, the church in the wilderness down to the Restoration. Only a few nonmembers attended, but the faith of the Saints were strengthened. A picnic dinner was enjoyed at Oak Grove Park on Sunday. Saints from LaMoure, North Dakota, and Lake Park and Borup, Minnesota, were in attendance.

The ladies' aid held an ice cream social at West Fargo on Brother Lewis Spillman's lawn. Proceeds will be applied on the church taxes.

Vera and Vaneeta Stowell met with an accident returning home from delivering the ice cream. The milk truck they were driving overturned three times, the girls suffered several cuts and bruises. But they were not seriously injured.

"Pride in Workmanship Is a Real Factor in the Lives of Real Men," quoted from Apostle F. H. Edwards's in the *Ensign*, and "*Repentance*" were themes used in recent prayer services by Elder H. E. Ratcliffe. His subject for preaching Sunday evening was "*How Christianity Might Apply to Our Lives Now.*"

Eleanor, little daughter of Brother and Sister Jerome Stowell, who has been very ill of infantile paralysis, is recovering. Their baby has also been suffering from an abscess in the ear. Saints are thankful for the blessing of God to these children.

Gay Christensen, of Ava, Missouri, expects to stay here for sometime. Roy Weddle, of Lamoni, Iowa, has been in Fargo several weeks. These two young brothers are welcome additions to the branch.

The Saints desire to be "overcomers" and hope to keep the work moving on.

Trials and hardships borne patiently and in faith, will purify the soul. Elder C. J. Smith, former missionary, before leaving, earnestly pled with the Saints "to carry on and go all the way." He stated, "We dare not fail in this great work."

Mitchell, Ontario

On Sunday, August 21, Elder Percy Farrow and wife came from Stratford where he preached in the morning. He preached in the afternoon, his sermon being heard by Saints from McKillop, twenty miles from a meeting place. In the evening the sermon was preached from the bandstand and Sister Farrow sang a beautiful solo.

Since the weather was very warm, Brother Edmond Bell hung his Coleman lantern on the veranda of Brother John Blazey's home and meetings were held on his lawn for two evenings. The citizens were attracted by the bright light and the melody of hymn singing.

Elder Farrow visited nearly all the homes of Saints in Mitchell Branch, and as a result of his visiting and preaching, a young woman was baptized in the waters of the River Thames and was confirmed a member of the church by Brother Farrow. On that day Brother Farrow preached at Rostock Church in the morning, at Mitchell in the afternoon, then on to London, a distance of forty miles, to preach at night.

Peace, love, joy, and unity were enjoyed by the Saints during these happy weeks Brother Farrow was here. All are working together after having enjoyed a foretaste of heavenly love. The spiritual blessings promised the people of God are here being enjoyed. On the first Sunday in September three of the priesthood were divinely spoken to.

Piedmont, Oklahoma

A two-weeks' series of meetings conducted by Elder Z. S. Renfroe, of Davidson, Oklahoma, opened August 28, at the farm home of H. K. Rowland, seven miles from Piedmont. The members of the Rowland family wished to warn their neighbors in a more outstanding way than they had ever done before.

Years ago Elder Hubert Case did much preaching in this neighborhood, and a goodly number were baptized, yet many heard who did not obey. So with the help of Brother Renfroe, H. V. Pratt, and others, this meeting was planned.

The district tent, forty by sixty feet in size, was raised, fairly comfortably seated, and being already wired, was connected with the farm lighting system. It seemed very inviting to those interested.

Most of the time the crowds were fair to good and on Sundays excellent. The El Reno Saints, eighteen miles away, attended loyally the first week and some from Oklahoma City, thirty miles, came every night the second week. To these Saints and friends belong the credit for the music. There was also some attend-

ance from Calumet Branch, the same distance away, their pastor Brother Owings, preaching one night to relieve Brother Renfroe whose throat demanded a rest.

There were some outstanding days for Saints and others. Sunday, September 4, Sunday school opened at ten o'clock, followed by preaching service. At half past two sacrament service was held, preceded by talks on oblation by Brother Kemp and sacrament by Brother Dillon instead of the usual testimony meeting. Preaching at eight in the evening. Sunday, September 11, Brother Dillion, occupied the eleven o'clock hour; at half past two Brother Kemp, pastor of the Oklahoma City Branch, spoke, and Elder Renfroe occupied the evening hour. Song services were most enjoyed on these days.

While there were no baptisms, the Rowland family feels that good was accomplished. Many expressions of appreciations came from the neighbors such as: "I could have listened another hour!" and "This tent should be left standing right here for a gathering place each Sunday." A Saint was heard to say, "This has been a wonderful day," and the young people were saying, "I want to start going to church with you," and "We are going to quit wasting our lives." Appreciation was also apparent in the offering given.

Brother Renfroe's services, given so cheerfully, strengthen the Saints in the belief that men are sent of God. And the messages seemed so clear and powerful that some of the hearers wondered how men can refrain from obedience. Members of the Rowland family and people in the community wish that this might be an annual affair.

Cleveland, Ohio

East Side Branch

Cleveland Branch wishes to report a gain in attendance and a wonderful feeling of fellowship and good will existing among the Saints. Those who attended the Kirtland reunion came back feeling greatly refreshed and with new strength and vigor to carry on the work here.

At the last prayer meeting of the reunion, the Saints were told that the wonderful Spirit attending the reunion would continue with them on their way home and into their branches, and this same spirit continued with the Cleveland Branch and was manifested in the communion service on the first Sunday of the month. Several people were spoken to through the Spirit, and the congregation was told that the Lord was pleased with them.

On Labor Day the Religio held a picnic in the Rose Garden at Wade Park which was well attended, and everyone had a good time.

Brother Arthur Hanna was baptized into the church on the eighteenth of this month, and another baptism is scheduled for next Sunday.

MISCELLANEOUS

Conference Notices

Alabama Saints will meet in conference with Lone Star Branch, Skinnerton, Alabama, October 7, 8, and 9. All Saints are invited.—*W. H. Drake, secretary.*

Southern Nebraska District will meet in conference at Lincoln, Nebraska, October 28 to 30, at the chapel on the corner of Twenty-sixth and H. Streets. The suggested program for the observance of the centennial birth anniversary of the late President Joseph Smith, as presented in the church publications, will be carried out as nearly as possible, beginning with the historical dramatization on Friday evening, October 28. A large attendance of district members is expected. Brother O. L. D'Arcy, district president, will be in charge, in association with Apostle Roy S. Budd who will be the main speaker for the meeting. Those planning to come should try to arrive in Lincoln in time for Friday evening's presentation. It would be well to notify the Lincoln Branch secretary, Francis Schrunck, 506 South Twenty-fourth Street, Lincoln, of your intention to attend, though this prearrangement is not obligatory. The local Saints will care for all visitors and extend a hearty welcome.—*O. L. D'Arcy.*

Anniversary Services

Anniversary services will be held by Grand Valley Branch, Grand Valley, Ontario, Sunday, October 9, commencing with prayer service at 9.30 a. m.—*Mrs. E. G. Thompson, secretary, Waldemar, Ontario.*

Our Departed Ones

BEESELEY.—Emma Runie Gomillion was born at McKenzie, Alabama, September 24, 1892. She grew to womanhood in that vicinity, and married George Ed. Beesley March 28, 1909. This union was blessed with five children, namely: Emma, who is now Mrs. Arthur Rogers, of Montgomery; Luther Elvin; Edna Evelyn, who is now Mrs. Erbie Lee Barlow, of McKenzie; Ander Jackson, and Eunice Ostell. She united with the Reorganized Church of Jesus Christ of Latter Day Saints July 21, 1929, being baptized by Elder J. W. A. Bailey. She passed away at her home near McKenzie early the morning of September 6, 1932. All who knew Sister Beesley loved her. All who knew her are now determined to carry on her work that all might have the same glorious reward that awaits her when the trump of God shall sound. Funeral services were held at the Pleasant Hill Church of McKenzie, Undertaker Barrow in charge, he being assisted by Elder Lyle D. Flynn. The sermon was delivered by Elder H. H. Higgins.

WHATTAM.—Merle Orion, son of Gerald and Ella Mae Whattam, was born March 23, 1927, at Weyburn Plains, Saskatchewan, Canada. Died after a short illness September 1, 1932, leaving to mourn his departure his parents, one sister, three brothers, other relatives, and friends. One sister preceded him to the land of rest. Merle was a regular attendant at Sunday school and was one of the best scholars in his class. The funeral was from the Saints' church in Weyburn, in charge of Elder O. W. Okerlind. Elder John R. Neill preached the sermon. Interment was in Hillcrest Cemetery.

CHADWICK.—Mary Adeline Raymond, was born February 16, 1863, in Clarke County, Missouri, and passed away on September 14, 1932, at Wichita, Kansas. Her parents were

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950 Kilo. KMBC 315.6 Meters

Church Programs Over KMBC

Devotional service at 6.30 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.

Sunday, 7.30 a. m., Bible Study, by U. W. Greene.

Sunday, 11 a. m., music by Stone Church Choir.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

members of the church, her father being Elder J. T. Turner, of Peabody, Kansas. She was married to O. J. Raymond at the age of twenty, and to this union eight children born, two of them having preceded her in death. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints when she was sixteen years of age. On Sunday morning, September 11, she attended the church school and preaching service and on Tuesday, the 13th, she was stricken with a paralytic stroke, and passed away Wednesday morning about 2.40 without regaining consciousness. She attended the services regularly and especially enjoyed the prayer services. She leaves to mourn her husband, Joseph Chadwick, four sons, Lewis F. Raymond, Doctor Olie J. Raymond, Francis M. Raymond, and Charles Raymond, all of Wichita; two daughters, Mrs. Elsie Estes Cutten, New Mexico, and Mrs. Florence Griffith, of Houston, Texas; nine grandchildren and many friends. Services were in charge of Arthur E. Stoff, pastor of Wichita Branch.

JAQUITH.—Corinne Ruth Jaquith was born July 12, 1920, at Sealing, Oklahoma. Passed away September 13, 1932, at Wichita, Kansas. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints September 16, 1928. Being an only child, she was a bright and shining light in the eyes of her parents, Clyde C. and Inez R. Jaquith. Moved to Wichita, Kansas, with her parents when she was twenty-two months old. Attended Lowell and Franklin Schools. Her affectionate and kind disposition made

friends of all whom she met. Left to mourn are her parents, her grandparents, Mr. and Mrs. W. E. Jaquith and Mr. and Mrs. M. Moldrup, both of Sealing, Oklahoma, five uncles, four aunts, five cousins, and a host of friends. Interment was September 15, in Wichita Park Cemetery. Arthur E. Stoff, pastor of Wichita Branch, was in charge of the service.

BROWN.—Alice Brown, daughter of George W. and Secly Rouse, was born March 13, 1855, in Lee County, Iowa. Died September 7, 1932, at Oskaloosa, Iowa. November 29, 1875, she was married to Elder C. B. Brown, and to them one son was born who preceded her in death. In 1891, she united with the Reorganized Church of Jesus Christ of Latter Day Saints and remained faithful till death claimed her. Surviving are her husband, one brother, three sisters, and many other relatives. Interment was in Forest Cemetery, Oskaloosa.

DARROW.—Matilda E. Darrow, one of the faithful members of Stockton Branch, has passed to a well-earned rest. For many years she made a home for missionaries, and helped to spread the gospel in other ways. She was born at Dent, California, July 20, 1863, and was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints at Stockton, February 19, 1887, by Thomas Daley. She died July 6, 1932. Her children laid her away in the New Mausoleum in Stockton in which city she lived and made many friends. The funeral was a private service and the sermon was by W. H. Dawson, July 9. Relatives from Los Angeles and San Jose, as well as Stockton, were present.

COOK.—Lewis L. Cook was born at Modena, Wisconsin, April 6, 1864, and passed from this life September 16, 1932, at his home in Independence, Missouri, where he had resided the past five years. Previous to coming to Independence he lived in Post Oak, Missouri, for a number of years. July 4, 1885, he was united in marriage to Miss Caroline Sanders, and to this union were born two sons and two daughters. August 25, 1895, he and his companion were baptized at Ono, Pierce County, Wisconsin, by Elder H. P. Curtis, and confirmed members of the Reorganized Church of Jesus Christ of Latter Day Saints by Elders H. P. Curtis and A. V. Closson. Brother Cook held the office of teacher in the church for a number of years. January 3, 1918, his companion passed from this life. One son, Lewis Calvin Cook, has also preceded him, dying in France during the World War. June 23, 1931, he married Vina Marco whom he leaves to mourn his passing. He is also survived by two daughters, Mrs. Virgie Barnes, of North Kansas City, Missouri, and Mrs. Maude Knoth of Kansas City, Missouri; one son, G. L. Cook, of Independence, Missouri; one brother, George Cook, of Menomonee, Wisconsin; nine grandchildren, other relatives, and a host of friends. The funeral was held in the Walnut Park Church at Independence, in charge of Paul R. Davis; sermon by W. A. McDowell.

ELLIOTT.—Silas Collins, son of Silas P. and Elizabeth Elliott, was born at Conifer, Colorado, October 22, 1887. Died from accidental gunshot wound at Pasadena, California, August 20, 1932. Was baptized by Columbus Scott at Conifer, Colorado, September 19, 1909. He moved to California about eight years ago and one of the leading workers at Pasadena. The funeral was at Pasadena August 23, in charge of Apostle M. A. McConley, assisted by Elder Lawrence Brockway. Interment was in Mountain View Cemetery, Pasadena.

What did the Restoration restore? The original teachings of Jesus Christ in the fullness of the gospel, the organization of the church, and the authority of the priesthood, all of these to sound again the fundamental note of the prophets of the ages—social righteousness.—E. Y. Hunker.

Keep your fears to yourself, but share your courage with others.—"Pith and Point," in Church Management.

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The
**SAINTS
HERALD**

Political Aims of the Church

By A. B. Phillips

Joseph Smith

By Audentia Anderson

The Foundations of Our Faith

By Elbert A. Smith

The Christmas Offering

By C. B. Woodstock

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THE SAINTS HERALD

October 5, 1932

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FREDERICK M. SMITH, Editor in Chief.
 ELBERT A. SMITH, Associate Editor.
 FLOYD M. McDOWELL, Associate Editor.
 LEONARD J. LEA, Managing Editor.
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While the human reason has a lofty place in the council chamber of the faculties of the soul, we should bear in mind that it has its limitations, and that what passes for reason with many men is often something else.—Charles Edward Jefferson, in *Things Fundamental*.

The Pigeonhole

HERE'S A TRUE STORY:

He was just a young man; anybody could see that. He had recently married the finest and most beautiful girl in the world, and he could hardly contain his happiness. He had a job, and for the first time in his life he was renting a house like a regular citizen. This experience was even more important to him than his first pair of long trousers had been, or his first vote. The world was a beautiful place.

Then the work at the plant where he was employed became slack. He was employed only a part of every week. He worked hard, and he was kept long after other men had been dismissed. But in spite of all his conscientious effort, the days of idleness became more than the days of work.

Things were desperate. He could not tell his young wife how bad they were—or so he thought. He did not want to see her suffer. Lines of worry crept around his eyes, and there was the strange light of fear in his eyes.

One week his last remaining handful of small change was not enough to bring home all of the groceries they needed. At last he had to tell her. It surprised him when she was not frightened. In fact, the information aroused in her a revelation of strength and courage that amazed him.

She had an idea. It involved the manufacture and sale of an inexpensive product that everybody could use; that everybody would want. She would help him. And he would sell it.

Business came slowly, but they managed to pull through. Then they found that they could barely supply orders. Their profits were not great, but they made a living; and they gradually lost fear of the disaster that threatened them.

This story, known to so few, is such a lesson in faith and courage, such a living example of the gospel of work, that it ought to be of value to church members who have encountered difficulties in our recent hard time.

AFTER YEARS OF NEGOTIATIONS three great English bodies of the Methodist Church have united: the Wesleyan, the Primitive Methodist, and the United Methodist branches. This will include from three to four million British Methodists, who have church property totalling more than \$300,000,000 in value. This reminds us of the song that Gene Closson used to teach us at the "pep" meetings: "*The more we get together, the happier we'll be!*" Interchurch unity is a fine idea for organizations that have much in common. But for a church that has a distinctive program and message, it is out of the question.

OF COURSE, we only know, like Will Rogers, what we read in the papers, but it looks as if New York can stand anything but an economical mayor. Jimmy Walker, play-boy and wise-cracker, could do anything he wanted to with city money for years and nobody had a word to say. Joseph McKee, who steps into Walker's place when that worthy could no longer stand the light of investigation and resigned, finds practically the whole city aroused against him when he tries to effect economies and shut down on graft. Tammany is against him, too, which is a pretty fair indication that he is right. We wish that our greatest city could set a better example for other communities in the matter of good government.

THE SPANISH GOVERNMENT has sent one hundred and five people into exile, most of them of the former nobility of Spain. The place of exile is said to be a very hot place down on the coast of Africa. Most of them will probably die. This is much more humane, of course, than the Russian method of shooting them, or beating them to death, or letting them freeze on the trail to Siberia. It occurs to us that the United States needs a desert island for the exile of its gangster and corrupt politicians. It will need to be a large island.

Editorial

Introducing the New "Herald"

In this issue the Editors present the new *Herald*, which continues its regular features and incorporates selected items from the *Ensign* and the *Vision*. Some not previously included in any of the publications may be added as time goes on, dependent upon the conferences of the Editors and the reports they get from the membership of the church.

Numbers of readers have already written in expressing their satisfaction at the proposed change, and we hope that this and succeeding issues may measure up to their expectations. The Editors will be glad to have comment and suggestions, and solicit the interest and contributions of those who have helped with the work of all three former publications.

L. L.

"First Be Reconciled to Thy Brother"

The First Presidency is in receipt of a letter from a member of the Quorum of Twelve which contains a suggestion of such merit that we not only pass it on for the benefit of the readers of the *Herald*, but are happy to make it the basis for a definite recommendation to the Saints throughout the church. The letter reads in part as follows:

As I sat in the sacrament service yesterday, waiting to partake of the sacramental emblems, my thoughts turned to "Joseph the Peacemaker," the centennial of whose birth we shall celebrate one month from now. As my mind slipped back along the years I was impressed once again with the enduring splendor of the foundation which Brother Joseph has laid for the building of Zion, and I felt a growing eagerness to celebrate his birth by taking a definite step forward along the lines indicated by him.

There was nothing trivial about the ministry of the late President Joseph Smith. He dealt, always, with fundamental values. Perhaps this grew out of the fact that his early years had been clouded by the blighting of our hope for the early building of Zion. He knew that the fundamental reason for our expulsion from the land of our inheritance was the prevalence of "jarrings, and contentions, and envyings, and strife" among the children of the kingdom. So, his whole ministry was given to the perfection of a firm foundation of righteousness and peace, and the Lord was able to use him repeatedly to admonish the Saints in this regard. The last part of his last message to the church was a plea that the Saints should exercise "that charity which Paul, an apostle of Christ, declared to be the quality of Christian virtue which thinketh no evil."

With these thoughts in mind, and in the atmosphere of the sacrament service, it seemed to me eminently fitting that we make a special effort to celebrate the centennial of Joseph by making this a month of special endeavor on the part of every member of the church to eliminate contention and envy and strife, and to initiate an era of mutual helpfulness. Such a spirit has already been poured out upon the church in large measure, but many a branch is still held back from its high destiny because of contention over trivial things. If discord can be banished from every heart and every life, and if the

pure love of Christ can in truth reign among us, there is no obstacle that shall be insurmountable.

Nearly ten years ago I was with the late P. R. Burton on the Indian reservation in Northeastern Nebraska. "P. R." had baptized quite a number of Indian converts during the month, and we came at last to the week prior to the Sunday on which they were to receive their first communion. Brother Burton called them together and said to them, "If you were asked to go to the White House and partake of a meal with the President of the United States, what preparation would you make?" "We would dress up in all our tribal regalia," said one of the older Indian brethren. "That is exactly what I want you to do for your meal with the King of kings next Sunday morning," answered Brother Burton, "and remember that the robes which delight his eyes are the robes of righteousness. He can not welcome you to the feast unless you have first made peace with any one against whom you hold hardness or whom might hold hard feelings against you." The days immediately following were busy ones for the new converts; some of them actually traveled many miles to make peace. That Sunday I attended one of the most spiritual sacrament services that I have ever attended, at any time, anywhere. I believe that the Saints throughout the church will respond to such an appeal and the Lord will meet such a response with a generous outpouring of his Spirit.

What greater tribute could we pay to "Joseph the Peacemaker" than to apply in our relationships as Saints the principles of Christian living which he so earnestly and continuously taught? All that we know of the life and character of Brother Joseph assures us that no expression of our esteem could please him more.

"To eliminate contention, envy, and strife, and to initiate an era of mutual helpfulness" would certainly be a worthy objective for followers of the Master at any time. Just now the church that bears His name is in the midst of one of the most critical periods of its history. If ever we should unite in a common cause, if ever we should live at peace one with another that time is now.

We therefore suggest and urge that the Saints, during the next few weeks especially make an earnest effort to eliminate "jarrings, and contentions, and envyings, and strife" from their midst.

We recommend that this matter be made the subject of prayer, the theme for prayer services, and the objective of the spiritual ministry of the priesthood, to the end that before we approach the Communion table on November 6, each shall "first be reconciled to his brother" and can worthily and unashamed plead for that courage and wisdom which our heavenly Father alone can provide.

F. M. McD.

A little integrity is better than any career.—
Emerson.

Consequences are unpitiful.—*George Eliot.*

The Rock Island Lines Celebrate Eightieth Birthday With a Present to the Public

Railroad Offers a Cent-a-mile Rate October 8 to 12

The Rock Island Railroad has adopted a novel and, from the standpoint of the public, a practical plan of observance of their eightieth anniversary which occurs on October 10. Announcement is made through the passenger traffic department that on October 8, only, the Rock Island will offer a rate of approximately one-cent-a-mile for the round trip between all points on the system, good for return trip until midnight of October 12, tickets to be honored on all trains, including the Golden State Limited and Rocky Mountain Limited, not only in coaches but in sleeping and parlor cars as well on payment of Pullman charges, with the usual half-fare for children. The announcement offers as features a preview of the Chicago Century of Progress; family reunions; special shopping days in all towns along the railroad under the supervision of local chambers of commerce, etc.

The anniversary also will be featured on the railroad's dining cars and eating houses throughout the system. President Gorman has addressed a letter to all employees, urging them to make united effort to attract attention of the public to the Rock Island's eightieth anniversary observance.

The Rock Island Railroad ran its first train between Chicago and Joliet on October 10, 1852, and was the first railroad to cross the Mississippi River, bridging that stream between Rock Island and Davenport in 1855. Later this structure attracted national attention when Abraham Lincoln, as an attorney, defended the railroad against the river interests in the maintenance of the bridge. By 1862 the Rock Island had increased its mileage from 40 miles to 434 miles; 1872 to 1,288 miles; 1882 to 2,218 miles; 1892 to 3,537 miles; 1902 to 5,370 miles; 1912 to 7,100 miles; 1922 to 8,096 miles, and 1932 to 8,353 miles; serving fourteen western states. In 1931 the Rock Island completed one of the largest railroad construction projects in the middle west in building a short line between Trenton and Kansas City, Missouri, a distance of 83 miles. The same year, a new line was reconstructed between Dallas and Galveston, Texas, thus giving the Rock Island a direct seaboard connection on the Gulf.

L. M. Allen, vice president and passenger traffic manager, in commenting on the one-cent-a-mile eightieth anniversary rate, said:

"We hope that this low rate not alone will attract attention to the Rock Island Lines' anniversary but, likewise, will help to lead the way back to better times. We are applying the rate to Pullman pas-

sengers as well as to coach passengers, in order that all our patrons may benefit equally. We believe this is an unusual opportunity to take a social or business trip at little expense. We offer it as a friendly gesture on our eightieth anniversary."

October 23 Is College Day

For fifteen years the church has been setting aside one Sunday each year as College Day in the interests of the Graceland Scholarship Loan Fund. The response of the people of the church has been generous, and the college by means of this fund has been able to extend its service to many young men and women who otherwise could not have enrolled. There are still many others who have not yet had their desired opportunity to study. On their behalf, we announce to the Saints this year's College Day, October 23.

In many branches those in charge have in former years carried out College Day programs that were not only gratifying in result but which also provided pleasant experiences for their respective congregations. We recommend the example of these to branch and district officers everywhere. Preparations should begin now for the College Day service. Friends and former students of Graceland should be given the opportunity and the responsibility of speaking on her behalf. Young people who are anxious to go to Graceland should give voice to their ambitions and ideals.

The record of Graceland's service to the church is worthy. If this service is to be enlarged, the Scholarship Loan Fund must be enlarged. The College could accommodate a student body twice as large as the present one, and this increase in enrollment could take place *now* if the Loan Fund were large enough to assist all who are anxious to come.

Those in charge of College Day programs should strive to be fully informed as to the purpose of the day and as to the administration of the Loan Fund. Articles in the October 12 issue of the *Herald* will furnish information and illustrative material. If difficulties were encountered in the preparation of last year's programs, they may be avoided this year by early, careful planning. The church or college offices will be glad to respond to any questions or requests for assistance.

This year, more than ever before, it is important that young people who wish to do so should have the opportunity of continuing their education. To loan them the money to do this is to enable them to help themselves. To fail these boys and girls is to leave them to face an extremely difficult economic situation.

We commend to the Saints Graceland College, her

students, present and to come, and the opportunities of College Day, October 23.

THE FIRST PRESIDENCY.

STUDY OUTLINES

POLITICAL AIMS OF THE CHURCH *By A. B. Phillips*

1. Should the church "keep out of politics"? Why do some people wish to keep it out of politics?
2. How are the aims and the ideals of the church affected by political situations?
3. What contribution does religion make to government? What contribution *should* it make under ideal conditions?
4. What are the political views of the Reorganized Church?
5. Discuss the moral aspects of politics.

JOSEPH SMITH—A BIOGRAPHICAL SKETCH

By Audentia Anderson

1. What early conditions made the life of the late President Joseph Smith an unusual one?
2. When and under what circumstances did his father, the founder of the church, die?
3. What were the influences and conditions of his early manhood?
4. Refer to the play, "*Milestones*," which was published in last week's *Herald*, for the experience which governed his choice of careers.
5. How long did he lead the church from Plano, Illinois? When did he move to Lamoni?
6. Describe his principal journeys.
7. What main objectives did he try to achieve in the work of these years?
8. What do you think of the total effect of his life?

Not only wrongdoing and dishonesty are sin. There is the sin of not understanding your world to your utmost. There is the sin of not making your way plain to your fellow creatures so that they can judge and help you. There is the supreme sin of finding power in your hands and letting the occasion pass you by. And since you ask me about it, these are the sins that I lay at the door of the banking community of the world today.—*H. G. Wells*.

The church is a powerhouse supplying current that is needed throughout the night. If something goes wrong in the night or in the powerhouse, that defect must be set to rights without stopping the dynamos, for that must not be done.—*Richard K. Morton*.

OFFICIAL

Correction of Income Figures for Northwestern Iowa and Southwestern Iowa District

In the *Herald* of September 7, 1932, the receipts for Northwestern Iowa were given as \$303.92, and Southwestern Iowa, \$663.73. The figures should be reversed, making Northwestern Iowa \$663.73, and Southwestern Iowa \$303.92. This covers the month of July.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

Appointment of Bishop's Agent

Brother Jerome Wyckoff having presented his resignation as Bishop's Agent for the Western Montana District, we hereby appoint as his successor, Brother N. P. Coleman, subject to the ratification of the next district conference.

Brother Wyckoff has given splendid cooperation in this connection and we wish to take this opportunity of expressing appreciation for the service rendered.

Brother Coleman comes to us well recommended and we feel confident he will receive the earnest cooperation of the membership in giving their support to this phase of church work.

The solicitors are requested to send their September and subsequent reports to Brother N. P. Coleman, 2204 First Avenue, South, Great Falls, Montana.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

Approved by

THE FIRST PRESIDENCY,

By F. M. MCDOWELL.

Slides for the Joseph Smith Centennial

The Graphic Arts Bureau has a limited number of sets of slides that have been specially prepared for the Joseph Smith Centennial, with a lecture prepared by Inez Smith Davis. These slides will be available after November 7. All sets are already engaged for use before that date. Lanterns for rent also. Write for rates, stating date preferred. Address, Graphic Arts Bureau, Auditorium, Independence, Missouri.

NEWS BRIEFS

Apostle E. J. Gleazer at Webb City

Sunday, Apostle E. J. Gleazer left Independence for Webb City, Missouri, where he will conduct two weeks of missionary meetings. Though the church financial condition made it unwise for Apostle E. J. Gleazer to accompany Apostle G. G. Lewis and family to the Australasian Mission to which he was appointed to labor by the late General Conference, Brother Gleazer's ardor in missionary work is undampened.

In recent months the Webb City territory (Spring River District) has responded well to missionary efforts, and good results are expected from Brother Gleazer's work there.

Rally Week for Sioux City

This year Rally Week for Sioux City, Iowa, Branch, beginning September 18, included a variety of features. A "pantry party" was sponsored by a women's group Monday evening, and on Tuesday the music department had an old-fashioned "singing school." On Wednesday evening a spiritually moving prayer meeting did much to cheer and help everyone. Another group of women held regular *Doctrine and Covenants* study class on Thursday, and Friday night was recreation time for the branch, a wiener roast being enjoyed. Sunday was the annual Rally-Promotion-Home-coming Day. This is the second annual Rally Week Sioux City has held, and is a period designated for intensive activity along departmental lines.

Things Are Happening

Eleven people have been baptized at Sacramento, California, this year. These new members vary in age from the eight-year-old child to a woman almost eighty years of age.

Another missionary opening has been added to the record of J. O. Dutton, veteran missionary of the gospel. This time it is Cannelton, Indiana.

The Saints of Beresford Road Church, Manchester, England, know the meaning of real teamwork between the young and the aged. The entire membership is included under the title "young people."

There are now forty-four Saints at Caraway, Arkansas, where Missionary A. M. Baker held meetings this summer.

Graceland College students are making the acquaintance of Elder and Sister N. L. Booker, in charge of the college commissary, in more ways than one. The other day Brother and Sister Booker and their daughter, Aarona, entertained at chapel by taking the students on an imaginary trip in the

West Indies. The Bookers were once stationed there as missionaries.

Idola Club at State Fair

Spiritual growth and financial profit have resulted for the Idola Club, of Sacramento, California, whose members conducted a large lunchstand at the State Fair this summer. Cooperation was their watchword, and everyone donated his work for love and need of the church. Though the Fair this year was not so well attended as last year, the Idola lunchstand receipts were larger, whereas some of the other lunchstands on the grounds reported loss.

Among the many who helped in this venture was Sacramento's pastor, W. H. Dawson, who washed dishes every evening after his other work and watched over the workers. His daily prayer was that they would be given strength for their task. To Sister Ella Dawson, chairman of the business committee of the club, goes much of the credit for the success of the enterprise.

Charles Edwin Willey Passes Away

Charles Edwin Willey who contributed many years of service to the church under conference appointment and a long life of usefulness as a local worker, passed away at Lamoni, Iowa, September 22. He was a man of faith and integrity, ever zealous in the cause of Christ. Brother Willey was born in 1851, in Ohio, and joined the church in 1889. In the priesthood he occupied the offices of priest and elder and then was called and ordained a seventy. From 1902 to 1920, (when he was superannuated) missionary work took him to Minnesota, Iowa, Illinois, Missouri, Colorado, and Washington.

District President Is Zealous Missionary

Rock Island District (neighboring portions of Iowa and Illinois) is fortunate in having not only an excellent and industrious district president, but one whose work is enhanced by real missionary zeal, Elder E. R. Davis. Busy though he is with the district presidential duties, he finds time to conduct missionary meetings.

Yesterday he began a series at Cedar Rapids, Iowa. And recently he held week-day evening services and an all-day get-together on Sunday for a group of farmers at Deer Grove, Illinois, at the home of Brother L. E. Burgess. Attendance was encouraging. Eight Latter Day Saints lived in that community when Brother Davis opened up the work in June, last year. Six more have been baptized this summer, and there are other prospects.

Political Aims of the Church

By A. B. Phillips

Occasionally when the church of any denomination expresses itself on questions of great importance to the well-being of the nation, either through conference enactment or from the pulpit, a certain type of people become greatly incensed. The subject may be concerned with marriage and divorce, prohibition, honesty of national, state, or local government officials; or it may relate to morality, justice, or the rights of the people. In such cases it is not uncommon to hear some indignant person repeat with an insistent tone of outraged justice: "Let the church keep out of politics."

It may be that these would-be guides of religious conduct are convinced that politics will defile the church that has anything to do with it. Or it may be that they fear to have the light of sound religious scruples turned on the pathway of politics. On the other hand, it is quite possible that they have no clear understanding of the rights and duties of the church toward the Government and the people, an ignorance which is commonly due to a lack of interest or devotion in anything that insists upon high moral or religious principles. In order that such objections may not lead anyone to distrust the integrity or motives of the church, however, we shall present briefly some political aims which the church rightly may cherish, and the religious grounds upon which these aims are justified.

THE PURPOSE OF THE CHURCH

The supreme Ruler of mankind has definitely commanded all men to deal uprightly and justly with their fellows. This obligation is not confined to dealings within the church, but is required of all in every occupation of life. To love your neighbor as yourself is a command that Jesus has sent forth to all nations and peoples, and he has placed upon his church the obligation to teach justice, truth, and righteousness to all the world. No one of mature judgment will deny that the church is rightly concerned with religion. Religion is defined as relating to human conduct and duty to God and man. Specifically, then, it is the duty of the church to teach right conduct in life, and also to warn men of the evil and disastrous consequences of wrong conduct.

No man is so insignificant or so important as to be exempt from the duty of right conduct toward God and man. And no nation, State, or community can evade that duty by the expedient of acting in concert by agreement. If a State or community

should enact laws permitting robbery, fraud, adultery, or drunkenness, such acts would still be wicked and unlawful in the sight of God, and he has forbidden all men to do any of them. In past ages God has found it necessary to warn high government officials against acts which violated their duty to others, and he has commanded his ministry to boldly denounce the deeds of men who despise justice, truth, virtue, and the well-being of others.

It is the purpose of the church to promote the principles of Jesus in the actual deeds of life and in all the walks of life, whether in the home, in business pursuits, in social conduct, or in political life. It is a famous axiom of Christ that "No man can serve two masters." He who chooses to serve mammon can not find acceptance as the servant of God. It may be possible for men to appear upright to the superficial observer, even when their hearts are corrupt and their purposes are evil. The great Master Teacher prescribed the revealing test of human conduct when he said: "By their fruits ye shall know them." The man who thinks to divorce himself from his obligations to God and man by forming corrupt political connections, is deceiving himself.

HOW POLITICS CONCERNS THE CHURCH

There are some aspects of politics with which God and the church have always been concerned. Whether conduct is private or public, if it affects the morals and equity of human relations, it is of concern to the church as the upholder of morality, justice, and righteousness. The church is not confined to generalities, but must teach in specific terms. Jesus himself was specific when he rebuked the lawyers of his day with the significant words:

Woe unto you also, ye lawyers: for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.—*Luke 11: 46.*

These words might almost have been uttered today, so well do they describe the lawyers of our own time who have legislated taxes and unnecessary expenses to be paid by people who already were groaning under the heavy burdens which politicians had thrown upon them. It is a well-known fact that under political corruption by these "lawyers" dishonest systems of useless offices and clerkships have arisen, until about one in every seven persons today is receiving money for some public office held at the expense of the people. It can hardly be for-

(Continued in Run-Over Department, page 989 ff.)

Joseph Smith--A Biographical Sketch

By AUDENTIA ANDERSON

(From *Joseph Smith—A Centennial Tribute.*)

Joseph Smith was born in Kirtland, Ohio, November 6, 1832, the son of Joseph and Emma (Hale) Smith. From both parents he inherited splendid qualities which had marked a large company of colonial ancestors, the latest of whom to arrive on these shores were here before 1685. With fair accuracy and detail his pedigree is traced to seventy-three immigrant families, all of whom landed in New England. The blood of six individuals who stepped upon the famous Plymouth Rock in 1620 flowed in his veins, as well as that of preacher John Lathrop, imprisoned weary years in London for his liberal religious views, of John Gould, intrepid Colonial arrested for resisting unlawful taxation, courageous Captain Samuel Brocklebank, cruelly killed by Indians while defending pioneer homesteads, and many other worthies, including a half dozen or more patriots of the Revolutionary struggle and later conflicts.

In the introduction to his forthcoming book of *Memoirs* he says: "My ancestors in the flesh on the sides of both my parents were stalwart men and women of sturdy pioneer stock. They were not deficient in powers of brain or body, so far as their struggle for a successful existence was concerned, and I feel I owe to them a greater debt than I can ever repay for the heritage they left of faithful devotion to the spirit of freedom, of integrity and nobility of purpose and character, and of intelligent acceptance of the burdens and responsibilities of this life. For generations back, so far as I have been able to trace them and discover, these characteristics have shone out as qualities of the families involved."

EARLY YEARS

With his parents he came to Missouri, and was an eyewitness, so far as a child of tender years could be, of the cruel persecutions suffered by the church members at Far West. Roughly shoved away from his father by a sword in the hands of a heartless guard, he saw that beloved parent led away to a long, weary imprisonment in a jail in Liberty, which later, in company with his mother, he was permitted to visit, once staying over night. Upon the occasion of one of these visits his father laid hands upon his head and pronounced upon him the blessings which had come down to him through the blessings of his forefathers.

After days of distress he fled from the hostile

State of Missouri to the friendlier one of Illinois, clinging to his mother's dress as, with two children in her arms and two at her side, she walked across the frozen Mississippi River. As well as a child of six could do, he shared the anxiety and privations of that faithful woman, who, he says in his *Memoirs*, was ever to him the embodiment of truthfulness, "Hating intensely any lie, whether spoken or acted, as well as oppression of all sorts, especially the kind displayed by the strong against the weak, she early impressed upon my mind the conviction that under Divine Providence only truth and right would live, and that error and wrong must perish."

His father rejoined his family at the friendly home of George Cleveland in Quincy, in the spring, and soon thereafter the settlement was made at Nauvoo, then called Commerce. His boyhood memories are wound about the magically growing "City Beautiful" by the "Father of Waters," which stream, he declares, was his playground, summer and winter. In and out of the many buildings as they were being erected, watching the oxcarts hauling stones for the Temple, a thrilled spectator when the Nauvoo Legion paraded through the streets, headed by a band with a drum whose reverberations when beaten by Isaac Manning was heard, it was said, in Fort Madison, twelve miles away, or dashing about the city with his cousin John, the one upon a white horse and he upon "Old Charlie," the spirited black animal which had accompanied the family in all its wanderings and vicissitudes, he passed a few carefree years—such as should be the birth-right of every child.

DEATH OF HIS FATHER

And then came bleak tragedy, when on a June day the shrouded bodies of his slain father and uncle were brought into the home, and he stood, an elder son though not yet twelve, beside his stricken mother and heard her despairing cries of grief and desolation. Solemnly he recalled the earnest charges given by his father just before that fatal journey to Carthage, when for the third time he felt those tender, yearning hands upon his head and heard the well-loved and deeply-moved voice invoking the blessings of God upon him.

We see the lad assuming, with premature gravity and sense of responsibility, the toil and anxiety of an elder son loyally helping the burdened mother who was his idol. We see him during the days of

perplexity, persecution and dreary poverty uncomplainingly laboring, studying and enduring, developing strength of body, mind and spirit as he unselfishly attempted to comfort and sustain his widowed mother.

There was one trying time when, fleeing from the ruthless mobs which ransacked the city after the "exodus" of church members, his mother took her little family and a few faithful friends, and went by boat to Fulton City where they remained until it was safe to return. In the spring of 1847 the young lad was once more hostler, porter, clerk, and handyman about the hotel from which they obtained an uncertain living.

It was in the following December that a stepfather, Major Lewis Crum Bidamon, came into his life, a man who was destined to exert a definite influence upon the mind of the growing lad, then in the midst of formative ideals and impressions. There was a venture in storekeeping and grain exchange which did not meet with success, and was followed by some strenuous years of farm life, more or less profitable. In his young twenties he was associated with his brother Frederick in managing and working the family farms, a life and labor he very much enjoyed.

INFLUENCES

Schooling had been desultory. The new settlement had few facilities for education for several years. A teacher in the home was followed by the efforts of others more or less proficient in a series of makeshift schoolrooms. Grammar, history, and literature were his delight, but mathematics his Waterloo. He records that he wore out several copies of Ray's elementary arithmetic books before he made much headway beyond "vulgar fractions." Here again his loving loyalty to his mother was the source of special effort on his part, for as he realized he could not be of much assistance to her without a practical knowledge of the "art of figures" he later supplied himself with textbooks and with determination won at least a creditable victory over numbers.

There was a period of study of German with Orson Pratt, recently returned from a mission abroad, and a later series of French lessons with Victor Jeannault. While they were but superficial, he says they implanted in his heart a love for languages, and he later indulged in regrets that he did not take more advantage of the opportunity along these lines afforded by the really excellent schools of the Ica-rian Society.

Then there was a year of law study in the office of a judge at Canton. While he recognizes that this was of great value to him throughout life, he never

felt he was particularly gifted along that line, and used to say that "the Major spoiled a good blacksmith to make a poor lawyer" out of him.

However, all learning is not obtained in the schoolroom. As he puts it: "Having inherited a desire for information, if I did not acquire it the fault could not be traced to my progenitors." One of the thoughtful sentences that dropped from his lips in his last illness, as he reviewed his life of eighty-two years, was one rich in meaning: "Ah, how I have loved to learn!—And I have learned to love, as well!" From childhood he had a faculty for "seeing what he looked at," and for storing his memory with all sorts of useful and desirable knowledges.

On October 22, 1856, he married Emmeline, the beautiful eighteen-year-old daughter of a widow, Mrs. Elias Griswold. They lived on the farm until the middle of the following summer when their first child was born and they removed to town, staying first with his mother at the Mansion House, and then fixing up the "old homestead," which place became his home for the rest of his stay in Nauvoo.

BEGINNING HIS WORK

There came a time when he became convinced it was his duty to take up actively the work laid down by his father. He had been baptized by that father and confirmed under the hands of his Sunday school teacher, and what religious faith he had was centered about the gospel which he had heard from the lips of his parents and the public teachings from the pulpit and in class work. But the church body had split up into many fragments following the dark deed of June 27, 1844, which were led by as many aspiring men. Of his perplexity he writes:

The question where to go, and with which body of believers in the restored gospel to identify myself could be easily canvassed and answered now, in the light of events that have passed. It was not so easy at the time I had first to decide it. Many things were involved over which I prayed earnestly, greatly needing and desiring light and guidance.

The chapter in which he discusses the various phases of the question is most interesting, as well as are the remarkable and definite answers he received to his plea for direction. No less so are his narratives about the petty persecutions which were directed against him in Nauvoo and environs when he cast his lot with the Reorganization and assumed the position of leader. His sense of justice was outraged by a resolution adopted by a mass meeting of citizens which sought to proscribe him in the exercise of his religion. This move only served, however, to fix more firmly his determination to stay right there, live the life he had a right to live as a

(Continued in Run-Over Department.)

The Work of the Church

Two Important Items This Week,
by C. B. Woodstock, Associate
Director of Religious Education.

The Christmas Offering

In less than three months we shall be celebrating again the anniversary of the birth of Jesus as the Christ child in Bethlehem. We shall sing anew the anthem of joy that the Christ and his message came to the world. We shall be expressing love and good will in our gifts and good cheer. Perhaps more than ever before does this world with its selfishness and sin, need the redeeming power of that message, and those who suffer in unemployment and want need the sustaining help our gifts may bring them.

Annually for over forty years the Saints, and especially the children, have brought their gifts at the Christmas season and made their offering to the church, in the name of the Master, that through their gifts the gospel might be carried to the world and comforting help might be brought to the needy. In this way alone a total of over one million dollars has been laid on the altar of sacrifice and service. A wonderful gift to carry our love and good will! "Inasmuch as ye have done it unto one of the least of these—ye have done it unto me."

The months of November and December are being designated as a period of sacrifice in which the Saints will unite in an earnest endeavor through economy and sacrifice to raise the budget necessary to meet the immediate needs of the church. Funds received through the Christmas Offering will be applied directly on the quota assigned to each branch and district. All through the year our Christmas Offerings have been accumulating. Now, in these closing months, we must increase our efforts. Personal self-denial within reasonable limits should be encouraged. The church is greatly handicapped in its work by lack of means. Only by united effort and faith and prayer may the Master's cause move forward.

Remember the Christmas Offering. Even a small offering given each week for the next twelve weeks will make a commendable gift. The united offerings of all will help materially to do the work the church must try to do.

". . . inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful. I have heard their prayers and will accept their offerings."—*Doctrine and Covenants* 102: 5.

Junior Notebook Contest

Running in the Junior quarterly of the past year have been suggestions for a notebook contest. The idea originated with Miss Weber, editor of the first quarter. The plan of the contest was given publicity in *Stepping Stones* and in an article in *Vision* for December, 1931. We have the enrollment of over 100 juniors in some 20 schools and have reason to believe there are many others who have been keeping notebooks of their class work.

The purpose of the contest was to stimulate interest in the lesson study and to provide competition in the making of notebooks which would contain the best of the year's work. The conditions of the contest were announced as follows:

1. Open to all Juniors from 9 to 12 years of age.
2. Notebooks to be made of any convenient size—preferably of the loose-leaf type.
3. Parents and teachers may supervise, but it is essential that the actual work be the pupil's own effort.
4. Notebooks to be judged on the following scale.
 - Appearance—25%.
 - Harmony of color, neatness, balance.
 - Content—50%.
 - Completeness of year's work, carefulness of English, good penmanship, aptness of illustration.
 - Originality and skill 25%.
 - In mechanical make up, in composition, in illustration.
5. Judging. Best three books in each school to be selected by a local committee. Not more than three books may be sent to headquarters for final judging. If only three books or less are finished in the local school, all may be sent for judging at headquarters. Address, The Department of Religious Education, The Auditorium, Independence, Missouri. In each case postage must be sent for the return of the books.

Notebooks received before October 20 will be judged by an impartial committee. In each case entries from a local school will be ranked first, second and third. Then all entries from a district will be ranked and later all entries in the church.

Announcement will be published of the best in each school, best three in each district, and best ten in all the church.

The Foundations of Our Faith

III.—Modern Science as a Witness for God

By ELBERT A. SMITH

Mathematics and dynamics fail us when we contemplate the earth, fitted for life but lifeless, and try to imagine the commencement of life upon it. This certainly did not take place by any action of chemistry, or electricity, or crystalline grouping of molecules under the influence of force, or by any possible kind of fortuitous concourse of atoms. We must pause, face to face with the mystery and miracle of the creation of living creatures.—*Lord Kelvin*.

During the nineteenth century science made great and real gains, which have been carried over into the present century. There is no reason why Latter Day Saints should depreciate true science or fear its findings. It is no mere coincidence that such a man as John Fiske, noted American Philosopher and historian, should definitely and positively name the year 1830 as "the opening of a new dispensation," the dawning of a "new era."

1830 BEGAN A NEW DISPENSATION

In his address delivered before the Concord School of Philosophy and published in book form in 1885, Fiske said:

This century, which some have called an age of iron, has been also an age of ideas, an era of *seeking* and *finding* the like of which was never known before. It is an epoch of grandeur which dwarfs all others. . . . The men of the present day who have fully kept pace with the scientific movements are separated from the men *whose education ended in 1830* by an immeasurably wider gulf than has ever before divided one progressive generation of men from their predecessors. . . . The men . . . of all future time, will no doubt point back to the age just passing away as the opening of a *new dispensation*, the dawning of an era in which the intellectual development of mankind was raised to a higher plane than that upon which it had hitherto proceeded.—*The Idea of God*, pages 56, 57. (Houghton Mifflin Company.

Every gospel dispensation brings a quickening of human thought, even among many who are not consciously religious. The opening of the Mosaic dispensation saw Egyptian culture at a high point of development. For two centuries before Christ came and for three centuries after him human thought was profoundly stirred—the cultures of Greece and Rome rose to their most sublime heights. And so in the "dispensation of the fullness of times" there came a similar quickening to the intellectual world. The emanations of divine power and light spread abroad in all the world.

Fiske says 1830 marked the beginning of a "new dispensation" in science. To us it was the beginning of "the dispensation of the fullness of times." (*Doctrine and Covenants* 26: 3.) We may go on confident that out of this quickening will eventually

come truth in the field of science as in that of religion. How wise and how timely was the quest of Joseph Smith who in the very beginning of such an era sought God for his revelation of truth! How inevitable that there should have been a prophet to proclaim the opening of such a "dispensation": "Surely the Lord God will do nothing, but he reveleth his secret unto his servants the prophets." (Amos 3: 7.)

Coincident with the amazing developments and discoveries in the field of science there were, as was to be expected, many wild guesses made and many unfounded theories advanced. Paul spoke of "science falsely so-called," even in his day. (1 Timothy 6: 20.) William James declared: "Humbug is humbug, even though it bear a scientific name." There is also religion "falsely so-called," and the two may be in conflict when real science and true religion are at one. Be that as it may, many scientists "so-called" chose to conclude that science had discredited religion and ruled God out of the universe. They were materialistic to the last conceivable degree. To them the universe was a self-operating mechanism that had accidentally sprung into being. Man himself was a mechanism, without soul; all his functions, including thought and emotion, the results of chemical reaction. Dreary pessimism and hopeless paganism are always the inevitable results of such conclusions. A flood of atheism came into modern thought; not so much the result of the *findings* of science as the result of *theories* and *conclusions* erroneously built up on the findings of science.

The Prophet Joseph had announced that the creeds were wrong. This fact began to dawn upon religiously-minded people, adding to the confusion of thought incident to the astonishing discoveries of science. In 1885 Fiske said:

We find ourselves in the midst of a mighty revolution of human thought. Time-honored creeds are losing their hold upon men . . . everything is called in question . . . there are those who deny the existence of God. There are those who would explain away the human soul as a mere group of fleeting phenomena attendant upon the collection of sundry particles of matter . . . religion as practically ruled out from human affairs.—*The Idea of God*, page 58.

Ernest Haeckel, materialistic disciple of Darwin, gathered the spirit of his day into these words:

The development of the universe is a monistic *mechanical* process in which we discover no aim or purpose whatever . . . all is the result of blind chance.—*Riddle of the Universe*.

OLD MATERIALISTIC THEORIES DEAD

Fortunately and inevitably there came a change of thought as the light of truth dawned more clearly in the "new dispensation." Today it is not too much to say that science is becoming another of the witnesses for God. The materialistic beliefs that were to have overthrown religion are now themselves utterly discredited. H. A. Overstreet, head of the Department of Philosophy and Psychology, College of New York City, writes:

The old, confident nineteenth-century materialism, among the alert scientists, lies in ruins. Modern physicists are not even bothered about that old materialism, save, with as great expedition as possible, to remove the debris.—*The Enduring Quest*, page 26, published 1931, (by W. W. Norton and Company, New York.)

Physics, once in the forward sweep of materialistic thinking, is now in the forward sweep of anti-materialistic thinking. Biology has not as yet in full measure felt the power of this new up-going wave. But it begins to feel it. Especially in the recognition of a creative emergence, biology enters upon a nonmaterialistic view of the life processes.—*Ibid.*, page 269.

The same author quotes J. S. Haldane, outstanding biologist of England:

Materialism, once a scientific theory, is now the fatalistic creed of thousands, but materialism is nothing better than a superstition on the same level as belief in witches and devils.—*Ibid.*, page 209.

The old thought that intelligence is but a fleeting and inconsequential by-product of matter rapidly gives way to the view that intelligence dominates matter and runs through all the universe. Men of mature years have in their own lifetime thus witnessed tremendous revolutions of thought. First science with its modern instruments revealed a universe of such astounding and far-flung magnitude that the mind of man was stunned. The earth and its inhabitants by comparison shrank into seeming insignificance. The result should have been an increased reverence for the power and wisdom of the Creator, but it was not so. Atheism flourished.

Now comes a reaction which again sees that after all mind is greater than matter: "The big star is still at the small end of the telescope." And now, paradoxically, exploration into the almost infinitely small, the things right at hand, has reawakened the old reverence for the unseen. The atom which was once fondly thought so solid and stable, the ultimate indivisible unit of matter, is found to be a universe in itself. Even the rocks are in motion within themselves. This so solid matter is found to be shot through with light rays invisible to the eye; with sound waves that the ear of itself can never hear. The unseen world returns to dominate the world that is seen. Men stand again reverently at the threshold of mystery. This revolution of modern

thought is astounding, even within the past five years. Unfortunately public perception lags behind. If human thought shall presently respond to this new lead as it did when science seemed to point the way to atheism we may hope for a change of attitude that will make easier the preaching of the gospel.

LORD KELVIN

The church is certain that true religion and true science are not in conflict; equally positive is the testimony of noted scientists themselves. Going back about thirty years we have an epoch-marking statement by Lord Kelvin. Kelvin was president of The Royal Society, a physicist of world renown, sometimes termed "the Prince of Scientists." Of him Sir William Ramsay said, "He it was for whom no honor that men have it in their power to bestow could be too great." Kelvin delivered a remarkable address before the Christian Association of the University of London, May 1, 1903. It was reported and much discussed in the *London Times*, but we quote from *Christian Apologetics*, pages 25, 26:

Science positively affirms creative power. It is not in dead matter that we live and move and have our being, but in the creating and directing power which science compels us to accept as an article of belief. . . . If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion. You will find science not antagonistic but helpful to religion.

A great many sophomore students in our universities digging a little into physics have turned atheist—aided by the half-baked materialistic theories of their instructors. *Deeper* thinking, Kelvin asserts, *compels* a belief in God and creative and directing power.

LARKIN

Edgar Lucien Larkin, head of the Lowe Observatory, in California, a man who looked out nightly upon the stars, said:

I do not hesitate to write this: There is not a great scientist now living not aware of the existence of Mind in the Sidereal Universe, a Dominating Mind.—*Within the Mind Maze*, page 346, (published in 1911, by Standard Printing Company, Los Angeles.)

CURTIS

Another man who studies the stars, Heber D. Curtis, director of Allegheny Observatory, Pittsburgh, Pennsylvania, (later of Detroit Observatory, University of Michigan) in his book, *Religion and the Modern Mind*, states conclusions based on logical processes of elimination:

My individual reason is forced to the conclusion that more facts in this supremely wonderful universe are explained by the working hypotheses of a God than by any of the other possibilities . . . the postulate of an omnipotent God seems

necessary. (As quoted by Halsey, in "Evidences of Immortality," page 145, published by Macmillan, 1931.)

Again Curtis declares:

Scientific study leads us inevitably to a wider, more wonderful and more awe-inspiring comprehension of the universe; nor can such study, if it be rightly regarded, diminish any belief in God or the teachings of the Nazarene. —*Readers Digest*, November, 1927.

STOKES

In 1913 there was published in London by Arthur H. Tabrum, a book entitled, *Religious Beliefs of Scientists*, (Hunter and Longhurst Publishers Second Edition). The book reproduces excerpts and conclusions from the correspondence of considerably more than one hundred scientists, men preeminent in their respective fields, and including four former presidents of "The Royal Society." These men were united in their opinions to the effect that there is no real conflict between the facts of science and the fundamentals of Christianity. I quote but one, Sir George G. Stokes, for fifty years professor of mathematics at Cambridge, thirty-one years secretary of the Royal Society, afterward president. He says:

I know of no sound conclusions of science that are opposed to the Christian religion. . . . I am of the opinion that true science and true religion harmonize. (Pages 9, 10.)

EINSTEIN

Edward H. Cotton is author of a book published by the Thomas Y. Crowell Publishing Company, 1931, entitled, *Has Science Discovered God?* It is termed, "A Symposium of Modern Scientific Opinion." Sixteen eminent living scientists are represented, nine of them by original essays. This list includes such men as Robert A. Millikan and Albert Einstein. The thesis of the book seems to be that modern science is discovering God not only as evidenced in the distant stars, but in the close-at-hand atom, the electron and proton.

Einstein (who is very devout) is quoted as saying, "All the finer speculations in the realm of science spring from a deep religious feeling."

Millikan is quoted: "Modern science of the real sort is learning to walk humbly with its God, and in learning that lesson it is contributing something to religion." (Page 39.)

The author closes his book with this statement: "We are closer to the first cause and the purpose back of creation than we ever have been." (Page 298.)

THOMPSON

In the year 1924, J. Arthur Thompson, professor of Natural History at the University of Aberdeen, and a scientist of renown, delivered a lecture in New York City under the auspices of "The Morse Lecture

Foundation." His lectures were published in book form in 1925, by Charles Scribners Sons, under the title, *Science and Religion*. He begins his consideration with this qualified admission:

We can not by scientific searching find out God. . . . It is not by science that we pass from nature to nature's God. The pathway is that of religious experience. . . . It is possible, however, that science, with its disclosure of the order of nature and all its wonder, may suggest and enhance the religious view. (Page 197.)

Proceeding from this basis and considering the continuity, order, and purpose revealed in the universe, he reaches certain conclusions:

Science discloses a pervading order. . . . There is no capriciousness. (Page 201.)

When we think over the intelligibility, the order, the beauty, the advancement, and the progressiveness of nature, we feel that the world is more divine than daemonic, that it is not unlike a great thought, that it is congruent with the concept of a Creator. In any case, the more we know of the world, the more it becomes like a home in which the religious can breathe freely. (Page 207.)

The scientific picture of things as they are becomes more and more congruent with our conception of God, and even enhances it. The modern scientific picture has given the material universe a new unity . . . the world is one, and our vision of God is a vision of *the One*. (Page 57.)

It seems shrewder to get back to the idea of creation—the world is in God's hands. In his infinite wisdom he has ordained all things "by measure and order and weight."

COMPTON

Doctor Arthur H. Compton, who in 1927 shared the Nobel prize in Physics with C. T. R. Wilson, of England, was quoted in the *New York Times Magazine*, March 13, 1932, as a result of an interview with George W. Gray:

"Does science show you intelligent direction in the universe?"

"Yes," said Doctor Compton. "The study of physics has changed my conception of the kind of god, but has strengthened my confidence in the reality of God. I feel surer of a directive intelligence than I did at 20."

"Why?"

"Because I have seen something of the mechanism of nature—the symmetry of the hydrogen atom, the myriad combinations of carbon molecules, the protoplasmic cell—all built up out of simple units: electrons and protons. It seems to the nth degree improbable that such an intricate and interesting world could have ordered itself out of particles with a random character. I can not conceive the thing happening wholly by accident—Bertrand Russell's 'fortuitous concurrence of atoms.' A world of such organization and character as modern physics reveals can only be the result of an intelligence working through nature."

MILLIKAN

Robert Andrews Millikan, Doctor of Philosophy and Doctor of Science, winner of the Nobel prize for

revolutionary discoveries in electricity, is quoted in *Collier's Weekly*, October 24, 1925:

There is no scientific basis for denial of religion—nor is there in my judgment excuse for a conflict between science and religion, for their fields are entirely different. Men who know very little science and men who know very little of religion do indeed get to quarreling, and the onlookers imagine that there is a conflict between science and religion, whereas the conflict is only between two species of ignorance.

And Millikan added:

Without the moral background of religion, without the spirit of service which is the essence of religion, our new powers will only be the means of our destruction.

Those were prophetic words. They recognize the moral values of religion, "the power of God unto salvation." Modern discoveries in chemistry, for example, may greatly bless mankind if there be the spirit to *serve*; but used in chemical warfare they may in the next world war destroy civilization. It was by no accident that Joseph Smith, early in the remarkable era that began in 1830 called upon humanity to reconsecrate itself to the gospel of service, to regard all things given into their hands as a "stewardship." He warned also of the calamities coming upon the earth unless there should be repentance and reconsecration. (Think not that his warning was not heard around the earth, for it was. Probably no movement of that remarkable century had more publicity than was given to "Mormonism" in its various phases, and there still continues a flood of books about Joseph Smith and his work.)

PUPIN

In September, 1927, Michael Pupin, newly elected president of the American Association for the Advancement of Science, was quoted in the *American Magazine*, in an interview granted Albert Edward Wiggam. (Reprinted in *Reader's Digest*, December, 1928.) This eminent scientist, Doctor Pupin, declared:

Wherever science has explored the universe, it has found it to be a manifestation of a coordinating principle. It leaves us no escape from the conclusion that back of everything there is a *definite guiding principle*. We are faced with two alternatives: either the law and order of the universe is the result of haphazard happenings; or it is the result of a definite intelligence. Now, which are you, as an intelligent being, going to choose?

Personally, I believe in the Divine Intelligence, because it is simpler and more intelligible. It harmonizes with my whole experience. When you see the stars, each moving along its own prescribed path with a precision impossible to attain in any mechanism constructed by man, when you see a seed grow after a definite plan into a tree, or a baby develop into a self-directing human individuality, can you believe that it is the result of haphazard happenings? Such a belief is beyond my understanding.

Science will strengthen religion—as it has strengthened mine. . . . Science has simply brought me to a higher,

broader view of the Creator. . . . I believe it will make better Christians of all men and women who try to understand its simple and beautiful laws, because they are the laws of God.

LIMITATIONS OF SCIENCE

The foregoing statements are rather general in character regarding the relation of science and religion, but have specific bearing on the question of God as Creator, which is at the beginning of our religion. They are presented to help clear away a popular misapprehension that science refutes the revelations of religion. Moreover this brief survey has been made with full realization of the limitations of human wisdom however cloaked about with learned pretensions. William James, himself both scientist and philosopher, confessed: "Our science is a drop, our ignorance a sea."

Millikan also says:

The map of science is still a great, blank sheet with only here and there a dot to show what has been charted, and the more we investigate the more we see how far we are from any real comprehension of it all and the clearer we see that in the very admission of our ignorance and finiteness we recognize the existence of a Something, a Power, a Being in whom we live and move and have our being—a Creator by whatever name you may call him.—*Collier's*, October 24, 1925.

Yet we may well approve the search for more truth, and hail its discovery from time to time. Truth is one, whether revealed or discovered: "Seek learning even by study and also by faith." Paul admonished us in the name of religion to "prove *all* things; hold fast that which is good."—1 Thesalonians 5: 21. John Fiske in the name of science says: "Let bold but reverent thought go on and probe creation's mysteries, till faith and knowledge make one music as before, but vaster."—*A Century of Science*, page 146.

GOD MUST REVEAL HIMSELF

Faith opens to us the riches of revelation. Study, experiment, demonstration, open the riches of natural law. Nature reveals the existence of God, to an extent only; to a lesser degree his character. The Psalmist said, "The heavens declare the glory of God; and the firmament showeth his handiwork." (Psalm 19: 1.) Modern revelation (*Doctrine and Covenants* 85: 12) tells us that:

The earth rolls upon her wings; and the sun giveth his light by day, and the moon giveth her light by night; and the stars also giveth their light, as they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that *ye* may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, He hath seen him: nevertheless, he who came unto his own was not *comprehended*. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when

you shall comprehend even God; being quickened in him, and by him. Then shall ye know that ye have seen me, that I am.—*Doctrine and Covenants* 85: 12.

Michael Pupin, the scientist, saw God in the stars. Pope affirmed, "The undevout astronomer is mad." When we behold the stars and planets we do see God, but there is a veil. We do not comprehend him. Again William James wisely said:

If there be a divine spirit in the universe, nature, such as we know her, can not possibly be its ultimate word to man.

On the same line Millikan says:

There is an interrelatedness, a unity, a oneness about the whole of nature, and yet still an amazing *mystery*.—*Scribner's Magazine*, February, 1930.

"Great is the *mystery* of Godliness" whether revealed in Nature or otherwise. The finite mind can not unaided grasp the infinite. "Canst thou by searching find out God? Canst thou find out the Almighty unto *perfection*?" (Job 11: 7.) The infinite must stoop down and reveal itself to the finite mind and "quicken" the finite mind until there is comprehension: "The day shall come when ye shall comprehend even God; being quickened in him." (*Doctrine and Covenants* 85: 12.)

There are many witnesses to the divinity of our work. We may welcome now the voice of modern science as it tends to become "another witness for God." More and more shall he emerge as the "dispensation of the fullness of times" draws to an end: "as in the roaring loom of time the endless web of events is woven, each strand shall make more clearly visible the living garment of God."

(To be continued.)

Labor is the genius that changes the world from ugliness to beauty, and changes the great curse to a great blessing.—*Opie Read*.

Let us endeavor so to live that when we come to die even the undertaker will be sorry.—*Mark Twain*.

Sonnet

When we can all so excellently give
The measure of love's wisdom with a blow,
Why can we not in turn receive it so,
And end this murmur for the life we live?
And when we do so frantically strive
To win strange faith, why do we shun to know
That in love's elemental overglow
God's wholeness gleams with light superlative?

Oh, brother men, if you have eyes at all,
Look at a branch, a bird, a child, a rose,
Or anything God ever made that grows,—
Nor let the smallest vision of it slip,
Till you may read, as on Belshazzar's wall,
The glory of eternal partnership.

—*Edwin Arlington Robinson*.

The Cup

By ANNA BURHART

All of us are familiar with the scene that transpired in the garden of Gethsemane. We stand awed as we vision the Master of men shedding great drops of blood. We try to sense the grief and agony—the pressure that weighed so heavily upon his groaning spirit. We strive to understand the significance of the words He uttered, "Let this cup pass from me, but Thy will not mine be done." With a mingling of grief, admiration, and amazement, we make an effort to analyze the content of that cup; we wonder just what bitter potion it held that could be so forbidding to our Savior.

Some say He did not want to die upon the cross—did not want those cruel nails to pierce His flesh—wanted to shrink from the shame and cruel mockery that was sure to follow, that it was the vision of all this torture wrung from his lips that tragic plea, "Let this cup pass from me."

Others can not accept this theory. They see ordinary men with heads held high, walk to their death, privileged to pay with their lives the price that will enable their cause to go on. No plea for mercy comes from their lips, no sweat from their brow, but with a song of praise in their heart, they give their all. Mothers and fathers risk their lives and even die for their children without regret. Can we count the Master less than these?

No, we can not accept that analysis of *the cup*. How could death hold terror for One whose call would bring twelve legions of angels to His side? But Jesus—that great shepherd of men, could not bring himself to leave his sheep unprotected, when he saw wolves even dressed in sheep's clothing, in their midst.

The shadows gathered and made his vision incomplete. His weary brain was tortured by questions he could not answer. Death itself held no terror; but to die in vain, to leave His work unfinished; to see those for whom it was fitting He should give His life, the victims of cruel deception—those who would die for their goal could they but see the way; these were the fears that wrung from the brow of the great Shepherd.

The clouds lifted. His vision cleared. He saw us catch the torch; saw His work go on. Under his burning gaze the evil one stood rebuked; men rose with the glory of heaven on their faces. His work was consummated; Zion blossomed in all her beauty.

Gone was the cry; the drops of blood no longer lingered on His brow. With a calm, the depth of which can not be measured, he gave His life. The cup that once seemed so bitter, he placed to His lips, but God's finger had touched it; it was sweetened by His touch.

Prayer and Testimony

In this new department we are combining the Circle of Prayer of the *Herald* with the Correspondence Department of the *Ensign*. Letters of church experiences, testimonies, requests for prayer, and accounts of answer to prayer will be featured on these pages. It is hoped that we may have one short article on prayer or some related subject to lead the department. Our readers are invited to write and add their testimonies to aid the work. These letters, as they have appeared in the *Ensign* in the past, have brought comfort and courage to many an isolated member. We hope that many may feel inclined to write.

The Cause of Prayer

By FRED SHEPHERD

Most prayers have as their motive either religious experience or duty. One may be a cry of distress, doubt, or grief; and the other may be hallowed by age or the consciousness of duty. "Of course all men can and ought to pray, and the Old Testament regards prayer as an instinctive act. . . ." It "starts as the assertion of any desire; it ends as the organization of one's own desires into a system of desires recognized as superior and then made one's own." At first man desires to use God for purely selfish reasons, but ends by man's putting himself at the service of God. However, there are no real prayers said until there is an absolute need for help. For a long time communion with God is a mere pious act until the discovery is made that the business of living needs an inward resource to fall back on. There is a psychological necessity for prayer as long as there is an active belief in God. And we pray according to our desires. Whether a man calls his "inner self" conscience, better self, or God, he can not escape it, and a form of converse persists. The form of converse is determined by the person and it may be petition or communion, meditation or day-dreaming, or surrender to a supreme being.

"It is the helplessness of the creature that drives him to supplication, his knowledge of infirmities of temper and will which it is vain labor to try to cure." Times of crises are usually causes for special prayers. During the last influenza epidemic prayers were offered for the abolition of the disease. Special prayers were offered to save the life of the late President Harding. During the last coal strike

prayers were offered for relief and the reasons given to God were not even such as would convince the participants in the strike. In war we have the curious spectacle of each side praying for victory. When prayers are offered for something the issue of which is in doubt, intimations are usually offered as to what God's will should be.

As children we are taught to pray and often continue as a matter of habit. If it is continued through adolescence and adult life the chief reason is because they have need of it and believe that they will get what they want through prayer.

Missionary Activities in Texas

By G. H. Wixom

We are pleased to report that the work in this part of the field is moving along nicely, and as a missionary I have been kept very busy since the close of the district reunion, held at Hearne, Texas, July 8 to 17.

Elder J. W. A. Bailey was left to preach the closing sermon of the reunion, and I came on to Dallas, where I was the speaker Sunday evening, July 17, and where I continued to labor until August 1. I was then called to hold a series of services at Breckenridge, Texas, where arrangements had been made for me to preach in Lion's Park, and I held forth from August 2 to 21. This park, well seated and well lighted, was a pleasant place for services. This gave me an opportunity to reach a fine lot of people and to acquaint them with this wonderful message, the gospel of Jesus Christ restored.

Many friends were made to the cause, and at the close of the series it seemed that I had only introduced the work at that place. I was urged to return as soon as I could arrange it, to give them another series of not less than three weeks and longer if I could spare the time.

On invitation of Elder Ribble of the Church of Christ at South Bend, Texas, I held meetings in his church for two weeks. At this place I met fine people, some of whom have become very much interested in our message.

At the close of my services at South Bend, the pastor of the church arose and announced that he intended to hold a series following mine, and urged all to attend. He also announced that he did not believe one word of what I had presented. I was not surprised at this, for I know that when a man has spent many years in studying along a certain line it is hard for him to change his mind on any question which he has believed to be right. The restored gospel seems new and so strange to people who have been taught to believe that the gospel has been changed and that God will not reveal himself to mankind today as he did in *Bible* times.

If all those who are members of any Protestant church would take the time and trouble to read just what their leaders have said, finding out the real position of these reformers, they would learn that the leading reformers all looked forward to the time when God would reveal himself again to restore the ancient gospel with all its gifts and blessings. Hear the late Alexander Campbell, one of the leading men in establishing what is known today as the Disciples Church, what he had to say about the conditions in the modern church: "It is obvious to the most superficial observer who is at all acquainted with the state of Christianity and of

Prayer and Testimony

the church of the New Testament, that much, very much is wanting, to bring the Christianity and the church of the present day up to that standard. In what this deficiency consists, and how it is to be remedied, or whether it can be remedied at all, are the points to be discovered and determined."—*Christian Baptist*, volume 2, page 127. Again we hear from Mr. Campbell on this subject: "The primitive gospel in its effulgence and power is yet to shine out in its original splendor to regenerate the world."—*Hayden's History of the Disciples*, page 36.

After I left South Bend and had come on to Dallas to hold a series at this place, I was informed that Mr. Ribble spoke one evening on "Mormonism" and read from several histories which condemn Joseph Smith as a deceiver and false prophet. At the close of this address, Sister George B. Ritchie, the only member of the church who was present, arose and asked Mr. Ribble for the privilege of speaking to the question then before the audience. This was granted, and in a few well chosen words Sister Ritchie asked the speaker if he was willing to accept the writings of the enemies of Christ and his gospel as true and final. She told him that he had passed by the books that were reliable and set forth the true faith and teachings of Joseph Smith, and had contented himself to read that which was decidedly unfair and untrue in the light of that which was well authenticated and reliable. She cited the findings of the courts of the land, which had rendered decisions regarding the vital teachings of Joseph Smith and that these decisions had disqualified these books which deal in slander and falsehood. She asked him if she might present some of this evidence at the next meeting. The minister said she might do so if she desired.

Sister Ritchie had to drive twenty-five miles the next day to secure some of her books which were loaned out. She marked just what she wanted to be read and asked her husband, who is a member of the Methodist Church, to read it for her. When Mr. Ritchie began to read, it was noticed that Mr. Ribble was not at all at ease. In a few moments he shouted he had heard all of that he cared to hear. Mr. Ritchie then paused and asked the audience if any one objected to his continuing to read, and as there was no objection the pastor told him he might proceed. Instead of Mr. Ribble hurting our cause, he helped to make friends for the restored gospel; now there are those who are anxious to read our literature to find out for themselves just what we believe and teach. Some of those who attended remarked they thought Mr. Ribble was very unfair in his attack, but that he was ably met by Sister Ritchie. Sister Ritchie's father and grandfather were elders in the Reorganized Church, and she is determined to let the people of her neighborhood know that we have the true gospel, which can be defended any time or place.

On September 8, I was requested by wire to return to Breckenridge to speak at the funeral of Sister Lillie Miller, who passed to her reward September 7. Arrangements had been made to hold the funeral at the undertaking parlors, but when I arrived I met the pastor of the First Christian Church in Breckenridge, and he offered to give us the use of his church, which has a seating capacity of seventeen hundred, and is equipped with a pipe organ and supported by a large choir. Sister Miller had many friends, and all appreciated the Christian spirit of Reverend Ben Parker in his kindness. Mr. Parker was not at all discouraged when he learned that both his chorister and organist were out of town, for he was not long in filling these vacancies with good, capable substitutes. The choir renditions were beautiful and much appreciated.

Sister Miller was baptized with others, February 22, 1932,

and was one of the teachers in our church school at Breckenridge. She was devoted to this church, and before she passed on asked her husband, Brother Vern Miller, to be faithful and true to this gospel for she knew it was God's church, and one that was approved of him. Brother Miller is also very devoted to this work and is ready at all times to help in any way he can. Before joining this church, Brother Miller made a careful study of our message, and when he was baptized he did so because he knew that he had found the right church. He is still reading the church literature, and is preparing himself to be of the greatest possible service.

I organized a church school at Breckenridge, and Sister Ritchie was elected director, with Sister Olive Andes, secretary.

I am now nearing the close of a series of meetings at Dallas. I plan to go from here to Houston and then on to San Antonio, to be present at the district conference, October 9.

While here, I was called to speak at the funeral of Sister Grace Omega (Hancock) Campbell. She leaves her husband, J. M. Campbell, and six children: Wynona Blanch, Thurman, James, Melvin, Loren, and Richard; her father, Jonas William Hancock, Thayer, Missouri; four brothers, Daniel Hancock, Frederick W. Hancock, Harold V. Hancock, all of Thayer; and Hubert O. Hancock, whereabouts unknown. Sister Campbell's mother preceded her in death nine years. Sister Grace was baptized by James E. Yates in 1911.

SAN ANTONIO, TEXAS, 202 West High Avenue.

The Unity of the Faith

By Hortense S. Cramer

I am in accord with the faith of the faithful who write from the heart of their experiences and their firm belief in the Church of Christ. My early years were spent in association with the Saints; then a period of isolation followed by many years with the Saints at Denver. Now I am alone again and I miss the meetings of the church, but my interest is still with the people of God. My daily prayer is for those for whom prayers have been asked; for the Saints, that we may be prospered and that we may be willing to give that the debt of the church may be paid; for the leaders of the church; for the missionaries, that the way may be opened for the gospel to be preached in many places.

Feeling a responsibility toward my neighbors, I recently procured the Busy Man's tracts and addressed a set to each family, and delivered them in person with a little explanation, and I have loaned church papers. I have read and laid aside "The Riddle of American Origins," which appeared in *Zion's Ensign*. It would be very convenient to have the articles in pamphlet form, as has been suggested. They are exceedingly interesting and enlightening.

I have read with interest the reports of reunions. My sister wrote me of the Lamoni reunion and the spirit of humility and unity which was there manifested. I was glad and thankful. I rejoice that I am a member of the household of God, looking forward "Till we, in the unity of the faith, all come to the knowledge of the Son of God." (Ephesians 4: 13, Inspired Translation.)

BRANDENTON, FLORIDA, R. F. D. No. 1, Box 139.

Sister Emily Moulden, of Tonkawa, Oklahoma, a Saint seventy-six years of age, would like to hear from her brothers and sisters in the faith who care to write to her.

QUESTION TIME

Has Elijah, promised by Malachi, already come, or is the time yet in the future?

The name of Elijah, as used in the Old Testament, is identical with the New Testament form, Elias, concerning which Jesus declared: "Elias is come already." The question of his disciples, with his answer, reads thus:

And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.—*Matthew 17: 10-13.*

This makes it clear that John the Baptist was the Elias promised by the prophets, and this Jesus further indicated when he said of John:

And if ye will receive it, this is Elias, which was for to come.—*Matthew 11: 14.*

This term, Elias, evidently stood for a certain kind of divinely sent messenger to prepare the Lord's way, and not necessarily to one by the name of Elias or Elijah, for John was not so named. The name indicated the spirit of the work rather than the name of the person, and this fact is made clear by the statement of the angel to John's father, in which he says:

And he [John] shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.—*Luke 1: 17.*

It is therefore clear that John did come as the promised Elijah or Elias, preparing the way of Jesus. But Jesus stated (*Matthew 17: 11*) that Elias "truly shall first come, and restore all things." This appears to be a time in the future, and the church understands that it was fulfilled when the heavenly messengers appeared to Joseph Smith with

the restoration message and with authority for the new dispensation. As recorded in church history, these messengers included John the Baptist with the Aaronic priesthood, and some years later Elijah, in fulfillment of prophecy.

Which is the oldest literature of Biblical nations?

The literature of the *Bible* extends to a very remote age, but we have no remnant in any original record, the time of Moses probably giving us the beginning of this compilation. Babylonian literature in the form of clay tablets was kept in libraries, remnants of which have been discovered. The British Museum has the most valuable collection, extending back of 1700 B. C., and traces of similar writings extend beyond 300 B. C. Egyptian records include the Pyramid texts, probably the oldest religious literature now existing, and believed to extend to more than 3000 B. C.

Sanskrit literature is very ancient, and is interesting because of its affinity with the English. The Vedic writings are supposed to date from 1500 B. C., and is the most important of their old literature. Greek literature is traced to 900 B. C., or earlier, and from the seventh century B. C. a great variety was produced. Persian literature includes the *Zend-Avesta*, begun about 1400 B. C., additions being made for a thousand years. Chinese history extends to about 2357 with some certainty, and from the eighteenth century B. C. much poetry existed. These are some of the oldest literary nations now known.

How many years was it from Adam to the Exodus from Egypt?

The Authorized Version estimates it at 2668 years, The LXX figures are 3919 years, the Samaritan text makes it 2754 years, and Josephus gives us 2510 years. Indefinite factors account for these differences in estimates.

A. B. PHILLIPS.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Little Journeys With the Editor in Chief

Back in Salem

Two days after the time indicated in my last "Little Journey," Salem was again the objective of a visit. Quite a number of years ago I had visited there, and had some memories which I thought to revive, and so not long after breakfast at Brother Travers' home, I had again put the Buick over the road to Salem. In the driving about Boston and vicinity, to Topsfield, Lexington, Concord, Salem, etc., I had learned that while Massachusetts has some excellent roads, well marked, it is not difficult to get off one's way, even when there is a map right before you. But I reached Salem without undue delay, and after driving through the center of the city and about a bit, I parked the car west of the business center, and took to my feet.

The "Old Witch's House"

Getting my bearings, I made for the "Old Witch's House." Though a number of the old New England towns other than Salem persecuted, prosecuted, and executed persons called or believed to be witches, yet Salem seems to be the one eastern city most generally connected in the popular mind with the history of the unhappy witchcraft delusion. It had been a number of years since I had seen Salem's Old Witch's House, and though I had parked the car within a half block of it, I walked past it without recognizing it, and went into the business district where I first visited the Peabody Museum, which is a fairly good museum of ethnology and history, particularly of the whaling and shipping industry, with which Salem has always been actively connected. And then inquiring the directions, I found the Old Witch's House, near where the car was parked.

It had been greatly changed in appearance by an addition. It seems the present owner, a woman, had married a druggist, and with commercial advantages in view a storeroom for the drug business had been built on the front and the east end of the old house, a one-story addition, but enough to change the appearance. A signboard, however, with an arrow pointing towards the house, tells the visitor where the house stands, and another sign informs the observer that the admission is ten cents. While I was pausing to consider whether I really wanted to go in and spent some time

looking over the old place again, two women walked briskly to the door and entered. I followed. "Upstairs," said another sign. So we went up the old narrow stairs and pushed open the door to the east. We entered a room crowded with antiques, and a woman somewhat past middle age greeted us. At once one of the women began asking questions: "Where is the room in which the trials were held?" was the first one.

"Across the hall," said the lady in charge. And we were taken across the narrow old hallway, and ushered into another room well filled with still more antiques. A few questions were asked and answered about the room, the furniture, etc., and the court which is supposed to have been held therein when the trial of the witches was on. Then a query about literature on the witchcraft delusion resulted in our being taken back to the room into which we had first entered. A small book, by Fiske, was shown us, which would, we were informed, tell us all about it, "the best yet written on the subject."

"Does it give the names of those executed?" was the next question. And on being informed it did, the woman who had inquired about the trial room bought the book.

"Was one of your ancestors executed as a witch?" asked the lady in charge, of the woman who bought the book.

"Yes," was the answer.

"What was the name?"

The name given was one among the many executed. It was rather interesting to be there for the moment, fortuitously to be sure, with one descended from one of the "witches." I could have told her that there was another in the room, one whose ancestors were slain through religious persecutions, but I refrained; just listened to the resulting conversations.

Antique Dealer Has Poor Opinion of Ministers

The two women soon left, and I engaged the lady in charge in conversation. I learned she did not own the place, simply leased space from the owners to display her antiques. These she sells, and from the profits pays the rent and her living expenses. I priced several articles, and concluded that either there was a handsome profit or else she was a bad buyer. I did not buy any antiques. Didn't even buy the book she was selling. I did buy two postcards. I asked her something about the genuineness of the antiques, and was assured that all

hers were the real things. I told her that throughout New England I had seen so many places where "antiques" were being sold, I had reached the conclusion that either the early inhabitants had an overabundance of lasting furniture and fixtures or there were some modern Yankees who are very shrewd in making newly-made articles look like old. She admitted there were some (perhaps many) antiques made to order, but of course emphatically asserted none such found their way into her stock of trade.

Then I changed the subject back to the witch question. I told her I had observed that she, in speaking with the woman visitor, had spoken rather disparagingly of ministers, and intimated that some of the ministers of early days had played conspicuous part in the prosecution of the witches. I asked her if that were true.

"Of course it is," she asserted rather emphatically. "Parris was a minister."

"Well," said I, "you do not seem to have a good opinion of ministers."

"I do not," said she. "Why should I? Are they not hypocrites?"

Now what should I say to that? I know many ministers, of various denominations, and among them are some splendid, earnest men, who have the courage of their convictions, and among whom pretense is quite absent. I decided not to argue with her on that line, also not to reveal myself to her as a minister. So I asked her why she disliked ministers. Then she launched into a bitter denunciation of Parris, and the part he played in inciting the ire of the populace against the witches. She seemed to think it was with malice aforethought that Parris directed attention first to one then another of the persons against whom he had a grudge, and got "the girls" to testify against them.

I let her talk, and urged her on by question; and as there were no customers for her antiques or literature, she seemed not to begrudge the time she was giving me. After I had heard her story, I made up my mind I would gather some accurate information concerning the Salem witchcraft delusion. So, leaving the old house, with no desire whatever to see it again, and thinking that if the commercial instincts or proclivities of the present owner should prompt her to raze it and erect a modern building in its place, Salem would lose little, I went down into the business section of the town again, this time looking for the Essex Historical Institute. I found it,

spent a few minutes looking over the fine collection of historical pictures, prints, articles, etc., and then sought the library. On inquiry I found several books and a number of magazine articles on witchcraft in general, the Salem delusion in particular; among them the address by Fiske, later published as a booklet. And for some hours I read.

Salem Witchcraft in Brief

The history of witchcraft shows that belief in witches was prevalent over wide territory prior to 1692, and may have existed this side of the time of the Salem delusion. Witches were executed in many New England towns, and in old England professional witch catchers plied their trade. And what a chapter in human progress or retrogression is the history of witchcraft!

A witch, according to the belief in witchcraft or sorcery, was one supposed to be in league with the Devil, and by the aid of Satanic forces was able to work magic and deal in black art. In England, on the Continent, and in America, efforts were made to discover these witches (men and women) and destroy them in the interests of common safety.

The outbreak of the delusion in Salem of the climax of it was about the year 1692, when in about eighteen months some thirty men and women were "tried," under special laws drafted for the emergency, and executed. The movement seems to have begun in the family of a minister by the name of Parris. He had come to America from Haiti, or somewhere South, and with the family brought a colored servant. This servant, saturated with the traditions and superstitions of the colored people of her native land, had taught these to a daughter of Parris, she being about twelve years of age. Some neighbor girls, three or four in number, all from ten to fourteen years of age, formed themselves into a sort of mystical "society," had meetings, and developed a mastery of tricks and "magic," accompanied by queer antics, which finally attracted so much attention that they gave quasi-public demonstrations. The girls developing forms of nervous disorders, Mr. Parris became interested in determining who was "hurting" them.

The colored servant, to protect herself, taught the girls to say that two old women, both odd and disliked by the public, were exercising magic art and thus "hurting" them. Matters developed rapidly, and the terror of the girls at the turn affairs had taken added to the trouble. More and more persons were accused. Judges were appointed to try the accused; even special courts were formed to hear the cases.

I read pages and pages of the "testimony" on which the verdict of guilt was based, and it is nothing short of astounding to see what was done and the kind of evidence adduced. Both men and women were charged, found guilty, taken to Gallows Hill, and hanged. Even one aged minister was executed. Finally the

girls carried their accusations so far as to point their finger at prominent citizens in Boston. Then people awoke to the terrible seriousness of the situation, and the Salem witchcraft delusion collapsed. The special laws were revoked, the court abolished, and witchcraft in America came to an end. But not till in Salem alone some thirty people had been executed.

Well, I left the library, after thanking the attendants for their courtesies, considerably better informed on the Salem witches than I had previously been, and having read of one more demonstration of the caprice of the popular mind. How often the few have had to suffer because of the delusions of the many! Another conclusion I had reached was that if Parris truly represented the ministers of his day, and of the present, I can not blame the woman at the Old Witch's House for the bad opinion she has of ministers.

Shore Dinner at Marblehead

I left the Essex Institute, found the Buick where I had left it quite early in the day, and was convinced that Salem could furnish summer days quite similar to some we have back home. It was hot. It was about time for the evening meal, so I drove to Marblehead, not far away, found a place in which many years ago Brother M. C. Fisher had treated our family to a real "shore dinner." I went in and for auld lang syne, ate by myself a shore dinner. How much alone on occasions the mutations of time leave one.

Then once again at the wheel of the Buick I found the way back to Arlington, reached the home of Brother Traver, and turned the car keys over to him.

But I had quite enjoyed three days of visiting spots made sacred by their contacts with the early developments of our country.

F. M. S.

East Sandwich, Massachusetts, September 13.

Midland, England, District Impressed by Apostle John W. Rushton

Saints of Midland District assembled at Clay Cross Sunday, August 28, to meet Apostle John W. Rushton. Many met him for the first time; others renewed old acquaintance and were proud to find themselves remembered by Brother Rushton. Throughout the day a most uplifting spirit prevailed.

Brother Rushton spoke at the first session at 10.45 a. m., proving that he has lost none of his command of language or his ability to impress home a salient point.

In the early afternoon the priesthood listened with great interest as Brother Rushton analyzed the present crisis of the world and the church, and received some very pointed and valuable instruction as to personal conduct and development.

At three o'clock a fellowship meeting was greatly enjoyed by a large congrega-

tion. Among many interesting testimonies was one by Elder John Austin, of Sheffield, who is one of the oldest Saints in the mission. With enthusiasm he declared that he attributed his longevity to the application of our church philosophy. Testimonies were also forthcoming from several very young members.

Brother Rushton preached to a crowded congregation in the evening. To the skill of a natural orator he added the zeal of one who has proved his religion. All he said bore the stamp of truth and inspired his congregation to new ideals of service and of life. It has been said of Apostle Rushton that he is a thorough Christian gentleman. He evidently desires others to be Christian gentlemen, too.

The district president, Elder Joseph Holmes, presided over the gathering, and the invocation was offered by Elder Franklyn Schofield, of Birmingham; benediction by Elder E. R. Chappell, of Leicester.

Young People's Services at Manchester, England

Beresford Road Church

The young people proved that old and young can work with the spirit of real cooperation Sunday afternoon and evening, September 11, when they had full charge of the branch services. They asked two veteran workers to take the chair, Patriarch W. H. Greenwood at the afternoon session, and High Priest W. R. Armstrong in the evening.

The platform had been specially prepared to seat the young people, and the entire program was carried out under the direction of Elder Abel Hall, director of Religious Education.

The scholars had been formed into a choir for the occasion and their director was the conductor. They sang "The Golden Day," "The Conquering Cross," "The Lord of Love," and solos were sung by William Hall, "A Thankful Heart"; Marie Walker, "Did You Think to Pray?" and Eric King, "Thy Children." Readings were contributed by William Towers and Ivy Stevenson, and a splendid five-minute talk was given by twelve-year-old Eric King. These constituted the afternoon program, and the chairman who was due at Stockport Branch for the evening service, expressed appreciation of the Spirit of the Master that had been present.

In the evening the choir again helped, and the children sang alone an appropriate number, "Let the Children Sing." Readings were given by Lillian Kingston and Eric King, and S. F. Mather and William Hall sang a duet number, "The Open Door." There were also solos by Marie Walker and S. F. Mather. Speeches were made by Alma King, fifteen years old, and Frederick Hall, a young man who has just started out to make his own living. The first was an essay on the church, and the second had for a title, "Service." Miss Betty Scho-

field, of Clayton, Manchester, played the organ.

For some time Beresford Road Church has not been privileged to have so many in attendance, and it was good to see members from Stockport, North Manchester, and James Street Branches. Surely this service gave new impetus to the work of the church in this branch.

The next effort of the young people will be to arrange for a harvest festival to be held in the church. Please note that the title "young people" is comprehensive. It includes the youngest scholar of four years in the person of Manda Towers to the "young" man of seventy-two in the person of S. F. Mather who has spent a lifetime as a teacher in the day schools and does not think himself too big to be associated with the youth in their efforts. Brother Mather, Pastor W. R. Armstrong, and Elder George Towers, are men who have passed the three score year and ten and these three constitute the presidency of Beresford Road Branch.

The church edifice is a beautiful place of worship, possibly the largest in the British Isles Mission, though only a few attend. Under the pastorate of W. R. Armstrong and his associates, many splendid, spiritual meetings are held and the old-time spirit of work is constantly in evidence, causing those who attend to feel encouraged in the warfare of life.

Disappointment was felt that Brother John W. Rushton did not get to visit this church during his visit to Manchester prior to his going to other countries in the European Mission. It was arranged for him to speak at Beresford Road in the morning of his Sunday stay in Manchester, and then he was to be at James Street in the evening. Public announcement had been made and invitations given to friends, but at the last minute plans were changed, and a joint meeting of the branches was held at James Street.

Caraway, Arkansas

One More Added to the Church

Sunday, September 25, Brothers Turner, Daniels, and Jackson, of Jonesboro, visited Caraway, Arkansas, Saints. Sunday school opened at ten o'clock, and preaching at eleven.

At two-thirty in the afternoon Mrs. Maud Swain was baptized. She had attended Elder A. M. Baker's sermons every night for two weeks, searched the Scriptures, and concluded that she had found the old Jerusalem gospel with its gifts and blessings enjoyed in the days of Christ and the apostles. The ordinance was administered by Brother Turner, and Brother Daniels was in charge of the confirmation.

Though the afternoon was rainy and disagreeable, the Lord blessed the Saints' service. The baptismal hour opened with the Saints standing under the bridge across Buffalo Ditch, but by the time

the candidate was ready to go down into the water, the rain had almost ceased.

This new member makes a total of forty-four Saints at Caraway.

Sacramento, California

The California State Fair has gone down in history, also the activities of the Idola Club at the Fair. Last year the club had a lunch counter on the Fairgrounds, and this year, with permission, the counter was enlarged. Twenty people worked at this stand, all labor being donated for love and need of the church. Though the Fair attendance dropped off considerably this year because of business conditions, the stand receipts showed an increase over last year's. There were some forty other eating places on the ground, and most of them reported business not so good; some said they went behind. Frequently Idola workers heard what people thought of the cooperative spirit among them.

Among the visitors to the Idola lunch counter were Elders Arthur Oakman and G. P. Levitt, from Berkeley; the lieutenant governor of the State; Mayor Bidwell, of Sacramento, and a Jewish rabbi, who went away and told his people how harmoniously the Saints worked. Pastor Dawson, of Sacramento, washed dishes every evening after his other work was over and watched over the workers with much concern. Discerning at one time a failing in the strength of some, he prayed over the matter, and all were able to finish their work. All the workers prayed that their effort might be successful, and feel that their prayers were answered.

Credit should be given Deacon Ralph Ensley, Brother Honeychurch, and son, Ives, and Mr. Moke, who prepared the counter and were useful throughout the Fair. Sister Ella Dawson, wife of John B. Dawson, who has been chairman of the business committee for several years, and her coworker, Sister Agnes Ensley, deserve much credit for the success of the enterprise. Sister Ella began the venture last year, and her fertile brain and untiring efforts can not be overestimated in what she has accomplished toward raising money for the branch. One other who deserves special mention for credit is Brother Roy C. Barmore, "the best cook anywhere." He came from his home at New Castle, leaving his ranch and family and other work, to cook in the kitchen. All the pay he asked was a place to sleep and something to eat. The help of nonmember friends was also appreciated.

In late weeks this branch has been visited by Elder Arthur Oakman and Apostle G. G. Lewis who preached wonderful sermons.

Within recent months several baptisms have taken place in Sacramento. Mrs. Lydia Amelia Hayter, almost eighty years old, was baptized by the pastor, and confirmed by President Frederick M. Smith. She has a testimony of the Mar-

tyr preaching to the Indians, given in a dream. Brother Esaias Epling baptized his two boys, Edward and William, and a nephew, Delbert Price, the day before Children's Day. They were confirmed at the close of the program the following day. June 19, the pastor baptized Mary L. Hook and Rosie Martin. Eleven have been baptized here this year. Nancy Jane Price was baptized June 12, by W. H. Dawson and E. C. Burdick. And Mrs. L. Fox was baptized in July.

A number of the local priesthood have occupied in other branches of the district, and Sacramento has, in turn, been visited by other ministers.

The branch sacrifice offering was approximately four hundred dollars.

Sister C. E. Ball, wife of Elder Ball, who was stricken with a paralytic stroke some time ago, has been confined to her bed, and has suffered a great deal. The Saints have been faithful in their visits and prayers, and she is much better.

With Idaho Members

From the Idaho District News

At the Idaho district reunion and conference, August 17 to 21, it was voted to make the *District News* a permanent institution in the district. The editorial staff remains the same for the coming year: John R. Mamerow, editor, Boise, Idaho; Winona Porter, associate editor, Barber, Idaho. On August 31, the *District News* began its second volume.

Though on account of economic conditions this year's reunion was the shortest held for many years, much encouragement and spiritual advancement were gained by the members, and their desire to carry on was intensified. The meeting place was Hagerman. Everyone was helped to a great degree by the inspiring sermons of Apostle James A. Gillen, the classes of Elder A. M. Chase on the *Book of Mormon* and the classes on the church school, its organization and purpose by Sister Whiting, of Spokane. Missionary J. L. Sandidge was also present.

During the month of August, Missionary J. L. Sandidge was occupied in the interests of the reunion. He visited Rupert, Boise, Spokane, Hagerman, Meridian, Caldwell, Payette, Weiser, Council, New Meadows, Grangeville, and other points, talking with and encouraging the Saints.

In Spokane, Brother Sandidge was called upon in the absence of the pastor, to conduct the funeral services of Elder J. W. Peterson who passed away August 11. While in Spokane the missionary was making final preparations for the reunion, and Sunday evening, August 14, he met Brother Gillen who was returning from the combined reunion of the Seattle and British Columbia, Portland, and Spokane Districts, and took him to the church where he delivered a fine sermon, giving a glowing report of the reunion from which he had just come.

Sioux City, Iowa

Events of Rally Week

This branch has entered into a vigorous program of fall activity. Vacations are over, and crisp, cool, autumn days are bringing back workers ready for endeavor.

Annual Rally Week, the feature of the fall program, opened the morning of September 18, with an early prayer service. Other services of the day were church school, preaching, and *Church History* class. During Rally Week it is the custom for each department to occupy an evening with a program designed to stimulate new interest in its particular line of work.

On Monday evening the Riverside group of the women's department, entertained the branch with a "pantry party." A miscellaneous program was presented, and various pieces of the women's work were on display. Admission was gained simply by bringing some article of household needs or clothing that could be "made over." This material is stored at the church to supplement the church pantry and to have on hand for distribution to needy families of the branch. The women of the branch have canned between ninety and one hundred quarts of fruit and vegetables for this purpose. The work of "making over" clothing is being done by the two women's groups.

On Tuesday evening the music department invited everyone to an old-fashioned "sing school." The chorister, Sister Tiller, was in charge of a program of old songs to bring back memories of days gone by. A prize was given for the most complete old-fashioned costume, and each guest laid aside his name and took one from old-fashioned days. The lower rooms of the church were converted into an old-fashioned sitting room for this occasion by means of oil lamps, a red-checked tablecloth, rag rugs, etc.

Wednesday night was occupied by a second prayer service, the Saints feeling that this is one feature of the program that can not be overdone. The need of a closer communion with God is ever present.

The downtown group of women sponsored on Thursday evening their regular class in *Doctrine and Covenants* conducted by Pastor G. M. Vandel. The good that may result from this more industrious application to the study of the laws and commandments of the church, probably never will be measured.

Friday night was recreation time. A wiener roast was planned for everyone.

Sunday morning presented the annual Rally-Promotion-Home-coming Day program which consisted of special music by the junior church school, the presentation of certificates of promotion to members of that group, and various other features. The general plan is under the direction of C. J. Smith.

This week of intense activity was introduced in this branch first a year ago with encouraging results. Sioux City

Saints hope for each branch in the church the same success and spiritual "livening up" for which they in their branch are striving.

Spring River District's Fourth Institute

A Full Program for Winter Months

The fourth institute of the season for Spring River District was held at Pittsburg, Kansas, September 17 and 18, District President Amos T. Higdon and the district church school supervisor, Ronald G. Smith, being assisted at the different sessions by various other members of the priesthood. Bonita Bothwell, the local chorister, and Sister A. N. Deavers, district chorister, had charge of the music.

The opening meeting was a prayer service at ten o'clock Saturday morning, Elder Higdon presiding. Then came class work at eleven o'clock. Elder Leonard Lea, of Independence, Missouri, and managing editor of the *Saints Herald*, was the instructor, assisted by his wife, June Whiting Lea, who conducted the class on "Plays and Play Production."

"Ideas and Ideals in Church Work" was the institute theme taught by Brother Lea under eight topics of discussion.

Three sermons were preached, and other sessions were handled as regular class work.

Following the Saturday evening preaching hour the young people of Pittsburg with Estel Weaver in charge, entertained their guests at Lakeside Park. Games were enjoyed by the young people while the older ones visited. Then delicious refreshments were served.

The church school Sunday morning was in charge of Brother Ronald Smith. This was an impressive service to which a splendid contribution was made by Sister Lea who read "The Twelve Young Gideons," by Turnbull. Dorothy Mottet, of Webb City, sang a solo.

"The Kingdom of God" was Brother Lea's morning sermon theme, and a duet was sung by Bonita Bothwell and Esther Boone.

Chicken dinner was served at Lakeside Park by the women's department, Sister Stella Wiley directing.

The following branches were represented, Independence, Joplin, Carthage, Webb City, Sarcoxie, Missouri; Cardin and Miami, Oklahoma; Columbus, Parsons, Independence, and Weir, Kansas.

Brother Higdon announced the following activities for the district covering the next few months, and all of these show that the work is well organized: Young people's meeting at Columbus, Kansas, Tuesday night, September 20. All-day meeting at Cherryvale, Kansas, October 2. All-day meeting at Hepler, Kansas, October 9. All-day meeting at Independence, Kansas, October 16. Hobo party by the young people at Pittsburg October 18. Joseph Smith Centennial, Webb City, Missouri, November 15. Con-

ference at Joplin, Missouri, November 25 to 27. Apostle J. F. Garver plans to be with the district at the Christmas program at Joplin, Missouri, the evening of December 3, and the slogan is "Bring your gift to the church." Good-will tours will be made to various branches during January and February.

Home-coming and Rally Day for South Bend-Mishawaka Branch

Has Large Representative Gathering

Saints here are happy at the wonderful response given their Home-coming and Rally Day, September 18. Many visiting Saints arrived on Saturday evening, and enjoyed a prayer meeting in charge of District Missionary A. C. Barmore and Elder David A. Young, of Battle Creek, Michigan. This was strengthening with its assurance.

As Sunday dawned bright and clear, the appointed time for the opening service found almost a hundred Saints and friends gathered to hear Elder J. W. McKnight deliver the opening address based on an outline of the development of the branch as it is today, having grown out of a small group of isolated Saints back in 1925.

The younger people had not been forgotten, and under the direction of David Young, assisted by Elder V. L. Coonfare, a junior service was being held in the lower classroom at the same hour.

During this time there was a continuous flow of new arrivals, and a thirty-minute recess at ten-thirty allowed time for handshaking and meeting of old acquaintances.

The room was crowded to the doors for the eleven o'clock service. District Missionary A. C. Barmore being speaker for the occasion, delivered a powerful sermon on the need of spiritual strength among our people today, and the dangers of entangling influences of the world.

In the meantime Sister Baney, with her assistants, had spread the contents of numerous baskets on the long tables in the lower classrooms, and at the close of the service over two hundred happy Saints and friends partook of the meal which showed no hint of "depression."

Seven States were represented in the Saints who came and went during the course of the day. Hammond, Buchanan, Hibbard, Clear Lake, and other branches were well accounted for. The attitude of the crowd throughout the day was spiritually joyful. Cooperation was splendid. Smiling faces were in evidence wherever one looked, and genial friendliness prevailed.

The musical program at two o'clock in the afternoon (Thanks to the young people.) was splendid, and at two-thirty the afternoon service opened, Elder Philemon Pement, speaker. This was followed by a priesthood meeting in charge of Elder Barmore, twenty-two of the priesthood being present. During this meeting the

rest of the Saints enjoyed two hours of recreation. Brother Barmore drew on his experiences as a missionary in his talk to the priesthood, and in the general discussion much encouragement and help were given.

Supper was served at five-thirty, and at seven the church was again filled until standing room was at a premium. The helping hand given by Buchanan friends in the evening program was appreciated, and Elder Barmore, in his sermon, made the Saints more acutely conscious of their responsibility as Saints of latter days.

After the benediction had been offered, the Saints lingered though many had long distances to drive home. One brother living eighty miles away, declared, "We are going to stay till the last light is out." And so they did. It was a happy group of Saints that betook themselves home that night, hoping for many more such wonderful days.

Tigris Branch

Ava, Missouri

This branch rejoices as it goes forward in the latter-day cause with C. B. Freeman as pastor. Everyone is lending a hand in improving the appearance and condition of the church building. The men are re-covering the building, and the women and young people are re-decorating the interior, and financing the project. The women are led by Sisters Freeman and McGinness. The young people, directed by Sister Zuberka, are planning big things for the future to help finance the church.

At the last district conference W. W. Chrestensen was elected counselor to District President W. E. Haden. Since that time Brother Chrestensen has been visiting groups and branches, preaching the message of truth. Brother Haden recently held a series of meetings at Rome, Missouri, where there is a small group of Saints.

The dramatic club, composed of the branch young people, has been active this summer. They realized a tidy sum of money from an ice cream social at the home of W. W. Chrestensen. September 16, they held a minstrel show in connection with another pie social, the scene of acting being a large vacant building in Tigris neighborhood. These workers show signs of becoming efficient Zion builders.

Brother J. C. Chrestensen was preaching at Ava Branch when called to his wife's bedside. Sister Chrestensen was stricken with paralysis. She passed away August 20. The branch extends heartfelt sympathy to the family.

September 11, Brother Leo Reigle, of Michigan, was the morning speaker. Brothers Frisbe, Ecker, and Reigle occupied the pulpit in the evening also. They were in Tigris investigating land for a home in Zion. They are preparing all things before coming here to live. During August another church man visited

this region to look at land, Elder H. H. Davenport.

The Religio meets regularly on Sunday evening, using as study material the *Bible* and *Book of Mormon*. A short program follows the class period.

August 7, a surprise birthday dinner was held at the church in honor of S. W. Simmons, veteran missionary, and Saints were present from Tannyville, Chadwick, and Ava, Missouri.

The women, too, are sponsoring enterprises which promote friendliness with those not of the faith. They are planning a carnival for the near future.

Boston, Massachusetts

Branch Organizes for New Year

"Comin' at you from the old Bay State," writes Ruth Alice Carter, newly-elected correspondent of Boston Branch.

Boston Saints held a business meeting the night of September 14, and elected the following officers: Pastor, Doctor W. A. Sinclair; director of Religious Education, Ralph Herrick; secretary, Harold Gunsolley; treasurer, Everett York; home visiting committee, Frank Dobbins; chorister, Beatrice York; book agent, Chester McGuire. The budget committee will be composed of the heads of departments.

It was the honor and pleasure of Boston Branch to have President Frederick M. Smith and Apostle Paul M. Hanson present at the business meeting.

"We have in our branch," Sister Carter continues, "a new family named Van Nieuwenhuylse. Needless to say we call them simply Van. Suppose you try to pronounce it. Mr. Van was especially endeared to us after the business meeting. When we were almost to the *"Praise God From Whom All Blessings Flow"* of the meeting (in other words, almost the end), the aforementioned gentleman arose and said: 'When are we going to have one of those famous New England suppers?' We were with him, one and all. And before he sat down he had promise of a supper inside of a month.

"In spite of the reputation of the New England dinners, I think the 'strictly fish' dinner we had not so long ago beat that. We had fried clams and scallops, clam chowder, French-fried potatoes, and—oh, why go on? I think it's about time for another."

Beatrice York, the reelected chorister, already has begun to organize the orchestra. This musical section met with great approval last year, and the members enjoyed their work. They are doing their bit, and doing it well, too.

To the Saints of Boston Cape Cod means only one thing—Onset. That is where is held each summer season the far-reputed Onset reunion. Most of the Boston Saints attend this reunion and find there "something to write home about."

Friday evening, September 23, the "younger" young people held their first

meeting at the home of Miss Genevieve Sinclair. The meeting was primarily one for organization, and the following officers were elected: President, Wallace Sinclair; secretary and treasurer, Genevieve Sinclair, and monitor, Ruth Carter. This group will meet every other week and devote the first quarter or half hour to church history, the next half hour to some special topic by a member, and the end of the evening to social fun. While this group is smaller and less experienced than the "Crusaders," the older young people, the members hope to make its activities of much value.

The district departmental conference is to be held in Boston Branch November 12 and 13, and local members are expecting a fine gathering of Southern New Englanders who will receive that for which they come, spiritual and social encouragement. Everyone is welcome.

Westerners and Mid-Westerners have heard of Boston, but there is a side they have never heard unless they happened to be listening to the radio the other night. Those radio and stage entertainers, Olson and Johnson, had a humorous opinion of the "land of the beans and the home of the Braves." "That city," they said, "was laid out by Oliver Twist, and he used a pretzel for a blue print." At the end of their hilarious version of "*Paul Revere's Ride*," Mrs. Paul Revere was heard to cry: "Why, Paul, where are you going? You've warned all the Americans." And Paul, riding furiously called back, "I'm going back to warn the British."

Santa Ana, California

Visiting speakers have contributed to the enjoyment of local Saints. Doctor A. W. Teel and Brother Chambers, of Los Angeles; Brother Johnson, of Long Beach, and Brother Rhodes, of Downey, have occupied the Santa Ana pulpit at various times this summer.

The young married people's class of the church school invited the young people's class to Irvine Park for a steak bake. Here under beautiful, old oak trees about thirty-five enjoyed a happy evening.

Sister Charles Calkins, who is in charge of the junior church school, provided recreation for her young girls this summer by meeting with them each Saturday afternoon. The little girls were entertained by the telling of religious stories and kept busy sewing on quilt blocks. This fall the women of the church will assist them in putting the quilt together and in the quilting of it. These little girls did not understand the sacrifice of time involved on Sister Calkins's part, but they have greatly enjoyed meeting their friends each Saturday. The strengthening of friendships in the church means greater happiness in church service, and these girls have benefited in a very real sense from their summer association together.

It has been the custom to disband the

Ladies' Aid Society for the summer, but this year the need of money for church activities was so great that each Thursday afternoon found a number of women presenting themselves for work. Under Sister William Kuhn's energetic leadership, several quilts have been quilted and sold.

Sunday evening, September 25, Sister Taressa Koonce, who is a teacher of piano here in Santa Ana, presented a few of her older pupils in a recital of sacred music. The audience greatly enjoyed the program.

Santa Ana Saints are looking forward to the district conference which meets at Los Angeles in October.

Vancouver, British Columbia

Have Thriving Group of Young People

Vancouver Branch has just closed a very successful church school year, all officers reporting that they enjoyed their work and that the spiritual condition of the Saints is very good. The report of the treasurer was one which gave him pleasure to read to the congregation. The Saints have made many sacrifices to pay tithes, branch dues, and offerings.

The following officers were chosen for the coming year: Branch president, Elder George E. Miller; counselors, James E. Johnston and Isaac McMullin; branch clerk, Sister Emily McMullin; treasurer, Edwin Spargo; financial secretaries, Chase Taylor and John Gerrie. In the church school Brother Norman Morrison is director; adult supervisor, Leonard Quance; young people's superintendent, Edwin Spargo; junior division, Sister Gerrie; chorister, Tom Spargo; assistant, Viola Miller; organists, Grace Lee and Hazel Stanbridge; secretaries of church school, Natila Krause and Dora-thea Stoyloff.

The young people closed the summer season with the most successful ice cream social they ever held. Over eighty people were present. Lawn games and a splendid program were given to the delight of all. Sister Stanbridge opened her home for the occasion and proceeds were given to the women's department for their new *Hymnal* fund.

The women served a corn and hot dog supper in the basement of the church some days ago, and a program of games followed.

The young people's division is planning a busy year. They hope to adopt the plan that is being suggested by the district young people's president, Dwight Davies, and want to make their efforts equal those of any young people in the district. Vancouver has every reason to be proud of her young people. They have the support of the older members of the branch who are always willing to help.

Elder Arthur Oakman arrived September 18, at the home of Brother Jos-

eph Spargo. He was kept exceedingly busy during his stay here.

New Opening in Indiana

Missionary J. O. Dutton at Cannelton

Elder Jasper O. Dutton began a series of meetings in a rented hall belonging to the Cotton Company at Cannelton, Indiana, September 12, and closed there the evening of September 25, with a good audience. Some are talking of baptism in the near future.

There are only three Saints at that place, and two of them Brother Dutton baptized at Millstone, near Dodd, Indiana, in a two-weeks' series he held there before going to Cannelton.

This is the first time the gospel has been preached at Cannelton, and Brother Dutton considers it a good opening, and hopes to return. Saints and friends from Millstone and Derby Branch attended and gave help.

"Everyone," Brother Dutton writes, "is glad to note the merger of the church papers, and we will do all we can to get Saints and friends to take the *Saints Herald*. I am happy in the work and feel that God is blessing me in preaching the word."

Portsmouth, Ohio

West Side Mission

A wonderful spirit was felt by the Saints at the sacrament service September 11. Usually sacrament is had on the first Sunday of the month, but on that day in September, most of the priesthood were absent from the group, and so this very significant service of the church was postponed. Sacrament was also carried to the sick of the branch, Sister May Crabtree, Sister Anna Tacket, and Sister Cora Clayton.

That afternoon a beautiful baptismal service was held in the Scioto River near Rushtown, Ohio. A young husband and wife were baptized by O. A. Rexroad and confirmed by him that evening.

The Sunday school was reorganized Sunday, September 18, Luther Crabtree being elected superintendent. O. A. Rexroad is teacher of the adult class; Sister Rexroad is teacher of the juniors; Sister Harvey Culp has the primary grade, and Sister May Culp the beginners.

The mission is now located on Pool and Fifth Street, City View, Portsmouth West Side. This has required considerable labor. The men have been busy cleaning and papering and making ready for the ministrations of Elder J. R. Grice, of Columbus, Ohio. He is expected to commence missionary meetings September 25, and continue for some days. Local members feel that the Lord has opened the way for a spiritual revival at this place. The Saints are in fine condition spiritually and are looking for much good to be done.

Brother J. K. Bealor passed away September 16, and the funeral was held at Pleasant Valley Branch the following

Sunday. Elder Richard Shope, of McDermott, Ohio, officiated. Brother Bealor was eighty-two years of age. He was laid to rest in Rushtown Cemetery. His wife and daughter passed away a few years ago.

Toronto, Ontario

September 29.—The summer vacation and Lowbanks reunion being over, Toronto Branch is settling down to work. J. L. Prentice is again the genial and level-headed president, with assisting pastors, Elders W. J. Bavington, and S. J. Bell. The branch voted to go back to the old order of Sunday school and religio departments instead of the new church plan, and elected Elder B. H. Hewitt Sunday school superintendent, and William Archer religio superintendent. Mrs. J. A. Wilson was returned as women's department leader, this being but a small tribute to her efficient work.

Cottage meetings are being held in the north, east, and west ends of the city, and about seventeen members have been added to the fold as a result of the north-end activities. Elder R. S. Sal-yards has been in this vicinity since reunion, comforting and cheering by his presence and sermons. Presiding Patriarch F. A. Smith bade good-bye recently, and the Saints felt sorry to lose the comradeship of this good brother.

Local activities of necessity assume a practical basis on account of large indebtedness, so the women's department has undertaken to pay the local church interest, amounting to approximately two thousand dollars per annum. Last year they raised twenty-five hundred dollars, paying off five hundred dollars on principal. This department is organized into twelve groups, consisting of ten women to a group. Sister Sadie Clifton's group recently had one hundred and fifty women attend a business concern's demonstration called a Housewives' Conference for which they received forty dollars. Thursday, September 22, Sister Molly Clark's group gave a concert arranged by Professor G. E. Boyce, assisted by Gueden's Juvenile Concert, a forty-piece orchestra, G. Noakes, cornetist, and C. N. E. gold medalist. Needless to say, it was enthusiastically received by music-lovers. This group expects to have handed in three hundred dollars for the first nine months of this year.

The men's groups have a drive on to clear off the remaining five hundred dollars due the contractors by October 1, and are nearing their goal.

The district conference convenes in Toronto commencing Saturday, October 1, at 10 a. m., and on Sunday, October 2. Members hope to see many Saints from other branches. It is planned to repeat the much-appreciated cantata, "*David the Shepherd Boy*," Saturday evening.

Independence

It was fitting that the church in Independence call its workers together early Sunday morning for an hour of prayer and worship as a way of beginning the new church school year. President F. M. McDowell was in charge of the service in the main auditorium of the Stone Church, being assisted by Elders C. B. Woodstock and D. S. McNamara. The hour was outstanding for its feeling of unity, reverence, worship and the expressions of purposefulness and consecrations. Pastors of the various congregations were seated in the choir loft.

The spirit of love and harmony apparent in this meeting continued in all the services of the several congregations throughout the day and promised much for the year to come.

The words of Brother McDowell aptly describe the evening workers' conference at the Stone Church, "the most inspiring sight I have ever been able to witness in Independence." Religious Education officers, teachers, and leaders, responding to invitation, assembled at the Stone Church three hundred strong and occupied reserved seats during the evening hour, everyone eager to hear President McDowell's inspiring address on "The Unfinished Portrait."

Impressive features of this service were the presentation of the workers, each group led by its pastor, by Elder D. S. McNamara; the charge to the workers by Brother McDowell; the prayer of blessing upon the church and its workers and its task during the new year, by President Elbert A. Smith; the musical contribution by the Stone Church Choir led by Paul N. Craig; the organ rendition of "Come, O Come, Sweet Comforter," by Robert Miller following the special prayer, and the congregation hymn dismissal, "Consecration."

The Stone Church was crowded for this service, and everyone was inspired to a more consecrated effort in the months to come. Pastor J. F. Sheehy, President Elbert A. Smith and Elders C. B. Woodstock and D. S. McNamara assisted Brother McDowell in the stand.

Sunday afternoon beginning at three o'clock a good rehearsal was had at the Auditorium by the Auditorium Festival Chorus, numbering not far from four hundred. Paul N. Craig was in charge, and the Auditorium Orchestra accompanied. Pastor J. F. Sheehy, who is a member of the chorus, talked briefly, and Bishop J. S. Kelley gave a short "pep" talk concerning the sale of tickets for the Harvest Home Festival concert, October 14. The chorus will assemble again next Sunday at the same hour and place.

About one hundred and fifty young people from Independence took the historical trip to Far West Sunday, September 25, Elder John F. Sheehy acting as speaker at such historical points as the

Richmond Cemetery where David Whitmer is buried; the courthouse at Richmond where stands the statue of Brigadier-General A. W. Doniphan, friend of the persecuted Saints of early days, and the temple lot at Far West. The company arrived at Far West in time to take charge of the eleven o'clock service, Elder Sheehy being the speaker. Lunch was eaten in a grove between Far West and Cameron, and after a mid-afternoon song service at the Cameron church, the travelers returned home.

This is a busy week for Harvest Home Festival builders. Every day and often far into the night workers are in the lower room of the Auditorium, making and arranging their booths. The festival opens the evening of October 11. This year a colonial atmosphere will prevail in honor of the bicentennial of George Washington. There will be much more to say about the festival next week.

Stone Church

Three children were baptized early Sunday morning at the Stone Church, Robert Lee Fenn, Ethel May Hyatt, and Joseph William Jones, Pastor J. F. Sheehy officiating. They were confirmed by Elders Ephriam Brown and David Van Trump.

The shifting of classes from one department to another, listening to addresses of welcome, and making the acquaintance of new teachers, class locations, and study courses occupied the church school hour Sunday morning in the various divisions of the Stone Church school. At the Auditorium the young people's department, under the supervision of Elder T. A. Beck, received the sixty-five members graduated on last Sunday from the intermediate department. Elders S. A. Thiel presented this group, and the talk of welcome was given by Guinn Bronson, a member of the young people's department.

A deep spirit of unity and sense of responsibility ushered the Stone Church congregation into the new church school year at the morning sacrament service. In his opening talk President F. M. McDowell impressed the Saints with the significance of God's way of life—the Cross—and the love, pain, and sacrifice it involves. Favorite old hymns, the association with friends of the faith in worship, the special prayer by Patriarch U. W. Greene, the period of meditation, the order of the service—all served to stir the hearts of the large crowd of worshippers.

Pastor John F. Sheehy was in charge of the service, and others in the stand, who helped to conduct the service were President F. M. McDowell, Patriarch U. W. Greene, Bishop J. S. Kelley, Elders H. W. Harder, H. G. Barto, E. A. Thomas, and Priest Earl Audet.

One has passed from the midst of the Stone Church congregation who will be greatly missed, Sister Kate Sheridan

Davison, who died at the Sanitarium early the morning of September 29. She was taken there from her home several days ago following a stroke. Sister Davison was seventy-six years old, the widow of Holmes J. Davison, who for forty years was a missionary for the church. He died in 1922. She had belonged to the church for many years, a faithful member. Surviving are a daughter, Miss Nina Davison, of Independence; two sons, Glenn L. Davison, Syracuse, New York, and Leo E. Davison, Newton, Massachusetts; and one brother, Henry P. Sheridan, Harvard, Massachusetts. The funeral service was held from the Stahl Funeral Home last Saturday afternoon.

The unexpected death of Sister Alice C. Crick at her home in La Jolla, California, came as a shock to her many friends in Independence. She suffered an attack of acute indigestion. Sister Crick was the widow of William Crick who died three years ago, and they lived in Independence a number of years. She leaves a sister, Mrs. Florence B. McKinney, of La Jolla; a brother, Homer Robinson, of Salt Lake City, Utah, and other relatives. The body was brought home to Independence, and the funeral was held from the Stone Church Monday afternoon.

Girl Scout Troop No. 37, of the Stone Church presented "Patsy," a two-act comedy at the Dining Hall Friday evening, affording entertainment to a group of friends and parents. Proceeds from the event will be used to pay the troop annual fee. Though the troop has been organized and active sixteen months, this is the first money-making enterprise it has sponsored, and the girls are happy at the response given them. Mrs. Helen Brackenbury directed the play.

Second Church

Last Sunday being the first Sunday in the month, the communion service was held. At the beginning of the service a short period of organ music was played by Mrs. Gladys Inman.

Apostle F. H. Edwards read from Mark 10: 17-22, following which, Mrs. Kathern Inman and Mrs. Ethel Schuyler sang a duet. J. H. Miller gave the invocation. The son of Mr. and Mrs. Alec McIntosh, Robert Alexander, was blessed by A. K. Dillie and William Inman. During the service Mr. Edwards spoke on the growth of the church and man. The emblems were served and the meeting was closed by Mr. Edwards.

At the seven thirty service J. H. Miller was the officer in charge during the absence of Pastor A. K. Dillie. R. L. Fulk was the speaker and his subject was from Isaiah 6.

Leonard McCormick who had been sick for sometime, died Tuesday evening, September 27. The funeral was held at Second Church, Thursday, September 29, at 2.30 p. m. Elder D. A. Whiting preached the sermon.

Walnut Park Church

After a fine prayer service at eight o'clock Sunday, September 25, the church school opened with large attendance. This being Promotion Day, there were some changes among the younger classes, and a good program was presented at the close of the class period. A talk by Brother C. G. Closson regarding these changes, was followed by the song, "Savior, Like a Shepherd, Lead Us," sung by the intermediates. A double quartet sang, "Take Time to Be Holy," then those promoted from the lower auditorium, marched up and took their places. They were welcomed by a short talk from a young boy, Johnnie Crandall. "On Higher Ground" was sung by the intermediates, and the quartet closed the exercises with "Onward to Zion."

The speaker at the morning hour was Pastor Frank McDonald who was heard by a large congregation. Preceding his sermon two little boys were confirmed, their baptisms having taken place after the morning prayer service. The candidates were Charles Edward, son of Brother and Sister Ammon Badder, and Lee Otis, son of Brother and Sister Jesse Hart. They were confirmed by Elders John Taylor and Paul Davis. Also, the little son of Sister Earl Phillips was blessed. Brother Erwin Moorman, assisted by Drexel Mollison at the piano, played a cornet solo, "The Lost Chord."

In the evening Brother McDonald was again the speaker, his theme being found in the question of the rich young ruler, "What Lack I Yet?"

A union prayer service was held at the church the last Wednesday of September, and a fine spirit prevailed.

Sunday, October 2, local Saints were happy to have as sacrament visitors President Elbert A. Smith and Sister Smith. Brother Smith made the opening remarks which were very helpful. Little Aileen Curtis, who was baptized early in the morning, was confirmed at the sacrament hour.

The first study class of the season was held that evening at six o'clock. There was good attendance, and officers were chosen for the year. Brother Mansell Williams will be the teacher of the older members, and Sister Mansell Williams has taken charge of the young people. There was a piano solo by Barbara Closson.

Elder George Jenkins was the evening speaker, and the choir which has been absent for some time, sang "Seek Ye the Lord," by Roberts. The obbligate solo was sung by Erwin Moorman. Walnut Park Saints are happy to have the evening services back at the church and are responding well with attendance.

The Swastika Class, Brother Kenneth Morford, teacher, enjoyed an outing the evening of September 30. About thirty-five drove to the City Park, where those who had been promoted into the class were "initiated." After that a wiener

roast and long hike over the hills concluded a happy evening.

Enoch Hill Church

Sunday, September 25, was Promotion Day, and promotions were made in the beginner, primary, junior, and intermediate departments. In the upper auditorium the following program was given: March, song, "Tell Me the Story of Jesus"; the charge to those promoted, and presentation of diplomas by Church School Director C. E. Beal; vocal solo, "Onward to Zion," by Mrs. Zadie Young; charge to the school, Pastor Herbert L. Barto.

While Enoch Hill Saints enjoyed the Campus services this summer, it seemed good to be back in their little church on Sunday evening, listening to the voice of their own pastor.

Friday evening the senior young people with their leaders, E. H. McKean and Mrs. Ruth Hayes, went to Swope Park for a wiener roast. They report a good time.

The new church school year was started with the theme, "Consecration and Faith." Most of the officers and teachers were reinstated, and they are starting the year with renewed zeal and vigor, determining to make it a year of spiritual growth and development. Especially do they want to see every member an active worker.

The church was filled for sacrament service Sunday morning. Elder D. S. McNamara was present and gave an instructive talk to the Saints concerning the work for the year.

Attendance Sunday evening was somewhat affected by the number of Enoch Hill people who took part in the workers' conference at the Stone Church. Those who remained on Enoch Hill for the evening enjoyed a constructive sermon by Patriarch Ammon White.

Spring Branch Church

Forty-seven teachers and officers from this small branch participated in the workers' conference at the Stone Church Sunday evening, and heard President McDowell's address.

The sacrament service Sunday was in charge of Pastor G. W. Eastwood, assisted by Elders Alma Tankard, T. A. Beck, and Clair Austin. Brother Beck based his opening remarks on events in the life of Christ, and the spirit of harmony and peace of the hour was deeply enjoyed by everyone.

In the branch services, especially in the prayer meetings, the members are being reminded that this is the season of the year when we should count our blessings and should express thanks to the heavenly Father for his loving care. It is also a time when thanks can be expressed in a material sense, in making contributions to the Harvest Festival, in helping each other, in paying our tithing, and in remembering the church at all times in prayer.

At the Sunday school hour last Sunday, Imogene Dixon read a report of the historical trip to Far West.

The sick of the branch have lately been remembered with earnest prayer.

The branch mourns at the death of Sister S. T. Jennings, a faithful member of the church, and extends sincere sympathy to her family.

Far West Stake

Cameron Branch

Cameron's summer activities have been quite successful. Attendance has been consistently high. The church school work has been well supported. A short program each Sunday, given by one of the classes, precedes the lesson study and adds to the interest.

The midweek prayer services have been blessed with a comforting portion of the spirit and have proved worth while to those attending. Following reunion the attendance has nearly doubled.

Early in the summer Apostle E. J. Gleazer conducted an all-day service, assisted by Ward A. Hougas in the evening. His sermons were delivered on the theme, "God Consciousness."

Perhaps the greatest evidence of the progress in the work of Cameron Branch this year has been the visibly growing interest and attendance of the young people. The young people's convention here was a source of joy and strength to many as was also the work at the recent reunion.

A young people's class, meeting at six thirty each Sunday evening, under the supervision of Sister Lottie Daniel, has carried on a series of interesting, vital discussions, being aided at times by a member of the priesthood. Early morning prayer services have been introduced and a band of young people are going bimonthly to some grove to take part in active testimony and prayer. These services are also creating a greater degree of participation on the part of the younger ones in the midweek services and communion services.

The young people are eagerly looking forward to Young People's Rally to be held at Stewartville, November 12 and 13, where they can enjoy the renewal of associations with other young people of the stake.

In a Harvest Home Festival service held at the church on Sunday, August 13, there was found to be more than three hundred quarts of canned fruit and vegetables which became an integral part of the Far West Stake display. This was considerably above the quota for the branch.

Varied recreational activities have made many pleasant summer memories. Two ice cream socials have added financially to the branch expenses. The church has been repapered and numerous small repairs have also been made dur-

ing the reunion. Conditions in the branch point toward a continuation of the peaceful relations between the members of the priesthood, and toward a more united effort to serve in the upbuilding of Zion.

Saint Joseph Branch

The work in the four groups in Saint Joseph is being carried on faithfully by local workers, and a general increase in attendance and interest seems to be noticeable since the beginning of fall activities. A general branch business meeting was held Monday night, September 12, at which time five men were approved for ordination.

First Church

The month of September has been a transition month. Plans were all looking forward to and getting ready for the opening of the church school year on October 2. On September 25, the children's division had their promotion exercises, and group leaders were announced. The various organizations have renewed their activities for the fall and winter months. The senior choirs and girls' chorus have again begun regular rehearsals. The dramatic club had its first meeting of the season on Friday, September 23, when officers for the coming year were elected and the season's activities outlined. The O. T. Z.'s have had a marshmallow roast and also a wiener roast during September. Officers were elected and the prospects point to a splendid year. Social activities will be held every two weeks and two devotional services will be held each month, one on the second Sunday morning and the other on the third Wednesday evening with the adults. Several other classes have come in for their share of the wiener roasts, including the Anti-Can't Class, the older young people's class and the children's division.

Perhaps the most noticeable gain in any service has come in the Wednesday evening prayer service. Attendance has increased through the efforts of the priesthood, and the spirituality and activity have increased to a marked degree.

We miss the full-time efforts of Brother Ward A. Hougas, president of Far West Stake and pastor of First Church, who has moved to Independence to take on added responsibility in managing the Herald Publishing House. Elder Howard C. Timm, associate pastor, carries on the work in his absence. Brother Hougas returns to the city about every two weeks for the Sunday services. On September 11 and 25, he preached both morning and evening at First Church and also at Third and Second Churches following the vesper service at First. At First he is giving a series of sermons at the vesper hour on the art of "Nest Building." He also was in charge of the communion service on October 2.

A truly outstanding service was the

Run-Over Department

Joseph Smith—A Biographical Sketch

(Continued from page 971.)

free man on free soil, and conduct himself in such a manner that the religion which animated him and for which his father had sacrificed his life should become honorable in the sight of men.

Considering the hurt once inflicted by those fellow citizens, his grateful joy may well be imagined when, in December of 1877, he received a petition from Nauvoo requesting the Reorganized Church—then with headquarters at Plano—to return to that river town and make it the center of their religious activities. He says there was a list of signers to this petition, three and a half feet long, some of it in double columns. The names embraced all the respectable and permanent citizens of the city, some even who had once made an offensive step towards him. What a pity it is that the Herald Office fire of 1907 de-

amalgamated sacrament meeting at First October 2. The five men who had recently been called to the priesthood were ordained following the serving of the emblems. Gilbert Bowser and Lawrence Keck accepted the responsibilities of the office of priest, and Orvall Carpenter, Frank Mauzey, and Robert Farnham were ordained to the office of deacon. Seeing these young men willingly accept added responsibility at this time made many of the Saints realize their duties in this great work.

Second Church

Saints are happy that they are still able to carry on the gospel work. Pastor O. Salisbury is giving very fine sermons, especially on the gospel fundamentals. He has written short playlets to be given before these sermons. Special music is also furnished by the choir.

A young people's society has just been organized and given the name of Lo-Se-Jo, which means Love, Service, and Joy. Officers were elected as follows: Mary Belle Bear, president; Arthur Caselman, vice president; Virginia Moffet, secretary treasurer; Dorothea Moffet, pianist; and Ailene Mae Baker, chorister.

The women of the church gave a baked chicken and ham dinner in the basement of the church Friday, September 23. They have made the basement more attractive by putting curtains over the windows and doors and over cabinets.

Sunday night, September 25, the members listened to a good sermon by the stake president, Elder Ward A. Hougas, his subject being, "Hand in Hand With God."

stroyed this interesting historical document!

The first agitated years of getting adjusted into the harness of his life work witnessed the turmoil of the nation as it passed through the internecine struggle called a "civil" war. Just how to reconcile his intense patriotism and almost overpowering impulse to enlist, with his religious convictions against the shedding of blood was a problem which not only concerned him but his brothers as well. Counseling with Saints, they "took it to the Lord in prayer," and when direction came it was clear and unmistakable. "Do not enlist. Enlisting makes it an individual action whereby you will be responsible for the blood you shed . . . Wait, if drafted, . . . do not hesitate to take your places . . . and do your full duty . . . for through the conscription the deed becomes a national sin. . . ."

The rest of the narrative, traced through conscription and a readjustment, runs the gamut of exciting interest, through which he is made to recognize a supervising Power exercised over his life, to prevent him from shedding the blood of fellow men.

The missionary spirit that was born when he took up his presidential duties in 1860 continued to burn within his heart throughout his life. First building up a little branch at Nauvoo, busy with secular and religious affairs, the days were not long enough for the ministry he longed to do. Many early lessons were learned, such as that bitter one when first he realized that not all to whom they administered were able to recover. The first loss by death in this manner seemed to him almost an evidence of a personal guilt, as if in some way he were at fault for the withholding of the blessing. It was a long time, he writes, before he could throw off the depression caused by this feeling.

Then there was the time when, disgusted at having an audience of only three or four which gathered in response to generous advertising, he made up his mind to call the service off, and by a strange manifestation was gently rebuked and shown it was his duty to minister the word to even one soul with all the earnestness, interest and care he would use were a thousand listening. On another occasion he rebelled when, in going to administer to the sick, he found evidences that a doctor was also in attendance, and declared he would not go again under such conditions. That time a personal messenger from the spirit world came to instruct him that it was his duty to perform what ministry he was asked to give, and if the member had not faith to be healed through means of the ordinance alone, that was

a matter he should leave in the hands of the Lord.

PLANO—1866

It was in January, 1866, when he removed his family to Plano where he assumed full charge of the church publishing house. His diary for this period of life in Plano—1866-1881—shows a ceaseless activity which only a strong, virile man could endure. At the office every day for periods of from six to sixteen hours, administering to sick, preaching in all the countryside about, on committees for financing and building the stone church there, seeking subscriptions for publications, writing assiduously for *Herald*, *Advocate*, even serial stories for the children's paper, planning missionary work at home and abroad, listening to troubles and doubts, bolstering up the faltering, encouraging the laborer, giving home and shelter to the friendless, attending two conferences yearly, lecturing in the temperance cause, attempting to give his children educational and musical opportunities, absenting himself for months at a time on missionary efforts, sitting on councils, answering letters, helping to fold and wrap and mail the periodicals, packing baskets of provisions to take to the needy in the evenings,—just to read the record of those days and to realize that, even so, it is but a fragment of the full sweeping tide of the years, wrings the heart in a grip of understanding tenderness the while one gasps amazed! Modestly he expresses his review of some of those years:

My memorandum books seem filled with brief entries, indicating the routine of labor performed as minister, editor, president, and missionary. My zeal for occupying a pulpit burned brightly in those days. This may appear quixotic to some, but I can only confess that it had, indeed, taken a great hold upon me. I was enthusiastically eager to use every possible opportunity to present my message to the public.

In the interim sorrow entered my home, and I lost the companion of my youthful vows. Peace and a degree of comfort and happiness returned with the coming of my second wife and the advent of children born to us. All such mutations are to be found in the history of every human being, and though I here touch them lightly, in the passing they left their imprints for grief or joy upon my very soul. In humility I acknowledge the kindness and beneficence of the heavenly Guardian of my life. While in those years of most particular and arduous labor I seemed never at rest or leisure, yet I was never left without a modicum of that Spirit upon which I learned to rely as the Source of my inspiration. Director of my ways, Companion of my labors, and Consoler in my trials and disappointments.

MISSIONARY JOURNEYS

His first long missionary trip from home occurred in 1875. It was antici-

pated with mixed feelings. Drawn by a sense of duty and desire he was held back by a definite feeling of reluctance to invade new and strange fields. He opines that this conflict may have been caused by some power seeking to interfere and hinder, or it might have resulted from a dread of persecutions such as had impressed themselves upon his earliest years. True to the call, he stifled all doubts and fears, and prepared with much prayer and earnest meditation for the task. For the encouragement of young elders he records that for many years, not until he was well past fifty, did he ever stand before a new audience without trembling.

This first mission was to the Atlantic Coast, with some calls at intermediate cities *en route*. It happened that he was in Boston on the day that city celebrated the one hundredth anniversary of the battle of Bunker Hill—a fact he accounted a great privilege. He recites his visits to many historic spots and records the fervent thrills with which he viewed them.

His first trip west was in 1876, California, Nevada, and other points receiving his ministry prior to his arrival in Utah. When he reached Salt Lake City, he was in a pitiful physical condition from neuralgia, that arch-enemy which kept up a battling warfare against his peace the rest of his life. Then, too, the question of how he should meet the situation there gave him great concern. He did not wish to antagonize the people he had come to help and enlighten, and yet did not wish to lay himself open to the charge of cowardice by avoiding the issues which constituted the main points of difference between his church and theirs. His reception was a cool one, considering he was in the midst of a people who had once professed to be his friends and the friends of his father. Though aware of his presence in the city, his own cousins did not come near him until he, first, took the initiative and hunted them up.

His quandary increased for several days, as he realized certain opinions regarding conditions out there were very much *tabu*, and that an open attack on his part might mean open antagonism. Then, all at once, light came, his perplexity vanished, and his mind became at rest as he contemplated his first appearance before a public in that "benighted" city. All he had to do was to preach, affirmatively and constructively, the doctrines of the church as they had been preached from the pulpit and taught in the Sunday schools during the lifetime of his father, using the three standard books of the church as a basis for that effort. He sensed that enough had been given to the church of an affirmative nature which if preached plainly would show up the falsity and heresy of that doctrine which was dominating the members out there, that doc-

trine his father had called false and pernicious.

This, then, was the tocsin he sounded all up and down the length and breadth of the Territory, upon that and subsequent missionary trips. He felt the urge of calling the people who had been unwittingly led into error, back to the paths which needed no subterfuge of explanation, no evasion in support, and no excuse in justification. In 1885 and 1889 his labors in those regions were very extensive, and again in 1905 he sounded his ringing and clarion note of warning and recall. Having been told as a young man that the light wherein he stood was greater than that in which the Utah faction moved, and that he should have nothing to do with polygamy except to oppose it, he consecrated a large part of his manhood's effort to the task of helping to abolish it from the lives of people or from the records of a nation which should be pledged to policies of righteousness in personal conduct.

Several times he went to Washington, District of Columbia, in an effort to keep in touch with legislative and administrative measures which were likely to affect, one way or another, the interests of the church over which he exercised such careful oversight. The first of these, 1866, was in answer to summons when the House Committee on Territories was considering matters pertaining to Utah. The next, in 1883, in company with Elder Z. H. Gurley, jr., was for the purpose of making clear to the Secretary of State the distinction between the two organizations. This step followed an attempt on the part of the Government to prevent the emigration from foreign countries of Mormon converts who sought to come here planning to enter into polygamy. Again, in 1903, he was summoned to the hearings of the Senate Committee on Privileges and Elections trying the Reed Smoot case. It was a gratification to him to note how clearly national leaders drew the line between the two main Latter Day Saint organizations.

He early knew bereavement. His wife Emmeline bore him five children, two of whom died in infancy, one a prized son. After her death, March 25, 1869, he married Bertha, daughter of Mads and Mary (Thomason) Madison, the ceremony taking place November 12, 1869. To this union were born nine children, two of whom died at birth, one at the age of six and the other—another first-born son—at the age of fifteen and a half. In April, 1879, he laid his beloved mother away in the family plot in Nauvoo. The third daughter of his first wife died in January, 1891, leaving three small children to the care of her husband, Richard S. Salyards. On October 19, 1896, his wife Bertha passed away, her death caused by internal injuries received in a run-away accident. Fortunately the lonely man was able to form another

matrimonial alliance which proved a comfort and blessing through the remainder of his life. It was January 12, 1898, when he married Ada Rachel, daughter of Alexander and Mary (Middleton) Clark, of Waldemar, Ontario. This kind woman bore him three sons, cared for him tenderly in his declining years, and within the year after his demise followed him into the Great Beyond.

LAMONI—1881

In October, 1881, he removed his family to Lamoni, Iowa, where a new Herald Office and a large comfortable home were built under his supervision. In 1894 he had oversight of the erection of Graceland College, an institution which came into being largely through his active propoganda.

His missionary labors took him into two thirds the States of the Union, and various provinces of Canada. In 1903 he took his first trip abroad, prosecuting a summer's mission in the British Isles. In 1907 he crossed a portion of the Pacific and ministered in the Territory of Hawaii. Of these foreign trips he writes most entertainingly in his Memoirs.

In December, 1905, owing to failing health, he gave up "Liberty Hall," his large home near Lamoni, and moved into the town, the following summer removing to Independence where he spent the remainder of his sojourn on earth. Gradually he laid down the activities of life and relinquished his hold upon church affairs, though continuing to attend its conferences. In 1910 a church-wide celebration was held to mark his fifty years of service as president of the church. Deeply he appreciated the many tributes then showered upon him, for while conscientious in the performance of duty, he never felt such performance required encomiums.

Reaching quiet waters after the swirl and rush of the rapids of life, he occupied the last few years of his life in dictating his memories, his last summer being especially prolific in this direction. Shortly before his last illness he told his stenographer that he felt he was about through and would begin to wind things up. There came a day when he felt he had finished all he set out to do, with the exception of a chapter devoted to a consideration of Revelation, particularly as it had reference to those instructions he had received as guidance for the church. Of these he writes, in part: "Their character is of such spiritual fiber they are not easily described or recorded. That wonderful contact with the eternal forces which has resulted in there being impressed upon my consciousness veritable truth and the divine will of God has afforded me considerable joy, for I have recognized it as a manifestation of the prophetic power and vision which should attend the office of responsibility I have filled in the church."

THE END

And there came a day when this, too, was accomplished, the final portion being dictated from his bed, only a few days before his passing, which event occurred shortly after noon on Thursday, December 10, 1914. On the following Sabbath his body lay in state all forenoon, in the Stone Church, with friendly guards at head and foot and loving friends dropping coins into a basket instead of bringing floral offerings, the money to be used for the needy—according to the expressed wish of the truly great man they mourned.

In quiet unostentation he lived, loving everything that was pure and ennobling, and hating nothing but lies, hypocrisy, and deceit. The example he left for uprightness and integrity, for kindly sympathy, honor and purity has seldom been equalled nor often excelled in the annals of mankind. Universally beloved by those who knew him, and universally respected by even casual acquaintances, he was universally mourned as one greatly missed from the walks of life, where his path had been clean, straightforward, manly, inspirational, and generously strewn with the kindly and thoughtful deeds which spring from a great, loving, and understanding heart. As expressed by himself, in a meditative mood shortly before he passed away, the mainsprings of his daily living might be summed up.

"I am not afraid to go. I have never owned a dishonest dollar in my life. And I have never knowingly wronged man, woman, or child."

Thoughts From My Workshop

By M. J. Crowley

The measure of my religion consists not in how little evil I do, but in how much good I accomplish. . . .

Sin and reason start together. . . .
Ignorance is the mildew of idleness.

He that is too big to speak to me is too small for me to take offense. . . .

Forgetfulness is the graveyard of the mind. . . .

Personality is the physical expression of spiritual values. . . .

Temptation is the evil within seeking expression. . . .

Thoughts are tools that shape our destiny. . . .

Most lives are spent in caring for the body to the neglect of the soul only to lose both in the end. . . .

Physical combat is the animal argument and should have no place in the lives of men. . . .

The measure of my love for God is found in my attitude toward my fellow men. . . .

What we sow in the garden of youth we cultivate in the summer of adult life and reap the harvest in eternity. . . .

Character is life's score board upon which are registered assets and errors.

. . .

Political Aims of the Church

(Continued from page 969.)

gotten that our National Congress spent months of time devising taxes to be paid by the poor people to a great extent. But it was only at the very last that they yielded to pressure sufficiently to make a small reduction in the salaries of those working for the Government.

The injustice of this becomes more apparent when we consider that the reduced cost of living is much greater proportionally than was the reduction in salaries, yet the poor in many instances have had their burdens increased, instead of being reduced. This is not justice, but inequality and partiality. Does any person so lightly esteem Jesus as to suppose that he would remain silent under such practices as these, if he were here today? Our Lord commanded the church to teach all people to observe the things which he taught, and to this extent the church is concerned with politics. When corruption and injustice are indulged in, whether political, social, or private, the church would be untrue to its mission if it did not utter its protest.

POLITICAL ASPECTS OF CHURCH TEACHING

In order to make more clear the sense in which the church is concerned with political acts or methods, it may be well to note the definition of politics given in *Webster's International Dictionary*, edition of 1894, as revised by Doctor Noah Porter of Yale University. He defines politics as follows:

1. The science of government; that part of ethics which has to do with the regulation and government of a nation or state, the preservation of its safety, peace, and prosperity, the defense of its existence and rights against foreign control or conquest, the augmentation of its strength and resources, and the protection of its citizens in their rights, with the preservation and improvement of their morals.

While the preservation of the people's safety, peace, and prosperity is always of great interest to any Christian people, because the love of their fellow man is fundamental to their religion, yet their loyalty to Christian principles and to just government requires particular attention to those aspects of politics which Webster defines as the protection of citizens "in their rights, with the preservation and improvement of their morals." It ought to be apparent to every right-thinking person that the moral and social integrity of the nation, and of all people in it, must be of vital concern to any church that is worthy to represent the great moral and social principles of Christ.

If the church did not deal with such principles as these in a constructive, sincere, and fearless manner, it might justly be criticized for unfaithfulness to its high

mission in the world. The church can not afford to forget that Christ has commanded it to teach his message. Some of the specific things which he taught are truth, virtue, justice, honesty, morality, love, fraternity, and equity as principles of life. He also commanded his church to aggressively oppose hypocrisy, deception, falsehood, vice, and sin in all the walks of life. He did not hesitate to rebuke those who were guilty of disregarding the rights of others, or whose moral and ethical conduct grew out of an evil heart. It is the duty of the church to maintain the standard of Christ, whether in political, social, or private life.

SOME POLITICAL FOUNDATIONS

So far as religion is concerned there can be no distinction between political and private acts of men, except so far as the consequences or the example may be of more far-reaching importance. An evil or sinful act does not change its nature simply because it is committed by some one in political life. Each one must be responsible to God for his deeds, but he must also properly be made to answer to those whom he wrongs. Man's accountability is a fundamental thing, whether it relates to the home, the community, the State, or simply to his neighbor. From the time men began to associate together they began to recognize that obligations toward each other were mutual. They found common aims and needs, and in satisfying them they found that they must recognize their interdependence with each other.

Society grew out of these relationships, and in the development of society the State came into being. Yet personal obligations on the part of each member of the State toward all the rest still existed, and the successful State required them to be recognized and discharged. Jesus taught the fundamental obligations which God, justice, and reason demand shall be properly assumed by every person in life. The very life of our nation depends upon the honesty, justice, morality, and dependability of those who compose it. Political corruption is only an evidence of the private corruption that always precedes it. For no man becomes politically corrupt unless he has previously been corrupt in other things. In any event his bad conduct becomes a part of himself personally, though he may be held accountable to the whole nation whose well-being he betrays.

For these reasons and others, no person can escape responsibility for his individual status in society or the State. Develop the individual properly and you develop the social body and the State, which are only the sum total of individuals politically organized. Life must be lived in association with others, and each one either helps or hinders the rest. A bad example is of vital concern to every one within the government, or who is

directly or indirectly affected by it. Political life is the outgrowth of personal life and associated lives. The church and religion are therefore vitally concerned with its moral and social aspects.

GOVERNMENTS ARE STABILIZED BY RELIGION

The morals of political life are so closely related to religion that God established the whole Jewish nation under a code of laws that embraced both religion and political affairs. The ideal government of the future, the millennial reign of Christ, will conduct its civil affairs on religious foundations. The religious principles held by the founders and builders of our own great nation safeguarded its amazing growth, security, and progress. Each of the most successful nations of the world today rests upon religious foundations, either formally acknowledged or actually existing and influencing its moral and social state.

The importance of religious influences toward the stability and probity of governments has always been recognized by great empire builders. Our own Government sought to preserve these valued influences for all time to come, and therefore protected them by constitutional law, which prescribes:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."—*Amendment to the Constitution, Article I.*

When civil rulers have persecuted religion persistently, the result has been eventually the downfall of that government or of the ruler himself. It is significant that after tyrant Domitian had banished John the Revelator to the lonely Isle of Patmos, because John had proclaimed against vice and corruption, the monarch is said to have become insane. Not long afterward the forces of national disintegration set in and in the course of time the mighty Roman Empire reaped the reward of corruption in its own downfall.

POLITICAL VIEWS OF THE REORGANIZED CHURCH

The Reorganized Church holds that men are accountable to God for the laws they enact, and for the manner in which the laws are administered, and believes that its members should seek and uphold men who will serve the nation with equity and justice. The law of the church includes the following statements of its belief:

1. We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

3. We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and such as will administer the law in equity and justice should be sought for and upheld by the voice of the people (if a republic), or the will of the sovereign.—*Doctrine and Covenants 112: 1, 3.*

To the members of the church has also been given the following inspired command:

I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land; . . . nevertheless when the wicked rule the people mourn; wherefore honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold.—*Ibid. 95: 2.*

It is the duty of every member of the Christian body to live uprightly and to promote upright conduct among all men, whether engaged in business, in society, or in politics. Men who hold principles of Christian virtue, honesty, and equity should therefore be steadfastly and aggressively supported for all public offices within the nation.

THE MORAL ASPECT OF POLITICS

The church does not desire to control the civil government, but it does desire that the government shall so far as possible prevent crime, vice, immorality, injustice, and selfish aims that defraud the people. Political matters involving the menace of such evils as these require the special attention of the church membership, for they not only endanger the moral rectitude of social groups and individuals, but of the State and nation as a whole. Nations exist and function by the sufferance of God, who has always rebuked rulers and government officials that had become corrupt. The prophets Isaiah, Jeremiah, Micah, and many others were sent to kings, princes, and judges of past ages, to whom they voiced the warnings of God because of unrighteousness.

As the bearer of Christ's teachings to men, the church is deeply concerned with such problems as the civil laws of marriage and divorce. Whatever the civil laws may permit, the law of God on this question is unchangeable. Inequality and oppression of the poor are also to be opposed in political as well as private life. James, the Lord's brother, did not fear to denounce oppressors of the people, and Jesus himself condemned the unjust distribution of wealth. Slavery and liquor have been outlawed, largely through the efforts of the church. To secure the well-being and virtue of all in such matters as these, which involve the moral safety of the people, are the chief aims of the church with respect to political activities. It is strictly opposed to all attempts to legalize or encourage such vices in any form.

Miscellaneous

Conference Notices

The annual conference of Rock Island District will be held at Rock Island church, corner Eighteenth Avenue and Tenth Street, beginning with a program on Friday night, October 14, and closing with a preaching service on Sunday night, October 16. At this conference will occur the election of officers, the fixing of the district budget, arrangements for the disorganization of the Davenport Branch and disposition of the church property there, as well as other matters of business that may come up for consideration. All branch presidents and church school directors should get their third quarter report into the district president's hands without delay. And all branch clerks should get their statistical reports to the district secretary immediately after October 1. All district officers should make their annual report to this conference. The conference will open with a program on Friday night provided by the local group. There will be a conference prayer meeting on Saturday at 10 a. m. The business session will convene at 2.30 p. m., and there will be a preaching service at night. A prayer meeting will be held at eight thirty Sunday morning. There will be a session of the church school at nine forty-five, in charge of the district and local officers, followed by preaching at 11 a. m., 2.30 and 7.30 p. m. This being the most important conference of the year, every branch should be represented if possible. Address all reports to 2325 Twenty-third Avenue, Moline, Illinois.—*E. R. Davis, district president.*

The regular semiannual district conference of Southwestern Texas District will convene at First San Antonio Branch, at Rockwood and South Cherry Streets, Sunday, October 9. The following program is scheduled for the day: At 9.45 a. m., church school; 11 a. m., preaching service; 2.30 p. m., business meeting; 7.45 p. m., preaching service. The business meeting is very important, the district officers being selected at this time for the ensuing year. We hope to have with us Apostle R. S. Budd, Bishop L. F. P. Curry, and Missionary George H. Wixom. All Saints and visitors are invited to bring their lunch and join in the spread at the noon hour on the church lawn and have a real social get-together. We sincerely hope that we may meet all the Saints of this district at this conference, and that each may come in a prayerful attitude, thereby insuring the success of the conference.—*Theodore Dorow, district secretary.*

PUT THE "HERALD" IN EVERY HOME

Our Departed Ones

DAVISON.—Kate Sheridan was born August 27, 1856, at Lockhartville, Nova Scotia. She married Holmes J. Davison February 28, 1878, and six children, four boys and two girls, were born to them. Three preceded her in death; Burpee A., Merrill B., and Bico E. Her husband, a missionary in the church for forty years, also passed away in December, 1922, at Stockton, California. She is survived by two sons and one daughter; Glenn L., of Syracuse, New York; Leo E., of Newton, Massachusetts, and Nina L., of Independence, Missouri; four granddaughters, and one brother, Henry P. Sheridan, of Harvard, Massachusetts. Mrs. Davison was baptized a member of the church June 4, 1882, at Delhaven, Nova Scotia, by J. F. Burton. After a faithful life in the gospel, she passed away September 29, 1932, at the Independence Sanitarium, leaving a host of friends all over the United States and in Canada as well. The funeral service was held October 1, 1932, at Stahl's Funeral Home, U. W. Greene in charge, assisted by Richard Bullard. Mrs. Davison had lived in Independence since November, 1927, having moved there from Somerville, Massachusetts, at that time.

ATKINSON.—William Francis Atkinson was born March 2, 1870, at Northeast, Maryland. Married Catherine Seth in 1897, and to them were born the following children: Ruth, Andrew, Fred, Mrs. Mildred Daniels, Mrs. Bella Seydell who survive, and Dorothy and Herbert who have passed away. He was a teacher for many years at Elk Mills, Maryland, and was also active as the superintendent of New York and Philadelphia Sunday schools. He was a faithful Latter Day Saint and was ready to pass on to immortality. Died July 20, 1932.

STANDARD.—Nellie E. Noble was born July 17, 1910, at Fort Madison, Iowa. She married Ramond D. Standard, at Dayton, Ohio, August 24, 1929. United with the church two years ago and was a devoted member. She had been under the hand of affliction almost two years and bore her suffering with patience and Christian fortitude. Death claimed her September 10, at the hospital at Fort Madison. Her parents, husband, one sister, two brothers, two grandfathers and grandmother, and numerous other relatives mourn her passing. The funeral services were conducted from the Clements Funeral Home, Fort Madison, September 12, a large number being assembled to pay respect to her memory. Elder F. T. Mussell conducted the service. Sister Nellie was a member of the Burlington Branch and was loved by all with whom she came in contact. At the beginning of this year she was chosen leader of the S. Chapter in the branch, but her health failed and she was unable to continue her duties.

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Sunday, 7.30 a. m., Bible Study, by U. W. Greene.

Sunday, 11 a. m., music by Stone Church Choir.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 per cent discount on subsequent insertions. Minimum 75 cents per insertion.

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HERALD PUBLISHING HOUSE

Independence, Missouri

The
SAINTS
HERALD

GRACELAND COLLEGE NUMBER

A Worthy Offering

A "Pigeonhole" Story

A Word to the Agnostic

A Short Talk for Home Missionaries

Their Fate Is in Your Hands

Forty-eight Depend on a Decision

Paid in Advance

A New Form of Education Insurance

The Foundations of Our Faith--Part IV.

By Elbert A. Smith

Volume 79 - - OCTOBER 12, 1932 - - Number 41

THE SAINTS' HERALD

October 12, 1932

Volume 79

Number 41

FREDERICK M. SMITH, Editor in Chief.
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The Pigeonhole

A Worthy Offering

This week's true story came to us from the mother of a lad who had ambitions. It is especially appropriate to this week; here it is:

His freshmen year was marked by the usual uncertain groping of youth to find his place. However, even then the dreams of Graceland were becoming more definite to the lad. Graceland's entrance requirements guided the choice of his high school course.

It was not long before the lad's preference for mathematics was evident. His teachers said of him, "He just eats mathematics." By this time he had definitely decided that he would be an accountant.

His parents thought he would make a better teacher but did not insist. On one or two occasions he was invited to take charge of high school classes. One of the grade school teachers turned her pupils over to him for a part of a day so that she might hurry away for Christmas vacation. Yes, he liked to teach.

Then, at just the right moment Graceland offered a sort of combination of business and teaching course. He would take that. He could follow it latter with special courses in accountancy and be able to follow that work or teach those subjects.

High school closed. With high hopes the lad started out for a summer of work at the first job that offered, work on a farm. Harvest came on and then threshing and there was more money in this than in regular farm work. There was a bumper crop of small grain. A bumper crop of straw, too. Men came out from the city to work in the harvest, many of them to return, unable to endure the unusually heavy work. With dreams of Graceland beckoning the lad stayed by the task.

Fall came. He had done well but not quite well enough. He was not downcast. He would borrow a little. But the depression had filled the people with fear and had reduced the earnings of others.

Disappointments, discouragement. Then a sort of apathy that could substitute a business school for Graceland. A few months of this and his job failed that brought his bread and butter. The depression again! Further schooling was impossible. Gone the last hope. Such black despair that if he could he would have joined the army and buried himself from civil life for a time. But he couldn't even join the army—a defective eye.

Home. No work. Life going past with an eager youth as on-looker. Hope returned with the spring. On the farm again. Long days of hard work with pitably low wages. Still he might make it. A brother could lend him a hundred this year. It was just possible. Hope!

Less wages. Low wages for harvest promised. Hope dying the death of slow torture.

And what has it done to the lad? Gone is the arrogance and conceit of youth. Through humble prayer there has come to him a sure knowledge of an overruling Power, a kind Father who softens the blows of life and gives strength to endure its disappointments.

The call comes to sacrifice. The church needs money. The call strikes a sympathetic chord. The lad knows the meaning of those words. He will give a week's wages. A week's wages! A small offering as dollars and cents go. But, measured in the coin of youth's dreams and ambitions—a worthy offering.

Editorial

The Spirit of the Volunteers

They Are Needed Now More Than Ever Before

An incident in the life of Saul when Israel was surrounded by the enemy hosts that threatened destruction strikes the imagination. It is one of those bits of historical drama of which one wishes most fervently the records had preserved a fuller account. In preparation for the inevitable contest with enemies without and doubters at home, Saul retreated for what seems to have been a time of spiritual strength.

And Saul also went home to Gibeah; and there went with him a band of men whose hearts God had touched.

One tries to picture them. They were men of faith, men of devotion. Their personal welfare was not an object in time of national trouble. They were undoubtedly volunteers. In the words of the text, God had touched their hearts; and that is all we need to know about them. How they conducted themselves in the ensuing days, when they formed a nucleus of power about Saul that enabled him to take the leadership of Israel—a nucleus inspired by its faith and fearless devotion—and overwhelmed their foes, is well known from the record. It was entirely to be expected. When men get in a position that God can touch their hearts, they are always very strong in a righteous cause. Theirs was the spirit of the volunteers.

Today the church needs volunteers: volunteers for missionary work in the home branches; volunteers for teaching in the church school; volunteers for all sorts of things that an army of paid employees could not do.

This church was started by volunteers. It was kept going largely by volunteers during the great days of growth prior to 1844. The men who worked for the Reorganization from 1852 to 1860 were volunteers; and it was led by a President who started his work in 1860 as a volunteer.

Of course it is necessary to sustain the families of men who give their entire time to the work of the church. But no number of men that this church or any church could expect to hire would be able to carry on its entire work. Any church that loses the volunteer spirit is doomed; extinction is ahead of it.

All members should be volunteers in some sort of church work. There is something for everyone to do. Somebody must preach the Word, and somebody must sweep out the church and dust the pulpit. It will not be all singing and hosannas in the kingdom

of God. There will be work to do, and somebody must roll up his sleeves and get his hands soiled to do it. And in many cases, those who do the most noble service will be the volunteers. L. L.

Special Prohibition Number of "Herald"

Order Copies Immediately for Distribution

Special articles on the prohibition situation will appear in the *Saints' Herald* for October 19, and we are calling this advance attention to the special issue so that the Saints can make whatever arrangements are necessary in order to secure extra copies.

In the present presidential campaign economic conditions have taken precedence over the prohibition question, but the situation is nevertheless critical for the future of the movement to control the liquor traffic.

Other factors will of course have their bearing in determining how the Saints will cast their votes, but so far as the Wet and Dry issue is concerned the election of a President sympathetic to the Wets would decrease the possibility of a veto on any Wet bill which might pass Congress, while the election of a President sympathetic to the Dry Cause would increase the possibility of a veto of such legislation. A majority of each House can pass a bill up to the President, but only a two thirds majority can pass it over his veto.

Before Congress adopts any Wet legislation, however, the make-up of the present Congress will have to be changed considerably. This change is likely to come if the people of the United States permit themselves to be stampeded by the nation-wide drive for the election of Wet Congressmen. It can not come if the men and women of the nation recognize the importance of this issue and elect legislators whose dryness is a matter of conviction rather than of political expediency.

It is extremely desirable that the Saints who have been in the habit of passing our missionary paper to their friends shall transfer this habit to the new *Herald*. All missionaries and local officers are requested to secure as many copies as possible of this special *Herald* and see that they are distributed as widely as practicable. Since the supply will be limited we suggest that orders for the *Herald* of October 19 be placed immediately. No better start can be made in interesting good people who are not yet members of the church than by bringing to their at-

tention our stand on this matter of such great moral and spiritual significance for the life of the nation.

F. H. E.

(Orders for the extra copies should be in the Herald Office by Saturday, October 15. A few extra copies will be printed in anticipation of orders coming in later. You should act immediately. Single copies, postpaid anywhere for five cents apiece. In lots, fifty cents a dozen.)

A Stronger Faith

We read from the pages of our history the stories of the valiant sacrifices and the heroic spirit of the men and women of early days. Some have expressed a doubt as to whether the people of modern times are as devoted to the church as were those of olden times.

For answer we can only point to specific instances. It is heartening to find those who have the faith and devotion to give up lucrative positions to enter the church work. We know what a trial it must be for them in depression times for them to see their chances of regaining their positions slip from them, and then to be released from the church service shortly afterward. One who can keep his heart right under such circumstances leaves no doubt as to the strength of his devotion.

The following letter recently came to President Smith from one such man, who admirably served the church while under appointment, and who is continuing to serve after his release.

Gradually we are getting reestablished in our home. I left Saint Louis last June and my family followed me late in August. I regret that it seemed impossible for us to remain in Saint Louis longer, but since certain matters required our return to Chicago we deemed it advisable to move out in that direction.

I greatly enjoyed my labors among the Saints in Saint Louis, having had there experiences and blessings which neither gold nor silver could persuade me to part with. I came out of that experience with a stronger faith, in fact, a new kind of faith, not child-like, but more matured. I am deeply conscious of a God who knows and understands the needs of the human family. I am also more conscious of the fact that a consecrated priesthood is needed. I find the people dying spiritually for the lack of this kind of priesthood. Something must awaken them. This something I have been trying to discover.

You and other members of the general organization may feel assured that I shall do all in my power to carry on. I am in no way soured on the gospel because of the unfortunate ending of my general ministry, but have come out with a determination to do my best as a local minister. My voice shall be raised and my arms extended in an effort to build up the faith of the people.

I have obtained employment, though it may be only for a time. Then again it might carry on for some time. I am connected with the vocational and insurance department of the Joint Emergency Relief organization in Chicago.

Sundays have found me preaching in various branches whenever appointment could be made. I am at present

arranging for a series of Sunday evening sermons to be preached in the West Side Branch during October and November. I will report the results to you later.

My prayers always ascend to the throne of grace in your behalf.

Any time you are in the city of Chicago, you are welcome to the hospitality of our home.

My wife joins me in sending our best regards,

Your brother in Christ,

C. A. EDSTROM

What Latter Day Saints Believe About God

A New Study in Doctrine by President Elbert A. Smith

This fine new pamphlet outlines a condensed study course for a period of seven weeks, covering this fundamental item in our church doctrine. For each week there is a list of suggested daily readings in preparation for the class discussion. This is one of the best pamphlets it has been our privilege to publish within recent years. It is of convenient pocket size, printed on a good quality paper, and stapled in a heavy cover. Our readers do not need to be told of the quality of "Brother Elbert's" writings. Here he is at his best.

While this informative work is designed to suit the needs of both men and women students of the church, it is urged that the priesthood especially should buy it and study it, if possible, as a class in each branch. (Price 25 cents. Herald Publishing House, Independence, Missouri.)

C. J. Hunt Likes the New "Herald"

A Word of Encouragement From Veteran Church Worker

Editors the Saints' Herald:

The merging of the three church papers fills a long-felt want. The first number (October 5) is a full meal. I am pleased with it. This new and enlarged *Saints' Herald* should be in every member's home. It has a vitalizing power for good.

Sincerely yours,

C. J. HUNT.

Immortality

Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

—Wordsworth.

"Enforcement Through Education," is the slogan of the Anti-Saloon League of America.

Are Your Hands Clean?

It takes at least two good minds to transmit any great thought. It takes one to phrase it and write it, and another to understand it and keep it. I have often envied those who seem to have that alert kind of genius that enables them, in the midst of their casual reading, to recognize the worth of gems of thought and clip them out for future use. Roused from a comfortable abstraction they sit suddenly erect and say, while reaching for the shears, "Now that would make a good subject for an editorial!"

Such a friend recently let us have a poem that seemed to have a message pertinent for all professing Christians, and especially for the members of the priesthood. It is entitled, "Clean Hands," and it was written by Mrs. Eddie Dushie:

Once, in my childhood days long gone and dead,
I watched a supper table being spread
By busy hands; and eagerly I said—
Wishing to help—"Please, may I bring the bread?"
Gently, reprovingly, a kind voice said,
"Are your hands clean?"—
Abashed, I hung my head.

Oft, when I see the multitude, unfed,
And waiting hungry for the living bread,
My heart and hands are eager to be sped
To bring the manna that they may be fed.
But One Voice says, e'en as a voice once said,
"Are your hands clean?"—
I only bow my head.

For the work to which the Master calls us we must have clean hands. Otherwise we soil and spoil the work we do. And this cleanness is necessary in all lines: clean hands, clean bodies, clean minds and clean hearts; clean clothing, clean thoughts, and clean speech.

L. L.

STUDY OUTLINES

THE FOUNDATIONS OF OUR FAITH—PART IV.

By *Elbert A. Smith*

1. What important question did Jesus put to his disciples? How did Peter answer the question? How does the modern world answer it? How do you answer it?

2. What did Jesus mean when He said, "Upon this rock I will build my church"? What is the real foundation of the church?

3. Upon whom, finally, must we depend in our spiritual life?

A WORD TO THE AGNOSTIC

A Talk for Home Missionaries

1. Every member of the church should engage in some missionary activities, telling the gospel story to his neighbors. Especially should we try to bring

the message to those who have drifted from affiliation with any Christian bodies, and to those who have never been affiliated.

2. We hope to present short missionary articles on fundamental subjects like these in every issue of the *Herald*. How would you meet the arguments of a man who does not believe in God, the *Bible*, or religion?

3. How can you teach people about the spiritual way of life? What will you tell them?

4. Why must the world get back to God? to Christ and his teachings? Has experience taught us that we have been on the wrong track?

Graceland Home-coming Program

October 21, 22, 23, 1932

FRIDAY, OCTOBER 21

3 p. m.

Assembly program in the College Chapel.

8 p. m.

College Players present a three-act play, *Minick*, in the Lamoni Coliseum.

Immediately after the play there will be an alumni get-together in the basement of the Coliseum.

SATURDAY, OCTOBER 22

8:00 to 9:00 a. m.

Open house at Walker Hall.

9:00 to 10:00 a. m.

The finals in men's intramural tag football games. At the same hour visitors will be shown about the buildings and grounds by groups of students.

10:00 to 11:30 a. m.

Assembly program in the College Chapel.

2 p. m.

Football game—Graceland versus Creston—North Park.

5:30 to 8:30 p. m.

All-college alumni dinner.

8:30 p. m.

General social hour in the reception room of Walker Hall.

Meetings of social clubs.

SUNDAY, OCTOBER 23

9 a. m.

Fellowship prayer service in the College Chapel.

11 a. m.

College Day sermon at Coliseum.

NEWS BRIEFS

Harvest Home Festival Opens

With a blare of band music last night the fourteenth Harvest Home Festival in Independence, officially opened its doors, and hundreds of visitors trooped in to gaze admiringly at a transformed place, the basement of the Auditorium. This year economy has been rigidly practiced in booth construction, but everywhere there is beauty, harmony, ingenuity. Commemorating the George Washington Bicentennial, the colonial atmosphere prevails, practically every exhibit featuring some decoration of national historical significance.

Features of the Festival this year are the first annual harvest concert Friday night, given by the Auditorium Festival Chorus directed by Paul N. Craig; band or orchestral programs all other nights; ribbon contests for fruits and vegetables, a Better Baby Show, a bake contest, and a Flower Show, besides a variety of ceremonies and demonstrations sponsored by the individual booths.

Elder James Baillie Is Dead

Kansas members mourn the passing of Elder James Baillie, of Scranton, September 11. Brother Baillie was a pioneer church worker in Northeastern Kansas District. Born October 6, 1853, his name was known for good in the church and the community. He was the first elder in the early organization of Topeka Branch, and was a personal evangelist in word and deed. He belonged to the church more than forty-three years, and loved and lived the gospel.

Things Are Happening

This year Madison Branch has eight young people attending the University of Wisconsin.

Saints of Owen Sound District, Canada, welcome the return of Missionary George Njeim after a summer's absence from that territory during which time he spent some weeks in the Sanitarium at Independence.

The thirty-third anniversary celebration of the church at Creola, Ohio, brought together more than three hundred Saints who spent a most happy and successful day listening to instruction from Elders A. E. Anderton and John R. Grice, Bishop H. E. French, and Patriarch J. E. Matthews, all of Columbus.

Patriarch Frederick A. Smith is again at home in Independence after a summer spent in church work in Canada and northern States. He visited scores of branches, delivering sermons and patriarchal bless-

ings, and taking part in special meetings. Brother Smith has made many new friends in the church.

Officers and young people in many branches are making plans for observing College Day October 23.

G. Leslie, jr., who arrived August 31, in the family of Bishop G. Leslie DeLapp, at Independence, is growing. The DeLapp family now includes two charming little daughters and the new son.

Seventeen have been baptized into the church in Western Maine District since the April General Conference. Every branch in the district, except one, has added to its membership by baptism, and the workers are much encouraged.

Bishop L. F. P. Curry in Independence

Presiding Bishop L. F. P. Curry paid Independence one of those much-talked-of "flying" visits Sunday, October 2. He arrived from his home in Dallas, Texas, Sunday morning and left in the afternoon. Church business was the object of his visit, and he and his counselor, Bishop G. Leslie DeLapp, spent the day in the office.

A United District Priesthood

Its united priesthood, according to Missionary J. E. Vanderwood, is one of the blessings and outstanding characteristics of Southern Wisconsin District. The fruits of this unity are real cooperation, loyalty, and good courage among the membership, expressed in progressive activities throughout the district.

Brother Vanderwood visited his home in Independence a few days, returning to his mission field last week in time to take part in the all-day meeting at Beloit on Sunday. All-day meetings are being held in each of the seven branches in Southern Wisconsin this fall as a means of bringing the Saints together and keeping them in touch with the general church. Beloit's was the second of this series.

Missionary Feature for First Chicago Branch

A Sunday evening series of missionary sermons, inaugurated October 2, is one of the attractions of First Chicago Branch, 4416 Gladys Avenue. In charge of the series is Elder C. A. Edstrom who has had pastoral experience in Chicago and Saint Louis. Assisting him are Elder Harry Passman who spent four years in the Palestine Mission and one year in Central Europe, and Elder Frank Almond, one-time missionary to the South Sea Islands.

Their Fate Is in Your Hands

Forty-eight Who Wait With Hope and Anxiety

Forty-eight young men and women are at Graceland College working, studying, and hoping that the Loan Scholarship Fund will receive enough money from the College Day contributions received in all the branches of the church this year to enable them to continue their studies. They wait with hope, because one of their most pressing needs at present is to train themselves for life. Life's opportunities are shut behind closed doors unless they get their training. They wait with anxiety, because they know times are hard and money is scarce. Whether they can stay at Graceland this year depends upon the gifts of the church. Their fate is in your hands.

If you do not help, and help liberally, it means that some of them will have to give up and go home, perhaps with never another opportunity to resume their educational careers. Until College Day, on October 23, is over and the contributions counted, they wait, torn between hope and anxiety. Their fate is in your hands.

They are not just standing there with their hands out. They are workers, not beggars. All they want is a chance. They will work for their board and room—the College is helping them to do that. But they haven't the money to pay their tuition, and the College can't afford to pay it for them. They don't want a gift; they only ask a loan. And they will pay it back. Through the years nearly all Gracelanders have paid back—the brothers and sisters who have been there before them. Very few have failed. The students have an honest record. Their fate is in your hands.

They are good youngsters, clean youngsters, fine youngsters. They deserve the chance. Your brothers and sisters, and my brothers and sisters. Children of our friends and neighbors, children of people who have been hit by the depression. They will be good citizens, good church members, and good church workers.

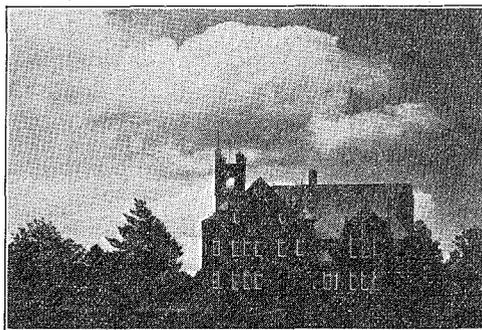
Over half of the student body work for their board. Students work for their expenses at some of the greatest educational institutions in the country. The young men and women who have the grit and determination to go through the grind of study and in addition earn their living are sure to have the material of which useful citizens are made. Any-

one who has ever tried earning his way through college knows what a test of stamina and character it is. If the passing of any test can prove the value of young people, the passing of this test ought to do so. But it is almost impossible to go to school, earn your living, and *pay your tuition at the same time!* That is the critical point of the whole situation. These forty-eight young men and women are faced with this problem of paying their tuition. Their fate is in your hands.

The Loan scholarships into which our Graceland Day offerings go provide for the loan of a tuition scholarship of \$125 to a student, without interest as long as he continues his education. The scholarship is repaid in installments beginning October 10 of the year the student is not studying. Then the money is loaned to some one else. Thus the money is repeatedly doing good. The money you send this year will not only serve to help these forty-eight, but it will also be used in the future to help many others, for a long, long time to come. Your gift is always working.

You who are pastors, or alumni holding membership in the branches of the church,

would do well to remember these forty-eight young people in your talking and your giving on Graceland Day. Their fate is in your hands!



THE OLD "AD" BUILDING
It has Seen Many Generations of
Gracelanders

The Graceland Alumni Association

Since its organization in April, 1932, the Graceland Alumni Association has been steadily increasing its numbers. Every ex-student and faculty member is eligible for charter membership by sending the first year's dues of one dollar to the General Secretary. It is hoped that at least two thousand Gracelanders will respond this year by asking for charter membership. Here is a chance for you to show some of that loyalty toward your Alma Mater and at the same time put your name on the permanent alumni records of the institution. This first year of its organization the Association should receive its greatest impetus and enter into its work with the same old "fight" that has always characterized Graceland's participation in any activity.

(Continued in Run-Over Department, page 1023 ff.)

Facts for College Day

College Day this year is October 23, the fourth Sunday of the month. This annual observance was authorized by General Conference in April, 1917, and the day is designated each year by announcement from the First Presidency.

The purpose of College Day is to direct attention to the place of Graceland College in the program of the church, and to provide the occasion for offerings on behalf of the Scholarship Loan Fund. From this fund loans are made each year to deserving young people who wish to continue their educational work at Graceland.

A Graceland "scholarship loan" is a loan to the amount of one year's tuition, \$125. A loan which is paid on the installment basis and is without interest if paid when due. Each student who receives one of these loans repays the full amount after leaving school. The fund is thus kept revolving, and as money is returned by outgoing students it is loaned out again to new applicants for scholarships.

The idea of a revolving scholarship fund was first proposed by Edward Rannie, a missionary of the church and a friend of young people. In 1913 he presented a resolution to the annual convention of the Zion's Religio-Literary Society by the adoption of which the Religio subscribed \$300 a year for the beginning of such a fund. Brother Rannie also presented to General Conference in 1917 the resolution that made the Scholarship Fund an official church-wide project and put College Day permanently on the church calendar.

The authorization of the Scholarship Fund may be found in General Conference Resolution Number 775, adopted April 11, 1917, and reading as follows: "That we look with favor upon the adoption of a scholarship plan for Graceland College; and recommend that such portion of the College Day collection as may be necessary to provide such scholarships be

set aside to assist worthy young men and women desiring the advantages which Graceland offers; and that the placing of these scholarships be left in the hands of the Presiding Bishopric and the president of the college."

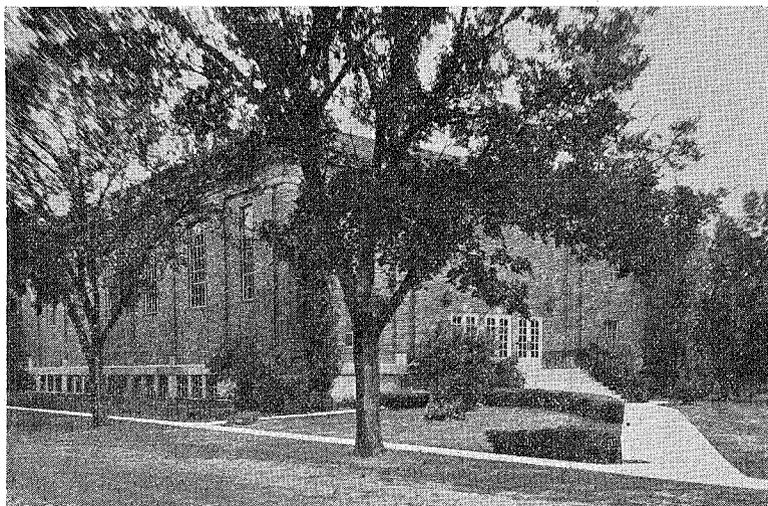
Edward Rannie was also the sponsor of two other important church resolutions. He started in the Religio in 1910 the movement which led to the publication of the *Young People's History of the Church*. In the same year he fathered a General Conference resolution providing for the preparation of an authoritative statement of the temporal law of the church. This resolution resulted in the publication of "*The Law of Christ and Its Fulfillment*."

The money subscribed to the Scholarship Loan Fund is not used up. On the other hand, the entire fund already subscribed is, of course, not available each school year. Many students go on to universities after leaving Graceland, and can not begin paying on their loans until they are out of school. Borrowers from the fund have

in recent years had an excellent record in the payment of their loans, but while the loans are coming back there are many new students who must be assisted.

Forty-eight young men and women, coming from ten States and two foreign countries throughout the church, have applied for loans from the Scholarship Fund this fall and are depending on its help to enable them to stay in school this year.

The Scholarship Loan Fund is administered by the Presiding Bishopric and the Board of Trustees of Graceland College. College Day offerings in the branches should go into the Bishopric through the regular channels. Individuals who can not participate in branch offerings may send their contributions directly to the Bishopric at the Auditorium, in Independence.



ZIMMERMANN HALL

Graceland's Gymnasium

"Every Student a Person"

The Slogan of the Graceland College Faculty

By L. E. Flowers

Pictured on this page are twenty-two of the best reasons I know of why the Graceland Scholarship Loan Fund should receive the hearty support of the people of the church: the men and women of the Graceland faculty and administrative staff.

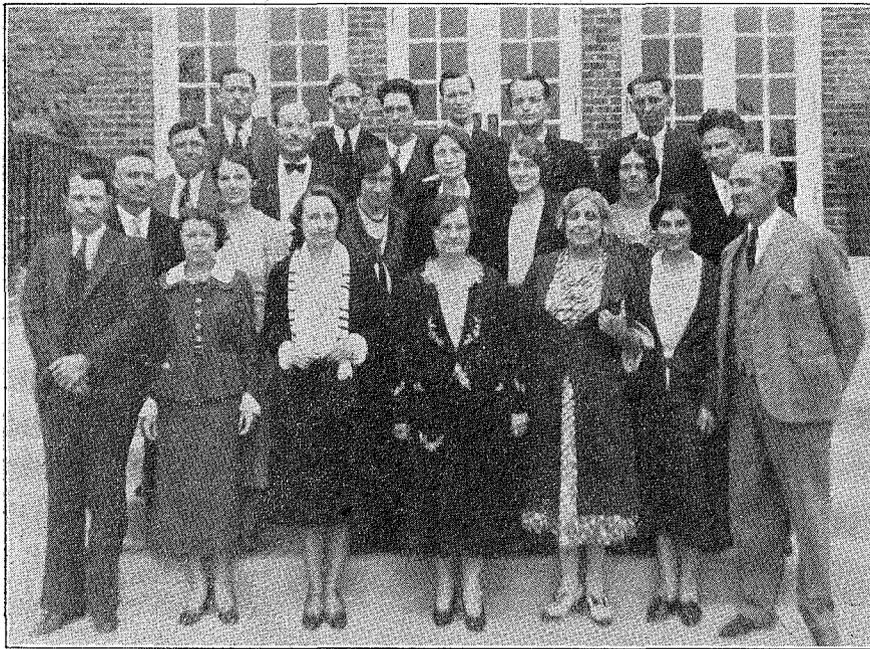
These folk are not just instructors in their designated departments. They are also pleasant associates, sympathetic counselors, inspiring leaders. The warmth and intimacy of the Graceland atmosphere is nowhere more clearly expressed than in the daily contact of teacher with student. Most of the faculty members are alumni of Graceland herself, and are therefore well schooled in the ideals and traditions of the college. They are thus especially able year by year to welcome and make at home those who come for the first time into the Graceland circle.

Members of the Graceland faculty have the best of academic and professional training. They could command relatively high salaries in the competitive field of education. They might, if they would, sit in fine offices, have elaborate equipment at their disposal, follow less strenuous academic schedules, and have more time for their individual inclinations. As it is they have rather heavy teaching schedules and handle many supervisory duties in addition to their regular classroom work—as sponsors of student activities, members of administrative committees, deans of dormitories, and leaders in community life. They have comparatively little time for their own personal and family affairs.

"Book learning isn't enough—that's why Graceland gives more." Through her faculty she gives more. They teach facts, information out of books,

the theories of men of science and of letters, and their own opinions on these matters. They also teach how to face life courageously and faithfully; they teach viewpoints and outlooks, attitudes toward oneself, one's work, and the world in general. This they do, not formally, perhaps not even in the classroom, but in the lives they lead as men and women of Graceland campus and the Lamoni community.

"Graceland—where every student is a person!"



THE FACULTY
Graceland College

The college offers her students fellowship with these teachers in the classroom, on the field of play, in the chapel, at the table, on the campus, across the desk. Not for a moment do they cease to be interested in your boy or girl not only as a student but as a *person*. In a large university, where the student body sometimes runs as high as thirty thousand, every student can't be a person—there are too many just

like him! He is a name on a card, a face to be lectured at—in the classroom one moment and gone the next until the class meets again.

Graceland's teachers *live* among those whom they teach. Day after day they are fellow members of a small family of folk engaged in the business of seeking out the great values of life—wisdom and the ends to which that wisdom shall be used.

On College Day it is well to think of this group of fine men and women—the faculty of Graceland. They *are* just men and women, after all—human, most human, but devoted, *how* devoted! Their loyalty commands our respect and our support.

The Scholarship Fund gives no direct service to these folk. But it loans money to students now in

(Continued in Run-Over Department, page 1023 ff.)

Stories From Graceland Diaries

They Couldn't Be Stopped

Ross Mortimore

Leora, Ontario, Canada

"Just a minute, young man!" cautioned the customs officer at Port Huron, Michigan, as he dove deeper into Ross Mortimore's traveling bag and came up with his hands full of American money. It was then necessary for Ross to explain that he was not a highwayman but a student on his way to Graceland College at Lamoni, Iowa.

For the past year Ross had been thinking of attending Graceland and making his plans to that end. In July the unfavorable exchange rate between Canada and United States would have made it necessary for him to sacrifice a prohibitive percentage of his money. He had just about given up going to Graceland when it occurred to him that with the aid of a number of his friends who were in business, he might be able to pick up enough American money in Canada to get the full benefit of his money. A number of people, including storekeepers, helped Ross by keeping all of the United States money that came to them in change. He exchanged Canadian money for that of the United States, and by the first of September had accumulated over a hundred and fifty dollars in copper, nickel, silver, and a small amount of currency.

With what had been a new suitcase bulging and sagging out of shape from all this weight of coin, he staggered as he changed trains on his way to Graceland. As he got off of one train, he set his valuable load down for a minute and a porter hurriedly attempted to pick it up. This was the first time that it had been out of his hands. The porter said, "Boy, what you all got in that bag?" Ross laughed and said, "A part of a college education."

Miss Aleen Preston

Bedford, Wyoming

"Yes, I believe in Santa Claus," said Miss Preston, who just enrolled at Graceland and who comes from Bedford, Wyoming. "He sometimes comes in August. At any rate, that is how it happened to me this year.

"I was visiting my brother when I received a letter from home stating that the Superintendent of Education in Wyoming had called to see my parents and told them that there was an opportunity for me to continue my education and that I would be given material assistance, and here I am at Graceland."

It happens that Miss Preston and a former Graceland student, Susan Barnes Turney ('25) were great friends and it was at the suggestion of this former Graceland student that Miss Preston enrolled at Graceland this year in the combined Liberal Arts and Teacher Training Course.

Pataha Samuella

Pataha Samuella comes from Paputi Tahiti, Papute, Society Islands. After more than eight years in the United States in which time he has completed the grade school education, four years of high school, and now is in his last year at Graceland, is the record of Pataha Samuella.

He is one of the few students at Graceland who has earned his way and had help or support from no one and is now beginning the last year of his college course practically out of debt.

Each day as this year shortens, Pataha thinks more and more of the day when he will sail for his home in the Society Islands.

Pataha knows Graceland as few other students do. He has fired furnaces, dug ditches, painted walls, mowed lawns, planted gardens, worked on the farms, helped in the dining room and kitchen, and is now assistant breakfast cook at Herald Hall.

Pataha plays football, tennis, and is enthusiastic and anxious to learn as much as possible in every field in order that he may take home the many pleasant and profitable things that are to be learned here. Through all of his experience, he thinks in terms of our church and what he may be able to do to carry on the Latter Day Gospel in his native islands.

Clement Cochrane

Lamoni, Iowa

Because of this boy's interest in things mechanical and electrical, and, too, because of his ability as a student, came the opportunity as a senior in high school, for him to learn the operation of motion pictures and projection, and sound equipment. This interesting employment will permit him to take three years of the preengineering course at Graceland. The manager of the local theater was interested in cooperating with the college in securing some one who would be both a good worker and a good student. This boy has an enviable assignment and position.

Paid in Advance

A New Form of Education Is Devised by
Mr. and Mrs. Walter S. Woodward

1949 is a long way off, but Grenfell S. Woodward, age five months, has his tuition paid at Graceland College for his freshman year, which will probably fall about that time. In the interval between, the money will be known as the "Grenfell S. Woodward Scholarship," and will be loaned to students who need this form of aid.

Thus Mr. and Mrs. Woodward, Grenfell's parents, have devised a new form of education insurance, not only for their own son, but as well for numbers of the children of other people. Life is uncertain, and the affairs of this world are unpredictable. They want their son to have an education, no matter what may happen to them. They have the money to pay for his tuition now, They are not sure of having it in the future. So they are paying it now, and making it possible for other young people to go to school in the meantime.

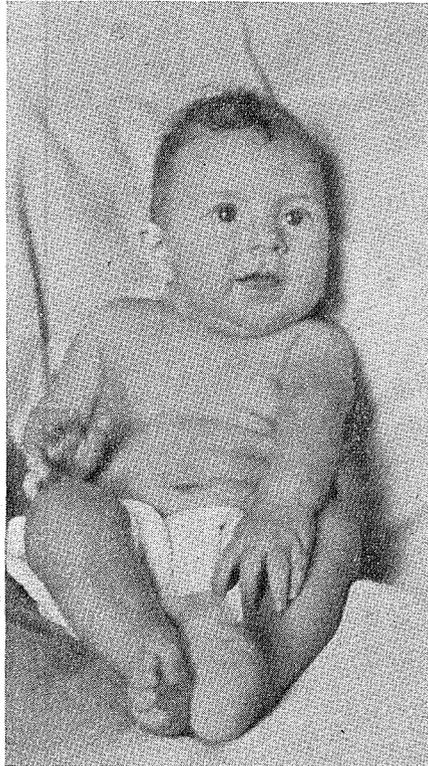
At the top of this page is a picture of young Grenfell himself, smiling, undoubtedly, at the pleasant prospect that is before him. His parents express the hope in the extract of their letter given below, that he will wish to repay the scholarship after he has used it, so that others may use it after his time. He probably will, if he is like his parents.

The letter from Mr. and Mrs. Woodward will be of interest to our readers:

"Inclosed please find a bank draft for one hundred and twenty-five dollars (\$125.00) which is to be used as a scholarship in Graceland College until our four - months - old son, Grenfell, desires to use it.

"Our ambition is to add other scholarships as soon as possible.

"We are hoping Grenfell will have the desire to continue this scholarship after he has taken advantage of it. . . .



Grenfell S. Woodward

"We hope the money will make it possible for a few more young people to receive the heritage which Graceland alone can give. We shall ever feel that our lives have been greatly enriched by her influence."

A picture of the check is shown at the bottom of this page. It is doubtful if any other check, out of all the millions of them that are written in the world, was ever put to such a use as this; and certainly none could be put to better use.

The idea, according to our notion is a very good one. An original thought like this ought to be worth a great deal to the thousands of Graceland alumni who are scattered about the world.

There are many hundreds of Graceland couples, now married and raising their families, who plan to send their children to Graceland. By establishing other

scholarships like the Woodward scholarship they would at once insure the education of their own children and do a great service to other deserving young men and women.

Mr. and Mrs. Woodward are both Graceland alumni, and proud of it. Mrs. Woodward was well-known to many church people as Bertha Constance, and made a notable contribution to the study curriculum of the church, while Mr. Woodward, who was in Graceland in '25, and who gave excellent service during a period in the mission field, has made an important contribution to the country by sponsoring the advent of one

more good Graceland student. "The student body could be doubled right now if we had enough scholarship loan funds," says the business manager of Graceland. The Woodwards and others like them will assure this.



The Tuition Check That Became a Scholarship

How Mary Potter Gave Thanks

A True Story

It was nearing Thanksgiving time. Mary Potter, teacher of the Hillcrest School, looked dreamily out of the window. Her thoughts were far away from the little, white, one-room building that stood alone and unshaded on its hilltop.

Mary had been making plans for Thanksgiving. The children had been decorating the windows with paper Thanksgiving turkeys, and in the classes they were having stories of the first Thanksgiving and the sturdy Pilgrims, and of the many, many things for which modern children may be thankful. But Mary was thinking of something different; she was planning something else for Thanksgiving.

Oh, yes, she was going to have a lovely Thanksgiving dinner with the folks at home, but that wasn't it. They might even go into the city for the evening, too; but that wasn't it either. It had something to do with Mary's looking out of the window, with a scene in her mind that was farther away than that cornfield across the road or than the cottonwood grove that bordered the horizon over beyond Lone Creek valley.

The year before, and the year before that, Mary had been at college, at a little college in southern Iowa. Her attendance there had been made possible by means of a loan fund from which she had been able to borrow her tuition money. Now that she was out teaching school, she was anxious not only to get out of debt, but to pay back her loan as quickly as possible so that some one else might have the use of it. And she was so thankful for the opportunity that her college had given her, that the people who subscribed the loan funds had given her, that she thought it would be especially appropriate to send in a payment for Thanksgiving Day.

But it was not to be. When the time came that she had planned to go to town and send the money, the heavens had opened and the countryside was being drenched with a veritable flood of rain. Mary was to go neither to town, nor home for the holiday. It was a dreary Thanksgiving.

But Friday morning was as bright as the previous

day had been dark. By dismissal time that afternoon, Mary was anticipating with high spirits the trip home for the week-end. And when she went through town on her way, she dropped the following letter at the post office:

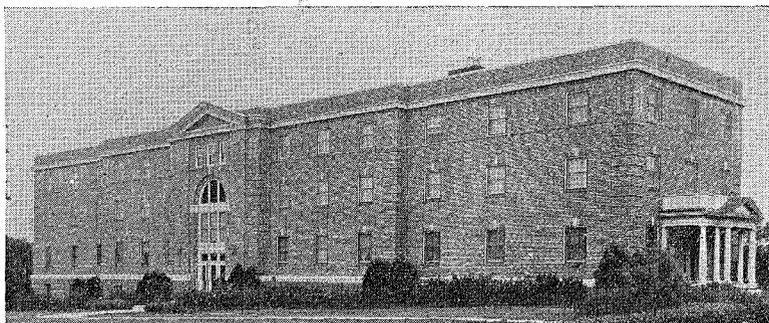
"Mr. N. Ray Carmichael
"Graceland College
"Lamoni, Iowa.

"Dear Mr. Carmichael:

"I wanted to get this payment to you on Thanksgiving, but I was 'rained in' out at my school.

"I am inclosing a check for fifty dollars (\$50) and even if it is a day after Thanksgiving, I want to say, too, that I'm thankful for 'our Graceland.'

"Very truly yours,
"MARY."



WALKER HALL
Women's Dormitory

And Mr. Carmichael, at the college, reading the brief, characteristic message, thought of Mary, of many others who had gone before her, and of many who were yet to come—and was thankful, too.

Lucinda Waterman Bowen Gave First Bequest to Graceland

The first bequest to Graceland College was made by Lucinda Waterman Bowen, of Providence, Rhode Island. Although she spent many years confined within her home as an invalid, she was actively interested in the work of the church and made contributions from her income all through the years. Her interest in young people was strong, and her belief in the church program of education for them led her to bequeath her estate to Graceland. The story of her life became known through Bishop M. C. Fisher, of Boston, who was executor of her estate, and through Mrs. George M. Spinnett, of Providence, where she lived. Sister Bowen's name will be remembered as that of one who served bravely under great handicaps.

Short Talks for Home Missionaries

A Word to the Agnostic

By LEONARD LEA

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—*Matthew* 4: 4.

In this short statement Jesus indicated the great truth, everywhere taught in the Scriptures, that man is a citizen of two worlds: the natural and the spiritual. Physically he is a child of earth, but spiritually he is a son of God. Physically he is cradled upon the soil, nourished by its products, and made happy with all the sights and sounds, wonders and enjoyments of a beautiful and varied environment. Physically, the scientists tell us, he is a brother to the higher orders of the creatures of earth, and shows his kinship in bone and flesh, and in structure and function of his body. In this sense he is a citizen of the natural world.

But man, too, is a citizen of the kingdom of God, for his dual nature makes him also a creature of another kind.

This dual nature has never made it easy for man to determine his course of life. As a creature of earth he must nourish the flesh, and as a creature of spirit he must care for the spirit. Each of the two great worlds—the visible and the invisible—makes its demands upon him; and neither will be denied without inflicting its penalties for the violation of the laws of its realm. Standing between his two worlds, man has sometimes neglected one and sometimes the other, but only rarely has he achieved the balance of interests that would at once give him physical health and spiritual power.

Each world offers the advantages of a full and free citizenship, but this citizenship imposes its duties and its obligations.

And yet, though these two worlds with their laws and their claims upon man seem often to draw him in opposite directions, they are strangely interdependent, for in neither world can man reach his highest development unless he has regard for the other.

Though the body may reach perfection, if the soul and intelligence of the spirit are not there, its physical perfection is in vain, and man is little better than the beast of the field. The spirit is the light of the body, even as the sun is the light of the earth. But the body is also the temple of the soul, and he who lets that temple fall into decay must at last see the soul depart or die.

Man's recorded history extends back only a matter of some six thousand years, and scientists can do no more than guess the length of time that he has been a tenant on the earth. And yet it is only within the last one hundred years that man has begun to arrive at an understanding of his own body and his physical nature. Is it any wonder that he has so far failed to understand the mysteries of his own subtle spiritual nature?

But we must, no matter what the cost, try to understand our spiritual natures. Our life and our happiness depend upon it. That inner nature means more to us than anything else, and if there is anything of permanent significance about us, if there is anything immortal within us, it is that spiritual nature.

The recent years have shown us what men are when they live only for the pampering of their bodies and the satisfaction of their appetites. They have shown us a world that has lived by the libertine's motto: "Eat, drink, and be merry, for tomorrow we die." They have shown us a world that has lived in wealth for selfishness. And the spectacle that those years have shown us has been bestial and revolting.

We saw a world that was wild with the spirit of speculation, and obsessed with the desire to live by the sweat of other men's brows. Our banks were bulging with money, but our spirituality was at a low ebb. People built magnificent churches and paid high-priced preachers, and then spent their Sundays on the golf links, or at home recuperating from the Saturday night headache. It was a world that knew all about pleasure, and nothing at all about true happiness. It was a world that learned its ethics from gangsters, its morals from social vampires, and its code of honor from corrupt politicians. It was such a world, as we see now, that deserved to be punished, and badly shaken.

Who is there to sympathize with a man who builds a trap for other men, and then steps into the trap himself? Who is there to pity a man who plots to rob his fellow men, and then is stripped of all his property by the very processes that he had designed to enrich himself?

Men make their own misfortunes, as they make their own happiness. If they prosper in the good way of life, it is because they have obeyed the im-

mutable laws of justice and righteousness; and if they fall into social and economic sin, they inevitably suffer. They have found it possible to prolong life and to combat disease; they have learned to avoid the natural discomforts of earth; but there is one thing that men will never be able to escape, and that is the consequence of their own acts.

Thinking people will rejoice that men, at the cheap price of losing their fortunes, have regained possession of their own souls. If money brings us to spiritual damnation, then we have paid too high a price for money. The poet Goldsmith expressed this thought in his "Deserted Village":

Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay.

From many viewpoints, the depression may be one of the most fortunate things that has happened to us in many years. It has taught us the worthlessness of carnal pleasure, it has taught us that wealth is transitory, and that fame is fickle. It has taught us that there is something for a man to do in this life besides pursuing wealth and feeding his appetites. And it has taught us to learn again the teaching of Christ that we are responsible for the welfare of our fellow men.

Above all, the depression has taught us again to seek God. The Psalmist wrote: "God is our refuge and strength, a very present help in trouble." And some of us who read that statement in the years of prosperity thought of it as good poetry and nothing more. But that statement is not only poetry; it is truth. It is a truth that has been tested and found true by generation after generation of men and women who faced a world of trial and trouble and uncertainty. And when circumstances jolt us out of our complacency and self-sufficiency, we search again for that help which is not within ourselves. Then we learn that "God is our refuge and strength."

Why is it that so many call on the Lord in time of trouble? Why are we so ready to cry for help, and so reluctant to give thanks? Why do we take credit for our successes, and blame Divinity for our difficulties? And yet it is better for a man to seek God in time of trouble, than not to seek him at all. If men can only learn the truths of their own spiritual natures through their sufferings, then that suffering is worth what it costs. Continuous pleasure is an opiate of the conscience, but pain is a disciplinarian of the soul.

A good many people think that our present troubles and discomfiture are due to the market crash. The market crash which introduced the depression was itself an effect, and not a primary cause. And the peculiar thing about it is that the farther back

we go in our search for the causes of the world's trouble, the less they tend to relate to the material things, and the more they concern the moral and spiritual aspects of life. Our trials come not so much from our bad economics as from the bad ethics on which they are based. You can not habituate a whole nation to the spectacle of the creation by the hundreds of millionaires who have never earned an honest cent in their lives, without corrupting the moral perceptions of your people; and you can not show the crash of false values in a market debacle without shattering confidence.

Chiefly, our present troubles are with us, because we have forgotten, as a nation, the principles of common honesty, of honor and integrity. We have scoffed at religion, and we have departed from God. That is the course that every nation has followed, no matter how great and strong it was, when it became corrupt. It is safe to say that our national security will always depend largely on our national conscience. We can never be really safe until we have learned to be really honest. Prosperity will always be fleeting and impermanent until we have firmly established morality and spirituality. We can not be well and strong ourselves until we have looked out for the welfare of our fellow men. Our national welfare depends, not upon a finer adjustment of the machinery of economics. It can not be established by multitudes of laws. These things are only externals. You can do nothing to make an honest banker out of a man who has a wicked heart. You can do nothing to make an honorable statesman out of a man who has the soul of a corrupt and venial politician. You can not make a nation of law abiding citizens out of individuals who continually make personal violations of some of its laws.

To put it briefly, we are in our present suffering because we have, like the Israelites of old, departed from God. We have scrapped our ideals and Christian principles. We have considered them obsolete and unscientific. And we have nearly wrecked the structure of our so-called civilized world.

And our troubles will not end until we get back to our Christian principles, back to God. As we said in the beginning, man is of a dual nature. He is a citizen of two kingdoms. But he has tried to live for the carnal and material world alone. He has tried to repudiate his spiritual obligations, and he has attempted to forget his spiritual destiny. This conduct can only lead to one end, and that end is the disaster which we have witnessed, and which we will witness again and again, until by trial and suffering men learn their lesson. We will be in trouble until we get back to our moral principles—until we get back to God.

Recent Statements on Education

Christian men and women are conscious of the great need of carrying into the Educational Program the love and teachings of Jesus Christ. Why should small colleges like Graceland be continued—these men give the answer in terms that strike to the depth of our civilization.

President N. F. Coleman, Reed College, Portland, Oregon: "Long ago John Milton compared the suppressors of free speech to the ridiculous country gentleman who tried to keep out the crows by closing his park gates. In these days of popular magazines, newspapers, and radios it is impossible, if it were desirable, to waterproof young people's minds against the rain of ideas. The way to protect young people against false doctrines is to train them to recognize true ones; not to shelter them from dangerous suggestions, but to sharpen their wits for the detection of error and the perception of truth."

Doctor William B. Munro, of California Institute of Technology, Pasadena, California: "The school of hard knocks is a very efficient educational institution; but it takes a whole lifetime to graduate, and it has the highest tuition fees of any school in the country."

Principal L. P. Jacks, Manchester College, Oxford University: "I believe that our civilization has now to choose between two things: education and catastrophe. Unless we can succeed in raising the quality of human beings to a higher level beyond mentality, physically, and morally, it seems to me certain that sooner or later, and sooner rather than later, the fabric of our civilization will collapse. . . . I look upon education as the great adventure of the twentieth century. Unlike those who explore the riches of the material world, we are engaged in exploring and developing the far greater riches that lie hidden in human nature. We are beginning to see that man in his haste to develop the material world has neglected to develop himself."

Charles R. Mann, director of the American Coun-

cil on Education: "We are fighting on a new social frontier striving to create a social order that reveals an intelligence comparable with that shown in our material achievements. We can not win this fight with machines and money alone. Nor will technical skill by itself prevail. We must have also that social and moral intelligence which develops when high native ability is disciplined through human struggle and meditation. . . . In achieving this end, the liberal arts colleges must play an increasingly important role."

Bishop John M. Moore, Methodist Episcopal Church, South, Dallas, Texas: "The problems of life do not diminish with the development of the race. They increase. They can not be avoided or outflanked. They must be met and they can not be met except by hard and responsible thinking. . . .

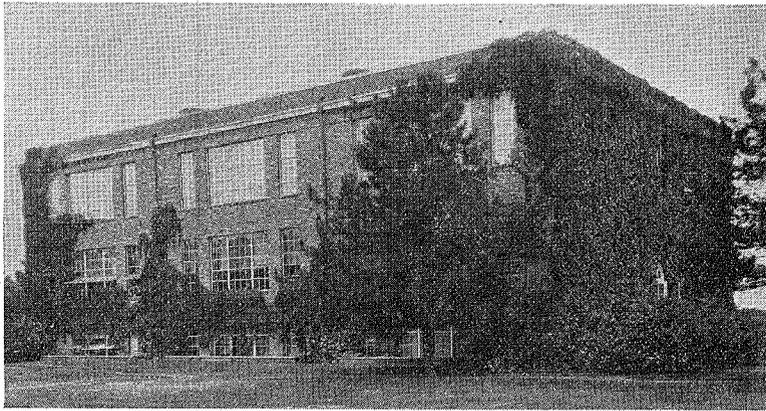
"The education that gives vision gives leadership. The horizon must be pushed back. The race stumbles in a world of low visibility. When souls are to grow, minds de-

velop, horizons broaden, the atmosphere must be clean and clear, and conditions must exist for vision toward the far regions.

"But only fog and dust and uncertainty prevail when the world is reduced to a mechanism, mind to chemical action, and God to a social synthesis. The human mind and life die and their greatest realities atrophy, when education is conducted in a moral and spiritual vacuum. . . ."

State Superintendent Francis C. Blair, Department of Education, State of Illinois, Springfield, in his broadcast, "*The State and the Liberal Arts Colleges*," November 14, 1931, says: "If the State could by any means establish a complete monopoly of education, it would be suicidal for it to do so. With a people so heterogeneous in its antecedents, bringing to our shores such variety and richness in cultures, it would be contrary to the highest principles of statesmanship, as well as to the highest in-

(Continued in Run-Over Department, page 1023 ff.)



BRIGGS HALL
Class Room Building and Library

The Foundations of Our Faith

IV.—On This Rock

By Elbert A. Smith

Questions play an important part in life. Children are notorious for their ability to ask questions. They do not do this out of idle curiosity or to annoy and vex their seniors, as adults sometimes seem to think, but because they have come into a new world and have a great deal to learn in a very short time. Much depends on the answers that children receive from their parents and teachers. Their philosophy of life is shaped largely during these inquiring first years.

Then there is the question that we so often ask of the doctor when some loved one is in danger, "Doctor, is there any hope?" There is the question that the judge presents to the accused man, "Guilty or not guilty?" There is the question that the young man sooner or later propounds to the girl of his choice. Unborn generations may be presumed to listen for the answer. When Thomas Lincoln proposed this question to the woman who was to be the mother of Abraham Lincoln, did the unborn hosts that were to wear the blue and the gray in mortal combat listen for the answer? Did slaves yet unborn wait with bated breath to see if the great emancipator should have right of way into the world?

AN OUTSTANDING QUESTION

Since questions play such an important part in life, it is not surprising that we find outstanding questions all through the Scriptures. There was the first great question in Genesis, "Adam, where art thou?" Adam had transgressed, and like men today in transgression was seeking to hide from God. A little later there appeared the question that Cain asked concerning his brother, "Am I my brother's keeper?" Cain had sinned against his brother, and just as men do today he was seeking to evade the responsibility. There is the question that Pilate asked, "What shall I do with this man called Jesus?" There is the question that was propounded on the Day of Pentecost, "Men and brethren, what shall we do?" But perhaps the most vital question that appears in all Scripture stands out from a conversation that Jesus had with the disciples:

When Jesus came into the coasts of Cæsaria Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in

heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matthew 16: 13-18.

When Jesus asked the question, "Whom do men say that I am?" it is not probable that he was moved out of curiosity. We ourselves are sometimes unhappy until we know what people are saying about us, and after we find out we are even more unhappy. A decent regard should be given to the opinions of others but not sufficient to sway us from our sense of duty. It is impossible to please all the people all the time. A little verse which is more wise than poetical says:

Yield, and you're called a coward,
Stand fast, and you're called a mule,
Weep, and you're called a baby,
Laugh, and you're called a fool.

Jesus was not moved by idle curiosity or vanity. This first question merely paved the way for another more vital question. It was his method to teach by asking questions. That is one of the best methods of teaching; to propound questions and let the listener think out the problem for himself. It was time for the apostles to think for themselves; the air was full of rumors, but immediately he switched their attention from those rumors to the field of their own thought and consciousness and propounded the question straightly to them, "Whom say ye that I am?" We would expect to find the disciples questioning Christ, but here we find him questioning them. Rather, it is God questioning humanity, for this remains the most vital question propounded to the world. It marks the line between loose-thinking modernism and true fundamentalism. Some are saying that Christ was indeed a good man, perhaps inspired, better than any other man, but only a man and the son of Joseph. What do you say?

PETER MAKES ANSWER

Peter gave the answer as straightly as the question was given. He did not say I think or I guess, but under the spur of the moment all his past thinking on this question was brought to a focus, and the focal point was further illuminated by the divine revelation from on high. Peter answered and said, "Thou art the Christ, the son of the living God." A moment later came the statement from the Master, "Upon this rock I will build my church and the gates of hell shall not prevail against it."

The disciples had no way of recording conversations verbatim as we have today. They remembered

(Continued in Run-Over Department, page 1023 ff.)

Graceland Offers New Combination Course in Nursing and Liberal Arts

Graceland College is offering a new combination course that offers opportunities to young women who desire to enter the field of nursing. The following information is supplied by the College authorities. Further information will be gladly furnished to any reader who wishes to write to the President, Graceland College, Lamoni, Iowa.

Pre-Nursing

FIRST YEAR

(Taken at Graceland College)

	Hours
Chemistry 1 (2)	
—General	3
Biology 21 (22)	
—General	
Zoology	4
English 1 (2)—	
Comp. and	
Rhet.	3
Psychology 1 (2)	
—General	3
Physical Ed. 3 (4) ..	1
Freshman Lectures	
Literary Society.....	
Elective	3

The three hours elective can be taken from any one of a number of groups, such as Sociology, History, Bible, Home Economics including Hygiene, Foods, etc.

SECOND, THIRD AND FOURTH YEAR

(Taken at the Independence Sanitarium)

Upon completing the first year's course the student will enter the Independence Sanitarium for additional theory and for her practical experience.

This instruction and experience includes courses in the following subjects:

Anatomy	Personal Hygiene
Physiology	Materia Medica
Pathology	Dietetics
Therapeutics	Case Study Method
History and Ethics of Nursing	Principles and Practice of Nursing

The Nursing covers theory and practice in the following fields:

General Medical Diseases	Obstetrics
Communicable Diseases and Skin	Medical Specialties
Surgical Specialties	General Surgical Diseases
Orthopedics, Gynecology	Pediatric Nursing
Urology, Operating Room Technique	Infant Feeding
	Psychiatrics
	Emergency Nursing and First Aid

NEW CLASS

This new class in nurses' training offering this combination course was organized at Graceland College, September 9, 1932, the second year's work to open in June, 1933, at the School for Nurses at the Independence Sanitarium and continue for three years.

GRADUATION

On the completion of this four-year training one is graduated from both Graceland College and the School for Nurses with the title of Associate in Arts (A. A.) and Graduate Nurse (G. N.)

COST

The estimated cost for a year at Graceland including tuition, fees, room, board, laundry, books, and miscellaneous ranges from \$450 to \$540. On admission to the School for Nurses at the Sanitarium, maintenance and tuition is furnished. After a preparatory period of four months an allowance of \$7 per month is made.

THIS COURSE

- Saves Time*—Five years work in four.
 - Broadens Training*—Combines cultural and professional preparation.
 - Opens New Avenues for Service*.—Graduates will have splendid foundation for either teaching or supervision.
- (High school graduates only are eligible for this course.)



MEMBERS OF THE FIRST CLASS IN PRE-NURSING

Top, left to right: Misses Marjorie Sampson, Leila Smith, Agnes McKee, Edith Rosevear. Bottom, left to right: Misses Dorothy Mundy, Dorothy Mathis, Marjorie Sellers, Muriel Bush, Mildred Bronson, Louise Anthony.

Prayer and Testimony

The Effect of Prayer

By Fred Shepherd

"The first place in which to look for the effects of prayer is in the experience of those who practice it, and . . . those effects are very real and important." . . . "There is an elevating effect in sincere prayer that is proportionate to the moral dignity and worth of a man's conception of God." Prayer enervates and ennobles; it tones up thought and feeling, and widens the perspective. "Burdens are lightened by the thought that they are burdens to another also, through his sympathy with me. The value of prayer in sickness, distress and doubt are by no means measurable by the degree to which the primary causes are made to disappear." It is a source of great strength to know that one is fully understood. This is the secret of the success of confessional prayer—we share our troubles with another.

It is no theory that the prayer of confession relieves and clears the conscience and strengthens the will; it is a fact established by empirical observation. "The culmination of prayer is, psychologically, very analogous in the moral sphere to the hedonic narcosis that Schopenhauer ascribes to the moment of the most intense aesthetic contemplation with surcease of all pain. This is why mystic prayer is sometimes so regenerating."

Prayer has a profound subjective effect. Even suggestions of ideal aims if only inaudibly breathed have marvelous results. A wish or hope, having faith as a basis, and rising to expression, is sure to be more or less constructive and creative in its effect if it meets with no retaliation or inhibition. Suggestion is peculiarly effective in the moments of hush and silence in worship. However, there is much in prayer that is not subjective in its effects because we must have an objective before we pray. One subjective effect of prayer is "the enlargement of the self so as to make it better able to bear the sorrows of living and to make it more responsible to the beauties of the universe." This results in the attainment of a "completer self," or a "more adequate self." The actual self is called the "me self" and the attained self is called the "alter self." The former is the self of immediate desire, and the "alter" is the objectified self. In this light prayer is a social relationship and has a social end.

Unconsciously, prayer affects the individual by its constant reiteration. There is probably an autosuggestive effect in prayer. The fact that the Jews did a great deal of prayer reading helped them to sustain their confidence in life and the future. There is no doubt of the power of prayer. As to whether prayer may stir the God of the supplicant is beyond the answer of psychology, but the mere fact that a person realizes that prayers are being offered for him will spur him on to new efforts. Prayers, effectively worded, may be said in public by some one who has no desire to commune with the divine, yet some of the listeners will be stirred to do so.

The stimulation obtained in mystic worship permeates the entire being and renders the psychological and physiological processes more plastic and ready to take the form of any new purpose. If, therefore, in this state, one prays for anything for the upbuilding of self one should receive it; for in this state the mechanisms of organism are most completely under the control of the individual. It is in this state that achievement can reach its maximum. Therefore the answer to prayer in so far as it deals with our upbuild-

ing rests upon our ability to control and redirect our energies. This is not prayer to self and answer by self; it is a self filled with faith and interpreting the stimulation received as the will of God working upon him to reconstruct him and his world. It is by these means that God works in answered prayers in the remoulding of self. As regards the ability of prayer to modify matters outside the self we can not say; but as new facts are brought to light it is possible that many "established laws of science" will have to be reconstructed. In this respect it is interesting to note that in answering a questionnaire sent to five hundred ministers of different denominations; 64 per cent believed that prayer has the power to change conditions in nature such as drought; but 11 per cent were uncertain and 25 per cent disbelieved. As to whether prayer for others directly affects their lives even if they are not aware that such a prayer is being offered for them, 9 per cent were uncertain, 8 per cent disbelieved, but 83 per cent believed.

The preacher can not be successful without prayer. The divine help in the preparation and delivery of the sermon comes from prayer. It is prayer which softens the fiber of the natural man and makes him more plastic to the refined spiritual impressions.

The psychological effects of prayer are well illustrated in the following case: "A skeptical student was advised to determine for himself whether or not there be a God by the experiment of praying . . . he offered the same prayer to the Christian God and then to Buddah . . . in each case he got the same results, such as peace and feeling of elation." Of course this may be explained by the fact that in prayer we may express true and false desires, and just as each desire is a seed carrying within it its own development, so each will bring its own reward or punishment.

It is true that body and mind sickness has been cured by prayer, and it is likewise true that prayer has often failed in such cases. Psychologists have discovered that many mind and body ills have their roots, not in germs or organisms, but in the subconscious self or nervous responses. If a given situation arouses a strong desire or fear and receives no expression or primary response, it roves around, upsets the nerve centers, and produces a disease. Obviously this disease is entirely functional and nonstructural and so it can be removed by a functional process. By psychoanalysis the psychologist can cure a patient suffering from such a disease, and so can prayer. And just as no one can tell why prayer removes such a condition, so no one can tell why a complex, or the above functional disorder, is caused to disappear.

"Real prayer involves analytical thought of the highest type." It is not a mere petition for something that seems good, but a lifting up of each situation, and, while inspecting every element, questioning what we may expect of God and what we ourselves ought to do about it. Thus, prayer should result in a clearness of mind, the dismissing of deceptive desires, and the uniting of the inner life with the good elements of the prayer.

(The author's bibliography and references are omitted for lack of space.—Editors.)

In this new day, if the church is to remain a world factor and uplift the lives of the masses of men, it must do more work than it is now doing. Its plant must be more efficient in its operation. Its power must be sent further.—Reverend Richard K. Morton, in *The Christian Union Quarterly*.

Prayer and Testimony

Requests for Prayers

Mrs. Annie Provine, of Reydon, Oklahoma, desires the prayers of the Saints that she may soon have opportunity to join the church. She has not heard a Latter Day Saint sermon since she was a child, but she has been diligent in reading the books and periodicals of the church and has made her decision—she believes this is the true church of Christ. Her parents, Brother and Sister S. B. Malone, of McLean, Texas, belong to the church but are isolated. For them Mrs. Provine also asks prayers and the attention of members visiting or living in McLean. They are aged and in poor health.

Mrs. Estella Kimble, of Boomer, Missouri, asks the prayers of the Saints. For some weeks her health has been waning, and she is losing in weight. The doctor advises an X-ray examination. There are no elders living near to administer to this sister, and so she writes the Herald, desiring remembrance of the prayers of the church.

Sister E. S. Heaviland, 11827 Ohio Avenue, Detroit, Michigan, desires prayers in behalf of her seventeen-year-old daughter who is seriously ill with lung trouble. The girl graduated from high school last June but overwork caused her to contract her illness, and she is confined to her bed. Always she obtains relief from administration. Her entire family of father, mother, brothers, and a sister ask the prayers of the Saints for her.

Mrs. Herman Solberg, 617 Windsor Street, La Crosse, Wisconsin, asks the Saints to remember in prayer her aunt, Mrs. E. E. Melvin, of Pewamo, Michigan, who for sometime has been in poor health.

E. B. Johnson requests prayers that he may obtain relief from the injuries received in a gas explosion in a coal mine. The trouble has been worse of late weeks, and he has suffered more since the death of his companion. He asks that the prayers be offered on the Wednesday following the appearance of this request.

PUEBLO, COLORADO, 134 Lamar Avenue.

Florence Madden has been confined to her bed for sixteen months, and treatments have brought little improvement. She has strong faith that Divine mercy may be extended to her, and believes that our prayers will help her.

THE DALLES, OREGON, Box 461.

W. H. Gilstrap of Seneca, South Carolina, writes in behalf of his daughter, Mrs. Jennie Miller who is near death at the state hospital at Terrell, Texas. The Saints are asked to pray that she may be restored to health for her family's sake as well as her own.

Has Faith in the Efficacy of Prayer

By Mrs. Isabel Meisenheimer

I have been isolated from the church for many years, but my faith in it has never wavered. For some time I have been suffering from a lung infection, and request the people of the church to remember me in prayer to our dear Lord and Master. I am able to sit up part of the time, and should greatly appreciate encouraging letters from any of the Saints.

KIRKWOOD, MISSOURI, 525 Central Place.

Healed by Faith

By John A. Judd

During May of 1926, I received a letter from Brother William Schlotter, of Ontario, Canada, stating that he had received my address from the Presidency's office. He requested me to visit his sister, who resided at Bognor, on the south coast, about one hundred miles from Enfield. He also requested me to take another elder with me, and my wife, as his sister was very ill and needed administration. After an exchange of letters with his sister, (Mrs. Cole was not a member of the church) we went as requested.

Arriving there, we were met by Mrs. Cole, an elderly, stately, God-fearing lady, and her daughter of equal spiritual tone. We received a welcome as the children of God and as friends of her brother. Our short prayer service and our attention to her desires for administration were all that could be desired, and we were asked to visit them again the following day, Sunday.

As agreed, we met on Sunday afternoon. Mrs. Cole asked if I would take charge of the meeting, as she usually spent the time holding Sunday school although unable to go out. The selection from the Scriptures for the afternoon was Acts 2. I remember that I was very much impressed and was led to point out the presence of the principles of the gospel recorded in the lesson, particularly baptism. The lady objected to baptism.

We remained until the evening when Elder John Worth, who had accompanied us, returned to London. Sister Judd and I were extending our visit till the following day.

Before returning home, we called to give our newly-found friends our good wishes. Immediately upon our entering the room, the elder sister said, "I want to receive baptism into the church." Not knowing the locality or a suitable place in which to carry out her wishes, we invited her to Enfield. This was a big consideration, as her doctor had forbidden her to travel, owing to heart trouble.

Some time after, accompanied by her daughter, Ethel, she made the journey to Enfield, being determined to leave herself in God's good hands. Just before her baptism, I was informed by her daughter that she had been warned by the doctors to prepare for her mother's collapse at any moment. We who were in attendance shall not forget the presence of the Spirit at the administration of baptism and confirmation. Sister Cole returned home safely, much relieved and blessed.

Many months afterward, during a visit from Patriarch Richard Baldwin, I received an urgent call from Sister Cole and her daughter to come at once as a new doctor had diagnosed her heart trouble as being caused by a large cyst under her heart, making an immediate operation necessary.

Early in the morning Brother Baldwin and myself set out by road and reached our destination before our sister was taken to the hospital. One of the greatest witnesses of the Spirit's presence was given during our administration, and as I write of this experience, a vision comes to my mind of the little gathering of four, in the humble room, for God's presence blessed us there.

After a few days we learned with joy that our sister had had no operation as she had been healed by the power of God. We rejoice in the presence of God and his power among his people.

ENFIELD, ENGLAND.

Graceland graduates are now teaching in fifteen different States and others are attending colleges and universities in fourteen States. Graceland's credits are academic legal tender everywhere.

QUESTION TIME

Did prophecy foretell the discovery of America?

While the name of America does not occur in ancient prophecy, which would hardly be expected, several texts are found which some believe refer either directly or indirectly to this continent. The warning to the recreant Jews, found in Deuteronomy 28: 64, that they would be scattered from one end of the earth to the other, of course must include the land of America. The prophecy of the patriarch Jacob concerning the posterity of Joseph is believed to more directly refer to this land. It states:

Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. . . . The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills.—Genesis 49: 22, 26.

This figurative language is interpreted somewhat as follows: the well represents water, the wall being the boundary of the ocean or sea, and the utmost bound of everlasting hills seems to describe the mountain ranges of North and South America, being located at the "utmost" or farthest point from Palestine. Another prophecy which even some rabbis of repute declare means America, is that of Isaiah, who says:

Woe (rendered "Ah" in some versions) to the land shadowing with wings, which is beyond the rivers of Ethiopia: . . . All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.—Isaiah 18: 1, 3.

The land of wings suggests in appearance America. Ethiopia of Isaiah's time included to the ocean coast of Africa, and the land beyond its rivers which empty into the ocean would be America. Some believe the "ensign" to be the gospel, while others think it is the United States. Isaiah 16: 8 is believed by some to specifically foretell the movement of Jews to America, under the words, "over the sea." A more definite prophecy of the discovery of America, however, seems to be indicated in the *Book of Mormon* (page 34), which describes a Gentile being moved upon so that he "went forth upon the many waters" to the "promised land" of the Nephites, which of course was in America.

Does any prophecy indicate what form of government America should have?

I do not recall anything that specifically indicates this point, except that it is declared in the *Book of Mormon* that kings shall not prosper on this land, but it shall be a land of liberty "unto the Gentiles." The language is quite significant:

And this land shall be a land of liberty unto the Gentiles: and there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations; and he that fighteth against Zion, shall perish, saith God; for he that raiseth up a king against me, shall perish.—114: 18-20.

It is a remarkable fact that America appears to be a land of republics in general principle, and autocratic governments do not seem to prosper here. Attempts were made about the time of our Civil War to establish an empire in Mexico, European powers being interested in the move, and Maximilian was selected for its throne, but the effort was a miserable failure.

Was the Mosaic Law temporal? If so, explain Doctrine and Covenants 28: 9

The word *temporal*, as used here, is defined, "pertaining to this life." As both the Mosaic and the Christian laws concern conduct in this life to some extent, they are to that extent temporal when they relate to what is known as temporal affairs. But this is true only in a subordinate sense, and as a term of convenience, for God gave them in order to produce spiritual results,—righteousness and eternal life.

For this reason, laws that we call temporal, because primarily concerned with things of this life, may be spiritual to God because of the spiritual ends they accomplish. The word *temporal* is to us a term of convenience to distinguish things of this life from those of the next, but to God they are inseparable from the spiritual ends to be reached, temporal things being divinely appointed means of development toward spiritual life and immortality. It is in this sense that the text mentioned says:

All things unto me are spiritual, and not at any time have I given unto you a law which was temporal.—28: 9.

This evidently means that things known to us as temporal have a spiritual design to God. It is in this sense that the law of Moses, termed by Paul "a schoolmaster," had a spiritual aim, though much of it concerned temporal things which had ceased to be in force at the time Paul declared, "We are no longer under a schoolmaster" (Galatians 3: 25).

When was Joseph Smith first told of the Book of Mormon plates?

In September, 1823, the messenger informed him of the plates, which appears to be the first time the promise was made to him that he should eventually obtain them.

A. B. PHILLIPS.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Little Journeys With the Editor in Chief

A Visit to Lexington

To Americans who may be especially interested in the history of those developments, incidents, and social and political forces which led to the separation of the American Colonies from the Mother Country, England, there are few things which furnish more pleasure than to traverse the road over which Paul Revere made his real and reputed ride in the night following the day of April 18, 1775.

It has been my pleasure to do so on several occasions, and on August 24 was the last. I am for the opportunity under obligation to Brother Traver. He loaned me his Buick coupe. I was alone on the trip, so I could go, stay, and go again as I pleased.

It was quite early in the morning when I entered Lexington over Massachusetts Avenue, too early for some of the historic buildings to be open. Even the library was not yet open. So I went to the Commons, wandered over it, read the placards, and tried to picture the stirring events of that memorable April 19, 1775, the day following Revere's ride, and in which, his ride played no small role. It is quite stimulating to stand where Parker's men, a mere handful, stood and decided that if England wanted war it might just as well start there as anywhere. And it started.

I walked past the Harrington home, from an upper window of which Mrs. Harrington saw her husband fall at the first volley fired by the British regulars; I read the resolutions adopted by the Minute Men, as inscribed on the monument erected above the grave containing the bones of those who fell on that fateful morning, when their blood as martyrs fertilized the soil of liberty and freedom.

Those men were animated by ideals for which they were willing to work, sacrifice, and even die. Out of that idealism grew a patriotism which has carried America to the forefront of progressive nations. In the light of conditions existing today, when

law is being disregarded, authority defied, and self served, one can not but wonder if patriotism as those Minute Men understood it, exists today. Are there men today who for the sake of our country or State, or for the common weal will do as did Parker's men when their captain commanded: "Stand your ground, but do not fire till you are fired upon!" They were determined to resist England's encroachment upon their rights, even to the breaking of relations; but the first overt act of violence had to be made by England's representatives. Those men knew well that if the regulars fired some of their number would fall without having fired a shot. That would be martyrdom.

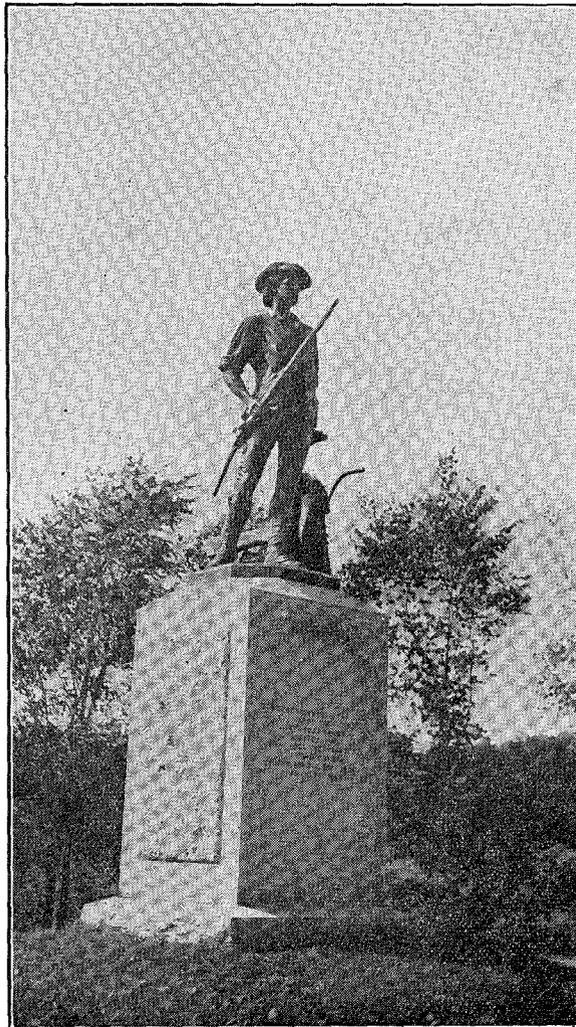
And so it proved. Those who fell on Lexington's Green were veritable martyrs to the cause of American liberty. One can not stand on Lexington Common and devote his mind to the task of libeling to evaluate the contribution to liberty's cause made by the Minute Men whose bones rest there beneath the sod without wondering whether today there is in our midst an equally strong devotion to principle, and a willingness to sacrifice wealth, position, and even life to the cause. I am wondering if to our own cause, the ideals for which the church stands, the cause of Zion, we bring the spirit of devotion and sacrifice which those Minute Men exemplified. Perhaps time, and that somewhat sooner than some expect, will tell.

Inspects Historic House

As I thus meditated, the time came for some of the buildings to be opened for inspection, and I went to the Hancock-Clarke House. Built in 1698, it is a fine type of early houses, and was, because of the Hancocks and Clarkes who dwelt in it, prominently connected with the historical events of the Revolution and before. It has been saved to us of today, by the Lexington Historical Society. This society purchased it, restored it where possible to its original condition, and now use it for the storing of a fine collection of historical things owned by the society. In fact, it has become necessary to build on one side a more nearly fireproof room, with vault, to keep the more valuable papers and articles. One can spend hours and days studying these things.

The morning I was there a very pleasant lady, Mrs. Hatch, was substituting for the regular attendant, and she charmingly told me about the outstanding events and of some of the articles and papers to be found in the house.

I presume the most outstanding thing for which the house is famous is that here as the guests of Reverend Jonas Clarke, John Hancock, and Samuel Adams were staying during the night of April 18, 1775, and hence was one of the chief points towards which Paul Revere was riding in his famous ride. To warn Adams and Hancock was of prime impor-



The Concord Minute Man

tance, for as members of the Safety Committee these men were wanted by the British.

I reveled in the sights within the historic place. To picture in one's mind the conditions of the times, the tenseness of the early morning hours of the nineteenth of April, the work of Hancock and Adams in the cause of liberty, such as one is wont to do when visiting the old house, occupies one's time and mind quite pleasantly. I bought a pamphlet to read, and also some picture cards to post. And I was privileged to sit at the table on which Hancock and Adams were served tea on April 18, 1775, and write some messages on the cards to homefolks.

On Lexington Common

Thus having somewhat refreshed my memory of the events of the Battle of Lexington, I went out again on the Green, and looked about. From the boulder which marks the line where stood the Minute Men, I went to the south end of the Common, to look again upon the statue of Captain Parker. The statue shows him as a comparatively young man. In fact he was forty-six at the time he held his Minute Men in their stand against the British regulars. A farmer living some two miles from the Battle Green, this man was typical of the spirit and character of the men he led. Captain of militia, he knew full well the enormity of the task of confronting regular troops of the King with a mere handful of untrained troops. Yet with less than eighty such men he calmly faced the companies of the regulars and uttered those memorable words: "Stand your ground. Don't fire unless fired upon; but if they mean to have war, let it begin here."

He was in poor health at the time; but with fine courage he gathered his Minute Men, scattered by the fire of the regulars, marched towards Concord to meet the British on their retreat, and took part in the running fight which harassed the British from Concord to Charlestown. Parker did not live to see the successful outcome of the war he and his men started at Lexington, for in September of that year he died from the effects of the illness from which he was suffering at the time of the Battle of Lexington. Of such stuff were the men of 1776, made.

A visit to Buchman's Tavern is always of interest. What tales one would hear, if the walls could talk and we could learn firsthand the scenes this fine old building has witnessed and in which it has participated.

On the Battle Green at the time of the battle stood the meeting house. A stone marks the spot where it stood. It has long since disappeared, and been succeeded by two or three others. Fire, the wear of time, need for larger quarters, and the demand for a more elabo-

rate and decorative church building, all were factors in the elimination of the old Lexington Church. But across the Green from Buchman's Tavern stands a beautiful edifice quite typical of New England churches. Its graceful, slender spire surmounts a simple but beautiful doorway, and the whole as seen through the fine trees on the Green makes a striking picture. The church contrasted with the old meeting house on the Common as one sees it now in pictures of the Battlefield, typifies the evolution of the old meeting house into the beautiful New England church building. I spent some money on a picture (photograph) of that church, and will add it to some others I have of church edifices.

The Road to Concord

After a short visit to the Old Cemetery, I started to Concord along the road over which Paul Revere and his two fellow riders attempted to reach Concord on the morning of April 19, 1775, warning the Minute Men *en route*. Only one of the three was successful in the attempt, and that was not Revere. They met some British officers who scattered and separated them, and captured Revere. But the Americans were warned, as was later evidenced by the warm reception they, under Major Buttrick, gave the British at the North Bridge over the Concord River.

Statue of "The Minute Man"

However, after one visits the spot where was fired "the shot heard 'round the world," he can, I am sure, find interest in seeing it again, if for no other reason than to stand near the Concord Minute Man and catch anew the spirit of courage, patriotism, and devotion to principle depicted in the beautiful statue sculptured by French. It is a masterpiece. It is the figure of a resolute farmer, with musket caught up in his hands, turning away from his plow and leaving pastoral field for that of battle, responding to the call to arms which reached the Minute Men on that memorable day.

I sat down on one of the benches nearby, and again indulged in meditation. And again I wondered, Where are the Minute Men of today who will resolutely respond to the call of duty when that duty may lead to sacrifice and even death? I think I know where some of them are. Again I say, time will tell.

I secured a pamphlet descriptive of Concord and the battle, and sitting down on another bench near where the unique stone marks the grave of the British soldiers who fell at the east end of the bridge when the "embattled farmers" fired in the defense of home and liberty, I reread the story. To these unknown British soldiers Lowell paid poetic tribute, one verse of which is inscribed on the stone:

"They came three thousand miles and died,

To keep the past upon its throne;
Unheard, beyond the ocean's tide,
Their English Mother made her moan."

Many thousands of American boys have read the story of the retreat of the British harassed by Continentals from behind rocks, trees, and fences. And they have thrilled at the recital of that story. They may have followed the Continental Army under Washington's masterly generalship through the long hard years, and thrilled again and again at the courage and tenacious fighting of the army. They may have also followed the story of the political struggles of a young nation to take its place in the sun—struggles which gave us the Constitution and the corps of earnest men who on battle field and in forensic arena stood for right, principle, and law. I wonder how many of these boys and men who thrill at the story are conscious now that our country still needs loyal devotion, courage, and even martyrdom to keep the banner of real liberty afloat.

Lexington and Concord! What memories they arouse! It does one good to visit them. I felt repaid, and I may say I felt encouraged to carry on in the fight for better things. F. M. S.

EAST SANDWICH, MASSACHUSETTS, September 13.

Thirty-third Anniversary Celebration for Creola Church

The branch at Creola, Ohio, A. B. Kirkendall, president, most successfully celebrated the thirty-third anniversary of the dedication of its church building on a recent Sunday. Early in the morning visitors from surrounding areas began to arrive, and about three hundred people were in attendance during the day.

Those present to help in the services were Elders A. E. Anderton, and John R. Grice, Bishop H. E. French, and Patriarch J. E. Matthews, all of Columbus, and Elder Gray, of New Lexington.

Every service of the day contributed to the enjoyment and profit of the Saints. The social service at 9.30 in the morning was spiritually outstanding. Of the preaching services the *Republican Tribune* (McArthur, Ohio), says: "The preaching was of the highest order. The preachers were at their best. Bishop French, (probably the only ordained minister in the world who acted for years as the chief of police of a large city like Columbus) gave an inspiring sermon on cause and cure of the depression. It was not a visionary scheme of Farm Relief or Bonus paying or Federal Loans, but an urge to return to the God-given plan of stewardship to God."

Saints attended the anniversary serv-

ices from Racine, Sinking Springs, Dayton, Ironton, Chillicothe, Limerick, Jackson, Vales Mills, Nelsonville, The Plains, Lancaster, and all three of the branches in Columbus.

Madison, Wisconsin

2119 Jackson Street

The study classes held from August 8 to 12, were a wonderful success. Attendance was regular. People were so interested in the *Priesthood Manual* that its study continued another week, the class being taught each evening by Lee Root.

August 13, the Walker family, Brother and Sister Woodstock, Sister Leah and Ora Miller, Sister Houghton, and Brother Robert Brigham's family went to Nauvoo and remained over Sunday. Nora Walker and Ora Miller stayed for the Young People's Leadership Camp. They returned to Madison much enthused and fired with a greater determination to render service to the church.

Nora Walker received a Graceland scholarship besides two other honors.

August 14, Brother Paul Utenehmer preached in the evening, his text being "Thou shalt love the Lord with all thy heart, might, mind, and strength, and thy neighbor as thyself."

Sister Clara Miller with the Hoagues from Evansville, attended the Kirtland reunion.

August 28, the young people were in charge of the evening service directed by Lee Root and Paul Utenehmer. "*Be Ye Transformed*" was the theme. They met in the lower auditorium for prayer, and marched upstairs singing "*Onward to Zion*." The congregation then sang "*Faith of Our Fathers*," and the invocation was by Lee Root, the young people's hymn response being the Lord's Prayer. The scripture reading was Romans 12, then came hymn and instrumental music, violin and organ. A solo, "*Let Jesus Come Into Your Heart*" was sung by Deloris Root. Paul Utenehmer gave a short sermon on the theme, reading at the close a poem, "*Transformed*," written by Brother Charles Fields.

From September 4 to 18, Brother and Sister Lee Root, Leda Colbert and Charles Fields made a tour to different places in the State, visiting Saints at Milwaukee, Antigo, Tomahawk, Ladysmith, Chetek, Clam Falls, Porcupine, Eau Claire, Black River Falls, and Weyville. They found most of the Saints strong in the gospel and willing to do what they can for the church.

September 18, three carloads went to Soldiers' Grove to help in their rally day. The district superintendent of music was included in the singers.

One more has been added to the branch at Madison by baptism. This completes another family circle. Brother J. E.

Vanderwood baptized the wife of Brother Robert Brigham.

Madison Branch has eight young people attending the University of Wisconsin this year.

The last Sunday of September the young people gave another program, the theme being, "*Following the Gleam*."

Prayer meetings are rising to higher spirituality. Subjects for the month were, "*Our Pledge to God*," "*Spiritual Vision*," "*Christian Attributes*," and "*Fulfilling Our Obligations*."

Topeka, Kansas

1116 Clay Street

Now that reunion and vacations are over and the interior of the place of worship is being remodeled to give more seating room, the Saints of Topeka look for increased interest and attendance.

The members are unanimous in their appreciation of Elder George E. Harrington's help in the work of remodeling, and also his assistance given the priesthood. He preached twice August 14, and returned the latter part of September to begin work on the building.

Apostle Roy S. Budd's initial effort the evening of September 4, in this branch was based on "*Forgiveness*." He was accompanied by his family from Independence to Scranton, Kansas, where he preached the morning sermon. District President Dave Little and family accompanied them to Topeka for the evening.

September 11, was the occasion for another encouraging service, the message being delivered by Patriarch Ammon White, of Independence, Missouri. Brother White accompanied Brother and Sister L. A. Fowler, of Kansas City. In the evening Brother Fowler gave an illustrated lecture, "*The Christ of America*." This was the climax of a *Book of Mormon* review on the first number of the *Book of Mormon* Quarterly. Recently C. F. Wolf, of Kansas City Stake, worshiped with Saints here, bringing joy as he led in the music.

The midweek study class, under the supervision of Sister F. O. Kelley, took their first test on "*Outline Studies*" recently printed in the *Herald*.

The juniors won four blue ribbons as awards of merit from the State Department of Religious Education at the Kansas Free Fair. Two were for notebook work and the others were for posters.

A unique Promotion Day program was had September 25, by the junior and primary departments, under the supervision of Fern Weedmark and Mildred Goodfellow. The sermonet was by the pastor and the diplomas were presented by the church school director, F. O. Kelley.

October 2, Saints brought to the church their donations for the Harvest Home Festival at the Auditorium, Inde-

pendence. These were received by F. O. Kelley and presented in behalf of the branch to the bishop's agent, O. E. Weedmark. These Brother Weedmark accepted in behalf of the Bishopric and invoked the blessing of the heavenly Father upon them.

Saints of this city mourn the passing of a respected member of the priesthood, Brother James Baillie, of Scranton, Kansas. Sympathy and love go to the bereaved family. Brother Baillie was the first elder in the early organization of Topeka Branch and his interest and prayers as those of a father were never lacking.

Lansing, Michigan

Greater Unity in This Local

October 1.—This branch has just finished a very satisfactory year. In spite of the financial condition, the Saints have been able to keep up local obligations besides aiding the general church with tithes and offerings. They have been wonderfully blessed spiritually, and a greater unity is present.

At the annual business meeting held September 26, Branch President S. A. Barss was again chosen to serve. Other offices were filled as follows: Branch secretary, Orien Fiscus; treasurer, Bruce Douglas; Clarence Dudley was recommended for bishop's agent. The church school will operate this year with Brother John Luce as director, assisted by Maurice Baker. A resolution was presented to the effect that the Saints of the branch establish a storehouse in a more complete form than that which they have had during the past year. The resolution was accepted by the Saints and a committee was chosen to formulate plans for the storehouse. Local endeavor in this line has been very successful in giving aid to the needy.

Early in June the district conference met with Lansing Branch. Apostle D. T. Williams was here, and has since visited the branch upon one occasion.

Although the Saints were sorry to lose Missionary O. J. Hawn, they feel that no one could have been chosen who could fill his place better than Elder A. C. Barmore. His wide experience as a missionary in Australia, Canada, and the United States, makes him an interesting speaker and helper. His visits have greatly profited the branch.

Lansing Branch gave a farewell party to Brother and Sister Joseph Wellman and family who moved to Escanabo, Michigan, in September. Brother Wellman holds the office of teacher. They were presented a *Book of Mormon* and a *Doctrine and Covenants* as a parting gift from the Saints.

Brother and Sister M. Wharton and daughter also moved from Lansing to Coleman, Michigan, in August. Sister Wharton was an active worker in the women's department, and is greatly missed.

President F. M. Smith Visits Pittsburgh District

Considers Church Objectives With Lock No. 4 Branch

Pittsburgh District has been greatly benefitted by a visit from President F. M. Smith. Twenty-eight years ago, then a young counselor of the President, Brother Smith visited the Monongahela Valley and met with the Saints in Fayette City Branch. Five years ago he made an hour's visit and preached at Pittsburgh, while passing through to the East, where the Saints of the district gathered on short notice to hear him urge the marshaling of the forces of the army of the Lord in preparation for spiritual battle. Once again the district members gathered to meet with the Prophet, and September 24 and 25 were busy days in the Lock No. Four Branch, Charleroi, Pennsylvania. The visit was promised, if nothing prevented, when Brothers F. M. Smith and G. L. DeLapp were in Kirtland last June.

Perhaps many of us are too sophisticated about meeting the officials of the church; perhaps we allow familiarity to make us indifferent; perhaps our humanity is shown in our tiring of or growing careless of the privileges that come easily. Perhaps we have people like that in our district, but people in the outlying branches and district appreciate meeting the men of the leading quorums of the church. At the Sunday meetings nearly two hundred people, a third of the district membership, assembled to hear the President, some of them coming more than one hundred miles.

The Sunday services began with an early morning priesthood meeting at which twenty-four of the thirty-nine members of the district priesthood were present. The dangers of hobby-riding, of debates, lack of unification, jealousy regarding rights and prerogatives and neglect of duties were stressed and all were urged to the prime work of the ministry—that of ministering to the needs of the people. And, in order to do this work effectively, the need of being clean and devoted was stressed. The new *Priesthood Manual* was presented and explained in part. The talk was concluded with a statement that trials will continue, for not yet have the worthless been sifted out. Not yet has the Lord clearly made known those upon whom he can place confidence and trust. The ministry were instructed to assemble together often; to study their duties; to bind themselves together in love and willingness to sacrifice.

A prayer service, presided over by T. M. Carr, E. B. Hull, and F. M. Smith, of quiet but devoted intensity, followed the priesthood meeting.

The morning sermon, at eleven o'clock, was about the church objectives. Church finances the church budget, composed the subject of the afternoon talk. The bud-

get was examined and explained with some interesting and intimate sidelights which brightened up an otherwise serious subject.

A baptismal service was conducted at 5.30 p. m., at which time six candidates were immersed in the font of the Baptist Church of Charleroi. The Baptist congregation having dissolved, the church is now rented by the Spiritualist congregation and the pastor kindly allowed us the use of the church and font.

The speaker had announced his intention of continuing the subject, "*Church Objectives*," at the last meeting, but gave a forceful sermon of comfort, encouragement, exhortation to steadfastness, trust, and willingness to sacrifice based on the statement, "He was a man of sorrows, and acquainted with grief."

On Monday a visit was made through Charleroi, and through the efforts of Sister Mary Barker, we were able to visit the glass plant of the Macbeth-Evans Company, where we were conducted through the factory and had the processes of glass making and blowing explained to us. This visit was made Monday morning, September 26, and in the afternoon we made a visit to Fort Necessity (near Uniontown, Pennsylvania), a small stockade fort built by George Washington in his retreat from Fort Duquesne, when his four hundred Virginia troops were being pressed by nine hundred French troops and their Indian allies. The fort has been reconstructed this year and with its surroundings, is now a national park.

T. M. CARR.

Vancleave Branch Revives

Mississippi People Respond to Pastor's Leadership

Late in July, Vancleave Branch organized for a missionary campaign. All visiting was detailed to the young people, who set themselves at their task with interest and zeal. Cases of question or difficulty were followed up by members of the priesthood. On the day before the campaign opened, Pastor A. G. Miller called the branch together and asked every member to pledge himself to be present every night regardless of weather, and the choir members to be in their places before the services opened.

During the series of meetings eighteen were baptized, sixteen by Brother Miller, and two by Brother Yocom. Several more are now near the kingdom, one entire family of nonmembers being intensely interested in the gospel message. A good feature of the meetings was a question box placed at the entrance by the front door. Each night ten minutes were given to the answering of questions.

Vancleave Branch is now very active. Wednesday night is prayer meeting, and Friday evening is the time for recreation for young people from fifteen to thirty-five years of age. This group

numbers about fifty-five. Sunday at ten o'clock the church school is held, and at eleven comes preaching service with exercises of interest. A sermon is also heard at 7.45 in the evening. The women's department is at work, and the young people are organized into two groups under the supervision of their own officers. The membership of this branch is principally composed of farmers.

Brother A. G. Miller, one-time missionary, moved to Vancleave in January of this year, and was made branch president March 1.

Columbus, Ohio

Second Branch, Rinehard and Twenty- second Streets

Sunday school work is growing. Seldom does attendance fall below the one hundred mark, and several times there have been as many as one hundred and seventeen present. Credit for this splendid school goes to Superintendent Carl E. Turvey and his helpers.

The Jolly Jesters met at the Storage Dam for a corn roast and hamburger fry this month. Sister Vera Hunter also took her class of intermediate girls on a wiener roast.

Sermons this month have both inspired and given valuable information. Some of the speakers have been Elders R. E. Madden, G. H. Kirkendall, John R. Grice, A. H. Nieman, A. E. Anderton, Bishop F. E. French, and Patriarch J. E. Matthews.

The beautiful spirit and the testimonial expressions at the September sacrament service denoted a desire on the part of the members to come up to a higher plane of living and to qualify for greater service.

The evening of September 7, Mrs. Josephine Brush was baptized by Patriarch J. E. Matthews.

The women's department met September 9, in the social room of the church for their potluck dinner at noon. At two o'clock prayer opened the meeting under the direction of Sister A. H. Nieman, leader. A paper on "*Prophets of Last Days*" was read by Sister Dora Hoffman. Sister Ethel Kirkendall read a paper on "*Wisdom*," written by Sister Leah Turvey.

The spirit of study seems to permeate the branch. They have two classes organized to study the *Book of Mormon*. Every other Monday evening the women meet with Sister J. E. Matthews as teacher. And the men meet every other Tuesday evening with Patriarch J. E. Matthews as teacher. Each class is using the *Study Outlines of the Book of Mormon*.

Service is dependent on not what we do alone, but what we do together.—E. Y. Hunker.

Independence

The Harvest Home Festival

The fourteenth annual Harvest Home Festival of the church in and near Independence officially opened yesterday evening at eight o'clock, and will continue until six o'clock Sunday evening. On the opening night several hundred visitors passed through the lower rooms of the Auditorium, and there was music by the Auditorium Band.

Everywhere the colonial atmosphere prevails in commemoration of the George Washington Bicentennial. Arranged around the outside wall of the mammoth room are more than a score of artistically decorated booths containing thousands of quarts of canned fruits and vegetables in addition to raw provisions. In the center of the room, sometimes called "the pit," effective landscape gardening leads up to a reproduction of Mount Vernon's veranda. This year the platform and front central floor space have been reserved for band concerts.

Everyone is proud of the Harvest Festival this year, for almost every man, woman, and child has had part in making it what it is, beautiful, colorful, cheerful, a great gift to the church and community. During the spring and summer many raised gardens and did extra canning for the Festival, and during the last ten days the forty-six groups in Independence and people in near-by stakes have been busy bringing together their canned goods. Booths had been made ready and most of the foodstuff was brought to the Auditorium Monday and early Tuesday of this week. And what a rush there was to get things in their places! The Young People's Council of Independence assumed the responsibility of decorating all the space in the hall not occupied by booths, and the special decorative feature, the veranda of Mount Vernon, was erected by the Y. K. T. Class of the Stone Church. In the shower rooms a little distance from the main hall the Girl Scouts have established their headquarters, serving the Festival guests with a lounge in the form of an Indian lodge.

"The thing of which we are proudest this year," says Sister Charlotte M. Koehler, head of the women's department in Independence, "is the economy used in making the booths. We can't afford to spend money for elaborate trimmings." Weeks ahead of the Festival, the women, in their meetings, were urged to be frugal in view of the times. It is reported that one group has spent only twenty-nine cents on booth decorations, another fifty-nine, and few have exceeded two or three dollars. Instead there has been much borrowing of household goods, resurrecting of old furniture from attics, re-vamping of decorations, and employing of ingenuity. Sister Koehler is the wife of Brother C. C. Koehler, originator and promoter of the Harvest Home Festival movement, and has been associated with it from its beginning.

Special events of the Harvest Home Festival this year include the Auditorium Festival Chorus in concert Friday evening. Under the direction of Paul N. Craig this chorus of more than four hundred and fifty voices will present a program of special harvest-time music. The chorus hopes to make this concert an annual event in connection with the Festival.

Each night at the festival there is music. Tonight the Auditorium Orchestra will play, and tomorrow night the Auditorium Band will again be on hand, also Saturday night.

In the ribbon contests fruits and vegetables were judged this afternoon at two o'clock. The Better Baby Show occurs tomorrow afternoon beginning at two o'clock; the bake contest Friday afternoon, and the flower show Saturday afternoon.

Stone Church

Sunday for this congregation was, as usual, a very busy day. Its activities began with an adult prayer service in the main room of the church at eight o'clock.

Church school attendance is growing now that fall and cool weather are here, and the departments are rapidly adjusting themselves to new classes and conditions brought about by Promotion Day. In these departments approximately twelve hundred pupils are taught. Each age group continues to meet in its regular place: Beginners in the Dining Hall; primaries downstairs in the Stone Church; juniors, intermediates, and adults upstairs; senior and older young people at the Auditorium.

Pastor John F. Sheehy, the morning speaker, gave an earnest discourse to a large congregation. He was supported by the regular musical broadcast program of the Stone Church Choir.

Though attendance was not so large as usual, the afternoon general prayer meeting, in charge of Elders C. I. Carpenter and H. G. Barto, proved a very helpful service.

In the evening the congregation was happy to hear one who has been absent from Independence for some time, Apostle Paul M. Hanson. After four months of strenuous work in his field, the North Atlantic States, Brother Hanson is spending a few days at home, and generously consented to speak to Stone Church people on this evening. He delivered a sermon of spiritual uplift and excellence. Special music was by the Wahdemna Choral Club Male Quartet.

More than a hundred Stone Church singers and musicians participated in the Auditorium Festival Chorus rehearsal Sunday afternoon at the Auditorium. This number includes the choir, other singers, and members of the Auditorium Orchestra.

Second Church

Roy Settles, in charge of the church school October 9, announced the total attendance to be two hundred and seventy-three. However, one hundred of the branch were absent.

During the junior service at eleven o'clock a new program was introduced whereby all the young people will have an opportunity to participate in the meetings. Each Sunday different ones will be chosen to be in charge, lead the singing, tell a story or play the piano. Last Sunday Brother Richard Dillee was in charge and Marvin Hershey offered the closing prayer. Geraldine Fields and Helen Willoughby were in charge of the music.

At the eleven o'clock preaching service Elder E. Y. Hunker was the speaker. Brother Hunker's text was from Hebrews 12: 1; an additional reading was from 2 Peter 1: 5-7. The sermon was very clear and interesting.

Mrs. J. T. Westwood played a beautiful special number on the cello during the evening service. The choir hummed "A Calm and Gentle Quiet Reigns Tonight." The speaker of the hour was Patriarch H. O. Smith. Brother Smith's text was from Matthew 21: 21.

Elder J. T. Curtis is in the Independence Sanitarium after undergoing an operation. As soon as advisable another operation will be performed.

Recently Mr. Charles Street, Mr. and Mrs. Guy Mintun and Miss Lucille Street, of Second Church, returned from a trip through the Western States. For six weeks they enjoyed traveling through Washington, Oregon, California, and Old Mexico.

Mr. and Mrs. William Totty have arrived at Santa Ana, California, and will make that city their home during the winter.

Englewood Church

Englewood Saints have not been sleeping even if the *Herald* has not heard from them for some time. Reporting to two community weekly papers keeps the *Herald* correspondent quite busy, and she is happy to have the privilege of sending church news into the homes of nonmember friends through these mediums.

A recent event in Englewood was Promotion Day. The promotion service, an impressive ceremony for the children, occupied the Sunday school hour. Those who were promoted went "through the gates," diploma in hand, and were received by new classmates. The setting for these exercises consisted of the church assembly room beautifully decorated with flowers and foliage, and a little white, vine-covered fence lengthwise of the rostrum with a double gate in the center held ajar by two of the receiving class. Each department gave a short program, and two copies of famous paintings were presented by the classes. "The Hope of the World," by Copping, was presented with appropriate ceremony by the graduating primaries to the oncoming primary class, and the juniors presented "The Lost Sheep Found," to the new junior class.

The program was arranged and presented by the supervisor of the children's division assisted by the superintendents

of the departments. The superintendent of the church school, Arthur Welch, announced the program and presented the certificates of promotion. Elder C. B. Woodstock was present and spoke to the children at the conclusion of their program. He also addressed the entire congregation at the following sacrament meeting.

A number of good speakers have occupied the stand of late. President Elbert A. Smith spoke the evening of the first Sunday of the month, delivering a sermon of appeal and helpfulness. Elder C. Ed. Miller preached last Sunday morning. His dynamic presentation of his subject held the interest of the boys and girls who remained for church. Brother Miller has the capacity of reaching into the lives of all his hearers when he speaks, especially the children. He does not talk "over their heads."

That evening Elder R. D. Weaver presented a graphic, clear-cut discourse, and Mrs. Theresa Weeks sang "The Lord Is My Shepherd," by Liddle. Sister Theresa is one of the new choir members. Attendance at choir rehearsals has of late been encouraging.

The Z. O. A. Class is taking up the study of Apostle F. Henry Edwards's quarterly on *Doctrine and Covenants*. Elder A. G. Hougas continues as teacher.

The church was again decked out with beautiful colors of the season last Sunday, the occasion being the baptism of Edwin Gossett, a junior boy just graduated to the intermediate department, and the installation of the graduates in their new classes. The confirmation of this new little brother in the gospel was spiritually strengthening. Elder A. G. Hougas gave the charge.

The young people from fifteen to thirty years are back of a movement for six o'clock evening services for the youth, also for older people and children. The leading activity of the young people will probably be dramatics and the children also may be trained in the art. This will be the young people's project.

Spring Branch Church

Pastor G. W. Eastwood baptized Byron Frank Shippy in the font before the preaching service Sunday morning. Sister Bernice Griffiths sang "The Holy City." The baptism and song were impressive. Brothers D. S. McNamara and G. W. Eastwood confirmed the candidate.

Elder D. S. McNamara was the speaker and told of his baptism twenty-one years ago. "Roads to Zion" was his theme.

Lewis Walter Shippy, infant son of Melvin and Beulah Shippy, was blessed by Brothers Eastwood and Fish.

At the Sunday school hour Sister Alma Dixon spoke interestingly of their trip to Florida last Christmas.

At the night church school the Boy Scouts of Troop 222, of this branch, presented the program. Before the eight o'clock service all enjoyed themselves in a fifteen-minute congregational song service.

The eight o'clock service was in charge of Brother Eastwood, and Elder Clair Austin was the speaker. He took his text from Romans 6. "I Would Be True," a duet was sung by Alma and Gladys Dixon.

Harvest Festival Thanksgiving at Manchester, England

Gospel Hall, James Street

Harvest Festival services opened on a glorious Sunday morning, September 25. As the Saints looked at the beautiful array of good things, they thought of the words of the poet.

"God's in his heaven,
All's right with the world."

Morning service convened at ten-thirty, the call to worship being given by the choir. Elder Tapping presided over a service of praise and thanksgiving, and Elder H. Barrington read the Scripture lesson. "Praise Ye the Lord," and "You May Sing of the Beauties of Mountain and Dale," hymns, were sung by the congregation. Miss Lowe, soloist, sang, "O Lord, the Harvest of the Year," taken from "Under the Palms." Preceding the morning's address the choir sang "Hark, 'Tis the Shepherd's Voice I Hear!" Brother Lowe told the children a story, "Thou Crownest the Year With Thy Goodness," and then spoke to the adult portion of the congregation. He was blessed in his ministration as he dwelt on God's goodness to his people.

An organ call to worship by Curtis Leggott opened the two-thirty afternoon service, and the theme centered about "Service." Hymns permeated with a sweeping feeling of gratitude were sung by the congregation, "Come, Ye Thankful People, Come," "Lord, Thou Art Good," and "O Reapers of Life's Harvest." Elder H. Barrington was in charge, and Miss Ethel Witty selected and read from the Scriptures the nineteenth Psalm. Florence Hayward, a young girl, sang "To Thee, O Lord," and Sister Doris Gallop, of Warrington, was introduced as the speaker. Her talk centered about the young people and service. Then Miss May Holden sang as a solo, "My Shepherd Leads," and the next speaker was Sister Noble who talked on "Partners With God." Her text was taken from the thought found in the Scriptures, that we plough the fields and scatter the good seed on the land, but that the seeds are fed and watered by God's almighty hand.

The third service of the day was called at six-thirty, and again the choir and Curtis Leggott, organist, assisted. Pastor G. W. Leggott was in charge, and introduced the speaker, Mr. C. Rose, who addressed the children in story form. For a text he chose Galatians 6:7: "Whatsoever a man soweth, that shall he also reap." He spoke of the lessons of life, and his text, he said, was a law

of God, an eternal law. During this service Miss Lowe sang two solos.

The Harvest Festival was concluded by a fruit banquet on Monday evening which opened at eight o'clock and was well attended. Pastor G. W. Leggott was chairman. During the evening there were readings, hymn singing, prayer, and bags of fruit were distributed to everyone in the room, also a supply of fruit was sent to the sick who were not able to be present. The remainder of the choice fruit and vegetable display was offered for sale and quickly disposed of. Mr. Noble acted as salesman. This hour brought to a close a happy week-end dedicated to harvest thanksgiving.

Guelph, Ontario

Visited by General Church Helpers

May 28, the women's department of Toronto Branch brought their play, "The Fascinating Fanny Brown," to Guelph. It was acted by the young people, other special talent coming with them to help make the program a real success. All were enjoyed by the audience.

The Saints were made glad by the visit of Patriarch F. A. Smith and Patriarch John Shields one Wednesday evening. Brother Smith's sermon was on the words of Jesus, "Come, follow me." The visits of Apostle D. T. Williams, July 6 and 15, were also much enjoyed. His texts were, "Hitherto hath the Lord blessed us," and "There are giants in the land."

The following babies have been blessed during the summer: the little daughter of Brother and Sister Cromwell, the daughter of Sister Illingworth and husband, and the son of Sister Hall and husband.

The branch picnic was held August 1, at Riverside Park and Saints were pleased to have Elora and Fergus Saints with them.

Elder Fred McLean, of Arthur, was the speaker the evening of August 27. His sermon was on character building.

A corn and wiener roast was held in the church basement September 9, when the Saints had a jolly social time.

Guelph members are glad to welcome Missionary George Njeim back into this district after his illness at the Sanitarium, at Independence.

September 18, little June Brain was baptized by Brother Hockaday, jr., and confirmed by Brother Njeim.

The business meeting was held September 12. The following officers were elected: Pastor, J. R. Hockaday (re-elected); church school director, Brother Hockaday, sr.; adult supervisor, Archie Cromwell; publicity agent, Lloyd Cooper; secretary, Sister Hockaday, jr. New officers will start their work October 1.

An all-day meeting was held September 25. Many were present from all parts of the district. Patriarch John Shields; Elder John Taylor, of Grand

Valley; Elder Belrose, of Owen Sound, and Elder Njeim were the day's speakers. There was an opening prayer service at nine thirty in the morning. The whole day was spiritually enjoyable, and the Saints went home much benefited.

Fanning, Kansas

Enjoy Uplifting Communion Service

The October sacrament service was in charge of Brother Will Marsh. Many worth-while and encouraging testimonies were given by the Saints in this meeting. In the evening Brother Samuel Twombly was the speaker, using as his text John 17: 3 wherein Christ said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

Promotion Day exercises were held Sunday morning, September 25, Superintendent Fred Marsh presenting the certificates to those being promoted. James A. Thomas followed the presentation exercises with suggestions to the students on the meaning of promotion. Floyd Mortimore was the morning speaker that day, and James A. Thomas in the evening.

About twenty-five young people attended the monthly meeting of the young people's class at the home of Brother Mortimore September 29. The usual social time was spent. At the business meeting it was voted to take enough money from class dues to purchase a ton of coal for the church.

Patriarch Samuel Twombly went to Carbondale, Kansas, October 4, to hold a series of meetings lasting a week.

The women's department meets each Thursday afternoon to quilt on an embroidered quilt which they hope to sell in order to raise money to help with branch expenses.

Brother Samuel Twombly preached the funeral sermon of Mr. Frank E. Powell at the Christian Church at Sparks, October 3.

Going Forward in Western Maine District

This summer Patriarch U. W. Greene revisited some of the scenes of his early missionary experience in Maine. His coming was hailed with much pleasure by the Saints. He held a week's series of meetings at Stonington besides filling several Sunday appointments, and attended the Brooksville reunion throughout. He had the pleasure of baptizing nine of the fourteen who were inducted into the kingdom at the reunion. The other candidates were baptized by Bishop E. L. Traver and Elders Newman M. Wilson and E. F. Robertson.

Since Brother Robertson's return from General Conference, he has averaged over five sermons a week and has

preached in all the branches in Western Maine District.

Including those baptized at the reunion, additions have been had in every branch of Western Maine District except one. Vinalhaven has had two added by baptism; Stonington, five; Little Deer Isle, one; Rockland, two; Sargentville, two, and Dixfield, five. Altogether there have been seventeen baptisms in this district since General Conference. The Saints are much encouraged.

Wagner, South Dakota

"Christ has no hands but our hands, to do his work today.

He has no feet but our feet to lead men in his way.

He has no tongue but our tongue to tell men how he died,

He has no help but our help to bring them to his side.

"What if our hands are busy, with other work than his?

What if our feet are walking where sin's allurements is?

What if our tongues are speaking of things his lips would spurn?

How can we hope to help him, unless from him we learn?"

This thought in conjunction with the picture, "Light of the World," and the song, "The Savior's Knocking at Your Door," composed the theme of the meeting September 25. About twenty regularly attend Sunday school here.

On the second and fourth Thursdays of each month a social evening is enjoyed. The group is divided into two sides, each serving once a month as entertainment committee, under the leadership of Calvin Chrisman.

October 3, a business meeting was held following the class hour and these officers were elected: Superintendent, Sister Nina Amundson; assistant, Sister Ida Caldwell; secretary, Brother Merle Caldwell; pianist, Sister Kleta Finley. The teachers are: Primary department, Sister Kleta Finley; young people, Sister Nina Amundson; adult, Sister Ruth Buhler.

All collections from the first of September are being put into the Christmas Offering fund.

Reporter Yields to Environment

When I go to church on Sunday

And see lots of empty pews.

My typewriter goes like this

W h e n I t r y t o w r i t e t h e n e w s.

But after a night at the movie,

Where hundreds crowd for bliss,

The typewriter gets the jump on me

And pounds away like this.

—Church Management.

Chicago, Illinois

First Branch, 4416 Gladys Avenue

This branch will celebrate its annual home-coming with a New England dinner Friday, October 14, the meal being served from six to seven o'clock in the evening. A program of entertainment is being prepared and a good time is expected. All former members of First Chicago have been invited to come "home" for this annual reunion.

A series of special Sunday evening sermons began October 2, the discourses being of a missionary character. This series was inaugurated under the direction of a former pastor of the branch, Elder C. A. Edstrom. Brothers Harry Passman and Frank Almond are associated with Brother Edstrom in this effort. The Saints expect much help from the meetings. Brother Edstrom's pastoral work in Chicago and Saint Louis has put him very closely in touch with the needs of individual members. Brother Passman spent four years in the Palestine Mission and one year in Central Europe. He loves missionary work, and this love is reflected in his sermons. Five years' missionary labor in the South Sea Islands in addition to local work have given Brother Almond a vision of the mission of the church, and this illumines all his pulpit utterances.

First Branch will be host to the conference of Northeastern Illinois District October 28, 29, and 30. The Saints hope then, to enjoy the presence of visiting members.

Lennox, California

September 28.—Activities at Lennox Mission have been going on much the same as usual. With the passing of summer and the young folks returning home to attend school, attendance has increased. There are also quite a few new children enrolled in the Sunday school. The Saints have heard some very good sermons lately. Brother Cameron Stewart, of East Los Angeles Branch, spoke last Sunday morning. His theme was, "How Can I Be a Better Latter Day Saint?"

July 3, one of the young people, Frieda Morris, made her covenant and went down into the waters of baptism. Local members were happy to have her make this decision.

With the coming of winter workers hope to make some improvements that will make the church building more attractive and comfortable.

September 4, the infant daughter of Mr. and Mrs. Peter June was blessed by the pastor.

On Wednesday evenings there are cottage meetings at the home of Sister Watrous. These services have a large attendance, and everyone is being rewarded for attending.

The Fourth Man

(From the Gospel Standard.)

By C. W. Butterworth

On the fertile plain of Dura, in the province of Babylon, a stupendous golden god stood watching with unseeing eyes, the pageant of all nations in compulsory worship at its feet. At the sound of the music, the masses prostrated themselves, but the three Jewish rulers stood alone.

After giving them a second chance to obey him, the King, in his anger, committed them to the flames of the sevenfold fiery furnace, but his satisfaction at thus ending the mutiny and proving his superiority to their God, was rudely shattered by the appearance of The Fourth Man. "Did not we cast three men bound into the midst of the fire?" said the king, "and now, lo, I see four, and The Fourth Man is like the Son of God."

Such are the salient features of one of the world's most astounding dramas, played in an eastern land, twenty-five centuries ago, but it holds for every worker of righteousness ever since, right down to the present time, an amazing measure of strength and assurance.

It is not in the unparalleled spectacle of a despot's power, or in the barbarous splendour of a prodigious golden god, or in the terror of an awful fire, whose flames leaped madly out to meet and devour its victims; it is not in any of these things that the story holds a lesson for us, but it is in the manifestation of the presence of The Fourth Man.

He did not suddenly come to cool the thirsty tongues of the fire.

He was with the Hebrews as the momentous time drew near for all to bow at the sound of the music. His unseen presence stood by and strengthened them as they refused the second chance offered by the king, and by his power they were able to face a hideous death, and yet answer the king with calmness and confidence. The Fourth Man was with them through it all unseen, but to teach a mighty monarch what you, and I, and all of us should know, His presence was momentarily made visible.

When the way is dark and lonely and even the stars seem to have closed their eyes against you, what a comfort to be able to reach out the hand with confidence for the guidance of The Fourth Man.

When sorrow and grief overwhelm you like a flood, what peace to feel the loving sympathy and nearness of Him who was "acquainted with grief."

When the hour demands that more strength, more power, greater zeal than you possess, shall be thrown into the battle, lest unrighteousness obtain

the mastery, what a never-to-be-forgotten moment to see the limitless power of The Fourth Man and to feel yourself surcharged with the faith and power that can move mountains.

Today, perhaps more than at any other time, we are surrounded and almost submerged by sin, wickedness and violence, therefore, that, which everyone who desires to attain the heights, needs most of all, and that also, which is freely available to every single one who tries so to do, is the inexhaustible power and help of The Fourth Man—the gentlest, strongest, most amazing power in the world.

High Spots in the Training School of Religious Education in Independence

Five hundred men and women here learning to be leaders and teachers! What greater message can Zion send to the church than just that fact?—*D. S. McNamara, director of Religious Education.*

We must be what we would that our pupils should become, and during this institute we have been outlining what we want our pupils to become. Now we must make the changes in our own lives that we have been saying must be made in the lives of our pupils. That is our task of training. . . . Increasingly, if we are to transform the lives of our boys and girls into kingdom builders, we must become the Word Incarnate.—*President F. M. McDowell.*

This institute is grand. It is encouraging to see the concern of all these workers.—*Mrs. C. C. Koehler, leader of women.*

When we take up this matter of serving, I think we don't demand enough of our young people. . . . We as a church can place a lot more responsibility on the shoulders of our young people. It was largely young men who followed Jesus, and young men followed Joseph Smith. And today there are greater challenges for young people to meet than ever before—the challenge of poverty, of indifference, of illiteracy, of hopelessness. Without a vision of all these things that need to be done, we find young people getting satisfaction from little things. This is one of the tragedies of our work with young people.—*George Mesley, teacher of young people's leaders.*

There is no field in which men can work with God with such rich promise of reward and such fine sense of fellowship as in the work of building themselves through building others.—*Apostle F. Henry Edwards.*

It's wonderful! I don't know how to express it—but here in this school we've been getting the information we've been needing so long.—*Roy E. Settles, president of the Independence Young People's Council.*

Run-Over Department

Recent Statements on Education

(Continued from page 1009.)

terest of the country, through unification and standardization to prevent these varied cultural elements from finding their place in our civilization.

"... I can not avoid thinking, that throughout the ages the church and private academies and colleges have held aloft certain ideals which in their own way and in their own time have brought forth things of beauty and loveliness and utility. Beautiful things in architecture, painting and sculpture. Beautiful music and poetry. More proficient doctors, lawyers, and professional men and women. Better and more wholesome life and living. Even the vast public school systems of modern times gratefully acknowledge that they are the products of these ideals of education which the privately endowed colleges and universities kept burning on the altars of learning before public education was dreamed of.

"I, therefore, come as a public official to express my appreciation of the work that these private liberal art colleges and universities are doing—and to urge persons of wealth to see to it that these institutions do not have their usefulness impaired by the present financial crisis."

Robert L. Lester, assistant to the president, Carnegie Corporation: "Manifestly there is now and will be for years to come, a place for the church college, for the state is not yet equipped to assume the education of all who qualify for college training."

President W. P. Few, Duke University: "I believe that the small college, especially the small college that rests upon moral and religious sanction, has a rare opportunity to serve American civilization."

President George H. Denny, University of Alabama: "As a product of a denominational college myself, I have a keen sense of appreciation of the value of any institution, public or private, that recognizes God as its rightful Head and most important member of its faculty. The Christian college happily stands for the type of training that subordinates material gain to the integrity of moral character."

From "Annual Report, Division of Educational Institutions June 17, 1931," issued by Board of Education, Methodist Episcopal Church: "President Coolidge, at the one hundred and fiftieth anniversary of Phillips Academy, stressing the idea that religion is the basis of society, issued this challenge to the church-supported and independent colleges and secondary schools: 'For our independent colleges and secondary schools to be neglectful of their responsibility in this

direction is to turn their graduates loose with simply an increased capacity to prey upon each other. Such a dereliction of duty would put in jeopardy the whole fabric of society. For chartered institutions of learning to turn back to the material and neglect the spiritual would be treason, not only to the cause for which they were founded, but to man and God."

The Foundations of Our Faith

(Continued from page 1010.)

them and wrote them out later. Sometimes it is rather obvious that they did not get the conversation exactly in its continuity. But when we analyze this conversation there are three statements that stand out consecutively in their relation to each other. First, there is the question, "Whom say ye that I am?" Second, there is the answer, "Thou art the Christ, the Son of the living God." Then there comes the final statement, "Upon this rock I will build my church." The fundamental fact that Christ is the Son of God underlies the whole structure of his church. If that fact were to be removed in any way the church would be but a human institution; but that fact is eternal. It is like a rock upon which the church can rest securely, "Other foundation can no man lay than that is laid, which is Christ Jesus."

THE CHURCH OF JESUS CHRIST

The importance of a secure foundation can never be overestimated. If any sort of structure is to have a permanent endurance it must have an adequate foundation. The structure itself can be repaired or altered if mistakes are made, but there must be an assurance that it rests upon a foundation that will uphold the building so long as it is designed to stand. Christ admonished his hearers to dig deep and build upon the rock. His church rests upon the rock. It is at the very foundation of our faith, and not only does the church rest upon that rock, but individually we should build our faith upon that rock. Nothing that other men have done or can do should shatter our faith.

Occasionally in the past individual ministers of the church have become convinced that Joseph Smith was a polygamist. That conviction seemed to be the beginning of the overthrow of their entire spiritual structure. I am using this as an example. Personally I do not believe that Joseph Smith was in any way involved in the introduction of polygamy into the church. Whenever his case has been heard before an unprejudiced tribunal the evidence against him has fallen down. But if at some time evidence should be brought to my attention convincing me beyond doubt that he was guilty of teaching or practicing that

doctrine, my faith in the church and its message would not be shaken in the least; neither would my course be altered in the preaching of the gospel, for this is not the church of Joseph Smith, it is the church of Jesus Christ.

I think that it is important that each individual member of the church should seek to receive spiritual assurance in his own soul that Jesus is the Christ, the Son of God. With that assurance in his heart he will not be shaken when mistakes are made by men in the church, either past or present or future, or even by mistakes made by the church collectively. He can always fall back upon his fundamental convictions.

THE MATERIAL USED

There is an assurance in this thought to comfort us in hours of perplexity and despondency. Jesus said, "I will build my church." We can trust the builder. He said, "Upon this rock I will build my church." The foundation is secure. We might ask ourselves, then, why the delay in the culmination of his work and the redemption of Zion. The trouble is not with the builder or with the foundation, but with the material that is used, and that material is composed of human beings like you and me. If Zion were to be built of brick and stones alone the task might long ago have been accomplished, but the church is to be built up of men and women and children. We have our agency. God deliberately gave it to us and abides the delay incident to our choice, and that choice is not made once for all but from day to day and year to year we must renew and repeat our decisions. We may choose to rest a while. We may hesitate. We may blunder. The membership of the church is varied, all classes of minds and characters, coming from all sorts of environments with past traditions. It is composed of finite beings. That is why there is such demand upon us that we should have charity one for the other. If we would only constantly recognize our own deficiency we would have more patience with those of other people.

Christ, deliberately recognizing all of these frailties in human nature, chose to build of that material and abide the time that might be taken in the process, because he saw the possibilities in man. It may revive our faith to remember that these possibilities were so great that he was willing to leave the courts of glory and come and dwell with such men as we are required to work with daily and finally to die upon the cross that he might establish his work and build it of that sort of material. Probably the nearest that we ever come to his vision is when we draw together around the communion table monthly, forgetting for the moment our differences, laying aside our prejudices and our quarrels and our contentions and under his Spirit renew our covenant, partaking of the emblems of the sacramental supper. Why can we not carry that spirit with us in all our work?

To extend this article might be to diminish the force of the central thought that it seeks to present: "On this rock I will build my church." In analyzing the foundation of our faith that statement stands forth boldly commanding our belief and confidence. Let us stand upon that rock and trust the builder of the church to work out his design in us and through us. (To be continued.)

The Graceland Alumni Association

(Continued from page 1001.)

Doctor Charles F. Grabske, of Independence, Missouri, is the president of the general alumni organization. Mrs. Edith Woods Lewis, now *en route* to Australia with her missionary husband is the vice president, and Eugene Closson of the Graceland faculty is secretary. Already a large number of Certificates for membership have been issued and the executive committee will not be content until every ex-Graceland is given the opportunity to join the association. During the Home-coming period at Graceland this month there will be a special meeting of all alumni members. The president of the association urges you to be there is possible; if you can not come let us hear from you by letter. Help make the Graceland Alumni Association an effective organization! Your name and address, your first year's dues of one dollar, and your loyal and enthusiastic support are what Graceland is asking of you today.

"Every Student a Person"

(Continued from page 1003.)

school and to many who shall come after them. And a generous support of these students is a vote of confidence in the men and women of the Graceland faculty. It is evidence that the church, too, is willing to do its part, just as the faculty members are doing their part every day of the college year.

A new member of the faculty recently said that his return to the college as a teacher was the realization of one of his greatest ambitions. If he could live and serve worthily of the high honor that he felt his position to be, he would be assured that he had not worked in vain. His declaration is undoubtedly echoed in the hearts of his fellow teachers.

These men and women serve at a personal sacrifice because of their belief in young people and in the aims of the church. Can we do less than indicate by our contributions that we, too, believe in youth? They have dedicated their lives to the service of these, our own boys and girls. Can the church do less than to dedicate one day each year and on that day give of its substance that the influence of the college and her teachers may be extended to still greater numbers of young people?

They give themselves. We, too, must give.

Our Social Program

"Our Present Discontents.—it is very much like being between the devil and the deep sea. Man has had a rough time under the devil of Capitalism, but the stormy sea of Communism is not an inviting alternative. Is there any other way out? Can man devise a system which will so order society as to give the largest possible freedom to the individual, and yet not allow man to prey on man. It may well be that private property is not as vital to personal freedom as it has seemed to be. Man can be desperately blind to what he does not wish to see. The Christian Church justified slavery in days gone by, and has long since seen that she distorted her theology in so doing. In like manner she has thrown her cloak over war, and is now beginning to see that the mind of her Master can not be reconciled to such teaching. It is possible that she will one day see that the greatest evil of these times is the very institution on which this present civilization is built, that to which each one of us clings so lovingly. There are as many sayings of her Master which tell against the ownership of private property as tell against slavery and war. If taken seriously, the sayings of Jesus add considerably to our discontents. However, it is not a matter of sayings, but a matter of the spirit of the life. In that spirit there was an attitude to property which was certainly not that which is prevalent among those who bear His name today."—E. H. Burgmann, in "The Morpeth Review."

The social programme of the Reorganized Church of Jesus Christ of Latter Day Saints provides for a change in the social order (among those who are willing) upon the following basis:

(a) Social reform by individual regeneration.

(b) Love the motive power.

(c) Righteousness, the governing principle.

(d) Justice, the basis of social relationships.

(e) Men and women, as stewards unto God, are, by adherence to these principles, organized into the kingdom of God.

(f) Every man and woman shall be given the task which by natural gift and training he is best able to perform.

(g) Stewards shall produce with the object of creating community and not individual wealth.

(h) The product of labor shall be distributed so that each steward and his dependents shall have all that they need, and none more than he can use.

We firmly believe that the carrying into effect of this programme by a community of twice born men and women will remove "our present discontents."—*The Gospel Standard.*

PUT THE "HERALD" IN EVERY HOME

Miscellaneous

Conference Notices

London district conference will convene October 15 and 16, at London. Business session at 2. p. m., Saturday. Prayer service at 9 a. m., Sunday. Elders R. S. Salyards, Percy Farrow, and Bishop J. C. Dent will be in attendance. Come and make the conference a success.—James Winegarden, president; Percy Farrow, district missionary.

Educational Conference

New York District will meet for an Educational Conference with Sherrill Branch, Sherrill, New York, October 22 and 23. First session will convene Saturday at 2.30 p. m.—Anna M. Lloyd, secretary.

Pastoral

To Branch Presidents and Members of the Church in Rock Island District; Greetings: As has been my custom in the past, I am now planning my annual tour of the district, to be present at the several branch elections and the service of installation of officers. During this tour I want also to bring to the attention of the Saints the program of the general church for the remainder of the year. The important points in this program are: (1) Graceland College Day, October 23; (2) The Joseph Smith Centennial, November 6; (3) special sacrifice period, from Thanksgiving to Christmas; (4) "The Saints' Herald in Every Home," and (5) helps for the priesthood. Information regarding these projects has been sent to all branch presidents from headquarters. My proposed program is as follows: Oelwein, October 9, installation of officers and teachers. Cedar Rapids, October 17, election and installation service. Waterloo, October 19 to 23, election Friday. Installation Sunday. Anamosa, October 30, all-day meeting. Savanna, November 1, election Thursday. Installation Friday. Deer Grove, November 6, all-day meeting. Lamoni, November 7 to 14, rest period. Muscatine, November 15 and 16, election Tuesday. Installation Wednesday. Clinton, November 17 and 18, election Thursday. Installation Friday. Fulton, November 20, all-day meeting with election and installation. Rock Island, November 22 and 23, election Tuesday. Installation on Wednesday. Galesburg, November 24 to 27, election Friday. Installation Sunday. Farmington, November 29, Cottage meeting. Peoria, November 30, Cottage meeting with business session. Pekin, December 1 and 2, election and installation of church school Friday. Kewanee, December 4 to 10, election Thursday. Installation Friday. Dahona, December 11 and 12, election and installation Monday. Matherville, December 13 and 14, election and installation Tuesday. Joy, December 15 to 18, election Friday. Installation Sunday. Millersburg, De-

ember 19 and 20, election Monday. Installation Tuesday. Moline, December 21 and 22, election Wednesday. Installation Thursday. This is an extensive program, but if local officers will cooperate we can have a profitable time in each branch. The work of the church is so important that we need to approach these special occasions with much prayer and consecration, therefore, I suggest that each branch observe one or two periods of fasting and prayer in the interest of the coming election of officers, that the Lord may direct and bless the several annual business meetings throughout the district.—E. R. Davis, district president.

Home-coming Notices

Home-coming services will be held in Otter Lake, Michigan, Branch October 23. For this occasion the Saints have borrowed the Seventh Day Adventist Church building. There will be basket lunch at noon. Local members anticipate a good time and invite all former members and friends of the branch to be there.—J. J. Rusnell.

The annual home-coming of Guilford, Missouri, Branch will occur Sunday, October 16. The program will be as follows: Church school, 10 a. m.; preaching at 11 o'clock, Apostle F. Henry Edwards, speaker; basket dinner at noon; F. H. Edwards, speaker at 2 p. m.; preaching, 8 p. m. General appointees present will be F. H. Edwards and Ward A. Hougas. All former members of Guilford Branch are urged to be present. Bring baskets for lunch at noon.—W. P. Torrance, branch president.

New Address

Lee E. Root, bishop's agent, 226 North Fifth Street, Madison, Wisconsin.

Our Departed Ones

JOHNSON.—Maria Fredrika Swanson was born at Sodertelje, Sweden, April 29, 1882. She came to America in July, 1907, and located at Salt Lake City, Utah. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints July 12, 1908. Was married to Oscar Johnson October 7, 1909. To this union were born four children. She died at the Missouri Methodist Hospital, Saint Joseph, August 23, 1932, from injuries received in an accident the previous Sunday morning while on her way to the Far West reunion at Stewartville. She is survived by her husband and three daughters, Allie, Lillian, and Phoebe; also by one sister and one brother. The funeral was at Far West Church August 25, sermon by Elder Ward A. Hougas, assisted by Elder Thomas Fiddick. Interment was in Kingston Cemetery.

JONES.—Leonard Jones was born November 17, 1923, at Bloomsburg, Pennsylvania; died August 25, 1932, at the home of his grandparents, Elder and Mrs. Thomas Jones, Scranton, Pennsylvania, following an attack of infantile paralysis contracted at Philadelphia where he lived prior to moving to Scranton. Through all his suffering the little fellow was patient to the end. Left to mourn are his parents, Isaac T. and Catherine Cunningham Jones, one sister, Miriam, his grandparents, and many friends. The funeral was private and in charge of Elder Ernest G. Davies. Interment was at Almedia, Pennsylvania.

McKEE.—Louisa Wilhelmina Weber, daughter of John and Carolina Weber, was born March 27, 1886, in Pottawattamie County, Iowa. Met a tragic death August 21, 1932, at Cameron, Missouri. Louisa with her parents

moved to Harrison County, Missouri, and there grew to womanhood. December 5, 1906, she was married to Hiram McKee, and to them were born four children. She united with the Reorganized Church of Jesus Christ of Latter Day Saints August 6, 1911. Left to mourn are her husband, four children, father, mother, four sisters, one grandchild, and many other relatives and friends. The funeral services were conducted by Elder F. L. Hinderks, of Stewartville, Missouri, at Far West Church, southeast of Cameron. Interment was in Kingston Cemetery.

HARPE.—Mary Ellen Lambkin was born February 3, 1858, at Alton, Indiana. Passed from this life at the home of her son, Elder C. E. Harpe, at Lamoni, Iowa, September 18, 1932. The deceased was united in marriage to Marion Harpe November 3, 1874, and to this union were born four sons and one daughter all of whom survive except the daughter who passed away in childhood. Mr. Harpe passed away in 1927, since which time she has made her home with her son Charles and family. Mrs. Harpe was affiliated with the Roman Catholic Church in her youth, but was converted with twelve others of her faith to the belief of the Reorganized Church of Jesus Christ of Latter Day Saints, and was baptized in 1878. She remained faithful to her belief to the end. Funeral services were conducted from the White Funeral Home, in charge of A. E. Loving; sermon by T. J. Bell. Interment was in beautiful Rose Hill beside her husband.

WOOD.—Donald Robert Wood, son of Benjamin H. Wood and Daisy M. Richards Wood, was born October 21, 1912, at Erie Beach, Ontario. He was baptized in June, 1921. He died as a result of hemorrhage of the brain, at the London Hospital, September 24, 1932. He was loved by many relatives and friends, and leaves his father; two sisters, Mrs. Charles Mifflin, of Kimball, Ontario, and Mrs. Richard Rae, of Detroit, Michigan; two brothers, Richard H. Wood, of Detroit, Michigan, and Harry, who is at home near Blenheim, Ontario. The funeral service on Monday, September 26, was held in Blenheim church, Elder D. J. Williams preaching the sermon.

MILLER.—Rhoda Jane Blancett was born November 1, 1877, at Honeywell, Greenup County, Kentucky. Died suddenly at her home at Cleveland, Ohio, September 13, her death being caused by a paralytic stroke. October 13, 1894, she was married to Robert N. Miller who preceded her in death in 1927. To them were born four sons and two daughters of whom three sons, Robert E., Roland E., and Richard E., and a daughter, Rhoda Eleanor, are left to mourn her passing. She is also survived by her father, I. P. Blancett, and a brother, James Blancett. She united with the church with her husband Thanksgiving Day, November 29, 1895, under the ministry of Gomer T. Griffiths, and was faithful to the end. Interment was at Kirtland, Ohio, September 17, the funeral service being conducted by Elder William Patterson, of Port Huron, assisted by Elder E. Guy Hammond, of Akron, Ohio, in the Kirtland Temple, September 17. She and her husband were loyal supporters of the church, and their home offered hospitality to the ministry.

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Sunday, 11 a. m., music by Stone Church Choir.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 per cent discount on subsequent insertions. Minimum 75 cents per insertion.

REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

FOR SALE like rent—5-room modern, \$1,750; \$20 payment; \$20 monthly. Three acres with new house, chicken house, \$2,800. Improved twenty acres, \$2,250. Real bargains. Have others. Frank Hill, Independence, Mo. 41-1t*

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The SAINTS' HERALD

Prohibition Number

An Editorial

The Women of the Church to the Rescue

By President McDowell

Prohibition Versus Liquor License

By Bishop A. B. Phillips

The Foundations of Our Faith--V.

By Elbert A. Smith

PROGRAMS FOR CHURCH WORK

Volume 79 - - OCTOBER 19, 1932 - - Number 42

THE SAINTS' HERALD

October 19, 1932

Volume 79

Number 42

FREDERICK M. SMITH, Editor in Chief.
ELBERT A. SMITH, Associate Editor.
FLOYD M. McDOWELL, Associate Editor.
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The Pigeonhole

Just a Smile or a Nod

By Edna Cox

The couple had just moved near the church and of course were strangers. The man was willing to attend with his wife, although he didn't belong to the church. Sunday after Sunday they went, but it was only to sit on the back rows and jealously watch the others laugh and talk and shake hands with each other. Only once did anyone speak, and that was to hurt the woman's feelings and make the man angry. Even when they attended Sunday school and a class formed right in front of them, almost, nobody asked them to join or even seemed to see them. If some one had only smiled or nodded at them they might still be going to church, and the husband might have joined. A smile would have made them feel at home. But that church was like so many of our institutions today—the people too deeply engrossed in their own interests. That is a hard statement, but it is true, nevertheless. It is fine to be engrossed in one's work, but a person doesn't have to be so selfish that he can't notice other people and things. This matter of speaking or smiling, or otherwise being cordial, is a small thing, so small that it is a very important one. A habit like this one just described can be and is helping to keep us from building Zion. Both the community Zion, and Zion within ourselves. Small things always have and always will build large ones.

When I had lived in Independence one year I felt my responsibility for making strangers welcome. One day I saw a middle-aged lady standing by herself, looking very lonely and sad. "Ah," I thought to myself, "she is a stranger. No one has paid any attention to her. I will speak to her." I did. She responded very civilly, but without enthusiasm. My good scout act was not going so well. In desperation I asked her when she had come to Independence. "I have been here ten years," she said. And kept right on looking sad. And if you think that wasn't cold water on the cordial spirit of a yearling recruit to the good old Center Place, try it yourself.

Newcomers who don't get spoken to should not feel that they are being discriminated against. A lot of old-timers don't get spoken to, either.

However, we mustn't let a few circumstances change the manner of our lives, or our attitudes. I believe in friendship more than I ever did, for I see more than ever how very necessary it is. We must not imitate the worst examples in society. We should rather imitate the best ones.

I believed in the smile and the friendly nod. I believe in kindness as firmly as I believe in righteousness.

I will speak to any one who shows the slightest sign of wanting to speak to me in church. I enjoy friends and friendship, and I think that they are blessings which are among the finest privileges afforded by the association of Christian people.

I would rather be snubbed than snobbed. A person who is snubbed can forget it, but one who has the heart of a snob is hopeless and rarely gets over it.

THE PIGEON.

Editorial

The Women of the Church to the Rescue

In the *Herald* of September 28, under the title, "*The Program for Payment of Allowances of Missionaries' Families*," the Presiding Bishopric outlined the present financial needs of the church and set out some rather definite proposals as to ways of meeting these needs.

Of these proposals the following is one of the most significant: "That the women of the church in stakes, districts and branches be asked to accept responsibility for bearing a portion of the load."

The situation confronting the church may be briefly stated as follows: Pressing obligations, for the most part from without the church, and decreasing income have made it impossible for the Bishop to pay with any regularity allowances to those dependent upon the church for support. As the months have passed the situation resulting has become increasingly distressing. At present allowances are eleven months in arrears. In other words, the total amount due missionary families and others dependent upon the church is eighty-five thousand dollars.

In the opinion of the Bishopric these allowances must be more nearly brought up to date if privation is to be avoided. It is for this purpose that nonmember creditors have been asked to forego payment on their principal while those holding general church bonds and interest bearing notes have been asked to accept a reduced rate of interest. In addition to these very definite measures the appointees and priesthood of the church will be asked to continue to emphasize the financial law of the church and urge compliance thereto in the payment of tithes and offerings. The period from Thanksgiving until Christmas of this year has been set apart as "sacrifice period."

In addition to these measures, however, it was definitely felt that an appeal should be made to the women of the church to pool their efforts, concentrating upon the raising of funds which are to be applied in meeting these pressing obligations.

The history of the church is replete with illustrations of the courage and devotion of her women. The walls of Kirtland were made stable and beautiful by their sacrifices. On more than one occasion they have kept open the doors of our institutions, have rescued local buildings from burdening mortgages, have kept missionaries in the field, and in many other ways have demonstrated a practical on-

going faith always so essential to the success of the church.

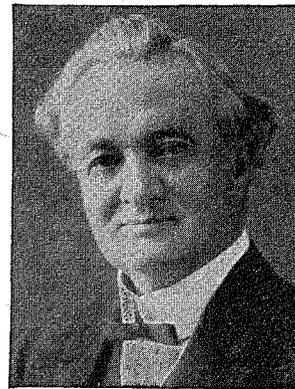
Now the welfare of the general church is at stake. The task at hand is not for a small group. No small group will be enlisted. There are more than fifty-one thousand women in the church over eighteen years of age. Such a splendid army of workers will not readily admit that any task is too great.

The women of the church have never failed her. They will not fail her now. F. M. McD.

Remains of J. T. Gresty to Mound Grove Cemetery

The finding of the remains of Patriarch J. T. Gresty brought an end to months of searching and anxiety on the part of friends who had sought for him in vain. An account of the funeral and the memorial service will be found in the News columns of this issue.

All that knew the genial and lovable man, who contributed so much with both ministry and music



to the church, must keenly regret the conditions which made living intolerable for him. The consciousness that they could not help, because of the nature of his suffering, increases their sorrow. We are profoundly moved that our brother should have felt it necessary to terminate an existence that had become insupportable. Only those who have suffered can sympathize and understand. The voice of the critic must be hushed in the presence of a tragedy that was manifested in life as well as in death, for pain and suffering are often worse foes than death.

Brother Gresty will be remembered for his life and service. The nobility, sacrifice, and kindness that filled his career to the limit of his seventy years, are imperishable monuments that endear him to the people. L. L.

Notice to Foreign Subscribers

Postal Rates Cause Advance in Subscription Prices

Due to the unprecedented advance in foreign postal rates it becomes necessary to advance the price of foreign subscriptions to the church publications accordingly.

Effective at once the following subscription rates will be in effect for all foreign subscriptions except those to Canada:

Saints' Herald	\$3.00 per year
Stepping Stones	1.25 per year
Zion's Hope .....	.90 per year
Gospel Quarterlies, 20c each.....	.65 per year

Postage must be added to all foreign shipments of merchandise.

Respectfully yours,
 HERALD PUBLISHING HOUSE,
 WARD A. HOUGAS, *Manager.*

ENTHUSIASTIC ABOUT NEW HERALD

Subscriptions Being Pushed in Many Branches

The Editors have been encouraged by the letters of encouragement and commendation that have been received concerning the new *Herald*. Meanwhile, the Business Manager has been receiving other letters from many who are interested in the wider distribution of circulation, and the addition of new subscriptions. Within a few minutes the Business Manager shuffled the following out of a deep pile of letters:

I am anxious to sell the new *Herald* for the church. Keep the commissions. I am glad to help put the *Herald* in every home. This is one of the most important steps the church has taken in a long time. I'm going to work today.
 (A brother on the West Coast.)

Put me down as one who is going to do his best to put the *Herald* in every home in this section of the vineyard. I want nothing for my work. It is a privilege to help the church in this crisis. The *Herald* in every home would certainly help right now. You can count on me.
 (From a released missionary.)

May I sell *Herald* for you up here? I am anxious to do what I can to help the church. The consolidation of the papers offers every family a chance now. Let me know at once. In fact, I have five subscriptions promised already.
 (A sister of the north.)

I'm just a pastor, but if I can help in putting the *Herald* in every home, I shall certainly do my best. I believe in it, and I feel that it is the best move that we can make right now.
 (An Iowa Pastor.)

Many others are needed to help push the circulation of our periodicals, especially the *Herald*. The work of the church is hampered badly unless the officers of the church can communicate with the

membership; and the only means that provides steady communication are the publications. Responsible agents, both volunteers and those that work for commissions, are needed for boosting our *Herald* circulation. Communicate with the Business Manager, Herald Publishing House, Independence, Missouri.

OFFICIAL

Appointment Apostle E. J. Gleazer

To Labor in South Pacific Slope Mission

INDEPENDENCE, MISSOURI, October 11, 1932.

To Whom It May Concern:

This is to certify that Apostle E. J. Gleazer has been appointed to labor with Apostle Myron A. McConley in the South Pacific Slope Mission.

Apostle McConley, as the readers of the *Herald* undoubtedly know, has been detained at his home for many months on account of the serious illness of Sister McConley. Sister McConley's condition continues to be critical, so critical that Brother McConley has little or no opportunity to attend to the affairs of the mission under his supervision.

It is intended that Brother Gleazer will relieve Brother McConley from these responsibilities in every way possible. We congratulate the Saints of this mission that they are to have available the splendid service which Brother Gleazer is qualified to render. We urge for him the loyal support of all.

Brother Gleazer will begin his work in the mission in the Northern California District on or about October 20.

Respectfully submitted,
 THE FIRST PRESIDENCY,
 By F. M. McDOWELL.

An Official Call

To the Women of the Church:

The Presiding Bishopric have been unable in the present emergency to meet the accumulated obligations of the church in the form of allowances to missionaries' families and others dependent upon the church for support. These accumulated obligations now amount to approximately eighty-five thousand dollars, the payment of a substantial per cent of which is necessary if actual privation is to be avoided. We therefore hereby *call upon the women of the various stakes, districts, and branches throughout the church to organize their forces and pool their efforts for the purpose of raising funds to be applied in meeting these pressing obligations.*

The need is so great that we feel justified in sug-

gesting that wherever possible the programs and activities of your various organizations should be postponed and funds arising from these activities which ordinarily would be used to meet local needs or in support of special institutions in the church should be diverted to the general church treasury. In some branches there will be pressing local obligations which must of course be met. For such a part of the funds raised by the women may be required. The contracting of additional obligations should, however, wherever possible be avoided. Any unnecessary local or institutional expenditures will only serve to make more difficult the task of financing the church.

The methods to be employed in the raising of these funds is to be largely left to your discretion. Wisdom would seem to dictate that as far as possible organizations already established should function in carrying out this endeavor. The work of the priesthood as provided for in the law should not be interfered with. Neither should this effort be allowed to detract from the contributions coming to the church through the regular channels.

The First Presidency will take whatever steps are necessary to assure the cooperation of district and branch officials. This and succeeding issues of the *Herald* will carry material calculated to assist you in your endeavor to respond to this call.

Respectfully submitted,
THE FIRST PRESIDENCY.

Statistics on Missionary Allowances

From time to time we have been attempting to present figures which will be of interest to the Saints throughout the church. The following figures covering family allowances will undoubtedly prove of interest in connection with the program set forth in the *Saints' Herald* of September 28, last:

1. Total allowance in arrears, October 1, 1932, was\$85,261.43
2. Average time period covered, eleven months.
3. Number of families involved is as follows:

	Number		Total
	Under 60 yrs. of age	Over 60 yrs. of age	
Under active appointment.....	65	27	92
Under active appointment, but drawing Elders' Expense only	6	2	8
	71	29	100
Released Ministers	1	20	21
Superannuated Ministers		27	27
Widows	7	33	40
	79	109	188

The total monthly allowance paid is \$9,840.83 which is divided as follows:

Active ministers above 60 years of age, released and superannuated ministers and widows	\$5,135.43
Active ministers under 60 years of age.....	4,705.40
	<hr/>
	\$9,840.83

These figures show that it is not only practically impossible to further reduce our missionary force, but that over 50% of the total allowance is paid to those who are aged and unable to provide the means of subsistence for themselves and families. Because of the long years of devoted service to these families we think it imperative that the church make a special effort to discharge its obligation to them at least in part, if not in full. Letters are received daily in the office of the Presiding Bishopric which reveal the dire need of many of these families.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

STUDY OUTLINES

PROHIBITION VERSUS LIQUOR LICENSE

By Bishop A. B. Phillips

1. Who is the "forgotten man"? Get some older person of the class who can remember conditions in the saloon days, to tell about them.
2. What increases in liquor consumption were effected under the Canadian system?
3. What is the effect of liquor in traffic accidents?
4. What contribution does liquor make to crime conditions?
5. Why should our people vote to help the cause of prohibition? How may they do it?
6. Refer to page 1035. How do the two leading presidential candidates stand on the prohibition question?

THE FOUNDATIONS OF OUR FAITH.—V.

THE ATONEMENT OF CHRIST

By Elbert A. Smith

1. What does the word "atonement" mean? Look it up in the dictionary and see what words entered into its making. Can you give one or more synonyms for the word?
2. Is God to be reconciled to man, or man to be reconciled to God? Who is to be changed in the process of reconciliation?
3. Why did man fall? Through whom is man to be redeemed?

NEWS BRIEFS

Harvest Festival Closes

The fourteenth Harvest Home Festival at Independence is over. It closed Sunday at 10 p. m. This year's festival brought to the community a new interpretation of harvest home—a time for the giving of ideas, time, labor and goods for the benefit of the needy, without elaborate ostentatiousness. Economy was one note struck by the exhibits, ingenuity another, good will, a third; and there were others—beauty, generosity, cooperation, friendliness, and happy pride.

Impressive among the events of the week was the concert given by the Auditorium Festival Chorus and assisting artists.

Church Growing in Germany

"The work here in Germany is getting bigger and bigger," writes Elder J. Smolney, missionary in Western Germany who is again in Berlin after three months at Augsburg, Bavaria. Five were lately baptized at Offenbach, and in other places, too, the gospel message is being received. But this mission sorely needs workers, men and women and young people.

The Saints of Germany eagerly await the visit of Apostle John W. Rushton. It is hoped that he will organize a branch in Bavaria where there are twenty-four members of the church.

Meetings in Midst of Coal Miners' Strike

Elder and Sister Richard Baldwin gained special permission from authorities to hold meetings at Taylorville, Illinois, in the midst of the coal miners' strike in September. There was a riot and troops patrolled the city, but the Baldwins conducted quite a successful series, the services including priesthood meetings in the morning, classwork in the afternoon, and a sermon each evening preceded by exercises for the children.

Later on when the minds of the citizens are less confused, and the economic outlook for the winter is more hopeful, Brother and Sister Baldwin believe more effective work can be done at Taylorville. They hope to return.

Things Are Happening

A pretty wedding occurred in the Graceland College chapel, Saturday afternoon, October 8, when Miss Doris Rae Lysinger, daughter of Mr. and Mrs. J. M. Lysinger, of Lamoni, and Mr. Colin Ferrett, recently of Sydney, Australia, were married. President G. N. Briggs officiated in the ceremony. The

bride, a granddaughter of the late President Joseph Smith, is serving her fourth year as a member of the Graceland faculty. The bridegroom came to America in 1930, and was a soloist in the Centennial Conference oratorio. At the completion of two years' study at Graceland, last June, he entered the Gorrell Vocal Art Studio of Kansas City, Missouri.

Elder S. S. Smith closed a two-week series of meetings at Osawatomie, Kansas, Sunday, October 9, baptizing five candidates. He was assisted in missionary services there by his brother, H. L. Smith. Osawatomie is in Holden Stake.

Fifteen new members have this year been baptized in Shidler, Oklahoma Branch. The Saints are happy at this gain, and are moving forward.

General church appointees who have recently visited and helped the branch at Colorado Springs, Colorado, are Apostle Roy S. Budd, Missionary J. W. A. Bailey, and Elder Glaude A. Smith, president of Eastern Colorado District.

Elder William Bradbury, eighty-six years of age, and an early pioneer worker in the branch organization at Providence, Rhode Island, passed away several weeks ago.

President Elbert A. Smith left Independence last Thursday night, bound for Los Angeles, California, where he will engage in church work for about a month. He will also visit other branches in Southern California District.

Missionary C. E. Harpe has returned to labor in his field, Western Michigan District. He was called away several weeks ago by the serious illness of his mother.

Apostle J. F. Garver in the Sanitarium

Apostle J. F. Garver was brought to the Independence Sanitarium a few days ago by Sister Garver and Elder Blair Jensen, of Lamoni. He was suddenly attacked by severe pain, and his trouble was diagnosed as kidney stones. His recovery was rapid, however, and Monday he was again out and about his work.

Eleven Baptized at Bellaire, Michigan

Eleven candidates were baptized into the church at Bellaire, Michigan, September 25, by Elder J. J. Ledsworth. This day brought to a conclusion Brother Ledsworth's series of meetings there which outgrew the capacity of the church building and compelled them to seek larger quarters. Local Saints are very happy at the fine interest created in the community and the response given Brother Ledsworth.

Prohibition Versus Liquor License

By Bishop A. B. Phillips

The Prohibition Amendment was adopted in 1917 by both houses of the Congress of the United States. In the Senate there were twenty and in the House one hundred and twenty-eight who voted against it. Some years later the Wets claimed that a majority were opposed to prohibition, and in 1932 they succeeded in obtaining a test vote on the matter. The test vote in the Senate, on January 21, recorded only fifteen wet votes, or five less than when the Amendment was passed. The House, on February 24, recorded only one hundred and two Wet votes, a Wet loss of twenty-six.

The Eighteenth Amendment was adopted by forty-six States, leaving only two that did not ratify it. The total votes cast in both houses of the State legislatures referred to gave 5,084 votes for, and 1,263 against prohibition, the Wet vote being less than one fourth of the total vote. In spite of this fact many of the Wets still insist upon repealing prohibition and permitting all kinds of liquors, including wines and beer, to be sold to the people. They have worked feverishly for several years, breaking the prohibition laws, using bribery, conspiracy, intrigue, and even intimidation, perjury, and murder, in the effort to break the law and induce or force the people to repeal the Prohibition Amendment.

REMEMBER THE "FORGOTTEN MAN"

But the iniquity of the Wets today, bad as it is, does not descend to lower depths than existed in saloon days, and is not nearly so widespread and far-reaching. The Wets are hoping to capture the votes of young people who remember but little of the horrors of the liquor evil as it existed for years prior to prohibition. Those who seek votes for the return of liquor license ask us to remember the "forgotten man," and it is the forgotten man of liquor license days that repeal would bring back to us in a shocking manner.

In those days the "forgotten man" was often seen by the thousands throughout the nation, staggering along so drunk that he could not reach home. He was found in streets, gutters, and many other filthy places, without money or food for his starving and shivering family. His small wages had gone to the liquor dealer. In such families theft, prostitution, and the most abject misery often resulted from habitual drinking by the "forgotten man." Death, starvation, and rags were his common experience. Literally thousands of such instances are recorded in the daily papers of those days, and yet the papers did not contain a tithe of the revolting conditions

that prevailed because of the ease with which the "forgotten man" spent his all for liquor.

HUMAN EXPERIENCE DEMANDS PROHIBITION

More than a hundred generations of experience have proved that liquor is an evil and a curse to the human race. As long ago as 1116 B. C. the experience of the Chinese with this enemy of mankind caused them to prohibit the making, selling, or drinking of intoxicants, and he who disregarded this law was punished with death. Various nations have tried to make laws that would enable people to indulge in liquor without incurring its evil consequences, but no nation has ever succeeded in doing so. Canada tried it in various ways, and Wets in the United States often claim that Canada has succeeded much better than have we under prohibition. The claim is absolutely false, as scores of official statements prove. E. C. Drury, former premier of Canada, is quoted in the *Globe-Democrat* of March 27, 1930, as declaring that Canada's liquor system is "an absolute failure."

Under the Canadian system, so beloved of the Wets, the sale of spirits increased 21.3 per cent, beer 50 per cent, native wines 234 per cent, and imported wines 77.2 per cent, in the first five months of the second year. Some of the results of liquor sales by the Canadian Government were: drunkenness increased 32 per cent; bootlegging, etc., increased 77 per cent; alcoholic deaths increased 98 per cent; convictions of drunken drivers increased nearly 1,300 per cent. Since the World War crime has enormously increased in England, as has drunkenness also, and is ruining boys and girls there to an alarming extent. Over a period of five years after prohibition, France had a ratio of drunkenness 303 per cent greater than New York City. Professor Caille states that 50 per cent in the insane asylums and 64 per cent of the convicted lawbreakers in France were alcoholics.

Norway, Russia, Sweden, and other countries show similar evil results of liquor, and the conditions in various ways are much worse than in the United States. These and other proofs of liquor evils have caused eminent men of science, business, state, medicine, society, and all of the great walks of life, to denounce liquor and advocate prohibition. Among these men are such notables as Presidents Lincoln, Roosevelt, Harding, and Hoover; also many others of the wisest and most experienced men of the world.

PROHIBITION PROTECTS OUR LIBERTY

The results of liquor are evil in a thousand ways. Alcohol weakens the organs of the body and injures the brain. It also lowers resistance to disease, and induces immorality and crime to such an extent that its general use would threaten the very existence of our nation, and largely lessen our ability to defend ourselves against aggression by superior forces. Prohibition is a powerful safeguard of our liberty as a nation and as a social body. It is also a protector of our economic independence, and preserves the working forces of all our people. It guards against those destructive agencies which liquor would set in ever-increasing operation to our detriment, and thus helps us to greater liberty of mind, body, and soul.

But prohibition is a protector of liberty in an even more intimate way than those we have noted. It protects a man against his own weak will to a great extent, and helps him to assert his independence of those evil forces that would destroy his happiness. It protects him against open places where otherwise he would be tempted to obtain liquor and get drunk. It protects his wages from liquor dealers who would ruin him and his family. It protects his wife, his child, and his home, and preserves their liberty and happiness. And it also protects the public from insult, crime, outrage, shame, immorality, accident, and death.

PROHIBITION PREVENTS ACCIDENTS

Let no one deceive you by the claim that prohibition is worse than liquor. Such claims are absolutely false, and are disproved by years of bitter experience and by the history which that experience has caused to be written. Under liquor license many more accidents occurred in various ways than occur now in the same occupations. The use of dangerous machinery, automobiles, locomotives, and many other instruments of labor require clear heads and steady hands. This has forced many employers to prohibit liquor by their workmen, both to protect laborers themselves and the public. Commissioner Stoeckel of Connecticut says:

"On the public highways moderate drinking is more dangerous than immoderate, and on this account the authorities in order to protect the public safety must reckon with the effects of moderate drinking."—*Prohibition*, by Feldman.

PROHIBITION DECREASES CRIME

The claims of the Wets that crime conditions were better under liquor license, which some have repeated frequently, is an absolute misrepresentation that should warn everyone of their evil motives. One of the foremost criminologists of the United States and perhaps the highest authority on that subject,

Doctor Kirchwey, notes that the United States Census figures for eighteen years 1910 to 1927 show "a marked decline of from 35 to 40 per cent in the general crime rate in the United States, and observes:

"That the offenses of assault, fraud, vagrancy, prostitution, and larceny, the last the most common of serious offenses, should have fallen off by 50 per cent or more, and burglary by 10 per cent or more, should give pause to the Jeremiahs."—*American Issue*.

The World Almanac for 1932 shows that intoxication was 129 per cent greater in wet years than in dry years in New York. Delinquency in New York was greatly reduced after prohibition came, and the same thing happened in Chicago, Detroit, Buffalo and other cities. Director of Prohibition, Colonel Woodcock, states this also for the United States. The Census Bureau has shown that by 1923 drunkenness was 55.3 per cent less than in 1910. Doctor Grenfell, who lectured from the Atlantic to the Pacific Coasts, said:

"Everywhere the splendid results of prohibition are becoming more and more plain. This country will never go back on it."—*Prohibition*, by Fisher.

PROHIBITION PURIFIES POLITICAL GOVERNMENT

What prohibition has done for the improvement of moral conditions in the whole country, it has also measurably accomplished in political affairs. In 1794 several States formed an insurrection because a small tax had been placed on whiskey, and President Washington called out fifteen thousand militia to suppress the rebellion. If you vote for the Wets you will increase the danger of worse revolts in the years to come, for they have repeatedly attempted to gain control of the administrative offices of our government in the past. Mr. Hecker, the statistician, notes discoveries made in 1918 by the Judiciary Committee of the United States Senate that the brewers boycotted merchants, manufacturers, and railroads which forbade drinking by employees, and says:

"The so-called 'Whiskey Ring' corrupted Federal officials in the administration of President Grant."—*Prohibition Manual*, pages 1, 2.

The attempts to establish government control or sale have been miserable failures. At one time the saloons were used by both political parties for caucus meetings, and notices of such meetings appeared in the press of that period. When government sale was adopted, it operated through the so-called "dispensary system" for some time. Mr. Calderwood states:

"Under the dispensary system there developed a political machine which for corruption was scarcely exceeded by Tammany at its worst . . . the machine covering the whole

(Continued in Run-Over Department, page 1055 ff.)

How the Presidential Candidates Stand On the Prohibition Question

From the Public Statements of Both Men

FRANKLIN D. ROOSEVELT

Democratic Nominee

"This convention wants repeal. Your candidate wants repeal. And I am confident that the United States of America wants repeal. . . .

"I say to you now that from this date on the Eighteenth Amendment is doomed. When that happens, we as Democrats must and will rightly and morally enable the states to protect themselves against the importation of intoxicating liquors where such importation may violate their state laws. We must rightly and morally prevent the return of the saloon."—Franklin D. Roosevelt, in speech of acceptance of the Democratic presidential nomination, as reported in the *Kansas City Times*, August 12, 1932.

In a subsequent speech, Mr. Roosevelt said:

"If the present Congress takes no action, I shall urge the new Congress to carry out these provisions," referring to the party platform recommendations for repeal and for "immediate modification of the Volstead Act to legalize the manufacture and sale of beer and other beverages of such alcoholic content as is permissible under the Constitution."

HERBERT HOOVER

Republican Nominee

"We are on common ground in a desire to rid this civilization of the evils of the liquor traffic. We may not all agree on method as I have come to the belief that we must, through constructive and not destructive changes, revive the energies of the states to deal with the new evils, with federal constitutional guarantees against the return of the old evils. We must drive steadily toward disarmament and world peace. We must fight for economic recovery, not only for its material values, but we must secure from this period a reevaluation of the purposes of life and shift our drift from materialism to a higher note of individual and national ideals. We must awaken a sense of national consciousness of the purposes of life itself. We must contend every moment for the wider development of free men and women through the one road to that end, that is, loyalty to a century and a half of our own American aspirations."—President Herbert Hoover, in a letter to Daniel A. Poling, Chairman of the Allied Forces.

Liquor Fatal to Newspaper Careers

O. O. McIntyre, Famous Newspaper Columnist, Says Sober Reporters Predominate on Big Papers

The mistaken notion that many great newspaper men are boozers continues among some people. This old illusion of the devotees of the mug and bottle is given a heavy blow by the following excerpt from the column syndicated by O. O. McIntyre:

"The hard-drinking reporter has been glamored by fiction, the screen and stage—a reputed symbol of a sentimentality toward drinking in the newspaper shops. A standard dose from this pharmacopoeia of romance is that the drunken writer turns out the most brilliant copy while in his cups.

"With rare exceptions this has never been true. Henry L. Mencken, a robust defender of wassail, recently admitted: 'As a city editor my views of the traditional drinking genius soon changed. I was a discoverer that the best copy was turned out by sober men.'

"In my somewhat varied and migratory experience in print shops I do not recall a single boozier who beat boozing. Some rushers rose to momentary pinnacles but dropped like plummets. Final chapters were a record of suicides, straight-jackets in psychopathic wards, and wooden crosses in potter fields.

"While there are still irrationalisms from drink in editorial rooms they have been generously ironed out. Newspaper publishers have learned no matter how brilliant the reporter, he is a dangerous experiment in emergencies if drinking.

"Reporters graduating to high editorial posts, to play

writing, or authoring best selling novels, may have had flings but they tapered off before they went to responsible posts. I can count eleven whose inebriety brought professional oblivion.

"Twenty years ago the sober reporter was in the minority on staffs of newspapers. On one newspaper in the Middle West was only one teetotaler and he was regarded as a trifle effeminate. Today the picture is reversed. I do not know a single forthright reporter who is a souse."

Great Britain Pays

Great Britain's "drink bill" is twenty-five million dollars every week. All that is spent for education, for pensions, old age, and orphans (1930) is but little more than the drink bill. Abstinence from intoxicating drinks would save enough to provide all the milk and all the bread now consumed, pay all the war pensions, all police protection, and have nearly five million dollars over. It costs only a few cents per year per person in the United States to administer the Eighteenth Amendment and the Volstead Act. The amendment has closed 170,000 saloons, 1,247 breweries, 507 distilleries, and 224 out of 275 liquor-cure hospitals. These will all come back sooner or later if prohibition is repudiated.—*The Christian Advocate*.

Prohibition and the Home

By Cyril E. Wight

The currents of world unrest have today become veritable storm centers. The winds of adversity have lashed these currents into raging torrents.

Some one once said that the majority of men do not think—they merely rearrange their prejudices.

Caught in the swirl of the present economic torments, it is not strange that this natural habit of mankind has been intensified. There is but little question as to the tendency of men to revolt against present conditions, and usually this revolt is of a spontaneous rather than a thoughtful character.

This revolt is not confined to the political arena. It concerns moral issues as well. People do not take kindly to a force encroachment upon their so-called personal liberties. They are therefore apt to voice and vote their prejudices rather than any well thought out conclusions.

Those of us who value the moral elements which are at the very root of the church and the home, have need to pause for a careful analysis of the effect that our present policy concerning prohibition is having.

ADVANTAGES OF PROHIBITION

In my opinion the enactment of the Eighteenth Amendment has brought advantages to our nation which far outweigh its weaknesses. These advantages have been so often stated from pulpit and press that it is needless here to do more than merely summarize them. Briefly, they may be listed as follows:

1. Increased the savings accounts of the laboring class.
2. Increased the purchase of useful articles.
3. Increased the safety of motor travel.
4. Increased home ownership.
5. Increased the moral fibre of our home life.

It would be useless to attempt statistics as to the increase or decrease of drinking under prohibition, but we do have a right to question the logic of the antiprohibitionist when he says that drinking has increased under prohibition and in almost the same breath declares that with the overthrow of prohibition we will have an additional outlet for millions of bushels of grain to be used in the manufacture of liquor.

When caught on one of the horns of this dilemma, the usual answer is that with the repeal of prohibition we will replace the present "bad" liquor with "good" liquor—whatever that may be.

PROBLEMS OF PROHIBITION

Yet with all the gains that have come to our nation under the eighteenth amendment, we can not fail to recognize that there have come some outstanding problems.

Even after discounting the wild stories of subsidized agencies which have suddenly become solicitous for the morals of our communities—telling us that we can be saved from moral degradation only through the repeal of the amendment—we must open our eyes to the flaunting of the law on every hand.

There are many indications that the majority of the people today are not in favor of the continued enforcement of the amendment. This majority includes thousands just as anxious for moral and economic betterment as are we, but who honestly feel that prohibition can not be enforced.

REASONS FOR PRESENT UNPOPULARITY

In order to appreciate the meaning of the present wave of sentiment against prohibition we must recall the circumstances attending the fight to place it upon the statute books.

Beginning entirely as a moral issue, it was gradually discovered that more converts could be gained through an economic appeal. Regardless of our personal convictions as to the value of the arguments, we must admit that the victory was won through the stress placed upon the economic value of prohibition.

Then we thought the war was over. We disbanded our armies and rested, content with the glorious victory we supposed had been won. The army of the enemy did not disband. Persistently its poison gases have been sent out and almost too late we have discovered that our smug satisfaction was without justification.

There are untold thousands who remember the terrible tragedies of saloon days. They know that with all of its failures, the present system is better. But there are increasing numbers who have had no personal experience and therefore can make no comparison. These are easily persuaded that conditions today are terrible and should be changed.

We made our most tragic mistake when the educational forces which had created the sentiment for prohibition were dismissed—when we placed our reliance upon legal rather than moral authority.

This is perhaps best illustrated by making a comparison of our activity in support of other moral issues. It is often argued that we should not think of repealing the statutes which make murder a

crime. But just because these laws are upon our statute books, does it mean that we have left their enforcement to our governmental agencies?

The answer is obvious. In our homes, in our day schools and in our church schools, we are constantly attempting to build up the type of character that will support the legal with moral authority. We take nothing for granted. We know that the savage instincts under the thin veneer of our civilization can not be controlled through law alone.

Even now we are in the process of a long educational campaign against legalized murder, otherwise known as war. We know that all the international agreements in the world will become mere scraps of paper unless the educational forces of morality are enlisted in a supporting effort.

Can we expect the war against liquor to be won through legal means alone when history demonstrates to the contrary.

THE REMEDY

If our present home life is to be protected against the return of the evils of other days, our armies must be called back into action.

The teaching of temperance and abstinence must become a regular part of our organized educational activity. From the pulpit and the press must come the facts as to the moral and economic value of these principles.

We must recognize the principle that has been the genius of the Gospel through all ages—that the spiritual fibre of men must first be built if the outward forces are to be resisted.

Let us use the vote to protect society and the home wherever possible—but let us not forget that the eternal forces that will save the world come from within.

Educate for Battle

The Eighteenth Amendment is but a single battle in a much larger war against the liquor traffic as a whole. Liquor slavery can no more be shoved aside than could Negro slavery. No great problem is solved until it is settled right.

The liquor evil should be thoroughly presented to our young people in its two important phases—first, the effect of liquor on the individual life; and second, the effect of the liquor traffic on our social and political life. Let us bring to the attention of young people the testimony of such scientists as Dr. Charles Mayo, Dr. David Starr Jordan, and the great Dutch psychiatrist, Dr. K. Herman Bouman.—Dr. Joy Elmer Morgan, Pres. National Education Association.

Suggested Sermon Outlines for Joseph Smith Centennial

Arranged by A. B. Phillips

(These outlines need not be followed in all details, but selections may be made of items as desired for any occasion.)

I.—*The Prophetic Office*

Meaning of "prophet."

Old Testament terms: *chozeh*, "to see;" and *nabi*, to "pour forth."

Implications: 1. Inspiration; 2. Delivery of message.

New Testament term: means "public expounder."

Nature of prophetic office.

A messenger sent of God: John 1: 6.

To receive and mediate God's word to man: 2 Peter 1: 21.

To bear witness: John 1: 7.

To preach repentance: Mark 1: 2-4.

A warning voice: Matthew 3: 3.

Preachers of righteousness: 2 Peter 2: 5.

To foreknow and foretell: Amos 3: 7; Proverbs 29: 18.

Perpetuity of the office.

Abel was a prophet: Luke 11: 50, 51.

David was a prophet: Acts 2: 30.

Prophets in all ages: Acts 3: 21.

Prophets in Christ's church: Acts 11: 28; 13: 1; 21: 9.

Manner of receiving inspiration.

As God commands: Deuteronomy 18: 18.

By visions and dreams: Numbers 12: 6.

By the voice of God: Exodus 19: 19. 1 Samuel 3: 4.

By visitation of angels: Exodus 3: 2; Zechariah 1: 9.

By the Holy Spirit: 2 Peter 1: 21; Mark 13: 11; Acts 4: 31.

Importance of prophetic office.

Necessary to national preservation: Hosea 12: 13.

Prosperity promised by its means: 2 Chronicles 20: 20.

Commanded to hear the prophets: Acts 3: 22; 1 Thessalonians 5: 20.

A means of spiritual growth: Ephesians 4: 13-16.

Purpose of the Prophetic Spirit.

A gift to God's people: Romans 12: 6; 1 Corinthians 12: 10.

In testimony of Christ: Revelation 19: 10.

To guide the church: 1 Corinthians 12: 28; Ephesians 4: 11-13; John 16: 13.

II.—Sources of Spiritual Power

The scriptural term "power."

Often it means ability, as in Luke 4: 36.
Many times it means authority, as in Mark 2: 10.
Rarely it means strength, as in Ephesians 6: 10.

The nature of spiritual power.

It is of the spirit, not of the flesh: Romans 8: 1.
Its results are spiritual: John 3: 6.
It is godly, not worldly: 1 Corinthians 2: 12.
It is distinct from temporal or bodily power: 1 Corinthians 2: 11, 13-15.

Purpose and functions of spiritual power.

It overcomes evil: 1 John 5: 4; Matthew 12: 28.
A defender of God's work: Matthew 10: 20.
It imparts the divine nature: 2 Peter 1: 3, 4.
It qualifies to preach: 1 Corinthians 2: 4.
It gives life and peace: Romans 8: 6.
It quickens the word: John 6: 63.

Means of obtaining spiritual power.

Faith required: *Doctrine and Covenants* 42: 5; John 7: 39.
Obedience essential: John 14: 15-17.
By seeking spiritual things: Luke 11: 13; 1 Corinthians 12: 31; Ephesians 6: 8.
By faithful perseverance: James 1: 5-8.
By preparation and study: Luke 12: 47; *Doctrine and Covenants* 85: 36.
By good works: Colossians 1: 9-11.

Some of its sources and expressions.

Through God's Spirit: John 15: 26; 1 Corinthians 2: 10; Acts 1: 8.
Found in the gospel: 1 Thessalonians 1: 5.
Truth spiritually expressed: John 16: 13.
Expressed by love: 1 Corinthians 13: 1; 1 John 4: 8, 16.

Examples of spiritual power.

In the life of Stephen: Acts 6: 8-10.
In rebuking unclean spirits: Luke 4: 36.
In healing the sick: Luke 5: 17.
In preaching: Luke 4: 32; Acts 2: 4; 4: 33.

III.—"He Sent a Man Before Them, Even Joseph." Joseph the savior of Israel.

God sent him to Egypt: Psalm 105: 17.
Sent in advance to preserve life: Genesis 45: 5.
Evil designs were made to do good: Genesis 50: 20.

Joseph prepared for a time of famine.

The famine foretold: Genesis 41: 30.
Joseph appointed over Egypt: Genesis 41: 41.
Seven years of preparation: Genesis 41: 47-49.
Egyptians supplied during the famine: Genesis 41: 56.

Israelites saved through Joseph.

All countries supplied by Egypt: Genesis 41: 57.
Joseph's family came into Egypt: Genesis 46: 6.
The land chosen in which to dwell: Genesis 46: 34.
Israel increased in the land chosen: Genesis 47: 27.

A Joseph promised for the latter days.

A seer to be raised up: Genesis 50: 26, Inspired Version.
To bring forth the Lord's word: Genesis 50: 30.
The seer's name to be Joseph: Genesis 50: 33.
Shall bring a message of salvation: Genesis 50: 33.

Joseph Smith presents the latter day message.

The *Book of Mormon* as the "sealed book": Isaiah 29: 11.
The record of Joseph foretold: Ezekiel 37: 19.
Testimony of Joseph's visions: Church History, volume 1, pages 8-16.
The restoration a preparatory work: Ibid, pages 34-36.

Events of the latter day work.

Priesthood restored: Ibid, pages 34-36, 60.
Spiritual gifts conferred: Ibid, pages 87, 88.
Coming of Christ foretold: *Doctrine and Covenants* 45: 6.
A chosen land appointed: Ibid, 45: 12.
The gathering foretold: Ibid, 45: 13, 14.

Successorship of Joseph Smith.

His son Joseph to succeed his father: Ibid, 107: 18.
Called as successor and president: Ibid, volume 3, page 247.
Proclamation to the scattered flock: Ibid, page 294.
Manifestation of power to: Ibid, page 258.

The Sunday newspaper costs you five dollars a year. The *Saints' Herald* costs two dollars a year. If you must choose between them, which will it be?

The Foundations of Our Faith

V.—The Atonement of Christ

By Elbert A. Smith

"This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved."
—Acts 4: 11, 12.

Christian attention has been focused upon the act of death as the most significant part of the mission of Christ. But we should remember that his birth, his life, his teaching, his character, his death, his resurrection, form a complete whole. No part is to be regarded as nonessential. He did not come to deal in nonessentials. The cross had its place in the work of redemption but should not be exalted above the open tomb, symbol of the resurrection,—nor yet above the open book which records his teachings. When we look for the significance and necessity of his atonement; let us not make the blunder to suppose, as one confession of faith affirmed, that Jesus came "to reconcile God to man." The spectacle of Christ on the cross was not to soften God's heart and turn away his wrath and reconcile him to man. He had not gone astray or at any time ceased to love man: "God so loved that he gave his only begotten Son."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16.

We may look for the necessities prompting the atonement in the needs of humanity and in the response of divine love thereto. Exactly such a birth, such a life, such a death, such teaching and example, and such a resurrection were needed to impress mankind, to melt the stubborn heart, to draw man to God, and to bring again hope and regeneration. "I, if I be lifted up from the earth, will draw all men unto me." (John 13: 32.)

To an extent only has that promise yet been realized. Men of many religions profess to follow Jesus. Both branches of the Catholic church, the many Protestant denominations, all phases of "Mormonism" so called, devotees of spiritism, socialism, and what not profess to march under his banner. Tolstoy used to tell the old Russian fable of the man pursued by a wicked sorcerer who sought to destroy him. The man fled to a friendly magician. The magician turned him into a kernel of corn. The sorcerer then turned himself into a rooster and was about to swallow the corn. But at that point the friendly magician poured a whole measure of corn over the one kernel and the sorcerer could not tell

which to eat nor could he swallow it all. Thus, Tolstoy affirmed, the world has covered Jesus under a mass of imitations until no man can tell where he is to be found.

The element of hope in the situation is the ability and intention of Christ as teacher to reveal himself. The fact that so many eyes from so many ages and so many lands are turned upon him promises in the end the very thing that he announced, an ultimate drawing toward him of all men.

We hold that to us in this latter day he has revealed himself again in a clear and especial manner. We should be then the more devoted to learn and do his will. We should rely upon his power and his promise to be with us to the end of the world.

THE FALL OF MAN

Some people regard the story of the fall as being historical; that it occurred in all its details; that the woman was literally tempted by the serpent and actually ate of the apple or some other forbidden fruit. Others regard it as allegorical. I will not enter into that question. You will agree that the lesson that comes out of the story is the important part. We can not change what happened or did not happen long ago. We can draw from the biblical record conclusions that will help us today. It is very obvious that the great lesson that comes out of the story of Eden is this, that disobedience to law debases and destroys and drives man from the presence of God into unhappiness. On the other hand, obedience to law saves and ennobles (because it does ennoble it saves) and brings men back into the presence of God. That was the philosophy wrapped up in Paul's statement, "As in [disobedient] Adam all died, so in [obedient] Christ shall all men be made alive." And that is the philosophy stated in the *Doctrine and Covenants*:

"And again, verily I say unto you, That which is governed by law is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, can not be sanctified by law, neither by mercy, justice, or judgment."—85: 8.

That statement is just as true as it was in 1832 when the revelation was given, and it was just as true in the days of Adam. The great lesson of Genesis, then, is that through disobedience to law men fall; and the great lesson of the gospel is that

(Continued in Run-Over Department, page 1055 ff.)

Prayer and Testimony

The Use of Prayer

By Fred Shepherd

By prayer God knows the miseries of man, and man obtains the communion and help of God. It is through prayer that we recognize our dependence on some other power and receive liberty by that recognition. It is a liberty of dependence, for prayer absolves us from the power that bows us down. Many people do not realize that the real power of prayer lies in this power which bows us down—the will of God.

Jesus found great use for prayer. "In an agony he prayed . . . In twenty-six passages he is reported as having prayed to God; and he received response from heaven strengthening him. There are more than a dozen verses which report him as seeking the will of God." He was consciously subordinate to God as his Father and recognized this through prayer. He also taught others to use prayer to obtain their desires when he said:

"For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye shall receive them, and ye shall have them."

There can not be religion without the use of interior prayer; but, even if there is an absence of religious forms and doctrines, if there is a stirring of the soul by this interior prayer there is living religion. Religion without prayer would give the participants merely the spectator's part at a play; but with prayer in religion the participants are the actors in a very serious reality. To make worship satisfactory the worshiper must be made to feel that in prayer something really happens. Not that the weather can be influenced or answer be received to special prayers, but that in prayer one puts oneself in touch with a world beyond the powers of perception. This gives one a feeling of inwardness and a sense of spiritual reality. It is dangerous to make prayer a utilitarian scheme to obtain desires, or to be used as a magic in fear. This will not happen if prayer is purified with love and cooperation.

"Through prayer when it is sufficiently earnest, man can will to do an act which he has never done before, which he has never seen another do, which he has never imagined could be done—provided as the man prays God sends him forth to do it." This is contrary to psychological belief but it is no stranger than the fact that religious persons believe that any natural facts connected with their lives and destinies are suggestive of the divine purpose. This purpose comes to their knowledge through prayer, and energy from on high flows down to them. This spiritual energy which would otherwise be inactive becomes active in prayer."

Prayer in the religious sense is the establishment of a state of suggestion, submissiveness, or complete docility with the power of the other world. This may be for strengthening the bonds between the human individual and the other worldly person; but often it is merely to aid the individual in other worldly salvation.

In the psychological connection between prayer and health three things are worthy of consideration. First: an attitude of confidence towards the world is a necessary element in perfect health. It tends to produce health through a right functioning of the psycho-physical organs. Depressing emotions have a poisoning effect, and so do perplexing

inhibitions. The removal of these makes the processes of life easier. The confidence may rest in anything, for anything will do. Thus we find diseases cured by prayer and religious ceremonials which we might characterize as non-ethical. Second: there is a positive stimulation resulting from the contemplation of a pleasurable idea. This has a tonic and stimulating effect upon the individual's health. Third: it is sure that certain diseases can be removed by suggestion; so that any disease which is at all affected by nervous conditions comes within the possibility of cure by prayer. The modern psychologist believes that there is a close connection between autosuggestion and prayer; hence the possibilities in the realms of soundness of body and well being of soul.

The supplicant may use prayer for furthering his mundane interests or for attaining the perfect life. However, he must be careful, for praying about sin does not help to get rid of it, but keeps it active. The best way to become free from sin is to so pray that one seeks a better type of life. Hence the prayer should be positive and not negative; it should always indicate the desired life, and not the one from which relief is sought.

Comfort From the Holy Spirit

By M. H. S.

There comes a time in the life of everyone when we find ourselves in the Garden alone. Our friends can not come in. They are either asleep at the gate or are afraid to be seen with us or maybe have never seen the Garden, much less know what is being wrought out within. The time comes when not even father or mother, brother or sister, wife or husband, or child, can join in the distress through which every soul must pass.

One may be baptized in water but no one can be baptized into Christ Jesus our Lord without having an experience which is at once outstanding because it is convincing. Convincing to the one who has it, though perhaps to no one else.

When we find ourselves either standing or sitting or kneeling in this tragic Gethsemane, then as at no other time, does the baptism of Jesus Christ grip us. Not the baptism of water, but the baptism of *fire* and a *Holy Spirit*, and back to us comes that experience which came not from books or sermons or lectures or classes or pictures, but through the fire that burned into the tabernacle of our hearts the knowledge of Christ Jesus; and we find ourselves saying, "Though He slay me, yet will I trust in Him," and though this cup has come to me, "Thy will be done."

Recently I saw an exhibition of the finest type of Christian faith, fortitude and endurance. It was not from among the priesthood; it was not from among those accustomed to being recognized as leaders. It was from a humble member sitting in the quiet of her own room alone—in the Gethsemane of life when one loved long and well had fallen asleep in the cold embrace of death. That was a living faith, a tangible fortitude, born only of experience with the beloved Christ.

She sat and with the calmness of a summer morning (not evening) discussed the passing of her loved one; how faith, through the last trying hours, had borne up the soul of the departed as well as her own. She spoke with assurance of the sleeping body, but of a living spirit. She breathed an atmosphere of assurance as certain as could have been that breathed by the weeping sisters to whom Jesus said when

Prayer and Testimony

He stood beside them, "—weep not; your brother is not dead," for to her He was saying, "Your mother lives" just as certainly as He had spoken to those girls long ago. No fear; no doubt; not a blind faith; but an assurance which bears the living, up the mountain, across the valley, over the river and into a paradise not made with hands, but created of God for those who trust Him.

My wife and I had gone there to comfort and offer our help in any way possible. We came away fed and clothed and warmed. We went to give; we came away richly laden.

Soon We Shall Need Zion

By G. L. Sweet

I want to do what I can to encourage my brothers and sisters in this Christian warfare, also to lead others to investigate and obey the restored gospel. My faith is firmly grounded in the latter-day gospel, and though I am isolated and have not means to help the church to any extent in a financial way, I am daily praying that God will inspire his people with greater zeal for service.

I was thankful for the privilege of attending the Eagle City reunion this summer, and greatly enjoyed the services and the association of Saints. Unity and love were manifested in every meeting.

Surely the time is not far distant when we shall need Zion. And as Zion is the pure in heart, we should be very careful to live pure and holy lives, free from selfishness and false pride. We should pray that we shall have the spirit of truth with us. When I see the wickedness, the confusion, the discontent in the world, I am thankful that we have a God whose mercy endures forever and who punishes for correction, not just to appease his wrath. Even though we are passing through trials and trying times, I am thankful to God for the peace and patience he has given me. Will the Saints pray that I may be given grace to continue faithful? Also, please remember my family in your prayers.

HARMON, OKLAHOMA.

Pentecostal Experiences at Kirtland Reunion

By Dora Lydick

I remember with joy our experiences this summer at Kirtland reunion. Sitting in the Temple of the Lord with God's chosen people, we were privileged to enjoy the same Spirit that was present on the day of Pentecost. God's servants were filled with the Holy Ghost and began to speak in tongues as the Spirit gave them utterance. I was made to exclaim: "God in his abundant mercy hath revealed again his word, giving each a testimony that the work is of the Lord."

After reading the account of the Onset reunion, given in the *Herald*, we were made conscious of the fact that God is mindful of his children in every clime, and forewarns them of things to come. The same admonition was given the Saints at Kirtland. They were told that they would be given an opportunity to redeem themselves and to prepare and store up their resources. They were told that a still greater depression will come but that if the Saints are faithful, God will be with them. Can we ask for more?

Kirtland reunion was a spiritual feast, and all who were privileged to attend returned home refreshed in spirit and

determined to be what God wants them to be. I would say in the language of the Apostle Paul to the Philippians: "Rejoice in the Lord always; and again I say, Rejoice. . . . And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

GLEN EASTON, WEST VIRGINIA.

Aged Saint Desires Services in Home Town

By Mary E. Stuart

Though I am isolated now and have been since the first three years after my baptism in 1877, I am trying to live true to the gospel. Many trials and disappointments have been mine in the long pathway of life; I have lost loved ones in death and passed through other sorrows, but I thank God for his mercy and love. He has always been ready to give me strength and courage to bear my burdens, and by his grace I hope to continue faithful.

I am now in my ninetieth year and have been praying for the Lord to send a Latter Day Saint minister to Wakita. There have never been any of our ministers here, and there are many good-hearted and honest people in Wakita. The Christian Church is always open for any kind of preaching services.

Will the Saints pray that I may be healed of my afflictions and that I shall always be faithful?

WAKITA, OKLAHOMA, Route 2.

Prayer Brings Back the Dying

By E. B. Johnston

About noon one Sunday in September, 1927, Sister Seeley came over to the place where I was visiting with M. N. Stewart. She said that her husband was dying, that the doctor had stated he could not live. We were asked to come over and pray for him.

Brother Stewart and I prayed for the sick man, and then Brother Stewart went home. I remained for a time. About three o'clock in the afternoon I looked at the sufferer and he seemed to be sinking. His finger nails had turned dark and his lips were blue and his eyes were becoming glassy in appearance. And so I rubbed his head with the consecrated oil and knelt to pray for him. In that prayer I asked the heavenly Father to heal Brother Seeley, or if it was not his will to heal him, that he would bring peace to him, and that from that hour he should be eased of pain. As I knelt the power of God's Holy Spirit fell upon me.

When I arose, I went to inform the doctor of the sufferer's condition. I was gone about twenty minutes, and when I came back, Brother Seeley was sitting up and much better.

We immediately got down on our knees and thanked God for his goodness in answering our prayers. Then the Holy Spirit rested upon us in greater power than ever, and the spirit of prophecy visited Sister Seeley. Great promises were made to me, promises which cause me to look forward to the time when they shall be fulfilled, that others may rejoice in the gospel and be blessed as I have been blessed.

The healing of Brother Seeley was the first miracle I had witnessed and the second time I had seen the power of God's Holy Spirit so strongly manifested. This experience is written with the consent of Sister Seeley.

I ask an interest in your prayers that I shall always be faithful and ready to bear a testimony to the truthfulness of this work. I want to do what God would have me do.

PUEBLO, COLORADO, 134 Lamar Avenue.

QUESTION TIME

In what sense is the kingdom of God "within you," as stated in Luke 17: 21?

This passage has been the subject of much disagreement among readers of the Scriptures, as it is rendered differently in various versions, and appears to be susceptible of at least two interpretations. The Greek term translated "within" in the text mentioned is *entos*, and is found thus rendered in only one other text (Matthew 23: 26), where Jesus says: "cleanse first that which is within the cup." Usually the Greek words used for *within* are *en* and *esōthen*, but *en* is more often translated *among*, while *entos* is nowhere so translated except as it occurs in one or more translations of Luke 17: 21. The Emphatic Diaglott so renders it, making the phrase to read: "God's royal majesty is among you." But in the text in Matthew 23: 26 the Emphatic Diaglott renders the same Greek word "inside."

In the margin of some teacher's *Bibles* the words "or among you" occur at the Luke 17: 21 text, and the Moffatt Version renders the phrase: "for the reign of God is now in your midst." Some commentators state in substance that the term may mean "in your heart," or may mean that the new dispensation "is even now among you." This appears to be the sense of the text as rendered in the Inspired Version, which reads:

"Neither shall they say, Lo, here! or, Lo, there! For, behold, the kingdom of God has already come unto you."—Luke 17: 21.

Please harmonize Luke 22: 36 with Doctrine and Covenants 83: 13.

In the beginning of their ministry the disciples were sent out by Jesus without purse or scrip (Luke 9: 3; 10: 4). Afterward he instructed them:

"When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one."—Luke 22: 35, 36.

From these facts it would appear that the beginning of Christ's ministry was distinguished by the testing of the people by those who proclaimed his message, but that after this test had been completed they were to provide for themselves such necessary things as the text mentions. In the beginning of the preaching under the era of Joseph Smith the same kind of requirements appear to have been made, hence the revelation states:

"It is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them traveling to preach this gospel in my power: for I suffered them not to have purse or scrip, neither two coats;

behold, I send you out to prove the world, and the laborer is worthy of his hire."—*Doctrine and Covenants* 83: 13.

In these requirements we have similar aims, the testing of the world, and perhaps also the proving of the faith of those who were sent. The Greek terms rendered "purse" and "scrip" would mean in plain English a *girdle* and *bag* or *satchel*, as explained by various translators. Anciently men wore girdles in which they put their money, and also they often carried a bag in which provisions against hunger were carried. The "shoes," which the disciples were at first forbidden to carry with them, were sandals, and this is the term used in Mark 6: 9 concerning the same incident. The ancients appear not to have had shoes such as we now wear, but of course they were worn for similar reasons, the protection of the feet.

May we have spiritual life during our present earthly existence?

Perhaps it is well to distinguish the difference between spiritual life and eternal life. While spiritual life possessed and retained will result in eternal life in a future sense, yet it appears that eternal life is constituted of spiritual life, and hence one possessing spiritual life possesses that life which is eternal—therefore, eternal life. But the word *eternal* means that which is endless, and the question arises: Can one possess it at one time and then lose it. This, it seems to me, is nearly parallel to a common experience of the child of God, who may possess the Spirit of the Lord, which is eternal, but may at a subsequent time lose the Spirit by transgression. Possession is not absolute ownership, but is in the nature of a trust.

From these observations I would conclude that we may possess spiritual life during our present existence, that life being derived from God and our possession of it being also dependent upon him and our acceptance of the conditions under which we may receive it. In another sense, also, we may have spiritual life, the life of righteousness. For an upright life is a spiritual life, maintained so long as righteousness is observed.

Who were the "barbarians" mentioned in Acts 28: 4?

These were people inhabiting the island of Melita, now called Malta. Their language was unintelligible to the Greeks, hence they were called barbarians, a term meaning an alien or foreigner. It did not mean a barbarous people, as we now use the term.

A. B. PHILLIPS.

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The Work of the Church

The Church School

Worship Programs for November

(Arranged by Elder and Mrs. D. B. Sorden, Los Angeles, California.)

Introduction

The theme for the month of November is *"The Nature of Divinity."* The fundamental purpose of Divine revelation is to reveal to mankind the nature of Divinity. We worship a self-revealing God, the most important work of whom is to bring us to an appreciation of Himself. "This is life eternal, that they might know Thee, the only true God." When we come to know God as He is, surely we will so appreciate the wonder and glory and greatness of His person that with Paul, we will say, "We are persuaded that nothing shall separate us from the love of God." "The goodness of God leadeth men to repentance," said Isaiah. So when we understand Him, we will surely repent and whole-heartedly try to become like Him. Now, those to whom He has revealed Himself, in a measure, have frequently left written for all who follow to profit by, their understanding of God. From these scriptures and experiences we learn that our God is a "God of Majesty"; that He is a "God of Wisdom and Loving-kindness" and also that He is a "God of Power." So, in our worship programs for the month, we will sing and pray and read scripture and talk about these characteristics of the *"Nature of Divinity."* And because these qualities are a part of His inherent nature, on the last Sunday of the month we will consider our obligations to Him.

Officers in charge of these and all worship programs, must realize that considerable time and thought are necessary to the successful conducting of these services. Sufficient advance notice should be given the ones offering prayer, using the call to worship, reading the scripture, and making the theme talk. The service as a whole is to be considered and it is advisable when practicable that the ones taking part should study the program through together, that the continuity may be flowing and smooth.

NOVEMBER 6, 1932

Theme: *"The Majesty of God."*

Prelude: *"Adoration"*—From Gaul's *"Holy City."*

Call to Worship:

Leader: "I will speak of the glorious honor of Thy Majesty of Thy wondrous works. . . . Of Thy works, O God, there is no end. . . . Thou art Lord of Lords, and King of Kings . . . and honor and glory and power and Majesty be unto Thy name for ever and ever."

Response, sung by congregation: *"My God, How Wonderful Thou Art."* (First verse only) new *Saints' Hymnal*, 133.

Prayer: The one offering this prayer should spend some time in reading references in the scripture and in thought and in meditation on the theme for today, the Majesty of God, before presuming to voice a prayer on this sublime subject.

Lesson Reading: (An excerpt from *"Windows of the Soul,"* by Ella W. Wilcox.)

Let there be many windows in your soul,
That all the glory of the universe
May beautify it . . . Tear away
The blinds of superstition. Let the light
Pour through fair windows, broad as truth itself,
And high as heaven . . . Tune your ear
To all the wordless music of the stars,
And to the voice of Nature; and your heart
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands

Reach down to help you to their peace-crowned heights;
And all the forces of the firmament
Shall fortify your strength.

Seed Thoughts: "Thine, O Lord, is the greatness and the power, and the victory, and the Majesty." (1 Chronicles 29.) David here surely sensed one of the important characteristics of Divinity. Some of the Lord's works are awe inspiring in their Majesty; like causing the great change in all the face of the land on the American continent at the crucifixion of Jesus; and like the flowing down of the ice at the presence of the prophets of the Lord's people from the north country when they shall come to Zion. (*Doctrine and Covenants* 108.) To be able to apply such terms as Eternal, Infinite, Endless, Sublime, Alpha and Omega denotes His Majesty. The beauty and order of the universe make one think, not of power, but of Majesty which includes power. As we meditate and ponder on the wonders of creation, we are made to feel that "great is our God and worthy to be worshiped."

Hymn: *"The Spacious Firmament on High,"* new *Saints' Hymnal*, 119.

Offering: And Jehovah spake unto Moses, saying, Speak unto the children of Israel, that they take for me an offering: of every man whose heart maketh him willing ye shall take my offering. (Exodus 25:1-2.)

Hymn: *"Blessed Be Thou, O God of Israel,"* new *Saints' Hymnal*, 121.

Benediction.

Classes.

NOVEMBER 13, 1932

Theme: *"The Wisdom and Loving-kindness of God."*

Prelude: *"By the Sea,"* Franz Schubert.

Call to Worship: "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Hymn: *"God Is Love,"* new *Saints' Hymnal*, 127.

Prayer.

Scripture Reading: 1 John 4:9-11.

Seed Thoughts: "O Lord, how manifold are Thy works! in wisdom hast Thou made them all." (Psalm 104.) Since we can do nothing constructive only as we are familiar with and in correspondence with laws concerning that thing, we can only assume that, of necessity, God has vast wisdom in order that the work of creation could be. "Great is our Lord, and of great power; his understanding is infinite." (Psalm 147.)

"The Lord of hosts is wonderful in counsel." (Isaiah 28.)

Now we see particularly in the *Doctrine and Covenants* that nearly every command given is "in order that you might escape destruction," or that certain "plagues might not be visited upon you," or that "you may sit down with me in my kingdom," or that "you might escape the evil designs of men"; and so we realize that God is anxious for our welfare and is a God of love and kindness. We are the workmanship of his hands and because of that he loves us, and while talking with Enoch he wept because his children so often would not be obedient and were doomed for destruction. "In all their afflictions, He was afflicted." (*Doctrine and Covenants* 108:10.) Yet, "in His love, and in his pity, he redeemed them." "Behold, I, God, have suffered these things for all, that they might not suffer." (*Doctrine and Covenants* 18:2.) He so loved us that, like a mother for her children, he was willing to suffer for his children.

Hymn: *"There's a Wideness in God's Mercy,"* new *Saints' Hymnal*, 132.

Offering: "And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man or woman make any more work for the offer-

ing of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much." (Exodus 26: 6, 7.) Since we do not have enough to carry on the work of the Lord, we must needs bring an offering. It will be received at this time.

Hymn: "Awake, My Soul, in Joyful Lays," new *Saints' Hymnal*, 35.

Benediction.

Classes.

NOVEMBER 20, 1932

Theme: "The Power of God."

Prelude: "Angelus," from *Scenes Pittoresques*, Jules Massenet.

Call to Worship: "The Lord God said unto Moses, . . . Worlds without number have I created. For behold, there are many worlds which have passed away by the words of my Power. . . . The heavens they are many, and can not be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works." (*Doctrine and Covenants* 22: 7.)

Hymn: "Heaven and Earth and Sea and Air," new *Saints' Hymnal*, 118.

Prayer.

Scripture Reading: (*Doctrine and Covenants* 76: 1.)

Seed Thoughts: With the God who created the universe, who covered the whole face of the earth with water, who divided the earth from the water and set the bounds of each, who will one day put all the continents in one land and push all the seas back into their original places, who "doeth whatsoever He pleases in heaven and in earth and in the seas and in all deep places," (Psalm 135) there is great power. Truly, "God is mighty in strength and wisdom." To know that he can and does open blind eyes; can and has instantly knit crushed bones; miraculously healed afflicted bodies; brings life into being; knows the end from the beginning; to know these things is to realize that as Jeremiah said in chapter 32, "there is nothing too hard for Thee," and with Jesus, "with God all things are possible." Such a God is entirely worthy to be worshiped, and his counsel to be heeded.

Hymn: "Great and Marvelous Are Thy Works," new *Saints' Hymnal*, 123.

Offering: "And all the congregation of the children of Israel departed from the presence of Moses. And they come, every one whose heart stirred him up, and everyone whom his spirit made willing, and brought Jehovah's offering, for the work of the tent of the meeting, and for all the service thereof, and for the holy garments." (Exodus 35: 20, 21.)

Hymn: "The Lord Jehovah Reigns," new *Saints' Hymnal*, 120.

Benediction.

Classes.

NOVEMBER 27, 1932

Theme: *Thanksgiving*.

Prelude: Air ("Caro Mio Ben"), G. Giordani.

Call to Worship:

Leader: "All things which cometh of the earth, in the season thereof, are made for the benefit and use of man, both to please the eye, and to gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul. And it pleaseth God that he hath given all these things unto man; for unto this end were they made." (*Doctrine and Covenants* 59: 4.)

Response by Congregation: "In nothing doth man offend God, or against none is his wrath kindled save those who confess not his hand in all things." (*Doctrine and Covenants* 59: 5.)

Hymn: "Unmoved by Fear, My Praise Is Due," new *Saints' Hymnal*, 21.

Prayer.

Scripture Reading: *Book of Mormon*, Mosiah 1: 48-54.

Seed Thoughts: To those who are physically and spiritually healthy, life is a privilege. Though there are discouragements and disappointments, there are many joys, many friendships, many happy memories, much satisfaction. To one who helps build or construct or create anything, so that a feeling of ownership comes to the builder, be it house or tree, or plan or character or church, an abiding peace and satisfaction with life comes to one. For these things let us give thanks. The gospel of which we believe we have the clearest conception, inspires us more than any other one thing, to build, and construct and create—to be coworkers with God. So not merely in words but in real helpful gratitude, should we give thanks to God that the fullest measure of the gospel had by any people, has come to us personally. Let us remember that in nothing do we grieve our heavenly Father more than in failing to recognize his benevolence to us.

Hymn: "Come, Ye Thankful People, Come," new *Saints' Hymnal*, 428.

Offering: Thanksgiving is an abstract term, the manifestation of which must be seen in order to be understood. Let us now give a specific and concrete expression of our thanksgiving to God for his manifold blessings to us individually by our contribution to the work of God's church.

Hymn: "Praise to God! Immortal Praise," new *Saints' Hymnal*, 431.

Benediction.

Classes.

The Children's Division

Worship Programs for November

(Prepared for Junior Worship by Patriarch and Mrs. Richard Baldwin.)

THEME FOR THE MONTH: "BEING THANKFUL"

FIRST SUNDAY, NOVEMBER 6, 1932

Sacrament Sunday

It is suggested that the children meet with the adults for this Sunday, to participate with them in the Sacrament Service.

SECOND SUNDAY, NOVEMBER 13, 1932

Theme: "For Peace on Earth."

(*Armistice Program*.)

Prelude: Familiar hymn played softly.

Call to Worship (Read in Unison):

God of the strong, God of the weak,
Lord of all lands, and our own land,
Light of all souls, from thee we seek
Light from thy light, strength from thy hand.

Hymn: "Hymn of Joy," new *Saints' Hymnal*, 8.

Prayer.

Poem:

PEACE

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, "Peace!"

Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise.

—H. W. Longfellow.

Hymn: "In Christ There Is No East or West," new *Saints' Hymnal*, 342.

Story: "The Iron Cross," page 73 in *Seventy-five Stories for the Worship Hour*, by Eggleston.

Sermon: This week we have honored our heroic dead. We went to the cemeteries and laid wreaths on their graves. They died that we might have peace. There is something better than *dying* for peace—that is to *live* for it. We must help to bring about God's kingdom upon earth. We must live at peace with our brothers and sisters, with our friends, and with our neighbors. When we become pure in heart Jesus will come to Zion. There will be no war in Zion.

Hymn: "These Things Shall Be," new *Saints' Hymnal*, 187. Benediction.

THIRD SUNDAY, NOVEMBER 20, 1932

Theme: "Being Thankful for an Abundant Harvest."
(Thanksgiving Program.)

Prelude: Thanksgiving Hymns.

Call to Worship:

Oh, that men would praise Jehovah for his loving kindness,
And for his wonderful works to the children of men;
Oh, come, let us sing unto Jehovah;
Let us make a joyful noise to the rock of our salvation.
Let us come before His presence with thanksgiving.

Hymn: "Come, Ye Thankful People, Come," new *Saints' Hymnal*, 428.

Scripture Reading (Responsive):

Leader: O give thanks unto the Lord, for he is good.
Children: For his mercy endureth for ever.
Leader: O give thanks unto the God of gods:
Children: For his mercy endureth for ever.
Leader: O give thanks to the Lord of lords:
Children: For his mercy endureth for ever.
Leader: To him who alone doeth great wonders:
Children: For his mercy endureth for ever.
Leader: To him that by wisdom made the heavens;
Children: For his mercy endureth for ever.
Leader: To him that stretched out the earth above the waters;
Children: For his mercy endureth for ever.
Leader: To him that made the great lights;
Children: For his mercy endureth for ever.
Leader: The Sun to rule by day:
Children: For his mercy endureth for ever.
Leader: The moon and stars to rule by night;
Children: For his mercy endureth for ever.
Leader: Who giveth food to all flesh;
Children: For his mercy endureth for ever.
Leader: O give thanks unto the God of heaven:
Children: For his mercy endureth for ever.

(Psalm 136: 1-9, 25, 26.)

Poem:

WE PLOW THE FIELDS

We plow the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain.

He only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey him,
By him the birds are fed;
Much more to us, his children,
He gives our daily bread.

We thank thee, then, O Father,
For all things bright and good,
The seed time and the harvest,
Our life, our health, our food;
No gifts have we to offer,
For all thy love imparts,
But that which thou desirest,
Our humble, thankful hearts.

Prayer.

Hymn: "Now Thank We All Our God," new *Saints' Hymnal*, 427.

Sermon: Talk with the children about the things for which they should be thankful. We should thank God every day, not just on Thanksgiving Day. Help the children to think of kindnesses by which they can show their gratitude for their homes and parents. They may be led to appreciate their church, and to show their love and gratitude. They should be thankful for their friends, and teachers. Thankful for an abundant harvest. Talk about fruits, vegetables, grains, etc. Many do not have these bounties. Maybe a project can be planned, and a basket be filled and given to the needy. We should share our abundance with those in need. We must be thankful to God for everything.

Closing Thought:

Father, we thank thee;
For peace within our favored land,
For plenty from thy bounteous hand
For means to give to those in need,
For grace to help in thought and deed,
For faith to walk, our hands in thine,
For truth to know thy law divine,
For strength to work with voice and pen,
For love to serve our fellow men,
For light the goal ahead to see,
For life to use alone for Thee,
Father, we thank thee.

—Glenville Kleiser.

Hymn: "Praise to God," new *Saints' Hymnal*, 431. Benediction.

FOURTH SUNDAY, NOVEMBER 27, 1932

Theme: "Being Thankful for the Sacrifice of Pioneers."

Prelude.

Call to Worship:

Leader:
The memory of the righteous is blessed,
Put me in remembrance.

Response:
Be glad in Jehovah, ye righteous;
And give thanks to his holy name.
The righteous shall be had in everlasting remembrance.

Prayer.

Hymn: "We Thank Thee, O God, for a Prophet," *Hymnal*, 415.

(A brief history of the death of the two martyrs should be related before the following poem is read.)

Poem:

Praise to the Lord for the great restoration,
Brought by the Angel to Joseph the seer,
Blessed to open the last dispensation—
The church to establish, the gospel declare.

Hail to the prophet, ascended to heaven:
Traitors and tyrants now fight him in vain;
Pleading with God in behalf of his brethren;
Death can not conquer that hero again.

Great is his memory—he died as a martyr,
Honored and blest be his ever great name;
Millions will love him, and justice will triumph
For he will arise with his Savior to reign.

Great was his calling and endless his priesthood,
 Ever and ever the keys will he hold;
 Faithful and true he will enter the kingdom,
 Crowned in the midst of the prophets of old.

Hymn Appreciation: "Let Us Shake Off the Coals From Our Garments," new Saints' Hymnal, 188.

(This hymn was written by David Smith, the father of President Elbert A. Smith. In Nauvoo there is a beautiful spot, a quiet glen with a waterfall. The waterfall has worn away the rocks until they resemble the roof of a room. In this secluded spot David Smith wrote a great deal of his poetry. In the "dark and cloudy" day, when workers were few and the church was calling for leadership, this hymn was written. It was in these days that the young Joseph began his work. The rhythm of this hymn is appealing to juniors, and the words are easily understandable after a brief explanation. It is a distinctly Latter Day Saint hymn.)

Sermon:

We can think of no better sermon for this theme than chapter 81 in the *Young People's Church History*, entitled, "The Blessing of Little Joseph." It may be used to bring to the consciousness of the children the fact that God calls boys and girls to a special work. A sense of responsibility and calling to a task should be developed. The sacrifices of the early Saints are a proof of their love. We wish the children to know that the church has been built up through noble sacrifices of boys and girls, and men and women. When we think of the price they paid we must resolve to be worthy.

Moment of Silence:

(We have tried a moment of silence many times with juniors, and if properly led up to, they are high spots in the worship experience.)

Let us bow our heads for a minute while silently we remember with love and honor those who suffered and died that our wonderful church might be. We thank God for their lives, and we dedicate our lives to carrying on the work they have left for us to do.

Hymn: "Be With Me Lord," new Saints' Hymnal, 305.
 Benediction.

The Heavens Declare the Glory of God

By L. L.

It is a hard thing to tell a world of men to get back to God when they do not believe in God. It is a hard thing to teach the laws of spiritual life to a generation of atheists and skeptics. We hold stubbornly to our antiquated disbeliefs. This is the crux of the whole thing. Men need to believe. They must have faith. They need a spiritual and moral code. They need a consciousness of God, of a great purpose and destiny. Without this consciousness they are out of gear with the universe, and their lives become futile and worthless. Man has tried to live without God, and he has made a sorry mess of his life in doing so. If there were no other proof of the existence of God, man's desperate need of Him would be demonstration enough. But, happily, we have at hand greater proofs of the existence of a Creator, upon which we can build our faith. Scientists, once regarded as the foes of religion, now leave us every reason to believe in the existence of

a Supreme Being. The scientific materialism of the nineteenth century is as obsolete as the Stone Age.

The world once looked to the clergy as their teachers and moral guides, but unfortunately the clergy has for a time, lost much of the intellectual leadership of the world. Scientists have been regarded as the custodians of truth, and today the world accepts them as their mentors. Must the world learn about God from the scientists? Very well, we can teach the world about God from the words of the scientists. I could bring many statements here from the leading scientists of the world, all pointing to the fact that there is a great Creative and Directive Intelligence at work in the universe. But I will have only time and space for one, and that a recent one.

In the *New York Times Magazine* for March 13, 1932, Doctor Arthur H. Compton, a winner of the Nobel prize in physics, is quoted as saying: "I can well believe that if intelligent direction is back of the universe, life may be the greatest reality in it."

Then he was asked: "Does science show you intelligent direction in the universe?"

"Yes," said Doctor Compton. "The study of physics has changed my conception of the kind of god, but has strengthened my confidence in the reality of God. I feel surer of a directive intelligence than I did at twenty."

"Why?"

"Because I have seen something of the mechanism of nature—the symmetry of the hydrogen atom, the myriad combinations of carbon molecules, the protoplasmic cell—all built up out of simple units: electrons and protons. It seems to the nth degree improbable that such an intricate and interesting world could have ordered itself out of particles with a random character."

And all of this is consonant with the writing of the Psalmist, who said many centuries ago:

The heavens declare the glory of God; and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world.—Psalm 19: 1-4.

It is pathetic to see a professing Christian get out of the choir-loft and retire to the smoking room, after the morning song service in our recognized churches. It is equally pathetic to see a young man light his cigaret on the church steps after the morning service. As a physician, I am always downhearted to see the future motherhood of our society light her cigaret after the meal.—J. A. William Johnson, M. D., in *Christian Standard*.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Harvest Festival the Season's Event for Church in Missouri

Thousands of Visitors Thronged Hall

Thousands of visitors thronged the lower hall of the Auditorium at Independence, scene of the fourteenth annual Harvest Home Festival of the church in Missouri and surrounding regions. Between six and seven thousand people viewed the festival on the opening night, October 11, and until the closing hour, six o'clock Sunday evening, visitors from neighboring States and all parts of Missouri flocked to the Saints' Auditorium. Their interest in the mammoth exhibit acknowledges the festival as an established community and State event.

Each evening, with the exception of Friday, concerts by the Auditorium Band, or the Auditorium Orchestra gave musical background to the festival.

Colonial Atmosphere Prevailed

This year commemorating the Bicentennial anniversary of George Washington, the colonial atmosphere prevailed, beginning with a reproduction of Mount Vernon's veranda beautifully landscaped on the lower floor of the room. This piece was contributed and erected by the Y. K. T. Class of the Stone Church. Surrounding the outer walls of the hall were ranged more than a score of interesting booths and counters representing Far West and Kansas City Stakes, Northeastern Kansas District, the Sunny South, Great Northwest, Three-I, and Laurel Clubs, Graceland College, the Herald Publishing House, and all the congregations in Independence. There was also a place for the Harvest Home Festival gift display (mostly quilts and fancywork). The proceeds from the sale of these articles go into the Harvest Festival Fund.

Independence was proud of the Harvest Home Festival this year for almost everyone had part in making it what it was. Outstanding characteristics were the colonial atmosphere and the beauty and unique-



PAUL N. CRAIG
Director of the Auditorium Festival Chorus.

ness of booth treatment at minimum expense. The workers were urged to spend as little as possible on decorations, donating the money they might plan to use to the Harvest Festival fund for winter charity. At first the Harvest Festival Committee, composed of Elders John F. Sheehy and C. C. Koehler, and Bishop J. S. Kelley, hoped to combine the entire Independence Harvest Festival gift to the community in one gigantic display with a central colonial theme, but later it was decided, in the face of circumstances, to revert to the old booth plan of display. Workers rallied with original ideas. They borrowed house-

hold furnishings and antiques. They ransacked dusty attics, re-vamped decorations, and when they were through, they looked upon their handiwork and proudly told how little money was spent to make it attractive.

Booth Builders Frugally Work Out Clever Ideas

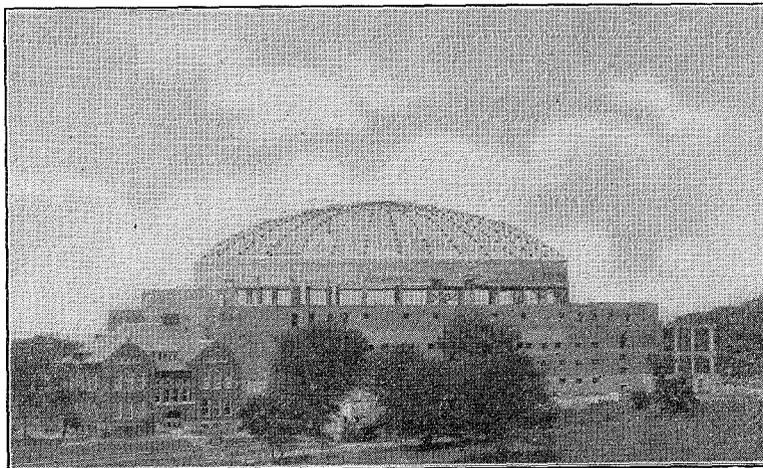
Among the unique booth ideas this year is that presented by Gudgeon Park congregation, a miniature representation of Washington and his soldiers crossing the Delaware. This congregation, composed of less than seventy people some of whom are unemployed, had little money to spend on booth trimmings, but they recognized the value of a good idea. They are proud of their little, throbbing Delaware River with its cotton batting ice chunks, the stockade fort, the tiny colonial soldiers, the dark forest; but most of all they are proud of their gift of fruits and vegetables to the festival. Gudgeon Park spent twenty-three cents on their booth.

Right next door is something very attractive. Spring Branch's booth is draped in sand-colored paper on which is pasted the bright leaves of autumn. The place is a riot of color, and presents one of the most novel and economical layouts of the festival.

Antiques are the Stone Church's specialty in their colonial kitchen.

From the oaken ceiling beams to the many brightly-colored, braided rugs on the floor, everything is decidedly colonial. Here are found a family Bible and mirror more than two hundred years old; a tea canister brought over from England in the family of Jonathan Edwards; an antique clock; candelabra of the "tree of life" design from London; a sturdy spinning wheel; pewter dishes, blue chinaware, and dozens of other articles. With faithful accuracy this room presents old English refinement and comforts in a pioneer setting.

In addition to its usual attractive booth the Great Northwest Club presents a fine exhibit of grains raised in that



THE AUDITORIUM, INDEPENDENCE, MISSOURI
The Harvest Home Festival exhibits were in the lower hall.

part of the United States—wheat, barley, grass, oats, timothy, and flax.

On the west side of the hall Englewood congregation has reproduced the home of Betsy Ross, "The Birthplace of Old Glory," and next to it Walnut Park's "Statue of Liberty" stands out in relief before a dark background.

The Sunny South Club exhibits the typical southern cabin of 1899 in contrast with that of 1932. A sunflower-decked spot tells of the presence of Northeastern Kansas District and their gifts.

Behind a roughly-hewn rail fence, covered with climbing beans, the Three-I Club displays its thousands of quarts of goods.

In the Kansas City Stake booth are beautiful paintings of the Father of our Country, Washington at Valley Forge, and Washington the commander of the Colonial troops.

East Independence congregation introduces an innovation, a sand map of the United States, showing the topography of the country, the chief industries, and the extent of the church work in various sections. In the midst of the map (in Missouri) is a tiny Auditorium done in soap, and other places of church history and significance such as Kirtland and Hill Cumorah are appropriately indicated.

Every booth is attractive regardless of the amount that was *not* spent on it. "Not one cent did we spend," said Sugar Creek workers who rustled about for autumn leaves with bushel baskets. "Only twenty-three cents' outlay for us," from Gudgeon Park. "Fifty-nine cents for us," from another group. And yet this the fourteenth Harvest Home Festival is one of the most beautiful ever held in Independence, and there are on display twenty thousand quarts of canned goods not to mention the raw products of fields, orchards, and gardens.

Booths were judged Thursday and ribbon prizes awarded. Ranks were given under three divisions as follows: Visitors' exhibits, Kansas City Stake, first; Far West Stake, second, and Northeastern Kansas, third. Independence booths: Englewood, first; Walnut Park, second, and Liberty Street, third. Clubs: Three-I, first; Great Northwest Club, second, and the Y. K. T. Class, third. The exhibits were judged on: first, their originality; second, neatness, and third, the amount of fruit displayed.

The school children of Independence, as is the custom every year, were taken to the Auditorium by classes to view the exhibits which always prove of great interest to them.

First Harvest Concert in Auditorium Festival Chorus

The big event of the festival occurred Friday night when the Auditorium Festival Chorus presented its first harvest-time concert. Four hundred and fifty

singers from choirs of Independence, Kansas City, Saint Joseph, and other points, under the direction of Paul N. Craig, sang a pleasing variety of numbers, being assisted by Mrs. John Isaacks, soprano soloist; George Anway, tenor soloist; the Midwestern Male Quartet; the Wahdemna Choral Club, and the Auditorium Orchestra, directed by Bishop R. T. Cooper.

From the hymn invitation, "Come, Ye Thankful People, Come," by the chorus to the closing National Anthem, the audience showed approval and appreciation by respectful attention and applause. Early in the program a group of favorite early hymns of the church touched the heart of every Latter Day Saint present: "The Spirit of God Like a Fire Is Burning"; "We Thank Thee, O God, for a Prophet"; "Blest Be Thou, O God of Israel," and "Israel, Awake From Thy Long Silent Slumber." Orchestral contributions were a selection from "Tannhauser," and "The Great Beyond," by Brooks, and the Wahdemna Choral Club sang, "Fierce Was the Wild Billow," by Noble; "Wake, Awake," and "Beautiful Savior," arranged by Christiansen.

"Where'er You Walk," by Handel, and "The Eagle," by Sir Carl Busch, were sung by George Anway, director of Central Church Choir, Kansas City, and Mrs. John Isaacks sang "Ava Maria," by Bach-Gounod. Two numbers, "In the Gloaming," and "The Drum," by the Midwesterners Male Quartet composed of Duane Swalley, Roderick May, Robert Crawford, and Edward Cronenbold, appealed to the listeners.

But the major part of the program was presented by the chorus which was accompanied in six of its numbers by the orchestra, and sang another half dozen a cappella. "Bless the Lord, O My Soul," from the Russian Liturgy, by Ivanoff, was exceptionally well executed and followed by a beautiful composition of Haydn, "The Heavens Are Telling," from "The Creation." Probably the greatest variety of the concert program came in the last group of numbers by the chorus: "Would God I Were a Tender Apple Blossom," Londonderry Air; "Were You There When They Crucified My Lord?" a Negro spiritual; "Steal Away," another Negro spiritual; "Onward Christian Soldiers," and a festival arrangement by O'Hara of "The Star Spangled Banner."

The chorus hopes to make this harvest concert an annual event. Money from the sale of tickets went into the Harvest Festival fund and will be used for charity.

Other Festival Events

The Harvest Festival's program was planned to comprehend the interests of many classes of people. Other events of interest were the ribbon contests. Judging of fruit and vegetables occurred

Thursday afternoon. A Better Baby Show for children between two and six years of age was in charge of Mrs. D. S. McNamara Thursday. Friday afternoon the baking contest drew the attention of many housewives. Flower lovers found much to please them at the festival on Saturday afternoon when the Flower Show was in full swing.

Girl Scouts Help

In the northeast corner of the lower auditorium a little apart from the main festival, the Girl Scouts of Independence, remembering their "helpful" law, established a lounging room for the guests of the Harvest Home. This was in the form of an Indian lodge with bright blankets, tepee, posters, handcraft, and other things dear to the hearts of scouts. There the scouts were on duty in out-of-school hours to serve their guests. Troops 10 of Walnut Park, 14 of Liberty Street, and 37 and 46 of the Stone Church and their officers have made possible this service.

Little Journeys With the Editor in Chief

Learns of Olmsted Family Reunion

In the latter part of last August, while on Cape Cod, at the pleasant summer place of Brother and Sister Albert N. Hoxie, where I was reading, writing, and trying to catch up with the work of my perambulating office, I one day received a letter from my sister, Audie, Mrs. B. M. Anderson, inclosing some printed sheets. They were information letters relative to the Olmsted Family, Inc., and the eleventh reunion of the Olmsted Family. Announcement was made that the 1932 meeting (reunions every two years) would be at Ridgefield, Connecticut, in the Parish House of Saint Stephen's Church, "celebrating the tercentenary of the arrival of our ancestors in America (on September 16, 1632)." All of this meant little to me, but my attention was focused on the sheets by a statement in Audie's letter. She said:

"Dear Fred: I am wondering if you expect to be in the East in the middle of September. I am inclosing the material that came today from the Olmsted Family Association, relative to their meeting on September 17. This is such an unusual date, being the three hundredth anniversary on September 16, of the coming to America of our ancestors, that I would give my eyes, almost, to be able to attend."

Now when Mrs. Anderson would give those large, expressive, brown eyes of hers (almost) for the privilege of attending a family meeting, it must hold not a little interest for her. I confess that up to the time she wrote that letter to me I did not know (or if I had known, had forgotten) that among our ancestors was numbered an Olmsted. But know-

ing her great interest in and extensive knowledge of the various lines of our ancestors, I conceded that if she said there was Olmsted blood in our veins, why it must be so. I had already made an itinerary which would fill dates till my expected arrival at home about the middle of October; but by making a slight change, I found I might squeeze this Olmsted meeting in. Scanning the literature a little more closely and consulting some maps, I learned that Ridgefield is in the extreme southwestern part of Connecticut, about fifty miles from New York City, and near White Plains, and that I could reach it without much trouble *en route* from Boston to New York, by leaving the main line of the New Haven Road at South Norwalk, Connecticut. And so I made my plans accordingly.

On the Way to Ridgefield, Connecticut

It was on September 16, that I left Boston for Ridgefield. For a few days I had been in Boston, staying at the home of Brother E. L. Traver, while Brother Hanson and I attended a branch business meeting which had considerable local interest.

It was a rainy day, and before leaving the city I went with Brother A. H. Nichols, who had called for me, to see a process of food preservation in which he was interested. Having visited the plant and listened to descriptions of the processes, etc., Brother Nichols and his friends set me and my traveling bags down at the South Terminal Station in Boston, and at eleven o'clock I left the city on a Boston and Albany train which was bound for New York via Worcester, Springfield, and Hartford. At South Norwalk I left the train about four o'clock, in order to go on a branch road to Branchville, whence by bus we were taken to Ridgefield.

Ridgefield is not very far from South Norwalk, which is on the waters of Long Island Sound. In fact, I am told, that from points of vantage in Ridgefield on clear days the waters of the Sound are visible; but in going from Norwalk to Ridgefield the terrain changes markedly from coastal country to hills. Just across the State line between Connecticut and New York, which passes Ridgefield only a few miles away, lie the picturesque Highlands of the Hudson.

Ridgefield itself is some eight hundred feet above sea level, and nearby hills rise to thirteen and fourteen hundred feet. So one can expect the road to Ridgefield to be beautiful. It is. And as we approached the town by bus evidences abounded to substantiate the claim that Ridgefield lies in the midst of one of the most beautiful sections of the State. The road, well laid out and in good condition, winds its way over hill and dale, through forests, and past farms and estates which hold the attention by their beauty. Ridgefield is, I think, one of the prettiest old towns I have ever visited. Trees of

great height and beauty hang their graceful boughs over buildings and homes which bespeak the taste of the citizens for aesthetics, cleanliness, and art. Far more than the usual number of large dwellings in spacious and well-kept grounds attract the visitor's attention.

Ridgefield, Center of Wealth

I made mental note of this as we entered the town, and wondered what particular industry indigenous to the town was responsible for such prevalence of wealth. I learned later it was due to emigration, immigration, and propinquity to a great metropolis. The descendants of the old settlers, seeking their fortunes (or misfortunes) elsewhere, sold out to wealthy New Yorkers seeking quietude amidst rural environment, and these New Yorkers have built large homes in settings of more than ordinary beauty. Fine homes and buildings, stately trees, excellent landscaping, and prolific flower gardens all combine to give Ridgefield unique picturesqueness. But then, I saw it at perhaps the most beautiful time of the year, and one can well guess that between the winter solstice and vernal equinox the appearance is somewhat different.

I had sent word ahead for accommodations at "The Elms," as suggested in the letters of information, and from what I had seen of the town on entering, I was not surprised on being set down at that hostelry, to find it standing among some beautiful old trees which had been not a few years in reaching their present proportions. But they had plenty of time for that, for the signboard in front of the building advertised the fact that "The Elms" had been that "since 1799." The well-kept condition, however, disguised the age of the buildings, and only when one observed the architecture, the room arrangement, the wide floor boards, etc., did he see evidences of the age.

Meets Some of the Olmsteds

On registering along with several others who had also come on the bus, I discovered that I had traveled for a short way with some of the Olmsteds. It was near seven o'clock, so cleaning up a bit, I repaired to the dining room, and found my table-mate was a fine appearing elderly gentleman whom I had seen on the bus. I made myself known by saying I was "Smith from Kansas City." Said he: "I am George Olmsted, from New Jersey," and gave the name of a town I did not catch, but which I afterwards learned was Towaco. Thus I met the first of many Olmsteds I was to meet that day and next.

After dinner, in the hall, I saw several men chatting, and gathering from the drift of their conversation that they also were Olmsteds, I approached the group, and when opportunity permitted, addressed one man by saying:

"Are you Mr. Frank Lincoln Olmsted?"

He said he was.

"Well," said I, "I have a message for you. My sister, Mrs. B. M. Anderson, of Lincoln, Nebraska, wishes to be remembered to you. She has told me of the pleasant correspondence she has had with you relative to family matters." And I gave him my name.

He greeted me kindly, and then I was introduced to the others, another George Olmsted, a Frederick Olmsted and a Colonel Edward Olmsted. And we chatted awhile.

Later in the evening about fifteen of the family gathered in the parlor of the hotel, and after introductions all around, a very pleasant but quite informal meeting of the group was had. The formal meetings were not till the next day.

It was an interesting experience to me to sit thus among a group of people who up to that day were quite unknown to me, who bore another name than mine, and yet who accepted me in their "family circle."

I have at times observed that at these family gatherings there is sometimes a snobbish air displayed. Mother Cobb, my dear old mother-in-law, used to have terms of her own for most things, and this snobbishness she termed "codfish aristocracy." It is a sort of superciliousness which springs from innate desire to be something extraordinary without having the qualities to be such. I had wondered if any of that would be displayed by the Olmsteds. I was much pleased to see none of that spirit among them. There was, of course, much talk about the family, present and past, but it seemed prompted entirely by a desire to know as much as possible of the history connected with it.

The Connection of the Smiths With the Olmsteds

Of course I was asked where I, a Smith, came into the family. Mrs. Anderson had given me an outline, and having memorized part of that, I was able to tell them I was descended from Sarah Olmsted, daughter of Nicholas, who was in turn the son of James Olmsted, who, with two sons and a nephew (Richard), had come over from England in 1632, which event was being duly celebrated by this reunion. But of the movements of the family afterwards I knew little. So I was an interested listener at that family gathering, and picked up quite a bit of information along that line.

I discovered that Frank Lincoln Olmsted seemed to be the historian of the group, and after hearing him tell entertainingly of several historical matters, was not surprised to learn he was a Harvard graduate, his specialty being history.

There may be one or two of the readers of these Little Journeys who have an interest in knowing the connection of the Smiths with the Olmsteds. So I

borrow from Audie's letters to me enough to tell you. Quoting from her letter of September 14:

"Dear Fred: I was thrilled to get your letter this afternoon telling me you thought you would try to make the Olmsted meeting at Ridgefield, Connecticut, next Saturday. I know the time is short, but I will try to get this to you, sending it in care of the president of the Olmsted Family Association. . . ."

"James Olmsted was a widower when he came to America in 1632, and brought with him two sons, Nehemiah (who died young leaving only one daughter, so the name died out at once in that line) and our ancestor, Nicholas. He also brought his nephew, Richard, from whom many of the American Olmsteds are descended, and a niece, Rebecca. The family came from Essex, and it was out to old Olmsted Hall that I went with Brother Judd and Brother Paul M. Hanson in the summer of 1929. The old hall was listed in William the Conquerors' tax survey, the 'Domesday Book,' of 1085, or thereabouts. I saw the original Domesday Book in a Museum in London. It is all written by hand in careful Latin characters. Had I not the page references I could not have found the entry which interested me. I do hope the Olmsted family of America will find a way to buy the old hall, or at least get some permanent foothold there.

"James Olmsted was not young when he came to America; he did not remarry. It was that family that brought the famous baby christening blanket, which is carefully cherished. The church yard at Fairsted, the last English home of the family, is the resting place of a number of children and of the wife of the American immigrant."

From another letter, also written on September 14, I quote again:

"Dear Fred: In my haste a few minutes ago (in order that Rogene could mail the letter as she went out) I neglected to give what perhaps would be the most interesting information to you, about the Olmsted connection, viz., your line of descent.

"1. James Olmsted married Joyce Cornish, in England. He died in 1640, at Hartford, Connecticut.

"2. Nicholas Olmsted married Sarah Loomis, of Windsor. He died in 1684.

"3. Sarah Olmsted married Captain George Gates, and lived in Haddam, Connecticut. Their seventh child was:

"4. Daniel Gates, born 1680; married Rebecca Dutton. Their first child was:

"5. Daniel Gates, born 1706, at East Haddam, Connecticut, who married Lydia Fuller, a descendant of Edward Fuller of the Mayflower. Their oldest child was:

"6. Lydia Gates, born 1732; married Solomon Mack, of Lyme, County, a soldier in French and Indian Wars and in the Revolution.

"7. Lucy Mack, youngest of eight children, was born four days after July 4,

1776, the day of the Declaration of Independence. She married twenty years later Joseph Smith, descended in the fifth generation from Robert Smith, immigrant settler at Topsfield, Massachusetts.

"8. Joseph Smith, born at Sharon, Vermont, 1805; died at Carthage, Illinois, 1844; married Emma Hale in 1827, a descendant of John Heald, of Concord, Massachusetts, in 1635, native of Berwick-on-Tweed, in north of England.

"This is hasty, but will perhaps give you a birdseye view of 'where you are' among the Olmsted members. As you see we stayed in the Olmsted family but the one generation, for it was through Nicholas's daughter we descended. However, that does not matter in a genealogical relationship except in some groups, such as the Founders and Patriots, which demand a descent through the male lines."

So there! You know as much as I do about my being of Olmsted extraction. In the course of the evening's talk and the meetings the next day I learned that from the same source come all the Olmsteds in America, that the family is scattered well over the entire United States. In the gathering on Saturday some eight States were represented: Connecticut, New York, New Jersey, Indiana, Michigan, Maryland, District of Columbia, and Missouri.

It was quite late when the informal gathering broke up for the night, but before retiring I wrote a letter to Audie telling her of the happenings.

Mr. Rockwell, the Historian Postmaster

The next morning, inquiring of the landlord, Mr. Wallace, where the post office is located, I was directed to the spot, and told to be sure to introduce myself to Mr. Rockwell, the postmaster. On reaching the post office I inquired, found Mr. Rockwell, introduced myself and received a hearty welcome. He is the author of a large volume on the history of Ridgefield, and is full of the subject. He is a steady talker, jovial and genial, and a descendant of one of the early Ridgefield families. While I was talking with him two of the Olmsted men came in, Frank L., and Frederick H., and Mr. Rockwell insisted on showing us about a bit. So in his Dodge car, going first to the hotel, where we were joined by Mr. George Olmsted, of Chicago, we were taken for a fine and interesting ride about Ridgefield and some of its environs.

Mr. Rockwell seemed to know every home and person about the country, and conversant as he is with the early history of Ridgefield, in a running fire of talk, he most entertainingly told us of the Revolutionary battle fought there on April 27, 1777; of General Wooster's fight and death; of Arnold's fight and escape; of the burning of many of the houses by the British under General

Tryon, etc. Homes of famous persons were pointed out—Farrar, the ball player and father of Geraldine; the Baileys of show fame; Charles Dana Gibson's son; Ogden Mills now United States Secretary of the Treasury, and many others.

One thing however detracted somewhat from our pleasure. Mr. Rockwell is an earnest and rapid talker, but I would say not so skillful in driving as in telling history. At any rate, so it appeared to us. With the car running at thirty-five or forty miles an hour on a narrow, and at times steep road, bordered by rocks and trees, while Mr. Rockwell waved his arm towards houses here and monuments there—well, it was not exactly nerve quieting. I wondered if the others felt as I did about it, and learned afterwards that they did.

We quite thoroughly enjoyed this ride, and Mr. Rockwell's knowledge of local history and his power to tell it with facility. But of this I am quite convinced: for real comfort on such trips, the man at the wheel and the man describing the country and pointing out its beauties and places of interest should not be the same person. I believe the others in that car will agree with me.

Religious Ceremony Opens Reunion

We got back to town (the trip had taken us into New York State) in time for the first meeting of the day. It was a religious service held in Saint Stephens and conducted by the Reverend H. B. Olmsted, of Rockville, Connecticut, and in which the names of the recently deceased members of the family were read.

Saint Stephens Church in which those exercises were held, while housing a congregation whose beginnings go back more than two centuries, was built in 1915. It was designed by an architect who was the son of a former pastor. Architecturally it is one of the neatest and prettiest small church buildings I have seen. Its interior reminds one of that of Kirtland Temple, and I hope later to get some photographs of it for use.

Formal Meetings on Saturday

After the religious services, the Olmsteds met at the parish house of Saint Stephens, and the formal meetings began. What with registration, and address of welcome by the pastor of Saint Stephens, individual identification of those present, and an interesting paper by Mr. Rockwell on "*The Olmsteds in Ridgefield and Early History of the Town*," the forenoon was well and busily spent, and at The Elms at the noon hour the "dinner" of the family gathering was held. An interesting feature was that an Olmsted from Detroit, who was celebrating his ninety-first birthday, was present. With his son, grandson, great-grandson, and some women of the family, he had by auto come from Detroit, and was en route to Saint Petersburg, Florida. Their table was decorated with

an appropriate birthday cake, illuminated by candles in plentiful number.

At the afternoon session an interesting paper was read by Mr. Frank Olmsted in which was presented a journal of one of the family who as seaman and officer had passed through some thrilling experiences in the early wars of the country. Mr. Olmsted also had with him a photographic reproduction of the "Domesday Book," or at least of that portion giving the survey of Essex County.

Of course the usual photograph was taken. Altogether the day was one of interest to me and I enjoyed meeting and becoming acquainted with those whose ancestors were also mine.

When it came to looking up the matter of finding transportation out of Ridgefield, I was confronted with some difficulty. Trains ran at rather long intervals, and after three thirty it was impossible to make train connection. But in the course of the day I had met an Olmsted from Trenton, New Jersey, who in his car had come alone. He planned to return to New Jersey on Sunday, and gave me a cordial invitation to ride with him as far as New York. I accepted.

Attends an Episcopal Service

Saturday evening I spent largely in writing and also part of Sunday morning. But I went to Saint Stephens Church, and as one of a rather small congregation heard the Reverend Lusk read his ritual, make his prayer, and preach his sermon. It is not often that I have opportunity to see and hear an Episcopal service.

Mr. Rockwell in his car took me back to the hotel, and on the portico a number of us were exchanging addresses, etc., when a newspaper reporter for a Danbury paper came to learn from Colonel Ed. Olmsted something about the meeting, the attendance, etc. I, too, was subjected to an interview.

After dinner, Mr. Theodore H. Olmsted, of Trenton, called for me, and in his car we started for New York City, going via White Plains. It was a very pleasant day, the scenery fine, Mr. Olmsted a good driver (a locomotive driver by profession), and I enjoyed the trip.

Now a little more about Ridgefield. I was, of course, interested in learning what I could about its history. And here are some things I learned from various sources:

Early Days in Ridgefield

In 1708, Catoonah, sachem of the Ramapoo Indians, sold for one hundred pounds sterling, a tract of land bounded on the north and east by the town of Danbury, south by the town of Norwalk, and west by the State of New York, a tract of land approximately twenty thousand acres. The purchasers were twenty-nine men from Norwalk, and three from Milford. Later other parcels were added by further purchases, the last being in

1739. The Indians called the place or land Candatowa, meaning high land. The elevation is about eight hundred feet. Three surveyors were appointed by the General Assembly, and it is interesting to note that the Indians gave a regular deed, which was duly recorded, the deed being dated September 30, 1708.

The town site was selected along the central of three high ridges, commanding views of both Long Island Sound on the south and east and the Highland of the Hudson on the West. The town was laid out along a street six rods wide planned generally north to south. It is Main Street. On either side lots were laid out, two and one half acres in area. In the center of the town a "Green" was formed, to be used or occupied by town house, meeting house, and school. On the east and west ridges five acres of pasture were assigned to each town lot. At the north end of the street stands a large rock called Settlers Rock. It is recorded that the settlers on first coming slept on this great rock, as a protection against the howling beasts of the forests.

In November, 1708, the twenty-five home sites, or lots, were distributed by drawing. "Lottery" may be derived from this and similar instances of "drawing" for "lots." Among the list of those drawing lots I saw the names of a Samuel Smith, an Ebenezer Smith, and a Thomas Smith, all of Milford. I have no idea that these were of our ancestors—probably not; but among the other names is that of Richard Olmsted, one of the ancestors of the Olmsteds who had gathered to keep alive family traditions. It is interesting to note that the lands other than town lots, or home sites, were at first open, and pastured in common. Then they were distributed among the owners, about 1760, and enclosed.

The town grew quite steadily. Industries were added as needed till with agricultural facilities the citizens became quite self-sustaining and had surplus to sell. And so the community grew in wealth and influence.

Ridgefield During the Revolution

It is quite to be expected that Ridgefield played its part in the developments of the Revolutionary period. It is worthy of note that in January, 1775, in a public meeting in the town hall, the people of Ridgefield avowed their loyalty to Great Britain; but by December of that same year they had reversed their opinion on the question of loyalty to the Mother Country, and on the seventeenth of that month rescinded the action of January and joined with the Colonies in the long struggle for national independence. They contribute both means and men to carry on the fight.

In April, 1777, General Tryon, a British officer, at the head of a force of English troops, marched to Danbury to destroy some military stores. He was returning to the coast when General Wooster, of the American forces, fell

upon him while the men were at breakfast in camp just north of Ridgefield. And during the day Tryon's troops were harassed by the American Continentals. The outcome was changed probably by the fall of Wooster who was mortally wounded in the second engagement of the day and died five days later. Just in the north edge of Ridgefield the Americans made another attempt to stop the British. The Americans here, a mere handful, were led by Arnold, who narrowly escaped capture or death. Sixteen royalists and eight patriots were killed in the skirmish.

The "Cannon Ball House"

Tryon, to punish the rebels of Ridgefield, fired the Episcopal Church (because it was used for military stores) and six dwellings. Among the latter was the Keeler Tavern, owned by Timothy Keeler. This was fired upon by the British artillery, and at least one of the cannon balls is still to be seen embedded in one of the timbers of the house. One of Keeler's nearest neighbors was a royalist, and he seeing his own home threatened by the sparks from the burning tavern, received the permission of General Tryon to extinguish the fire. He did so. And when Keeler, late in the day, returned from fighting the British, he was met by his royalist neighbor.

"You may thank me," said the Tory, "that your home is safe."

"No, sir," emphatically asserted Mr. Keeler, the belligerent patriot, "I refuse to thank a Tory for saving my home, but I do thank God for a north wind."

My guess is that the zealous old Continental placed the gratitude about where it belonged.

Old Keeler Tavern is now the residence of Mr. Cass Gilbert, a leading architect of the United States. Through the activity of Mr. Rockwell and the courtesy of Mr. Gilbert, the Olmsteds were permitted to see the Cannon Ball House, as it is termed, and to see the cannon ball itself. And beside that two or three of us, meeting Mr. Gilbert himself in the garden of his fine old place, spent about an hour in very pleasant converse with him. His interests are broad. He has traveled much, and his professional services as architect have taken him into many States of the Union, to design some of our outstanding public buildings. In conversation he is thoughtful, of easy expression, and liberal in view.

I left Ridgefield on Sunday afternoon well pleased at the opportunity to have seen the fine old town and particularly, to have had opportunity to meet my distant relatives, and learn something about another one of the very many historic places abounding in the East. And I hope my readers have felt a little of the pleasure I derived from the visit. It was another respite or recreation which helps one on his road of duty.

FREDERICK M. SMITH.

COLUMBUS, OHIO, October 5.

Independence

Quarterly Conference

Since the first of this year the church membership in Independence has grown by the addition of one hundred and seventeen members according to a report read to the quarterly conference in Zion at the Stone Church, Monday night. In the months between January and October there were 176 baptisms and 247 transfers to Independence, making a total gain of 423. But during that same period 256 were transferred to other districts and there were 50 deaths, making a loss of 306.

President F. M. McDowell was in charge of the conference, assisted in the stand by Elders H. G. Barto and D. S. McNamara and Bishop J. S. Kelley. Ruby Johnson was secretary, and Frank McDonald, assistant secretary.

Important among the actions of the conference was the approval of the church court's recommendation to grant the requests of the following to withdraw from the membership: John W. Crick, Lillian Fry, Irene Dorothy Stockdale, Joseph Charles Cole, Valentine N. Dick, Julia A. Dick, Mary Elizabeth Dick Davis, Ella Dick Winter, and Virgil Dick. It also unanimously approved the recommendation for re-instatement in church membership of the following: Nellie Overcast, H. H. Robinson, and Mary A. Robinson. Two were suspended from membership, Cedric S. Webster and John Worsham, and one expelled, Mrs. Hazel Gallagher.

The conference was pleased to learn from a report of Bishop J. S. Kelley that three quorums of deacons have been organized in Independence, an action authorized by the last conference, and approved by adopting the report.

The following names recommended for ordination by the pastors in Independence, were approved: Sam M. Inman, elder; Roy E. Settles, teacher; Archie Davis, deacon, and Eli Kester, deacon.

President McDowell brought the meeting to a close with a brief address in which he spoke of the growing spirituality of the church and its consistent up-building towards the objectives set forth by the last General Conference.

These are busy days for the Young People's Council of Independence. It has enlisted the young people in a number of community movements. The contribution of the council to the Harvest Home Festival was outstandingly helpful and beautifying in effect. To them was given the task of decorating the long alley ways around the entire lower room of the Auditorium; painting and trimming the great pillars which support the main floor and upper building, and adding harvest touches to the ramps descending from the foyer of the building to the lower hall. For several nights preceding the festival young men and women worked industriously, brightening dull, bare corners and nooks of the room.

And now that the festival is over, the council is launching into something new. It will sponsor an indoor carnival in the lower room of the Auditorium Saturday, October 22, with clown band, stunts, and other special features. Proceeds from this event are to be applied to the expenses of a young people's rally next month.

Also, the young people's council is this fall sponsoring a literary contest. This contest has two divisions, play writing and story writing. Cash prizes are offered, and the winning contributions will be presented by the young people of Independence to the young workers of the church. The finals of this contest will be held December 16.

An Independence scholarship at Graceland is the goal of the new and active chapter of the Graceland Alumni Association in Independence. The approach of Home-coming and College Day brought all ex-Gracelanders to the fore last night when two one-act plays were presented by the chapter to Graceland friends and supporters at the Dining Hall. "*The Hour Glass*" was directed by Mrs. Leonard Lea, and "*Calico*," by Miss Pauline Siegfried. The casts of these productions were exclusively composed of Graceland people. Music was by George Anway, tenor, and the Midwesterners, a male quartet composed of Roderick May, Duane Swalley, Robert Crawford, and Edward Cronenbold.

Stone Church

The memorial service for Brother John T. Gresty, held at three o'clock in the afternoon and attended by friends and church officials who loved and revered the departed one, was one of the principal events of Sunday at the Stone Church. Elder John Blackmore, a native of Australia, was in charge of the service, and Apostle Paul M. Hanson, one-time missionary to that country, preached a beautiful memorial sermon. Musical offerings gave a harmonious background to the service, and floral pieces were abundant.

Brother Gresty's body was found in the Missouri River October 11, near the Lexington-Richmond bridge, and identified beyond all doubt by those who knew him best in this country. The body was brought to Independence where a private funeral service was held Saturday afternoon from the Latta Funeral Home in keeping with the funeral services of Brother Gresty's native land. Interment was in Mound Grove Cemetery.

Brother Gresty, who was seventy years of age, disappeared from the V. V. Smith home in Kansas City, March 25. For several weeks previous to that time, he had been giving intensive work to the preparation of the oratorio, "*The Messiah*," for the April General Conference of the church. He had been ill, and it was thought at the time he disappeared that he might have been sufficiently despondent to attempt to take his own life.

This zealous lover of the gospel and musical enthusiast came to America in 1930, in time to direct the presentation of his own oratorio, "*The Course of Time*," at the Centennial Conference. He found many friends in America. Brother Gresty is survived by relatives in Australia.

In his sermon to the congregation Sunday morning Pastor John F. Sheehy emphasized the Saints' responsibility in the civic relief campaign being conducted this week in Independence. He also stressed certain other responsibilities of church members.

The Stone Church Choir, faithful at its post, presented its half hour musical broadcast program from eleven to eleven-thirty, and assisted Brother Sheehy in the congregational service.

Brother Enoch Cox, fifty-seven years of age, died at his home here October 13, and the funeral service was conducted from the home Saturday afternoon. Elder John F. Sheehy was in charge of the service. Interment was in Mound Grove Cemetery. Brother Cox had many friends in Independence where he and his family are known as faithful church members and loyal helpers. He was baptized a member of the church March 30, 1894.

In the evening all the church congregations of Independence were invited to participate in a mass meeting at Memorial Hall, to launch the annual drive for civic relief. This year the goal set is thirty thousand dollars, and the purpose of Sunday evening's meeting was to inspire citizens with a desire to do their part in putting across this drive for funds. Mayor Roger T. Sermon presided, and music was furnished for the occasion by the Wahdemna Choral Club, Paul N. Craig leading community singing. Elder J. F. Sheehy was there and assisted with the benediction. There was no evening service at the Stone Church.

Early Monday morning Stone Church people were out with other organized civic relief workers, giving their best efforts to the drive.

Sunday night there occurred at the Auditorium the wedding of a young woman who is a well known worker in the Stone Church congregation, Miss Gladys Teeter, daughter of Mr. and Mrs. J. J. Teeter. She became the bride of Mr. Eugene Overbey, of Kansas City, at a colonial wedding ceremony which had for its setting Mount Vernon's veranda at the Harvest Home Festival. Elder George Mesley, of Kansas City, officiated. The bride was attended by her sister, Mrs. Gilbert Meinershagen, of Higginsville, as matron of honor, and P. A. Husseton, of Kansas City was best man. In the bridal party were members of the Y. P. R. and Y. K. T. Classes. A large crowd of friends, fellow workers, and acquaintances witnessed the pretty ceremony, and a reception followed at the young people's room at the Auditorium.

Sister Viola Short, widow of the late

Morris T. Short, early missionary and church man, slipped and fell at the Auditorium the night of September 13, breaking her hip. She was attending a community banquet the main feature of which was a lecture by Doctor William P. McGarey of the Anti-Saloon League. For a number of weeks Sister Short suffered at the Sanitarium, and she is now at the home of her daughter, Mrs. Ruby Short McKim, in a very serious condition. Sister Short is seventy-eight years of age, and during her life-time has won many friends through her charming personality and her spirit of willing helpfulness. She is well known for her literary contributions to the church, and is the author of the book, *The Fourth Relatord*.

Second Church

Two hundred and eighty-nine people were recorded as being present at the church school, October 16, an increase of sixteen over the attendance of Sunday, October 9.

Following the example of the junior service of last week, Ralph Watkins was in charge. Bethel Davis played and Nadine Inman directed the music. Elder J. W. Miller talked on the subject, *"The Kingdom of God by Our Works."* Several special numbers were given on the program including a story by Miss Geraldine Fields, *"How Tilat Found God."*

The hymn, *"Gracious Spirit Dwell With Me,"* was sung by the choir at the beginning of the eleven o'clock preaching service. Elder R. D. Weaver, speaker of the hour, took his text from Peter 2:1. At the conclusion of his excellent sermon, Brother Weaver quoted from Saint Luke 6:41, Christ's words, "And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?"

Brother G. B. Inman celebrated his seventieth birthday with a dinner given him at his home Sunday by his children and grandchildren.

Elder J. T. Curtis, who has been ill at the Independence Sanitarium is now convalescing at his home.

Maddy Fern Murdock, daughter of Mr. and Mrs. Ellis Murdock, of Second Church, won a prize in the Better Baby Show held at the Harvest Festival.

Walnut Park Church

Local members are proud and happy to have won second prize among the Independence Harvest Festival exhibits. This year Walnut Park workers did not work for a prize, but to present in as beautiful and acceptable a way as possible their gift to the festival.

Elder C. L. Olson spoke to the Saints the morning of October 9, reporting the financial condition of District Three. It was very encouraging.

At the close of the church school Brother E. E. Moorman called for a volunteer choir. About fifty responded and sang *"Faith of Our Fathers"* from

the new *Saints' Hymnal*. This was inspiring.

Class work at six o'clock began that evening with larger attendance than on the previous Sunday evening. Several more classes were organized. Mrs. Clifford Moore presented her little pupils with readings and songs.

On that night local members were happy to listen to Patriarch F. A. Smith who spoke on the proofs of the *Book of Mormon*. The choir, although small in number, sang the anthem, *"As Pants the Hart,"* arrangement from Spohr's *"Crucifixion,"* Marian Campbell, soprano, singing the obbligato. The production was directed by Minnie Scott Dobson, Drexel Mollison at the piano.

The church school last Sunday morning was in charge of Elder R. Barnhardt. Violet Chase directed the orchestra and the hymns. Elder Welton Wood gave a fine talk at the close, his text being, *"What Fruit Have You Gathered for Jesus?"*

At the next service a quartet composed of Delta Nace, Evelyn Phillips, Milford Nace, and Arlon Chapman, sang, *"Close, Close to Thee,"* from the new *Saints' Hymnal*. Elders Mansel Williams and Cloris Closson were in charge of this service, and Pastor Frank McDonald was the speaker.

Enoch Hill Church

The theme of the church school October 9, was *"Faith in Our Fellow Man."* E. H. McKean gave an interesting talk on the theme and Mrs. Ruth Hayes sang *"Just a Little Help From Me."*

At the morning preaching hour the choir sang *"Blest Be Thou, O God, of Israel,"* and the ladies' quartet sang *"Jesus Savior Pilot Me."*

Bishop A. B. Phillips, the morning speaker, talked on *"Responsibility,"* discussing the three aspects—accountability, trustworthiness, and ability.

Elder C. V. Hopkins was the evening speaker, and took his text from the words of Christ, *"Feed My Sheep."*

"Faith in Ourselves" was the church school theme October 16, and was presented by a talk by Nellie Mae Kramer, a reading, *"It Couldn't Be Done,"* by Mrs. Henrietta Allen, and *"Consecration,"* sung by the school.

Elder H. E. Winegar occupied the morning hour, taking *"Confidence and Trust in God"* as his subject. The choir sang *"The Spirit of God Like a Fire Is Burning,"* and Mrs. Ruth Hayes sang *"Song of Redemption."*

If great ideas are sufficient to make men Christians, how does it happen that the disciples were so joyous and so impotent until the day of Pentecost? . . . Ideas will never save a man. . . . There is no church without fire and power, there is neither fire nor power without the Holy Spirit.—Charles Edward Jefferson, in *Things Fundamental*.

Hold Meetings at Taylorville During Coal Miners' Strike

Most of our work for the month of September was done at Taylorville, Illinois. Almost as soon as we arrived in our new mission, we received word from Apostle J. F. Garver that the branch at Taylorville had written him, requesting a series of meetings there. As we had our schedule made out until Labor Day, we were not able to go until that time.

It looked as though the miners' strike would prohibit our series at Taylorville, but upon receipt of advice from Brother Henson, branch president, that everything seemed quiet, we went there and started meetings.

From the first Sunday the meetings steadily increased in attendance, and by the beginning of the second week, chairs had to be carried up from the lower auditorium, and on Sunday night, the last night of our stay, the church could scarcely hold the crowd.

Special Permit to Hold Meetings

But we labored under a disadvantage all the time. After we had been there a week there was a riot between the two factions of union miners, the new organization called the Progressive Miners, and the United Mine Workers. This caused the sending in of troops, and for the last two weeks the city was patrolled by soldiers. On the day the soldiers came, the sheriff issued orders that no public meetings of any kind would be allowed. As our meetings were very successful we disliked to cancel them. So we went to the captain of the troops and also to the sheriff and stated our case. The captain said that he had no objection to our holding meetings, and upon his putting the matter squarely to the sheriff for settlement, we were given a written permit to proceed with our services so long as no discussion of the strike situation was permitted in our building.

In securing this permission we were most fortunate. A big revival had been in progress in a tabernacle erected by the Pentecostal people, and this was closed. The reason given by the sheriff for closing their meetings was that they permitted testimonies, and the men and women testifying took advantage and voiced their sentiments regarding the operators and the United Mine Workers. Also a revival which was to have been held for several weeks in the city park was ordered closed, because the park was such a public place that it permitted the men to congregate and air their difficulties. After the coming of the soldiers, the minds of the people were very upset.

Various Programs Included

On the first night of the meetings a great number of children were present, and so Sister Baldwin took charge of

them. Each night for half an hour preceding my sermon, she told stories and gave blackboard talks, and was very successful in her work. The children, about twenty-five in number of junior and intermediate age, attended all during the meetings.

During the morning hours we held several priesthood meetings. The men were not working, and this seemed the only time we could meet as there was class work in the afternoon.

On the first day of class work we met from three to four o'clock in the afternoon, but the Saints said this was not nearly long enough, and so we met from two thirty till four. On the last afternoon, in order to finish the outlines Sister Baldwin had prepared, we met for two hours. About sixty attended these classes and Sister Baldwin was teacher. Her subject was "Worship in the Church Services." I helped her with it, and one afternoon talked on "Dignity in the Priesthood," stressing especially dress and pulpit manners.

We had a big day on the last Sunday with sacrament service and the baptizing of two young women, one the mother of a young family.

One pleasing feature of our stay at Taylorville was that we were permitted to keep house. The Saints fitted up the basement of the church, separating it into rooms by means of screens and curtains. Sister Baldwin and I did our own cooking, and the Saints saw to it that we lacked nothing in the way of food. They even provided a radio, and with the piano already there, we had a fine home. We enjoyed it thoroughly, and are grateful to the Saints for their expressions of love and appreciation. They thanked us heartily for our work among them.

Sister Baldwin and I were loath to leave them, but felt that we could more profitably return at a time when the strike is ended and their minds not so confused over conditions and the problem of how they are to live this winter.

RICHARD BALDWIN.

Kansas City Stake

Kansas City Stake feels keenly its loss in the passing of Evangelist John T. Gresty whose memorial service was held at the Stone Church, in Independence, Sunday afternoon. Though many knew him as a musician of exceptional ability, he was better known to Kansas City Saints as a patriarch. He had many friends in this city, and though he was of advanced age, his going seems untimely. The members feel that not only a great but a good man has gone from them.

The Harvest Home Festival at the Auditorium was enjoyed by Saints of Kansas City who reveled in the display of garden and farm products. Again

Kansas City Stake was awarded first prize in the group of visitors' exhibits. Elder H. Arthur Koehler and Brother C. C. Hoover were the artists who with brush and other handwork beautified the exhibit.

Gladstone Church

Owing to the continued illness of Pastor C. A. Selbe, the stake presidency appointed Robert E. Jones, of Independence, as pastor. The Saints have endeavored to give Brother Jones loyal support in every way.

In the past two weeks Elder J. Charles May, stake missionary, has conducted a series of meetings in this group. His sermons were inspiring, and there was special music by the Chelsea O. B. K. Choir, soloists, and numbers by Brother May.

Brother William Barham has been appointed as bishop's agent of the group. He and his family have entered into active service with this congregation.

Donations were sent from here to the Harvest Home Festival.

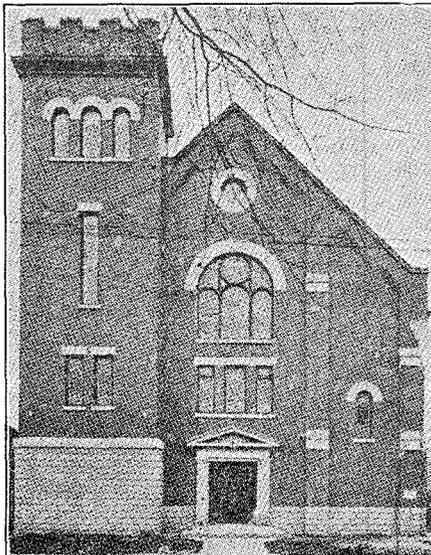
London, Ontario

Impressive Graduation Exercises

There was very large attendance at the last sacrament service, and the meeting was in charge of Pastor J. E. MacGregor. The Saints were prompt in their testimonies and a good spirit was manifested to the encouragement of all. The members were eager to renew their covenants with Christ.

"Auntie" Likins is improving very slowly from her recent illness. She became seriously ill at Woodstock while visiting her son, Edward. Was brought to her daughter's home in London last week.

The church school held its graduation and rally day on a recent Sunday. The



OUR CHURCH AT LONDON,
ONTARIO

primary room and auditorium were beautifully decorated for the occasion and Sister Grace Perry, primary superintendent, after addressing the graduating class, presented each scholar a lovely framed picture of Christ. In the upper auditorium the class was welcomed by Elder Frank Gray, church school director, and his assistants. The program included two excellent papers, "The Responsibility of Youth to the Church," by Sister Marie Mottashed, and, "The Responsibility of the Church to Youth," by Brother Arlo Hodgson. Then Pastor J. E. MacGregor delivered an able address.

Members of the Laurel Club and organized classes are busy preparing events for the fall and winter. There is some excellent talent among the classes, and the Saints look for "big doings" this season. The dramatic club is also busy.

Many were happy to see Brother Fred Timbrell in attendance again after a two week's illness from blood poison.

The friends of Brother Carl Harnden, of Hamilton, were shocked to hear of his sudden passing last week. Much sympathy is extended to Sister Pearl and others of the family in their bereavement.

The church school loses two of its active workers in Brothers Raymond Sinclair and Laverne Richardson. The former went to Toronto to take a course in normal work, the latter is taking the road as a traveling salesman.

Brother Alvin Perry, of Sarnia, was present at the last sacrament service in London.

Shidler, Oklahoma

Growing in Numbers and Interest

This branch is progressing. Some have moved away, but fifteen new members have been baptized here this year.

Branch and church school elections were held September 25. Elder Edward Workmon was sustained branch president, also church school supervisor. The following were sustained in their offices: Elder, J. E. Montague; priests, Paul Storm, and R. E. Montague; teachers, James Duncan and George Swain, and deacon, Frank Fender.

The branch has taken on added responsibility since October 1. It furnishes house, fuel, and lights for the pastor and family, permitting him to devote more time to the work of the local.

District President F. Ed. Dillon was recently here and preached two sermons which were greatly appreciated.

Shidler members are pleased with the new *Saints' Herald*, and hope soon to be able to put it in every Saints' home here.

Our strongest and most effective testimony of this work is our daily walk among our associates.—B. A. Howard, in the Western Oklahoma District Letter.

Run-Over Department

Prohibition Versus Liquor License

(Continued from page 1034.)

state was able to dominate for a dozen years. A legislative investigation made in 1905 revealed an almost unbelievable extent of political corruption."—*Prohibition Facts*, page 49.

PROHIBITION INCREASES BUSINESS AND WEALTH

The proof is overwhelming that prohibition has been one of the greatest economic helps to the people that any age ever produced. Per capita savings more than doubled from 1916 to 1925, and the National Bureau of Economic Research reported in 1927 that the nation's income in 1926 was forty per cent greater than in 1918. The Wickersham Commission reported "a real and significant gain" had followed prohibition, and President Hoover stated: "The dry law has proved its worth in dollars and cents." Roger Babson declared that "Prohibition has been a great factor in promoting business prosperity," and Professor Irving Fisher, well known economist, states that it is "one of the most successful" as well as "the greatest economic experiment in history." Henry Ford issues a warning that all may well heed. He says:

"If the impossible should occur, I mean the return of legalized liquor, the first effect would be the widespread reduction of wages due to the demoralization of labor, which liquor always causes."—*Prohibition Facts*, page 38.

Five years after prohibition came, twenty-three million more persons had money in savings banks than formerly, and from 1914 to 1931 bank deposits increased over 260 per cent to the enormous sum of \$52,000,000,000. If liquor license should return, it is estimated that it would shift the employment of about 89,000 people, but in doing so would throw out of work approximately 250,000 people, thus demoralizing much of the labor industry, and greatly decreasing the sale of milk and other farm products. Something of the effects which would result to labor if liquor license should return is shown in the report of the Massachusetts legislature Commission in 1914, which states that 104,936 arrests for drunkenness were made in that state in one year ending September 30, 1913. The report stated:

"Yet the statistics of arrests for drunkenness fail to indicate the gravity of this problem because only a small percentage of intoxicated persons are taken into custody."—*Prohibition Manual*, page 20.

On the basis of the present population and the same proportion of arrests for drunkenness in all states, a return to liquor license would mean that over

3,230,000 arrests would be made in the United States every year on account of drunkards, thus decreasing employment and wages and causing destruction in thousands of homes.

PROHIBITION HELPS THE FARMER

Liquor license, by increasing money spent for booze, would greatly decrease consumption of milk, causing untold injury to the farmer. Pabst and other brewers in 1917 admitted to the United States agriculture committee that the brewers used less than three fourths of one per cent of grain produced in the United States. This insignificant amount could not possibly offset the great loss of milk business which liquor license would cause. Besides this, the farmer has received about thirteen cents more per bushel for corn and from twenty-four to thirty-nine cents more for rye since prohibition, as reported in 1930 to the House Judiciary by Mr. Taber, Master of the National Grange. Under prohibition milk consumption increased from forty-two gallons to about sixty gallons per capita. The *Ohio Farmer*, a leading agricultural paper, states:

"Prohibition has been a great benefit to American agriculture, to the increase of dairy products, and the increased standards of living of the consumer."—*Prohibition Facts*, page 34.

PROHIBITION PROTECTS OUR YOUTH

Statistics from all authentic sources prove that there is far less drinking and delinquency among high school and other young people under prohibition. Delinquency is only forty to sixty per cent as great as in liquor license days. President Hoover's Law Observance Commission reported much less drinking and much better behavior in high schools, though enrollment had increased 150 per cent under prohibition. Commander Booth of the Salvation Army States:

"Eighty per cent of the suffering among the families of the common laborers of our cities was wiped out by prohibition."—*Ibid.*, page 25.

This comes from a source of very wide experience. Another person of great experience, John Mitchell, while president of the Mine Workers of America, said:

"I believe that liquor has contributed more to the moral, intellectual, and material deterioration of the people and has brought more misery to defenseless women and children than any other agency in the history of mankind."—*Ibid.*, page 40.

Former President Theodore Roosevelt, one of the greatest men of a generation, said that "liquor works more ruin than any other one cause." With these overwhelming proofs of the evils of liquor, surely no one of good morals can vote for those who seek its return to our nation and people.

The Foundations of Our Faith

(Continued from page 1039.)

through obedience to law they may be saved.

THE FALL AN UGLY ACT

Some people seem to regard the fall of man as simply a bit of theology, a dogma, or outworn doctrine. The fall of man is an actual fact which any man can verify if he keeps his eyes open. Such personages as Abraham Lincoln, Florence Nightingale, President Joseph Smith, and hundreds of others, Christ being preeminent, have witnessed the fact that men may live on a high plane, even on the plane God intended they should occupy; they have exhibited the attributes he had in mind when he said, "It is good." They have shown the potentialities that he put into man. They have witnessed to us that the high plane is within the reach of man—that plane the Psalmist David had in mind when he said:

"Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hand."—Psalm 8: 5, 6.

In a passage that is only a little less sublime than scripture, Shakespeare makes Hamlet indulge in this soliloquy:

"What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a God!"

Is man living on that high plane today? We have but to read the daily papers to have that question answered. Let any man take an excursion, if he will, into the great cities and visit the districts where the very poor are herded together, those who never had very much opportunity, witness their manner of life, and see if he does not think that man is living far beneath his possibilities. Then let him go into the quarters where the very rich live, those who have had every opportunity that the greatest age of the world could offer them, of culture, of travel, and of leisure, those who have time and money to burn, and look into their private lives.

On the Fourth of July, the day America dedicates to freedom, I saw a man lying on his back in the gutter, dead drunk. The sun was blistering his face and the bluebottle flies were swarming in and out of his mouth. Every dog in that village had a right to feel more dignified when he saw that spectacle. And down the ages in the gutter of time, there have lain millions of such spectacles, as proof that man has fallen. It is not a mere bit of theology.

We are told today that man has risen from the beast. If so, how is it, then, that so many times we find him so much lower than the animals? That need not be taken on the strength of a statement from a preacher alone. Doctor James

Foster Scott, a physician of repute, says: "By sinking to a depth of infamy far below the level of any examples to be found among the dumb brutes, the unchaste members of the human family have transmitted the filthy venereal diseases through the ages, while the lower animals are exempt."—*The Sexual Instinct*, page 83.

WHY JESUS CAME

Jesus came in the meridian of time to save men from that fall. He came to tell man how to live; and, much better than that, he came to *show* men how to live; for the statement is made that "the Word became flesh and dwelt among us, full of grace and truth."

Jesus said, "Blessed are they that do." He did not simply hand us a list of instructions as to what to do, such as you see on factory walls. He came and interpreted the law in terms of life. The law became flesh and blood.

We might ask ourselves the question, Why was it that Jesus chose to come in the flesh? Why did he determine to put the law into flesh and blood? I think it was because he wanted to appeal through every possible avenue that opens to the soul of man. He said, "If I be lifted up, I will *draw* all men unto me." And in pursuance of that, then, I think he wished to appeal to both the heart and the brain of man. We are moved often by our intelligence; but we are moved more often by our emotions. Jesus wished to appeal to both. They do not always work together.

TAKING HOLD ON HEARTSTRINGS

If you are a father and have a little boy, you know that it will not do much good to write out a list of the things that you want him to do and the things you do not want him to do, "Thou shalt, and thou shalt not," and give it to him: "Thou shalt go to Sunday school; thou shalt not play marbles for keeps," and so on. That would not reach him at all. There are only two ways in which you can control the conduct of that boy. You may stand over him with a club and compel him to obedience so long as he is afraid of you; or you may get down on his level and be one with him, play his games and talk his language and get right into his heart, so that he will love you so much he will always wish to do the thing that you wish him to do, and then, having obtained that hold on his heart, be ready to draw him to a higher plane.

Jesus said, "I will draw all men unto me." Jesus came down to earth and identified himself with us that he might secure a hold on the hearts of mankind just as the wise father gets hold on the heart of his child. He took hold on the heartstrings of humanity, and every normal man and woman knows that all that is in us that is virtuous and lovely and good and fine is drawn out and rises

up powerfully to the appeal of Jesus Christ. That is the reason he was born as a baby. That is the way we all came. That is why he lived as a man. That is the way we all have to live. That is why he died. We all have to die. (At least, that was one reason.) He suffered homesickness and disappointment and the betrayal of friends, and finally died on the cross that he might be one with us and identify himself with us in everything and get hold on our hearts. Thus he has an appeal to every man and woman and child.

HELPING THE BRAIN TO COMPREHEND GOD

Jesus also wanted to get a hold on the brain of every man, on his intelligence. It is very difficult for a man to analyze abstract ideas. That power distinguishes man from the animals. They may think about things objectively; but apparently they have no power to think about things in the abstract. They do not reason about duty and virtue. That is beyond their grasp. Man can reason about the abstract. He can shut his eyes in a dark room and think about things unseen. But it is difficult for him to do so. That is the reason he has recourse to pictures and illustrations and symbols, something to look at with his eyes that will help him to grasp the abstract idea.

The idea of God in the abstract is the hardest abstract idea to comprehend, because that is an infinite idea: infinite power, eternal time, without beginning and without end. This is beyond our reach, beyond our comprehension. Even God himself seems to have experienced some little difficulty in making us understand, because we are told that he said, "Unto what shall I liken these things, that you may understand?"—*Doctrine and Covenants* 85: 12.

Deity himself, looking down on humanity, pondered, "Unto what may I liken these things that *you* may understand them?" The trouble was not with God; but he had to reach our limited comprehension.

And Jesus Christ came to help us to understand God. He gives lucidity to the written word. There is not a page in the *Bible* that is not made clearer by his life—I doubt if there is a page in the *Bible* we could understand without his life.

I have concluded that the only way man will ever understand God in heaven is by way of Christ on earth. The law became flesh and dwelt among us that we might understand. Does the law command obedience? He was obedience. Does the law command love? He was love. It was only after John the Beloved had lived with him and leaned on his breast that he was able to say, "God is love."

That was the work of Christ. And here is the significant lesson for us. He said, "The works that I do shall ye do

also." In other words, we ourselves are to be living epistles in which the gospel is written in characters that men can best understand. We are to interpret the word in terms of life. Under his commission we share in the work of atonement; that is, we may help to bring about an at-one-ment between man and God and man and his fellow man:

"All things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself . . . and hath committed unto us the ministry of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—2 Corinthians 5: 18, 20.

(To be continued.)

Miscellaneous

Conferences Notices

The annual Detroit district conference will be held at Lake Orion October 29 and 30. The business session which will include the election of district officers will convene at 2.30 p. m. Saturday, the twenty-ninth. Music will be provided for the Saturday evening and Sunday sessions by the musicians of Detroit, Flint, Pontiac, and Orion.—Arthur H. DuRose, district president.

Annual conference of Northern Michigan District will meet with East Jordan Branch, November 5 and 6. The first service will begin at ten o'clock, Eastern Standard Time, Saturday morning. It will be a prayer service. Business meeting will be called to order at eleven o'clock. Branch clerks, please take notice and have your statistical report in the hands of the secretary, Ada Alldread, Boyne City, Michigan, by November 1. Apostle D. T. Williams will be with us both Saturday and Sunday. East Jordan Branch is making plans for a large attendance. Let us not disappoint them.—Allen Schreur, district president.

Nauvoo district conference will convene at Burlington, Iowa, church, corner Twelfth and Locust Streets, November 5 and 6. Devotional service, 10 a. m., November 5; business meeting, 2 p. m., including election of district officers and other necessary business. This will be followed by addresses by general church representatives. Preaching service, 7.30 p. m. Sunday; Priesthood meeting, J. F. Garver in charge, 8 a. m.; church school, 9.30; sacrament and social service, 10.35; basket dinner in church basement at noon. Those coming on Sunday are requested to bring baskets. Centennial program, 2.30 p. m. Preaching in the evening. Priesthood of the district will

please report their labors since last November's conference.—F. T. Mussell, district president, 414 South Central, Burlington, Iowa.

Conference of Holden Stake will be held October 29, and 30, at Atherton, Missouri. President F. M. McDowell will be in attendance, also a member of the Quorum of Twelve, and possibly a member of the Presiding Bishopric.—W. S. Macrae, stake president, Holden, Missouri.

Conference of Central Nebraska District will convene at Neligh, Nebraska, Saturday, November 5, at 2 p. m., in the Public Library Building, for prayer and business sessions. Group and branch presidents, please mail complete reports up to October 1, 1932, to Mrs. Etta Rutledge, Clearwater, Nebraska. Apostle R. S. Budd is expected to be with us. Come and help to make this meeting a success.—M. A. Peterson, district president, 505 Ash Street, Neligh, Nebraska.

Southern Wisconsin district conference will be held at Madison, November 12 and 13. Branch clerks and priesthood, please send reports to district secretary. Apostle J. F. Garver plans to be at the conference.—Leda Colbert, district secretary, 820 Clymer Place, Madison, Wisconsin.

The fall conference of Northeastern Illinois District will be held at First Chicago Branch, 4416 Gladys Avenue, October 28 to 30. The conference will open with the usual program on Friday evening. The opening session Saturday will be a prayer service at 10 a. m.; business sessions at 11 a. m. and at 2 p. m.; preaching, at 7.30 by Apostle J. F. Garver. One of the special activities of Sunday will be a call meeting of the district priesthood at 1.15 p. m. All members of the priesthood are urged to be present. Conference will close with a vesper service at 5.30. The election of district officers will take place at this conference, as well as other matters of importance. It is hoped that Apostle Garver will be in attendance at the conference.—R. E. Davey.

Two-day Meeting

Knobnoster (Missouri) Branch will hold a two-day meeting November 5 and 6, in commemoration of the birth of the late and beloved Prophet, Joseph Smith. An interesting play will be given Saturday night. Able speakers will be secured to preach the word of God. Members of neighboring branches and former members of Knobnoster Branch are especially invited.—Robert E. Burgess, publicity agent.

Educational Conference

The Southern New England district educational conference will meet with Saints at Somerville, Massachusetts, Saturday and Sunday, November 12 and 13, beginning at 7.30 p. m. Heads of

departments, plan to attend. Bring your benefits and get ours. Apostle Paul M. Hanson and Patriarch J. A. Gunsolley are expected to be there.—F. S. Dobbins, district secretary, 48 Fellsway, West, Winter Hill, Massachusetts.

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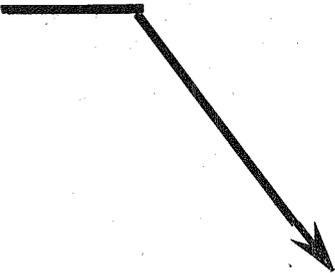
Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., *Doctrine Hour*, A. B. Phillips, speaker.

President McDowell Says:



"The Herald in Every Home" is not a vain slogan. It is rather the battle cry of a divinely established institution which awaits the intelligent, self-sacrificing support of every member. The Saints' Herald is the one great connecting link between the church and its members.



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By Leta B. Moriarty

Have Faith in God

A Missionary Talk

Foundations of Our Faith—VI.

By Elbert A. Smith

The Story-Teller Presents

The Measure of Service

By Gladys Mae Smith

Volume 79 - - OCTOBER 26, 1932 - - Number 43

THE SAINTS' HERALD

October 26, 1932

Volume 79

Number 43

FREDERICK M. SMITH, Editor in Chief.
ELBERT A. SMITH, Associate Editor.
FLOYD M. McDOWELL, Associate Editor.
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LETA B. MORIARTY, Assistant Editor.

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The Pigeonhole

Joined Hands

The following story, quoted by the *Literary Digest* from Harvey D. Gibson, president of the Manufacturers' Trust Company of New York, is so good that we wish to pass it on to our readers:

One evening, years ago, in the Province of Alberta, Canada, a happy father and mother went out for a stroll through a near-by wheat field with their little boy. As they wandered through the field, each thought the other held the hand of their child.

All at once they realized that the boy was not with them. They called, but there was no answer. They became more and more disturbed, then terrified, and hunted everywhere with no results.

Finally, the father went back to the village and got a searching party to assist them. Many willing helpers searched all night without avail. After many hours some one finally suggested that they join hands and cover the entire grainfield, and not leave a single square foot uncovered in this last effort.

They joined hands and soon came across the body of the child, and a hush spread over them all, because they had found the child too late. As the group stood there in silence, with bowed heads, some one was heard to whisper, "If we only had joined hands before it was too late!"

This story means something to the church. Now is the time to join hands. It is not yet too late, as it was for those who were seeking the lost child. But we must join hands now if we are to accomplish the good that we should, relieve the church of its indebtedness, and free it to carry on the great work of evangelizing the world, and the building of that ideal of society, Zion.

Empty Thrones

The revolution which followed the Armistice was the first real revolution in Germany since Luther's time. Even after the Armistice the German people did not intend to destroy the monarchy. The Princes, by their conduct, forced the revolution upon them. That so many dynasties should disappear without the least sign of a fight was to the German people a sign of decay.

Today there are more than 100 heirs apparent in the various German States. All they do is complain of their fate instead of becoming eminent in some profession and showing their mettle. That is why this monarchy business is steadily losing customers; that is why all over Germany there are empty thrones, gathering dust like empty boxes in a theater.—Emil Ludwig.

Can you not check off, in imagination, a number of persons who are insufferable, because they never suffered? They would be much pleasanter companions if only pain and sorrow had rubbed off some of their angles, made them less cocksure of things, humbled their pride somewhat. They need the discipline of hard knocks. The choice souls are those who have shaken hands with disaster.—J. Elliot Ross, in *Truths to Live By*.

Editorial

Why a Sacrifice Period?

A Few of the Necessities That Make It Necessary

As the general officers of the church travel among the branches in the interests of church work, they often encounter this question: "Why these Sacrifice Weeks? Why can't the church get along with the regular tithes and offerings?" For these people we shall give a few reasons below:

First. The church is in need of funds. It must meet its obligations, and continue to meet them, or it faces a disaster from which it would hardly be able to recover. Our spiritual program can not go on unless we show the honesty to meet our financial obligations. Who would have any confidence in our moral and spiritual integrity unless we pay our just debts?

Second. The people have not lived up to the law of tithing and offerings. If they had, no Sacrifice Weeks would have been necessary. These special seasons of sacrifice are necessary, however, to catch up. People who have not paid tithing are reminded of their duty, and thus the church secures funds that should have come to it anyway.

Third. Our sacrifice periods, and the weeks of preparation that precede them are times of education for people in the keeping of the law. It is a chance for them to make up their delinquencies, and square themselves with the law. The sacrifice period is a time for the education of the people.

Fourth. Sacrifice period is a time for presenting the plan, the program, and the work of the church to the people. Sometimes months go by when the people hear inspirational sermons from the ministers, and they are allowed to forget the more important aspects of our church work. The sacrifice period is a time to catch up in setting forth the plan of the church to the people.

Fifth. People need the Sacrifice Period to turn their thoughts from themselves to the needs of others. This is a principle of redemption, to care less for self and more for others. We often forget people who are less fortunate than ourselves. Sacrifice Week teaches us to remember them.

Sixth. Only through the payment of the debt can the church get in a position to render the service to the world that God intended. We could not face the world with our spiritual program with a bankruptcy on our record. We must bear the work of the Lord with clean hands.

Seventh. As a result of the program of economy

we have reduced expenses to a minimum. Hence all funds received during the Sacrifice Week will materially place us in a better position, and hasten the day of complete recovery.

Eighth. The people of the world contracted debts in prosperous times, and have to pay back now. Many of them are going bankrupt and losing all in the endeavor to pay. We are in a similar position, but we do believe that we will not go bankrupt, and we do believe that we will pay out. Our experience has been a lesson to us. And the quicker we pay our debt, the less interest we will have to pay on it.

Every dollar counts!

Through sacrifice the debt will be paid!

The Trial of Faith

It seems inevitable that people should look for material blessings as a result of their faith. Perhaps it was because they could not reap physical blessings from their faith that many people of our modern world, with their minds centered on material things, forsook religion. There are too many people who want to barter their penny's worth of faith with the Lord for a dollar's worth of blessings. He doesn't trade that way. People who set a higher value on riches than they do on righteousness are bound to suffer disappointments.

Jesus, in trying to divert the attention of his disciples from material to spiritual things, once declared to them: "The life is more than meat, and the body is more than raiment." His followers were men not largely endowed with this world's goods, and every living day had confronted them with problems of physical existence. Consequently their thoughts turned naturally to food and clothing even after their conversion. But the Savior made many attempts to turn their minds to spiritual things. It is His task and aim to turn the thoughts of the people of our own generation to spiritual things.

To those who love comforts and possessions more than souls and ideals, it is a great trial of faith to see bad times and adverse circumstances stealing away the things they have enjoyed. And when want brings physical suffering, we see a demonstration of the old prophecy, "The love of many shall wax cold."

But a true faith is not dependent upon external things. If the world robs us, we should love God the more, for He preserves unto us the peace and

hope of the future which can not be taken away by mortal agency. Faith is worth little that takes flight with a vanishing balance in the bank book. We need that faith in hard times more than ever.

In the trial of faith that the church is experiencing at the present time, let us prove to ourselves and others that our faith is not a faith of the pocketbook. Let us prove that it is a faith that comes from an understanding of the importance of our spiritual life.

L. L.

STUDY OUTLINES

SCIENCE AND THE MODERN PROBLEMS

By John W. Rushton

1. In what line has man made the most progress since the dawn of his written history? Is there any indication that man is better morally now than he was at the beginning? How much effect have the teachings of Jesus had since his time?

2. Summarize the thought in the statements of Sir Alfred Ewing as quoted by the author.

3. Does this leave you hopeful as to the outcome of our endeavors to make a better world? What are your reasons for not hoping? What are your reasons for hope?

4. Man's attempt to gain *power* has been fairly successful. What he needs now is *control*. Through what agency will he be likely to achieve it?

WHY A SACRIFICE PERIOD?

An Editorial

1. Give in your own language some of the reasons for sacrifice periods.

2. Is the church worth to *you* the sacrifice that will be necessary on your part to save it?

3. What do you think would happen to the church if it failed to meet its debts?

4. Give your reasons why we must save the church.

THE FOUNDATIONS OF OUR FAITH.—VI.

By Elbert A. Smith

What leads you to believe that ours is a practical gospel? What indications have come into your experience to show that it is practical?

Kingly Opinion of Tobacco Smoking

A custom loathsome to the eyes, hateful to the nose, harmful to the brain, dangerous to the lungs, and the black, stinking fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless.—Charles I.

OFFICIAL

Regarding Colonization Project Near Kennett, Missouri

During the last two weeks inquiries have come to our office relative to the publicity given by many newspapers to a colonization project being undertaken by members of our church on land near the town of Kennett, Missouri, which is located in the southeastern part of the state.

Due to the extended publicity given this project the Presiding Bishopric deems it advisable to inform the Saints that the general church is not sponsoring, or in any way assuming any responsibility in connection with it. We do not have sufficient information available to pass either favorably or unfavorably on the merits of the undertaking.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

Home-coming

Graceland Once More Thrills Alumni Visitors

Even in these times Graceland College and Lamoni bring back large numbers of their adopted sons and daughters. For ever so many the college and the community is another kind of "home"—a sort of spiritual and intellectual birthplace. No matter where one's body was born, he values most that place where his mind is awakened to the great world of ideas and where he comes into a real consciousness of the identity of his own soul.

One's car slithers sideways getting up the hill after a shower, but the mud is precious—probably the same bit of mud that cluttered collegiate heels twenty years ago. There are new and imposing buildings, but at heart it is the same beloved old place. The same old stores and merchants in town, the same trees—very little is changed. Nobody in Lamoni seems ever to get any older—a few children grow up, but that is all.

Going back to Graceland is like going home—only much better, for there is a large crowd of the old "family" and friends to greet one.

L. L.

The Sunday newspaper costs you five dollars a year. The *Saints' Herald* costs two dollars a year. If you must choose between them, which will it be?

NEWS BRIEFS

President F. M. Smith at Home

President Frederick M. Smith arrived home from the East the morning of October 15, in time to see the Harvest Home Festival. Since that time business at the office has demanded his daily attention, and his plans are to spend the remainder of the year in the Middle West. He spoke to the Saints of Independence Sunday night at the Auditorium.

Fifteen New Families at Atherton

General church and stake officials have just completed a reapportionment of the land areas owned by the church at Atherton, Missouri, with a view to providing settlement opportunities for fifteen new families whose industrial situation calls for the attention of the church. Within the next year or two these officers expect to add as many more new families to the Atherton farm community. Atherton is in Holden Stake.

Missionary O. J. Hawn Passes Away

Elder Orso J. Hawn, who served the church as missionary more than thirty years, died at the Independence Sanitarium early Sunday morning, October 23. At the time of his death he was still under assignment by the general church as missionary to Eastern Michigan District. His health, however, had not permitted him to labor in Michigan, and forced him to relinquish hope of functioning locally at Eldorado, Missouri. He was in the Sanitarium frequently in recent times. Brother Hawn was sixty-three years old, and had been a member of the church since June 26, 1895, when he was baptized at Detroit, Michigan. Besides his family he leaves a host of close friends. He was a stalwart in the faith. The funeral was at the Stone Church, Independence, yesterday afternoon.

Things Are Happening

Scores of ex-Gracelanders remembered that October 21, 22, and 23 was Graceland Home-coming. As many as could went home to their alma mater to participate in the program.

Glaude A. Smith returned to Denver Branch of which he is pastor, early in October after a tour of Eastern Colorado District with Apostle Roy S. Budd. Leaving Denver September 11, these workers visited all branches in the district, holding a special meeting in each place. They found the Saints strong in the faith and interested in the welfare of the church.

Reports from all the branches of Kentucky and Tennessee District show twenty-six baptisms in the last six months.

Recently Elder Harold I. Velt conducted a series of lectures on South American archæology and *Book of Mormon* evidences in Portland, Branch, Oregon. He aroused much interest and is now visiting nonmembers who heard his talks. Not long ago Brother Velt wrote a series of articles for *Zion's Ensign* entitled "*The Riddle of American Origins.*"

Lewis Walters, one of the oldest Saints in Ohio's church history and a member of the old Syracuse Branch, is now enrolled on the records of Third Columbus Branch. He was born in 1854, and entered the church in July, 1864.

Sacrifice Week for Australasian Mission

Sacrifice Week for the financial year 1932-1933 was observed throughout the Australasian Mission, commencing on "Children's Day," September 18, and ending on Sunday, September 25, according to the *Gospel Standard*.

Apostle J. A. Gillen Guest of Honor

Portland, Oregon, young people had Apostle James A. Gillen as their guest of honor at a dinner in the basement of their church, October 14.

Not many days ago Brother Gillen visited his home in Independence, to rest for a short time after a summer of intensive reunion and missionary work in the Northwest.

Women Establish Storehouse

The women's working group of the branch at Milwaukee, Wisconsin, has established a local storehouse with the consent and cooperation of branch officers. Every member of the branch has been requested to donate food, clothing, or household necessities for which he has no further need. The women have pledged themselves to re-condition these things and distribute to worthy poor during the winter.

Sister M. A. McConley Passes in Death

Sister Fern F. McConley, wife of Apostle M. A. McConley, passed away at her home in Los Angeles the morning of October 19, after a long illness. As a missionary wife and helper she was beloved of the church. She was born in Custer County, Nebraska, February 5, 1885, and entered the church by baptism at Denver, Colorado, May 15, 1893. Became the wife of Brother McConley June 5, 1908. She leaves her husband and a young daughter, Alice, as well as many friends in the United States and in the Islands of the Sea. The funeral was held from Los Angeles Central Church, October 21, and her body was taken to Denver for burial. In another column of this issue President Elbert A. Smith writes briefly of Sister McConley's life.

"The Worker's World Is Better With Prohibition," Says Whiting Williams

When Whiting Williams expresses the views and explains the conditions of the working man, he speaks authoritatively. Formerly vice-president of the Cleveland Hydraulic Steel Company, he is now adviser in Industrial Relations to concerns employing hundreds of thousands of workers. Mr. Williams fraternizes with mill and factory hands, miners and steel workers on their own grounds. He steps into a pair of overalls, speaks their language and lives on their wages—or lack of them.

From that level, this employer, social worker, lecturer, student of labor and industrial consultant, looks at Prohibition and says, "We need more of it."

WORKERS ARE DRIER

In spite of its defects, Prohibition has taken the weight of the liquor traffic to a very significant extent off the necks of the hundred-odd million of our fellow citizens whose narrow margin forces them daily to choose between booze and shoes, and has put it onto the white-collared necks of the few-odd million who can afford all the booze and all the shoes they want. Yes, the workers are drier—decidedly.

Now this is by no means to say that the Eighteenth Amendment is popular with the rank and file wage earner. On the contrary, I heard with disheartening frequency from his lips the opinion that:

"What's wrong with this country is Prohibition! If we could start up the breweries and distilleries, then money would start circulatin' again and everything would be jake!"

"Three million!" was usually the number named as thus put back into overalls again—"what with all the beer-makin', bar-tendin', truck-drivin', 'n everything." In one case an ex-saloon-keeper in Gard, Indiana, gave the total sum as "not a soul less than *seven million*—and I've been in the business long enough to know what I'm talkin' about!"

Just why this opinion is so widespread—just why the dry effort is so unpopular with the worker, can be better discussed later. The point here is that his unfriendly attitude by no means changes what, I submit, is sure to be the finding of anyone who will go carefully amongst them in something more than just one or two localities. I mean the fact that unquestionably the *country's workers are today spending vastly less money and absorbing vastly less alcohol than in the pre-Volstead days.*

WHAT ABOUT SPEAKEASIES?

"But the speakeasies!" some one is apt to remonstrate. "Aren't they just as bad as the saloon, or worse?"

To that the answer—another finding that greatly surprised me—is as simple as it is unquestionable. It is:

No, the speakeasy is not only nothing like so effective as the old saloon. It is also an entirely different breed o' cats.

Where the speakeasy is today likely to be off the main streets, and at a distance from the factory gates, the old saloon was always as close as could be imagined to all the runways of the worker. Where I have lately found the speakeasy dark and furtive and sloppy, the old saloon was brilliantly lighted, warm and genial. The treating that was the rule in the old days is now looked upon as dangerous.

Most important of all is this: whereas in the old days a worker could count upon both a drink and a welcome wherever he cared to push open the saloon door, he is today almost certain to be refused both, unless he is known to the speakeasy proprietor. Obviously enough, this restriction makes a huge difference in the opportunity of the unemployed man, especially, to obtain liquor during the course of his daily movements about the city in search of work.

These disadvantages indicate, certainly, that the way of the blind-pigger has been nothing like so easy as has been generally supposed. In some districts, indeed, the risks of operating any fixed place of business have become so great that practically all transactions are by "runners"—men who carry on their person only two or three small bottles at a time, returning to their secret *cache* after passing over a bottle or a drink to the buyer, in, for instance, the unattractive secrecy of some dingy wash-room. Such a scale of operations is of course infinitesimal as compared with that of the open saloon.

GENERALLY IMPROVED CONDITIONS

Beyond question, the absence of the saloon has brought to the worker and his family and to the industrial supervisor and his job a whole group of gains entirely too large to be offset by the worker's homebrew, speakeasy or bootlegger. Properly enough, the closed saloon is not given entire credit for all the various improvements visible since 1919 in the field of the worker's well being. Shorter work-days, more machinery, and the resultant increased requirements of skill, fivvers, movies, radios, more intelligent and social-minded captains of industry and labor leaders—all these are to be assigned their share along with Prohibition for what is undoubtedly a marked improvement along practically the entire industrial front.—From the *Allied News*, September, 1932.

Men have mechanized the world and subdued it to their will. Today the machines that have been their servants are becoming their tyrannical masters, and they are faced with problems for which mechanics and chemistry furnish no answer. In their souls they are finding a need and a hunger which their fathers satisfied in the search for God.

Science and the Modern Problems

Man's Unending Quest Goes On

By John W. Rushton

At the British Association of Science which held its one hundred and first annual meeting at York, England, recently, the president, Sir Alfred Ewing, gave expression to some searching thoughts with reference to humanity and the present problems which are challenging our intelligence and moral stamina.

During the century which is past this authoritative body has seen and registered many changes, and the voice of many great leaders in philosophy and science has been heard in varying moods. Sometime strident with the pride of achievement, sometimes contemptuous of religion and the church, but always there has been a devoted allegiance to truth which has characterized this great institution and its representatives. The remarkable feature in President Ewing's address is the chastened spirit in which he reminds his hearers that "the command of Nature has been put into the hands of man before he knows how to command himself."

Some few years ago an Anglican bishop suggested perhaps facetiously, that it might be well for science to take a holiday for about ten years and give mankind a chance to catch up morally with progress. Of course the whole world laughed at this idea. Perhaps the bishop intended the world should laugh. But increasingly it is made clear that the charge which Alfred Russel Wallace brought against his day and found in his posthumous work, is justified: He said that he doubted very much if mankind was any better now than they were in the days of the Egyptians of Rameses II. We are clever, but we are not morally good, was his complaint then, and he was in his ninety-second year.

It seems to be agreed that one of the most vital matters demanding attention is that of equitable distribution. And that is a matter of morality. In the competitive world, the man with strength to claim what he wanted, took it and his success was applauded and justified his methods. Today we have the tragic spectacle of men and nations who have known the apotheosis of such success in the grip of a terror they could not face. All their pos-

sessions have not been able to save them from the Nemesis of conscience. And with a plethora of wealth, power and greatness such as was never known before, leaders are panic-stricken, humanity in tragic want, and our future civilization in grave danger.

If possessions and power could save us, then humanity was never so secure. But in the midst of material splendor the Stygian blackness of despair grips all alike. It is not merely a question of adjusting things, or of regulating the hours of toil, or of giving all an equal share in the produce of labor, but how to take care of and use advantageously the leisure time and the margin of possessions which each indisputably can claim as his own. This is a matter of intellectual and moral concern. In the light of what is the present experience, it is not too much to say that with increased leisure of time and possessions, the results without an improved moral and intellectual sensibility, would be worse than before. The selfish claim while stated in old-fashioned terminology, is just as literal today as then—"Have I not a right to do as I please with my own?" This claim to the right to enjoy position and power without a recognition of moral responsibility underlies all the world's troubles today. And this is the soul of what we call "Stewardship." Apart from all attempts to mechanicalize this theory of mutuality in human relationships, we must first get the soul of it, the essential meaning of it into the heart and mind of man. This surely is the first thing that must have our first attention.

With the background of the emphasis put upon this teaching by the church in recent years we can perhaps find in these remarks of Sir Alfred Ewing a deep meaning.

Alarm at the "sweeping pageant of discovery and invention" was expressed by Sir Alfred Ewing in his presidential address to the British Association at York yesterday.

"In many cases," he said, "unemployment is thrust upon man—and unemployment which is more saddening than any drudgery.

"And the world finds itself glutted with competitive commodities produced in quantities too great to be absorbed.

"The command of Nature has been put into man's hands before he knows how to command himself."

"In the present-day thinkers' attitude towards what is called mechanical progress we are conscious of a changed spirit," said Sir Alfred.

"Admiration is tempered by criticism; complacency has given way to doubt; doubt is passing into alarm.

"There is a sense of perplexity and frustration as in one who has gone a long way and finds he has taken the wrong turning.

"To go back is impossible; how will he proceed? Where will he find himself if he follows this path or that?

"An old exponent of applied mechanics may be forgiven if he expresses something of the disillusion with which, now standing aside, he watches the sweeping pageant of discovery and invention in which he used to take unbounded delight.

"MOMENTUM AWES US"

"It is impossible not to ask: Whither does this tremendous procession tend? What after all is its goal? What is its probable influence on the future of the human race?

"The pageant itself is a modern affair. A century ago it had barely taken form and had acquired none of the momentum which rather awes us today.

"The industrial revolution was of British origin; for a time our island remained the factory of the world.

"But soon, as was inevitable, the change of habit spread and now every country, even China is become more or less mechanized.

"The cornucopia of the engineer has been shaken all over the earth, scattering everywhere an endowment of previously unpossessed and unimagined capacities and powers.

"But we are acutely aware that the engineer's gifts have been and may be grievously abused.

MAN NOT READY

"In some there is potential tragedy as well as present burden. Man was ethically unprepared for so great a bounty.

"In the slow evolution of morals he is still unfit for the tremendous responsibility it entails.

"The command of Nature has been put into his hands before he knows how to command himself.

"Geologists tell us that in the story of evolution they can trace records of extinct species which have perished through the very amplitude and efficiency of their personal apparatus for attack and defence."

This carries a lesson for the consideration of Geneva.

"More and more does mechanical effort take the place of human effort, not only in manufactures, but in all our tasks, even in the primitive task of tilling the ground.

MIXED BLESSING

"So man finds that while he is enriched with a multitude of possessions and possibilities beyond his dreams, he is in great measure deprived of one inestimable blessing, the necessity of toil."

"We invent the machinery of mass production and, for the sake of cheapening the unit, we develop the output on a gigantic scale.

"Almost automatically the machine delivers a stream of articles in the creation of which the workman has taken little part.

"He has lost the joy of craftsmanship, the old satisfaction in something accomplished through the conscientious exercise of care and skill.

"In many cases unemployment is thrust upon him, an unemployment which is more saddening than any drudgery.

"And the world finds itself glutted with competitive commodities produced in a quantity too great to be absorbed although every nation strives to secure at least a home market by erecting tariff walls.

FAIR SHARE FOR ALL

"Where shall we look for the remedy? I can not tell.

"Some may envisage a distant Utopia in which there will

be a perfect adjustment of labour and the fruits of labour, a fair spreading of employment and of wages and of all the commodities that machines produce.

"Even so, the question will remain—how is man to spend the leisure which he has won by handing over nearly all his burden to an untiring mechanical slave?

"Dare he hope for such spiritual betterment as will qualify him to use it well? God grant that he may strive for that and attain it. It is only by seeking that he shall find.

"I can not think that man is destined to atrophy and cease through cultivating what after all is one of his most God-like faculties, the creative ingenuity of invention."

ENERGY LOCKED AWAY

Earlier in his speech, Sir Alfred reviewed the great atomic events of the year—the discovery of the neutron by Doctor Chadwick and the splitting of the atom by laboratory generated forces by Cockroft and Walton.

"The atom," he said, "however seemingly inert, is mighty in being, a magazine of energy which for the most part it locks safely away.

"This is fortunate, for if the secret were discovered of letting loose the atomic store, we should invite dissolution at the hands of any fool or knave."

Travelling back on the road which leads from the first meeting of the association in York 101 years ago, he spoke of the great discoveries which had been announced at the association's meetings.

These included Sir Oliver Lodge's demonstration of the "primitive form of wireless telegraph based on the experiments of Hertz, a precursor of the devices brought into use a little later through the practical skill and indefatigable enterprise of Marconi." That was in 1894.

"My own recollection," he said, "covers many surprises that have become common-places today: the dynamo, the electric motor, the transformer, the rectifier, the storage battery, the incandescent lamp, the phonograph, the telephone, the internal combustion engine.

"Also aircraft, the steam turbine, the special steels and alloys which the metallurgist invents for every particular need, wireless telegraphy, the thermionic valve as amplifier, as receiver, and as generator of electric waves.

"To that last we owe the miracle of broadcasting.

"Who a generation ago would have imagined that a few yards of wire outside a window and a magic box on the sill should conjure out of space the strains of Bach and Beethoven, the pessimism natural to those who forecast the weather and the optimism of orators who have newly dined?

"I do not know of any product of engineering more efficient than that magic box.

"Go where you will, to the ocean or the wilderness of the Pole, you can not escape from that vast company of attendance. Is there any fairy tale so strange as that reality?

"In all the wizardry of science there is nothing more wonderful than this."

Perhaps there are those who remember Hutchinson's famous novel written after the great war. They will remember with sympathy the perplexities and struggles of Mark Sabre as he sought to know what was right and then to do that right at all costs. We shall not forget the terrible losses he had to endure because he tried only to very simply follow the ethic of Christianity. The physical torture and the mental anguish which were his as he struggled towards that *light* which he was sure must come to all men if the world was to be saved, was terrible indeed. We take the time to quote some of his soliloquy.

(Continued in Run-Over Department, page 1077 ff.)

The Foundations of Our Faith

VI.—The Gospel Works. It Is Practical.

By Elbert A. Smith

Luke mentions "the church of God, which he hath purchased with his own blood." What did He have the day he purchased it? Judged by surface indications He had made a bad bargain. The treasurer of His organization had sold Him out for a handful of silver. The leading apostle had denied Him profanely. All the other frightened and poverty-ridden and bedraggled crew "followed Him afar off." But the Lord knew the potentialities of his purchase. He knew what the gospel would do for those men and women. Today things look different—looking back. Matthew, Mark, Luke, and John, Peter, Jude, James, Paul—these names go down the ages. The gospel did the work in them that it was intended to do.

How about today? Some people conclude that the Lord has made a bad buy if he gave any of his priceless blood for the church of today. They do not look below the surface. They weigh the brethren in their own scales and not in the Lord's scales. The Lord knows the transforming power of his gospel.

At a district conference during prayer service I heard an elderly man testify: "When the gospel came to me it showed me a new way to live." That was all he said—it was enough. The conviction that the gospel actually does develop a changed life is strengthened by observation and experience and lies close to the foundations of our faith. The gospel is not merely a pretty theory—it actually works. When applied to life with its hard problems it is found to be practical.

AN EXPERIMENT

That is the thesis that Alma lays down in his remarkable sixteenth chapter. He challenges his hearers to an "experiment." The world is fond of experiments, here is one worth while. He compares the word to a seed. This is the line of his argument. "If we plant a seed in the ground and it grows, we know it is a good seed"—that is, it is vital. (Bishop Joseph Roberts used to argue that men are like corn planted in the ground, "some grow, some merely swell up.") The vital seed grows. Then when the fruit is tasted and found "to be delicious" we further know that the seed was good.

So Alma urges those who can no more than "have a desire to believe," those who say, "I wish I could believe," to make an "experiment" and encourage that desire; to receive the word into their lives and

live by it. Presently the desire to believe gives place to faith, and by and by faith gives way to knowledge. The knowledge is based on this fact: that the word of life promotes growth: "It beginneth to *enlarge my soul*; yea, it beginneth to *enlighten* my understanding; and it beginneth to be *delicious* to me." (Book of Alma 16: 154.)

There is the final, incontrovertible evidence of the divinity of the work.

CULTIVATING DOUBT

The greatest miracle to "follow the believers," is a changed and a bigger and better character. Unfortunately too many reverse Alma's experiment. Instead of encouraging the desire to believe they encourage the tendency to disbelieve. They are negative in outlook. They think and talk about the things that they do *not* believe and thus naturally and constantly enlarge the field of their atheism. Most things respond to cultivation; and doubt, like weeds, responds luxuriously if it is cultivated instead of being rooted out. But the fruit of it is never delicious and it never enlarges the human soul.

ALMA'S EXPERIMENT WORKS

Let any man make Alma's experiment faithfully even for a period of one year and he will find himself a bigger and better man, and so can say, "I know it is true."

Let a man think and talk affirmatively. If there be no more than one or two great truths that he believes strongly enough to live by, let him cultivate his belief in them; they are the beginning of his foundation. Let him search for other truths that he can affirm, and not be constantly seeking things to doubt and deny. Thus shall faith and knowledge grow and his foundation of truth be enlarged and strengthened. If he shall take into his life the true principles of life and conduct found in the gospel he will find that they actually work.

FROM THE HEART OUT

Most social reformers and political agitators seek to reform man from the outside. They would change institutions and governments and forms. That is the program of Communism. But after the government is overthrown and the social order torn apart and a new system set up there are the same men to be reckoned with that perverted the old order.

(Continued in Run-Over Department, page 1077 ff.)

A Great Church Drama of 94 Years Ago

The Camp of the Seventies Comes to Missouri

By Leta B. Moriarty

At high noon July 6, 1838, Kirtland Temple, the pride and joy of the Saints of Latter Days, looked down upon a strange scene. Where half an hour before the tents of the camp of the seventies had stood in a hollow square and horses and oxen had browsed about at wagons' ends and little children had been at play, everything was now astir. Tents were being struck and stowed away in the cumbersome ox carts or white-covered wagons. Teams were being hitched to carriages, prairie schooners, and all other vehicles, camp goods packed hastily away, families gathered about for a word of prayer. One by one the wagons swung out over the Ohio hills, forming a long line of cross-country caravan. Men rode horseback driving the slow plodding cattle. The order had come: "Break Camp! Westward ho!" Thus began one of the most interesting dramas of the early church—the camp of the seventies was moving toward Missouri.

Five hundred and fifteen souls composed the company that left Kirtland on that warm, summer day. With them they took twenty-seven tents, fifty-nine wagons, ninety-seven horses, and almost a hundred head of cattle. But that was not all they took—oh, no. There were faith, courage, and zeal in the hearts of that company as they began their journey to the Promised Land of Missouri.

Exactly four months before when the question of how the Seventies of the church at Kirtland were to go to Missouri began to trouble them, the Seventies had assembled in the Lord's house (the Temple), to discuss the best means of taking their quorum westward, and to pray over the matter. It was March 6, and four days later these faithful ones were told by vision and prophecy that they should go up in a camp, "pitching their tents by the way." Three days later they adopted a constitution and laws to govern them on their journey, and these were signed by one hundred and seventy-five of the brethren. Others were given the privilege of making the journey with this company if they were willing to abide by the constitution.

Then the camp was organized. Elders James Foster, Zerah Pulsipher, Joseph Young, Henry Heriman, Josiah Butterfield, Benjamin Wilber, and Elias Smith were commissioners to lead the camp, and the people were divided into companies of ten with a captain over each company. Elias Smith was

chosen clerk and historian, and Jonathan H. Hale was treasurer.

On the first day, or rather the first half day, the camp traveled to Chester, seven miles, and pitched their tents in a hollow square formed by their wagons, and that night men, women, and children sat down to eat of simple fare with thanksgiving in their hearts that their journey was begun, and a prayer to their heavenly Father for guidance, protection, and help in the days to come.

Hardships were many. The Saints were poor, and many began the trip without enough expense money to take them the five hundred miles to Missouri. They were traveling on faith. It rained, and often they were forced to camp in damp places, and sickness resulted. In the camp were old people and tiny babies. Some forgot their covenant to live according to the camp constitution, and were lazy and unfaithful.

Of these conditions history tells us: "Sunday, July 8. There was some sickness in the camp. They held a public meeting, and the leaders informed them that the destroyer was in their midst, and some would fall victims unless they adhered strictly to the covenant they had made, laid aside all covetousness, and lived by every word that proceeded out of the mouth of the Lord. They were threatened this night with tar and feathers from the mob of the place, and were obliged to keep a close watch to keep their horses from being stolen by the mob, who threw a club and hit Elder Tyler on the breast."

But the next day undaunted, they continued their march. Sometimes they were threatened with arrest, severe persecution, and often with ridicule, but they went forward assured that the Lord was with them.

On July 24, being in need of means to pay their way, we are told, the company remained in camp. The women did the washing, and the men cleared seven acres of land and reaped and bound three acres of wheat, for which they were paid nineteen dollars.

August 12, was Sunday and the Seventies' Camp had fallen in with another camp from Canada, under the charge of John E. Page. These held services together, Elder Page addressing them.

On through the weary, warm days of summer the trek continued. It was on September 9, when the

camp had reached a place near the western line of Edgar County, Illinois, that, because money was getting scarce, it was agreed some should stop and seek employment for the winter. The Seventies, however, it was decided, should go on, locate their families in Missouri, and prepare themselves to go out and preach the gospel. Here nine or ten families were left behind.

The camp knew what it was to be hungry. Sometimes they were short of food for man and beast. Once for several days, during which time they covered one hundred miles of their trip, their living consisted of boiled corn and shaving pudding made of new corn ears shaved upon a jointer or fore plane. This they ate with milk, butter, or sweetening, or with an occasional mixture of pork, flour, potatoes, pumpkins, and melons. The cobs and remaining corn were given to the horses so that nothing was lost.

The camp crossed the Mississippi River September 20, at the town of Louisiana. It was a much smaller camp that arrived in Missouri than left Kirtland, there being about two hundred and fifty who crossed the river. For the great loss in number of travelers history accounts thus: "They have been scattered to the four winds; and it is because of selfishness, covetousness, murmurings, and complainings, and not having fulfilled their covenants that they have been thus scattered."

Six days after crossing the Mississippi because of rumors of military opposition and many false and threatening stories concerning the "Mormons," the camp held council. Some thought it would be wise to break up the camp, allowing a family or two at a time to drift into Far West. They urged that it would arouse much opposition and even violence if the camp were to arrive collectively. Nevertheless, all were willing to follow the instructions and will of the Lord. And then their prayers and consultation were divinely answered. A man directly from Far West and on his way East, left his carriage and entered the camp, pitched a good distance of the road. He assured the Saints that there was no trouble at Far West and Adam-ondi-ahman, and that they might go forward without encountering danger. Further, he told them that the one hundred and ten volunteers gathered to resist the "Mormons," had been discharged at Keytsville. After this stranger's visit, the camp voted to proceed together on their journey.

They arrived at Far West, October 2, and next day left that little frontier city, arriving at their destruction, Adam-ondi-ahman.

Opportunity Is Knocking

By Mrs. S. C. Bethel

There is an old saying that opportunity knocks but once at a man's door. I heartily disagree with that idea.

The dawn of each new day presents us with twenty-four golden hours of opportunity. No one is slighted. Here is one time when all are equal. Each man receives his full quota. One man receives no more and no less than his neighbor. Does every man make the most of this opportunity? What do *you* do with this priceless treasure?

"We have got to recognize that idleness is the unforgivable sin which wherever it is found breeds rot and decay."

The future is before us. We can not hope to realize our desires for the future unless we make the best possible use of today. Today is the time to act. The only time we can be sure of is *right now*.

Start out in the morning with the firm resolve that you are going to make good use of every moment. Seek your heavenly Father at the beginning of each new day, and ask for guidance and strength. Be enthusiastic about your work. Put forth special effort to do your very best. Seek to be contented. Study diligently and read those things that are uplifting and worthwhile. Make the most of every fleeting moment. Be an optimist.

Optimism is constructive—it builds up—it helps us to benefit by our mistakes. It helps us to profit by them, by encouraging us to make right the wrongs of yesterday. This can not be done in the future. It must be done *today*. "Never put off till tomorrow what can be done today." Procrastination is the thief of time.

This especially holds good for every individual in the church. We should not look into the past and brood over our own mistakes, or try to lay the blame of the present situation on any one person or group of persons, or excuse our own misdemeanor by looking for faults in others, and at the same time hope to progress. We dare not feel that the church has been a failure.

We must take an inventory of ourselves and then proceed to make the best possible use of our opportunities. If we have failed to give of our ability in service, if we have neglected to keep the laws and commandments of our heavenly Father, especially the financial law, *today* is the time to begin anew.

God's word will not return unto him void. His promises are sure. Our Lord has said, "My work *will* go on. Zion *will* be redeemed."

Today is our opportunity. Let us push forward. Keep going forward—if it is only an inch—but go forward.

Prayer and Testimony

Spiritual Transformation

By G. H. Wixom

I am pleased to report that the work is moving forward in this part of the great vineyard. After attending an inspiring and uplifting reunion held at Hearne, Texas, July 8 to 17, which was well attended, and much appreciated by all, I began at once a series at Dallas, Texas, where I was given a real welcome and the hearty support of the workers of that branch. I closed my services there July 31, and began a series of open air services, in Lion's Park, at Breckenridge, Texas. August 2, where I continued till August 21.

The park was well lighted and we had good seats and enough to accommodate the fine crowd that attended. We have a membership of twenty now at Breckenridge, and a Sunday school of forty members. This group of workers is anxious to work in harmony with the program of the church, and in order to carry out this program, I organized them into a church school. Sister C. B. Ritchie was elected director, and Olive Andes, was elected secretary. They meet for class work at 2.30 p. m. on Sunday at the home of Sister Ritchie. At 7.30 p. m. they meet for a short study hour and then the rest of the time is given to entertainment. All are given an opportunity to take part on the program.

Upon the invitation of the Reverend Ribble of the Church of Christ, I gave a two week's series in his church at South Bend, Texas, twenty-five miles northeast of Breckenridge. We had good attendance and interest at this place and, members of the Methodist, Baptist, and Church of Christ attended.

At the close of this series, the minister announced that he did not believe as I did, and that he would follow with a series setting forth his views on "*The Message of Jesus to This Age.*"

I left for Dallas where I was to begin another series. After I had gone, Mr. Ribble announced he would speak on Joseph Smith and "the Mormon fraud." There was a large crowd present to hear this lecture. The speaker gave the usual "re-hash" of the many exploded stories of the early life of Joseph Smith and of his deluded followers.

At the close of this lecture, Sister Ritchie being the only member of our church present, arose and asked the privilege of speaking on this question. She was granted the privilege of the floor, and in a few well chosen words she proved to the audience that Mr. Ribble was decidedly unfair in his attack and had resorted to slander and heresy evidence to misrepresent an innocent people. She asked the privilege of producing her evidence in the following service, which was granted.

Sister Ritchie had to drive fifty miles the next day to secure the books she wanted, some she had loaned, and after a careful study, and, having marked the pages she wanted to use in rebuttal, she asked her husband to read them for her. (Mr. Ritchie is a member of the Methodist Church.) He consented to do so and was on hand at the next service to take the floor in defense of Joseph Smith and his work in restoring the gospel. After the reading had continued for a few minutes, Mr. Ribble said that he had heard all he cared to hear. Mr. Ritchie then asked if anyone in the audience objected to his reading further on this subject, and when no one objected he was permitted to read on.

It was considered by all that Sister Ritchie had won her case, and Mr. Ribble decided to take up other subjects that he knew more about, and this ended his attempt to expose what he called "the fraud," or the "Mormon delusion."

While holding services in Dallas, I was called to Breckenridge by wire, to speak at the funeral of Sister Lillie Miller, who passed to her reward, September 7. The minister of the First Christian Church of Breckenridge came to me and offered to give us the use of his large church which has a seating capacity of 1,700, and also said that he would have some one play the pipe organ for us and he would also furnish a choir of thirty voices to sing. After talking this over with the family, it was decided to accept this kind invitation.

Sister Miller was well known and had many friends, and it was very fitting that she be buried from this large church, of which many of her friends are members.

Brother Vern and Sister Lillie Miller had not been in the church long, but they were fully converted to the restored gospel, and before Sister Miller passed away, she urged her husband to be faithful to the covenant he had made when he was baptized last May. Her favorite song was "*The Angel's Message,*" and before she passed out of this life she requested that the Saints sing this song again to her, and she requested me that I would see that the song was sung wherever I held a series of meetings if I could possibly do so. She fell asleep with the full assurance of a glorious resurrection when the Master returns to reward all those who have obeyed the gospel and put their faith and trust in him.

I returned to Dallas September 10, to take up the work where I had left off, and during this series I was called to speak at the funeral of Sister Grace (Handcock) Campbell, who passed from this life September 10, at her home north of Dallas. She leaves her husband, J. M. Campbell; her father, Elder J. W. Handcock; four brothers: Dan, Fred, Hubert, and Harold, of Thayer, Missouri, and six small children. The funeral service was held from the grave. The mixed choir of the Methodist and Baptist Churches, sang two beautiful songs.

I closed my services in Dallas September 18, and came on to Houston where I began a series at the Saints' church September 22, and where the pastor, Elder C. W. Tischer, gave me the hearty welcome, the Saints of the south know how to give.

I will be here over Sunday, October 2, when I plan to go on to San Antonio, to attend the district conference which will convene at the South Church in San Antonio, October 9. Apostle R. S. Budd is expected to be present at this conference.

In my effort to present our message to the people everywhere I have traveled, since the close of the late General Conference, I have been encouraged to note an awakening on the part of the people. They are more anxious to hear our message than ever before. There is an uneasiness among them and a feeling of alarm, Many are wondering what it is all about.

In dealing with this subject, Ex-President Calvin Coolidge said: "We do not need more national development; we need more spiritual development. We do not need more intellectual power; we need more spiritual power. We do not need more knowledge; we need more character. We do not need more government; we need more culture. We do not need more law; we need more religion."

One writer expressed the following prayer, as he looked out over this nation, and witnessed its great resources, and beheld its wickedness, and the greed of men. He could hear the cry of the poor and needy on every hand, living in

Prayer and Testimony

the midst of overwhelming abundance of God's blessings to this nation.

"God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need,
These are the bulwarks of the State."

And Josiah G. Holland is heard to say:

"God give us men!
A time like this demands strong minds,
Great hearts, true faith, and ready hands;
Tall men, sun-crowned, who live above the fog,
In public duty and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions, and their little deeds,
Mingle in selfish strife, lo!
Freedom weeps, Wrong rules the land, and waiting justice sleeps."

The world needs the restored gospel, and it needs it right now. We hear the Macedonian cry all over the world: "Come over into Macedonia and help us." The call comes today for volunteers like the gifted Isaiah of long ago. While he was bowed in prayer in the Temple of the Lord, and goaded by his great need, he turned his eyes away from the throne that had been occupied by the fallen Uzziah, to the throne of heaven that is for ever occupied by the King Eternal. It was then he saw the Lord, high and lifted up. The Lord was there all the time, but Isaiah had to have his heart broken before he would look.

Such is the experience of many today; they refuse to look. The trouble with many is they are so well satisfied with the secondary, with the passing, with the things of a day, that they do not seek him. Too often we require a bit of heart break to make us turn our eyes to our very present Savior. Thus it was in the year that our baby died: in the year that you lost your wealth; in the year that your health was shattered: in the year that you turned from a new made grave. It was then that you saw the Lord. Isaiah's transformation was the result of his vision of the Lord Jesus Christ. We can not account for Isaiah apart from his vision. There were many reasons against this gifted young man's ever becoming a prophet of the Lord. One great hindrance was the fact that Isaiah was a man of high social position. He was at home in king's palaces. It was true then as it is true now, that "not many mighty, not many noble are called." God longs for the rich and the privileged, just as much as he does the poor and the unprivileged; but how rare it is to find one of these who is willing to break from the golden fetters that bind him, to become a free man in the service of God! Isaiah was one of those few. He refused to allow either his wealth or his position to stand in the way of his volunteering for the service of the King. When Isaiah saw this vision of the Lord, it gave him a sense of sin. "I saw the Lord," we hear him say: "Then said I, who is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts." A sense of God always brings a sense of sin. Where there is no sense of sin there is no sense of God. This vision led Isaiah to confess his sin and to pour out his confession into the ear of Christ. He had no good word to say for himself. He offered no excuses. He laid no claim to anything of moral worth, but confessed his spiritual bankruptcy.

As a result of this vision, Isaiah found and accepted his

task. To this man, conscious of the forgiving love of God, there came a call to service. "And I heard the voice of the Lord saying: Whom shall I send and who will go for us?" To this appeal Isaiah did not turn a deaf ear. His heroic response must thrill every soul like a trumpet call to battle: "Then, said I, here am I, send me." He made the matter personal. Unreservedly he put himself into the hands of the Lord. And how mightily did the Lord use him!

God is calling. This same Christ is making the same appeal to us that he made to Isaiah. He is calling to his friends, calling through their love to him, through their sense of gratitude, through the needs of a shattered and broken-down world: "Whom shall I send and who will go for us?" We must make Isaiah's manly response, or the world can not be saved. May the Lord help all those who have heard and obeyed this glorious gospel, restored in our day, to be valiant soldiers in the army of the Lord, faithful to the end.

Requests for Prayer

Ella Sherman, of Minneapolis, Minnesota, asks prayers in behalf of Mrs. Marcella Marsh, of Walker, South Dakota, who is in dangerous condition from an internal cancer, and who has a family of six small children and a sister dependent upon her. It is realized that human skill can not save her, and the only hope now remains in the Great Healer. Because she is needed so badly the people are specially urged to pray for her.

W. A. Mariner, of North Topeka, Kansas, route 4, writes that he has fallen and broken his leg between the hip and knee, and now is confined to the house. He asks that the Saints will pray for him that he may have spiritual strength to bear his trials, and for physical strength to make a complete recovery. May we suggest that some might cheer the tedious hours of his confinement by writing to him.

Elder Benjamin F. Warner, pastor of the Fayette City, Pennsylvania, Branch has been suffering from arthritis during the whole of this past year. In June his affliction became so bad that he had to cease work entirely, he has been treated by three or four doctors but has received no relief. This week he was put to bed with a badly weakened heart. He desires to be remembered by the Saints in prayer and requests that notice be printed in the *Herald* to this effect.

Very sincerely,

T. M. CARR.

PUNXSUTAWNEY, PENNSYLVANIA.

Among the experiences which Brother O. K. Manning, of Brewton, Alabama, Route 4, tells as proof of God's love, mercy and watchcare, is the healing of his little son some years ago of a severe case of malaria. The child fell ill one fall when crops had brought little to the farmers of that region, and the family could ill afford a big doctor bill. In a few short days after the suffering child had reached the climax of his illness, God saw fit to answer the prayers of the father, and heal the little boy. This experience has served to remind Brother Manning through the years of his debt to God. He acknowledges his weaknesses but expresses the hope that he shall henceforth serve the Lord with faith, devotion, and love.

QUESTION TIME

Is not the right name of the church given in scripture as the "Church of God"?

The New Testament does use the term, "church of God," a number of times, but not in a formal way as indicating the name of the church. It should be remembered that the Greek word translated "church" means the called-out ones. In the places referred to, therefore, it would be like saying: the called-out ones of God. Christ came from God to call out from sin and worldliness those who would serve God, hence those heeding this call would be thus referred to quite naturally by the apostles who wrote the record. I do not recall any text in the Scriptures that attempts to state the name of the church formally, but that name is rather indicated by certain facts bearing upon the nature of Christ's mission.

It was Christ himself who said, "I will build my church." In Hebrews (12: 23) it is called the church of the "Firstborn," which, of course, is Christ. Paul refers to the churches as the "churches of Christ," and repeatedly he declares that Christ is the "head of the church," and that the church is Christ's "body." In another place Paul says:

"Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20: 28.

Here it states that God "hath purchased" the church with his own blood, but this blood was the blood of Christ, and Paul refers to Christ (1 Timothy 3: 16) as God "manifest in the flesh." In Ephesians (5: 30-32) he refers to the church as the wife of Christ, and in 2 Corinthians (11: 2) he refers to Christ as the "husband" of the church or body. From these and other texts it becomes evident that the church on earth should take the name of Christ as the one who is its builder and to whom it belongs (Mark 9: 41).

Please present some of the predictions of scripture on the apostasy.

The term *apostasy* is used to mean an abandonment or departure from the faith. The word is not used in the King James version, though the Greek equivalent is found in one text, which reads:

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that

man of sin be revealed, the son of perdition."—2 Thessalonians 2: 3.

The words "falling away" are derived from the Greek word *apostasia*, which is the same in meaning as the English word *apostasy*, and is so translated in the Weymouth Version and the Emphatic Diaglott. In the Douay version it is translated "revolt," and in the Moffatt version it is rendered "rebellion." This seems to contain the most definite statement in regard to the apostasy, so far as the term itself is concerned. But several other passages are of similar import, though using different phrases to express the meaning. Jesus himself warned the people, "Yet a little while is the light with you." He also warned them that "the kingdom of heaven suffereth violence, and the violent take it by force" (Matthew 11: 12).

Paul and others referred to the same thought on several occasions, stating to Timothy that the time would come when they would not endure sound doctrine, and that evil men and seducers would wax "worse and worse." In Revelation (2: 4, 14, 20; 3: 1, 17) the degenerate state of the churches is described and warnings of rejection are repeated. Peter refers to the "heresies" that would be brought in by false teachers (2 Peter 2: 1), and Paul states that they would have a form of Godliness" (2 Timothy 3: 5) but deny the power thereof.

Does any text of Scripture indicate that baptism is a saving ordinance?

Several texts so indicate, such as John 3: 5, which declares that without it one can not enter the kingdom, and 1 Peter 3: 21, which states that "baptism doth also now save us." Jesus also said, "he that believeth and is baptized, shall be saved."

But nowhere does the record tell us that baptism alone, regardless of any other thing, will save any person. Baptism is a saving ordinance in the sense that it is an act of obedience, faith, and desire to do God's will. We are also told that we are saved by hope (Romans 8: 24), by grace (Ephesians 2: 5), by the name of Christ (Acts 4: 12), by the gospel (1 Corinthians 15: 1, 2), and by obedience (Hebrews 5: 9). To love and serve God are the essentials of salvations, and this is impossible unless we heed his commands.

A. B. PHILLIPS.

Short Talks for Home Missionaries

"Have Faith in God"

By LEONARD LEA

"And Jesus answering said unto them, Have faith in God."

This simple imperative is the fundamental of all Christian philosophy; it is the very beginning and foundation of our spiritual life.

It is too bad that our age is, for the most part, without a real faith. The world is filled with men who are too wise for it. They are so obsessed with the pursuit of knowledge that they have no time to perceive the tremendous importance of faith. They are so hedged about with their millions of unimportant little facts that they never have a chance to see the importance of the great truths.

It was easy for the skeptics to teach the world to abandon its faith in God. But they did not see the far-reaching consequences of their teaching. We know now that a world which lost its faith in God very soon lost its faith in man. Not only that, but it lost faith in its laws, its governments, its institutions, and finally in itself. There has been almost no limit to this decadence of faith. There is now hardly any faith left in anything. No one can predict at this date where this disintegration of the spiritual fibre of the world will stop.

Faith is as necessary to the higher spiritual life of man as air is to the body. It is a strange and incapable fact that we must believe the best in order to achieve our best. Man defies the laws of gravity and lifts himself as if by some invisible boot straps from the carnality of his relation with the physical world to the high spiritual realms of kinship with God. It is only when a man believes that he is a son of God that he can act as if he actually were. It is only when he is dominated by the belief that he is an immortal soul that he can govern his life with the disinterestedness, impartiality, and justice which is prompted by his consciousness that his life on this earth is but one phase of an endless destiny.

A PRACTICAL CONSIDERATION

We have been taught by the world to be practical. We have learned the lesson of pragmatism, which tells us, "That is true which works." The whole world has come to accept the challenge of our native Missouri, "You've got to show me!"

Let us make ready for the demonstration. We assert that there is a God, and that He is good; we assert that we have faith that He who formed the world had a great purpose in doing so, and that He is mindful of the lives and works of men. And we

assert further that those who try to reconcile themselves with God and adjust themselves to His purposes will be the happiest and most fortunate in the end, and that He will bless them through the operation of natural laws which are both within and beyond the comprehension of our finite minds.

And a very skeptical world says to the earnest Christian believer, "You've got to show me!"

Very well, then, take this demonstration for what it is worth. The so-called Christian nations, no matter how lightly and insufficiently they have espoused the principles and teachings of the gospel of Jesus, are the leaders of the modern world. They are the standard bearers of civilization. They have been blessed above the other nations of earth. No matter how much they may complain of poverty and disease, of war and trouble, their lot is far better than that of other races. As yet their blessings are unequally distributed, but the poorest of people among the so-called Christian nations are at least as well off as the best of the non-Christian nations. You may call this a coincidence if you wish; you may seek to explain it by other causes. And yet if you think about it you can not escape the conviction that the Christian faith has had its beneficent effect on even the least worthy of its adherents. Let the skeptic claim, if he will, that the Christian faith is not justified in the life of the nations.

WINNERS AND LOSERS

Or you may consider individuals if you wish. The happiest lives and the most serene, the most radiant in commendable virtue, the most peacefully confident, and the most expressive of victorious personality, are those that are dominated by faith. The man of faith lives by a great affirmation, the skeptic is only a symbolic negative. The man of faith has something for which to live; the skeptic has nothing.

If the man of faith is right he gains everything. If he is wrong, his is a generous mistake committed in a noble cause. If the skeptic is wrong he has sacrificed to inactivity some of the finest opportunities of his life, and if he is right, the correctness of his guess can be worth nothing to him in a state of extinction. The man of faith has everything to gain, and the skeptic has everything to lose.

I PREFER FAITH

I have tried faith and I have tried doubt, and I have tested the both of them from every conceivable

angle, many times over. A thoughtful person can never fail to examine and re-examine the foundations of his faith, and in doing so he runs counter to many a doubt. I have tried both faith and doubt, I say, and I infinitely prefer faith. I prefer faith because it seems to me to fit with the facts of life and the world as I have been able to see them and read about them. I prefer faith because it makes me happier and gives me something to live for. I prefer faith because it gives me some responsibilities and gives me a worthy cause in which to exercise the powers with which I have been endowed. I prefer faith because it makes me better, physically, mentally, morally, and spiritually. I prefer faith to doubt because I have seen both of them at work in the lives of my friends and acquaintances wherever I have been. It is my observation that a real and vital faith tends to make men and women cheerful and clean-minded, unselfish and kindly, and gives them something outside of themselves and their own private interests for which to live.

A "GIVING" FAITH

Many people make a great mistake about faith. They think that it is something that you get, rather than something that you give. They think that it is something that you get, and that once you possess it you have the right to keep drawing blessings and benefits out of some inexhaustible reservoir of perpetual good. They view it entirely from the selfish viewpoint, and because they do they never experience its great benefits, and they gradually become disappointed and declare that there is nothing in it.

Faith is like friendship. You can not run it as a financial proposition, nor trade with it. Heaven will not keep your miserly accounts for you, and if you expect to deposit your pitiful nickel's worth of faith in order to draw your dollar's worth of blessings, you are in for a bad disappointment.

Faith is like friendship. You have to start giving a while before you can do any getting. You have to give your friendship. You have to prove that you are a true friend and that you are willing to do something without any hope of ever getting any reward. Then and then only do you demonstrate the true quality of your friendship. Faith is like that.

Too many people are of a venial mind in regard to faith. They think of it as some sort of a bribe offered to the Almighty, in return for wealth to be wrought out of laziness and poverty, or health to be wrought out of dissipation and unwise living, or power or satisfaction. Those who seek faith in such a mood forget that God will not violate the laws of the universe to satisfy their individual greed and vanity. As long as they seek faith in such a mood they are doomed to bitter disappointment, and it is

quite likely that they will be returned, sooner or later, unregenerated to their skepticism.

If faith never does any more for you than this, it will have justified itself: if it teaches you that there is a God whose nature is to love and whose purpose is to work out by the slow but sure mechanisms through which His will operates, and that you are a brother to the rest of his mortal creations—if it teaches you this, I say, and teaches it to you with all its implications of duty and devotion and service and righteousness, it will have justified itself in your life.

Faith in God can sweeten your life and purge it of the sourness and bitterness of disappointment. It can put you at peace with the world and your fellow men. For the ashes of tasteless pleasure it will substitute the inestimable riches of true happiness.

Faith is the beginning act of the giving of one's self to God. It is the first gesture of reconciliation between the Creator and the creature. It closes the breach of estrangement which the mortal flesh interposes between the immortal child and the immortal parent.

To how many things men and women are giving themselves these days! Some give themselves to empty and fruitless pleasures, and some give themselves to sin. Some give their lives to the pursuit of wealth, and some become the slaves of their own property. How tragically lives can become bound up and enslaved to things of earth—things that perish, things that can not give one moment of happiness, things that in the eternal order of the universe and in the affairs of the human soul do not matter at all.

Has it not struck you as tragic that men will become the servants of apartment houses, and farms, or businesses, so that they wear out body and mind in the service of inanimate things? Until they can do nothing, nothing at all in life but think of those things, and serve them? It is tragic that men try to gain all the wealth in the world and then lose the freedom of their own minds, and the possession of their own souls.

The gift of one's self to God in an act of faith is the greatest, the noblest, the purest of all gifts. In the end this sacrifice of one's all to God is no more than the sacrifice that millions of men make every day to their businesses which return them nothing of any real consequence. And in the end one gains immeasurably by the gift.

The world at the present time does not greatly need wealth. It has far greater need of faith: faith in God, faith in his righteousness and wisdom, and faith in their fellow men. The world can never be better than it is, no matter what we do for it, until it has learned the lesson of faith.

"Have faith in God," said Jesus of Nazareth.

The Measure of Service

Jane Makes a Difficult Decision

By Gladys Mae Smith

"HIT'S purty, Miss Jane—like music." Valda May, leggy and nearsighted, squinted through thick lensed glasses at Jane Houston's bowed, brown head. Jane raised that head with an impatient jerk.

"Pretty, Valda May, it's pretty. How often must I remind you that one doesn't say purty, hit, and haint?"

"Pretty, it's pretty," intoned the child obediently, and her sensitive nostrils quivered. The nervous tapping of Jane's pencil ceased abruptly.

"Now, what's pretty, Valda May—like music?" she asked kindly.

"The twenty-third psalm, Miss Jane. I like the way h—*it* says, 'The Lord is my shepherd, I shall not want.' Will you copy h—*it* for me so I can learn it all?"

Above the girl's unkempt red head, Jane caught a glimpse of amused brown eyes and quirking mouth corners, and was reminded of another problem to be solved before she could leave the church where Vacation Bible School was in session daily.

"Look it up in your Bible, Valda May, that's easier."

"We haint—er—haven't got a Bible, Miss Jane. The baby tore it up."

"All right, honey, run along now, I'm very busy. I'll copy it for you tonight." The child slid quietly to the door, and disappeared into the late, torrid, summer afternoon.

Eleven junior boys, seven junior girls, fifteen beginners and primary children, twelve intermediates, a total of forty-five, counted Jane, checking up the class books. *How* had they ever got through the afternoon with two teachers absent? Ten Methodist—you'd think the Methodists would conduct their own Bible school—five Presbyterian—the Presbyterians had just closed their school, now their youngsters were running in on her—four belonged to the House of God, and the rest were L. D. S.

Jane's pencil marks had reached the teachers' names. Junior boys, teacher, present,—she could always depend on Lola Seaton—Junior girls, teacher, absent,—Mrs. Flayton's baby was cutting a tooth. Cutting a *tooth*, mind you, right in the middle of Bible school. Jane had serious doubts that the tooth was the real cause for Mrs. Flayton's absence. She guessed shrewdly that it was an excuse only, and the knowledge did not soothe her growing irritation. Primary and beginners teacher, present—both fairly regular in attendance, but undependable without constant supervision. Intermediate teacher, absent,—what a day. How had they ever got through?

Most of our readers are already acquainted with Jane, who made her debut in "Vision," and endeared herself to them with her energetic resourcefulness and her charm of personality. In this story Jane makes a heroic sacrifice—and then at the last gets her reward. Could anything be nicer?

A DISCREET cough brought her from her mental wanderings to the issue at hand. With a sigh, she mopped her burning face with a crumpled handkerchief and went down the aisle to the waiting boy.

"You're tired, aren't you, Miss Houston?" he asked politely before she could speak to him. Weary, hot and miserable, tears very near the surface, Jane steeled herself against the sympathy in his boyish voice, and remembered severely that he had been "kept in" for pulling Lita Ann's curls.

"Joey," she said in a matter-of-fact tone, "you know I'm tired. You're almost a man now, Joey; you ought to realize the responsibility that rests upon you in helping me to put this thing across." He hung his head sheepishly. She continued patiently, "When you are naughty as you were this afternoon, and I am compelled to punish you, you are simply hurting three people—me, yourself, and God.

"You're retarding the Lord's work, Joey, do you know that? I know you don't want to do a thing like that." His smiling lips had drooped pathetically and his downcast brown eyes were grave.

"It's taking all that's in me, Joey boy, to go through with this work," she confided, and because it was so very true, her voice broke slightly, "won't you help me from now on to have an obedient and successful school?"

He gulped audibly, and dashed a tear from his small nose.

"Honest to goodness I will, Miss Houston. I won't forget like I have before." In spite of his earnestness, his apparent honest intentions, Jane knew he would forget, not because he wished to be disobedient, but because the exuberance of youth was flowing in his veins. She sighed again and let him go, a reprimanded and chagrined bundle of energy eager to dash away and lose his remorse in new adventures.

WEARILY, Jane leaned against the door and watched him sprint down the street. The sun, still fierce in its in-

tensity, beat down upon her uncovered head. But the weariness that encompassed Jane went deeper than mere physical fatigue. Despondency such as she had never known before held her in its grip. Today, with its heat and trials, had brought her face to face with an avalanche of questions she had been shunting for weeks into the background of her thinking.

Why should she, a girl of twenty-two, carry a heavier community load than others? What constituted a reasonable service, and where should self-sacrifice begin and end? Was it worth the price to perform the labor of others while those same others flitted at will between service and selfish indolence?

Would any lasting good come of her present strenuous efforts, she wondered? What did mortal man know of service? How could one gauge the measure of service, know when one had served *enough*? She brushed her hand across her eyes and saw that it was wet.

"Self pity has caused the ruin of better women than you, Janie," she rebuked herself, "fess up now—you know the reason you are so teary today is because you're all tied up here when you really want to go vacationing with Nan."

Back again with longing, her thoughts flew to Nan's last letter; the letter so indelibly stamped upon her memory. It offered temptation that was almost impossible to resist. Nan had written in part:

"Think of it, Janie, two weeks in the Black Hills! Two weeks of camping, tramping, exploring, pure unadulterated joy! Ha, my dear, I know your yen for travel. You'll go, won't you? Dad said to tell you we wouldn't take 'no' for an answer," etc., etc.

A two-weeks' vacation in the Black Hills country! Jane had quivered in ecstasy at the possibility. For two days she had gone around in agony, torn between her desire to join her uncle's family on their trip, and her loyalty to the Bible school of which she was supervisor.

Baffled, desperate, she had appealed to Mr. Aikens, branch president. That worthy man shook his head sympathetically, "It sure is too bad, Jane. Can't they wait a week?"

She had explained that her uncle's vacation consisted of a certain number of days, that the day of starting was set.

"Well, I don't know of a soul we could get to take your place. We're always handicapped, more or less, for workers in a small place like this. You are doing such excellent work, too. My boy Eben tells me . . ."

Wounded by disappointment, Jane did

not even hear what his boy Eben had told him. Her heart was sick with but one thought—she would have to refuse Nan's invitation; she couldn't go. True, there was but one more week of Bible school, but the program had not been completed. Jane refused to consider dismissing the whole thing at this point. She had covenanted to put first things first, and she'd do it regardless of cost to self. But . . . was it worth the price? That was the question.

She closed the windows, locked the door, and turned her aching feet toward the garage where she had left Buck's small coupe for repair.

"The repairs did not come, Jane," Cliff Meyers, the mechanic with whom she had gone to school, informed her. "They missed the bus, the company said when I called them. They promised to get them out sure tonight. Got a way home?"

"Some of the neighbors will be in," she replied listlessly, and retraced her footsteps to main street.

"OOOO, Jane," sang out a shrill voice, and Lola Seaton dashed across the street. Grasping Jane's arm, she lead her into the corner drug store.

"There," she said breathlessly, pushing Jane into a chair at a small round table, "we'll have a soda while I tell you the news." She drew an envelope from her bag and dangled it before Jane's nose.

"What do you think has happened? Yes," to the white coated fountain boy who approached to take their order, "bring us two chocolate sodas."

She swung her attention back to Jane, and her eyes shone with happiness.

"I've received an invitation to spend a week at Lake Okoboji. Isn't that swell? Think of it! Boating, bathing, moonlight on water, eligible beaus. Could anything be more thrilling?"

Jane smiled quietly at the other girl's excitement.

"I'm as pleased as punch, Lola," she said sincerely, for she adored Lola Seaton upon whom she could depend, "when do you go?" Lola cupped her chin in one palm, and dabbled at her soda with a straw.

"Tomorrow evening. They are coming past after me—the Norton's." She paused, then continued with a rush of words, "I hope it won't put you in a hole, Janie—me going away before Bible school is over. It worries me . . . I . . ."

"Oh," breathed Jane weakly, "you're going so soon. I supposed—I—er—thought you'd have to take time to get ready. Well . . ." Lola laughed nervously, a little unnecessarily loud.

"Be ready to fly anytime when its vacation time, is my motto . . ." she prattled on smoothly, but Jane was not listening.

"She knows she ought not to leave me in the lurch like this," thought Jane in despair, "but she wants to go so badly she can't resist."

"Have a good time, Lola," she said at parting, and swallowed a lump in her throat.

THE SUN was low in the west when Jane started out upon her three-mile trek to her farm home. There were many who would have driven her out gladly, she knew. But sore as she was, both of heart and feet, she welcomed the hike. She felt a need of seclusion. She wanted to be alone to face her disappointment squarely; to fight her battle through to a finish. To serve or not to serve—in this lay her decision.

Treading the green grass at the roadside was restful. As the stifling heat of the day lessened in favor of evening's advancement, she was glad she had chosen to walk.

She left the road presently for a short cut across the pastures. Chirping crickets sprang from her path and disappeared in taller grasses. Somewhere across the hills the lowing of cattle came to her. It reminded her of her father's herd each night at the barnyard gate.

Gradually, amid familiar scenes, the breeze caressing her face and brow, her bodily fatigue slipped away as if by magic. The headache, the uncertainty remained, but it now assumed an all-enveloping sadness.

Then, the creek that watered the Houston's thirsty stock in summer came into view. The shade of its over-hanging trees invited her. She placed her books upon the ground and sank to a luxurious bed on its soft bank.

There was something soothing about water that placated the soul, she thought, watching idly while blue-green wavelets dashed over the clean stony bottom, and ran on in an endless succession of gurgling and murmuring.

Small wonder that Jesus loved the water, she meditated; that He sought the water's edge to preach, to teach his most powerful lessons. Lying flat upon her back, she reached a groping hand for her Bible. She opened it at random, and her eyes fell upon these words: "If I will that he tarry till I come, what is that to thee? Follow thou me."

"What is that to thee? Follow thou me." She repeated the words drowsily. Somehow now in her moment of doubt and indecision, the words spoken so long ago by the Master held new significance. She closed her eyes and visioned the occasion that had prompted their utterance.

She saw the shores of Tiberias where Jesus appeared to His disciples, where Peter in his haste to reach his risen Lord had cast himself into the sea. She saw the glowing fire of coals where the fish was cooked, and beside which the fishermen whom Jesus had called to be fishers of men, had eaten their fill.

Then the scene shifted, and she saw the three walking, Jesus with Simon Peter close beside him, John, the beloved and faithful, hovering near. The gentle voice of Jesus was admonishing Peter, "Feed my sheep." She heard Peter saying in chagrin, "But Lord what shall this man do," indicating John. Then strangely enough the speaker faded from her vision, and she saw herself in Peter's place at Jesus' side; heard the low, sweet voice

of Him who had conquered death, saying to her, "What is that to thee? Follow thou me."

So strong was her impression of the reality of the scene, that she struggled to a position on her knees, that loving council ringing in her ears. In humility, the like of which she had not experienced since her mother's death, she knelt in contrition there at the water's edge. Her lips moved and she heard herself repeating the words of the Psalmist David:

"The Lord is my Shepherd, I shall not want, He maketh me to lie down in green pastures,

"He leadeth me by the still waters, He restoreth my soul."

"Oh," she breathed, "it's beautiful. It's as lovely as music, and, oh, how true."

Lenthening shadows sent her scurrying the remaining distance to her home. Her heart was light; she seemed to be treading on air. She was bathed with the peace that passeth all understanding.

"I'll type the twenty-third psalm for Valda May right after supper," she said, her mind already busy with plans for vacation Bible school next day.

At the gate she was met by Bubs, her youthful brother. He was grinning from ear to ear. Jane knew from past experience that he was the bearer of good news.

"Guess what, Janie," he stated without preliminary, "Uncle Frank wired that they had to postpone their trip for a week. Some adjustment at the office, I guess. Fine, isn't it, Sis? Now you can go along."

Jane stood very still, her eyes riveted upon the first evening star. She remained thus so long that Bubs pushed forward.

"Listen, Janie, didn't you understand what I said. Uncle . . ." She turned then and held up her hand.

"I heard you, Bubs darling," she said in a strained voice, "and I'm very happy and grateful . . . only I'm glad I didn't know it before."

Bubs stared. Sometimes Jane was odd; a fellow just couldn't understand her at all.

"She's a queer one, Prince," he addressed his airdale later, a puzzled frown creasing his smooth, boyish forehead.

"When I asked her why she was glad she hadn't known it before, she mumbled something about finding the measure of service, and ran up the walk. Now, I ask you, ole boy, does that make sense to you?"

The living Christ is the only Christ that will save the world. This living Christ must be revealed to the world by the Church which bears his name. This is the message of this church. Herein is the heart of the Restoration Movement.—F. M. McDowell, in a sermon at the Stone Church, Independence, Missouri.

Run-Over Department

SCIENCE AND THE MODERN PROBLEMS

(Continued from page 1066.)

"The remedy's the old remedy. The old God. But it's more than that. It's Light: more Light. The old revelation was good for the old world, and suited to the old world, and told in terms of the old world's understanding. Mystical for ages steeped in the mystical; poetic for minds receptive of nothing beyond story and allegory and parable. We want a new revelation in terms of the new world's understanding. We want light, light! Do you suppose a man who lives on meat is going to find sustenance in bread and milk? Do you suppose that an age that knows wireless and can fly is going to find spiritual sustenance in the food of an age that thought thunder was God speaking? Man's done with it. It means nothing to him; it gives nothing to him. He turns all that's in him to get all he wants out of this world and let the next go rip. Man can not live by bread alone, the churches tell him; but he says, 'I AM living on bread alone, and doing well on it.' But I tell you that plumb down in the crypt and abyss of every man's soul there is a hunger, a craving for other food than this earthly stuff. And the churches know it; and instead of reaching down to him what he wants—light, light—instead of that, they invite him to dancing and picture shows, and you're a jolly good fellow, and religion's a jolly fine thing, no spoils-sport, and all that sort of latter day tendency. Why, man, he can get all that outside the churches and get it better. Light, light! And the padres come down and drink beer with him, and watch boxing matches with him, and dance jazz with him, and call it making religion a Living Thing in the Lives of the People. Lift the hearts of the people to God, they say, by showing them that religion is not incompatible with having a jolly fine time, *and there's no God there that a man can understand for him to be lifted up to.* A man wouldn't care what he had to give up if he knew he was making for something inestimably precious. But he doesn't know. Light, Light—that's what he wants; and the longer it's withheld the lower he'll sink. Light! Light!" (Mark Sabre, in *If Winter Comes*, by A. S. M. Hutchinson, pages 255, 256.)

Finally it dawned upon him that this *Light* was really an old revelation which had been put into words two thousand years ago. "God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world. There is no fear in love; but perfect love casteth

out fear, because fear hath punishment; and he that feareth is not made perfect in love." (1 John 4: 16-18.)

THE FOUNDATIONS OF OUR FAITH

(Continued from page 1067.)

There are the same crooks and grafters, malingers and murderers. They have not been changed at all. And even if some be lined up and shot there is no certainty that the men who direct the firing are any better than they.

Christ has an entirely different approach. "Except a man be born again, he can not see the kingdom of God." (John 3: 3.) Men must be changed before they can even see the kingdom, much less build it. That the gospel will change men and make them the sort of men of which the higher order of society must be made has been too often demonstrated to be denied. Christ himself, who came preaching the gospel, is the one outstanding example that it does work; after him came the apostles.

AN EXAMPLE KNOWN TO US

We have examples in our own time. The late President Joseph Smith was a man who demonstrated to the world that the gospel works. Most men who are not prejudiced, men who think and are fair, must admit that for neighbors and citizens they prefer the very type of man produced by adherence to the teachings of Christ. No matter how many hypocrites there are in the church or how many have failed because they did not fully apply the principles of truth to their lives, whenever one man is found who has lived according to the gospel there is found a demonstration of its truth.

If one man successfully works out a mathematical formula, that proves it can be done; another man's failure in no way diminishes the truth or practicability of the formulae. If a student is told to add together a series of numbers, and then in working his problem omits one or more of them and gets the wrong answer, no one as a result loses faith in the principles of mathematics. We are told as definitely in the Scriptures to add to our faith virtue, to virtue knowledge, and so on. Some church members omit virtue or charity or wisdom, and then people say, "If that is religion, count me out." The results in spiritual matters are as sure and definite and dependable when the law is obeyed as they are in mathematics when the rules of mathematics are carried out.

President Joseph Smith was but one of many to demonstrate that the gospel

works, but he did so in such a striking manner that in the very city from which the Saints had at one time been driven with fire and sword he won universal respect and confidence. When he died one of the great daily newspapers of the middle west said:

"He was the prophet, but first of all he was the Christian gentleman and the good citizen. As such he lived, as such he died, as such he will be remembered by all outside the household of his faith.

"Kindly, cheerful, loyal to his own creed, tolerant of those of others, standing for modesty, simplicity, good citizenship, embodying in his private and public life all the virtues which adorn a character worthy of emulation—such is the revelation which Joseph Smith leaves to the world, as the real interpretation of an ecclesiastical message translated into terms of human character."—*Kansas City Journal*, December 12, 1914.

It is such lives as these that prove the divinity of the work more than any argument can do. And that system of belief and life that will change the individual will change society if given a test; that is the driving force back of the commandment: "Go ye into all the world and preach the gospel to every creature." It is the thing and the only thing that will save the world.

IT WILL WORK AMONG OUR OWN PEOPLE

As with the individual, so with the church. The gospel is to work from the heart out. We must first apply it in our own relations within the church. I have marveled oftentimes and been disheartened momentarily at the frequency of quarrels and bickering even among those set to be exemplars to the flock. That is not because the gospel will not work—but because it is not given a chance to work. It is not tried. Any two men who observe carefully the precepts of Christ and maintain his spirit and attitude can work together in peace. When two men in the church quarrel it is because one or both are not living their religion.

Any one man who will conform to the precepts of Christ and maintain Christ's attitude and spirit, though he may find some few men so hostile that he can not work with them, will find his personal quarrels reduced to a minimum. In the majority of cases he will find a response to his approach. President Joseph Smith quarreled with very, very few men during more than a half century of active work in a most responsible position—and do not think that it was because he had no opportunities or provocations.

NINE PLASTERERS

Ephraim Brown, one of our elders in Independence, who is a plasterer by trade, had occasion to go to a city where the church is not represented. He took with him eight other plasterers who are

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church members to do a job of work on a large public building. At first they were a curiosity in the community where they worked. But soon they won high respect and confidence. And on his return he testified in prayer meeting that those nine plasterers worked together without friction during the entire time, each helping the other, and maintaining the bonds of fellowship and love. If nine plasterers from Zion can do that at a hard and trying job in a strange city, is there any reason why there should ever be quarrels among the Presidency, the Twelve, the Bishops, the High Priests, or any of the ministry, all along the line of those who are to set an example to the membership as to the manner in which men should live who are followers of Christ?

The gospel worked among those nine plasterers and it will work with any other body of men who will give it a fair chance to work. When I have lived by the principles of the gospel I have gotten on well with the brethren—I have even been called "diplomatic." The only diplomacy that I know is embodied in the golden rule. When I have forgotten the golden rule and been impatient or unkind or unjust, I have had trouble. I have been most "undiplomatic."

IT WILL SAVE ALL MEN WHO OBEY

Our epitome of faith avers: "We believe that through the atonement of Christ *all* men may be saved by obedience to the laws and ordinances of the gospel." Then follows an enumeration of the "so-called first principles of the gospel."

In the first of these is embodied the active principles that underlie a changed life: faith in God, repentance of sin, the rebirth and regeneration through the baptism of water and of the Spirit. These principles accompany and produce a real change in the lives of those who actually and faithfully comply with the law. They are then enjoined "to go on to perfection" in accord with that "law of the Lord which is perfect, converting the soul."

Again and again men and women have demonstrated that the plan is practicable and sure in its results—it works. It is so very simple in many of its details that men overlook it and grasp for something more complex and impressive. But those who do live its principles remain "the salt of the earth." They are the hope of Zion. If you find but one family, one home of such people, in it you see all the hope and promise of Zion the beautiful. If it works in one home it will work in a million homes. And, thank God, we have many homes in which it has worked.

(To be continued.)

Our spiritual stewardship is the task of *living* our gospel.—Ernest E. Crownover, in the Western Oklahoma District Letter.

Weekly Health Letter

High Blood Pressure

By A. W. Teel, M. D., Church Physician

During the last General Conference, I was frequently asked to deliver a lecture on blood pressure and hardening of the arteries, but unfortunately, time would not permit for me to comply with the numerous requests but promised, if the lecture was not delivered, that I would write a short article for the *Herald*.

Blood pressure is a test of two tissues, the blood vessel wall and the heart muscle. It is one of the early symptoms of approaching old age and premonitory symptoms of Bright's disease. Everyone who reaches the age of forty years should have his blood pressure taken at least once a year.

The insurance companies pay out most of their money for wear and tear diseases of this kind. When old age begins, the blood pressure rises because of the narrowing of the small arteries, the burden being placed upon the heart on account of the resistance. It must not be forgotten that the man is "as old as his arteries." Therefore, high blood pressure means old arteries, whether the individual is forty or eighty. The standard for normal blood pressure, the pressure always found in a healthy person twenty or thirty years of age, varies from one hundred to one hundred and twenty. It is an abnormal condition whether the person is thirty or eighty years of age. If one has healthy arteries, the blood pressure should be the same as that of a person of twenty or thirty years of age. Blood pressure wears out the heart, causing it to dilate, and finally it gives out on account of the enormous amount of additional work placed upon it. If the blood pressure is two hundred, the heart is compelled to double the work required at one hundred.

When an uncontrolled, persistent high blood pressure continues long, there is a breaking down, at the same time, of the blood vessels and the kidneys. Such a condition is very grave and requires prompt and persistent treatment. When all these complications occur as a result of persistent high blood pressure, it is often spoken of as cardiovascular-renal disease. If this unfortunate condition is discovered in the early stages, much can be done by changing the habits of the patient. Those who have a persistent blood pressure with a kidney complication, are usually suffering from the result of constipation, meat diet, and the use of tea, coffee, alcohol and tobacco. Early hardening of the arteries is found by the use of the ophthalmoscope. Hardening of the large vessels near the heart may be detected by the X-Ray, also in the parts of the arterial system. If much lime is present, the arteries may some-

times be felt at the wrist, the arm, the temple and at other parts of the body. Auto-intoxication and syphilis are the most common causes of this unfortunate condition.

When the blood pressure is high, without any other complications, it is usually the result of bad dietary habits, the indulgence in alcoholics, tea, coffee and tobacco. Some drugs have been found to give, at least, temporary relief. These should be prescribed only by a physician, but the best treatment is the removal of the cause. It is always an indication of poisons having gained entrance to the system. The systematic use of warm baths, rest, and moderate exercise has been found to be of much benefit in lowering the pressure. The bowels of these patients should move, at least, three or four times a day to prevent the absorption of poisons from the colon, together with the discontinuance of condiments, alcohol, meats, tea, coffee and tobacco.

Citizen's Rights and Duties

"... The definition of citizenship, or of a citizen, can not be separated from the statement of his duties, of what he ought to do. To be a citizen is to be an actively responsible person, a person, that is, who ought to do things, a person with duties. The citizen is, no doubt, a recipient of services from his fellow citizens, enjoying benefits which the State or the social system confers upon him, the fortunate heir of the social inheritance, a person protected by the law, sitting in security under his own vine and figtree, none daring to make him afraid. But this good fortune of his, as the recipient of benefits conferred upon him by his fellows, or as the heir of former ages, measured the service the age demands of him. The greater the benefits conferred upon him, the more extensive become his responsibilities. His security is guaranteed him, not that he may enjoy it in selfish isolation, but that he may have an assured basis for serving the community. His rights are nothing without his duties. At no point do his rights relieve him of his responsibilities; they create them at every point. His chief right, as I have said, is the *right to responsibility*."—L. P. Jacks, in *Belief and Life*.

The world would be better off if every believer did not feel himself superior to the doubter in nobility of soul, and every doubter did not have the same attitude towards the believer on the score of intelligence. The doubter can also be an imbecile, and the believer a scoundrel—and vice versa.—Arthur Schnitzler, in *Vanity Fair*.

Real Christianity is a revolutionary idealism which estranges conservatives because it is revolutionary, and the revolutionary because it is idealistic.—Dean Inge.

Babes in Christ

By E. B. Hull

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.—*1 Peter 2: 1-3, 11, 12.*

Growth is the natural order of life, as we see it manifested in this world. The farmer plants seeds in the ground, they spring forth under natural conditions and a perfect growth is observed; the housewife plants her bulbs in her garden and the lily comes forth. The Savior said, "Consider the lilies of the field how they grow." The Lord was making an illustration to show that man can grow the same as the lily. The beautiful lily gets its nourishment from the ground where sometimes all around it are weeds growing. Does the presence of these weeds change the beauty of the lily in any degree? No, the lily keeps itself pure although evidently in bad company. Has the Lord endowed the plants of the fields with a power that he has denied the human family? No, it is possible for a Christian to live and keep himself pure, although surrounded by evil companions, if he has the strength of his convictions. "If thou faint in the day of adversity, thy strength is small."

The most beautiful of all natural growth is manifest in the human family. The baby comes to us the most helpless of all, but how we respond to its love and give it care. It wants to grow, and will grow if it is normal. Soon all the family are planning for its future.

Babes in the Church

When we are born again, baptized into the family of Christ, we, too, need a little attention, just as the babe in the family does. Everything is new—our environment, and our associates. There is much to learn, and some one must do the teaching. We must have first things first. Paul says that "newborn babes desire the sincere milk of the word." Later on they can be fed stronger food.

Everyone that useth milk is unskilful in the word of righteousness: for he is a babe.—*Hebrews 5: 13.*

If our children are to grow and be strong in the things of God, they must be taught, and the Lord says in *Doctrine and Covenants* (68:4) that the parents must do some of this teaching, if they do not the sin be upon their heads. God has placed in the church certain officers as public and private instructors, but when a new baby comes into the fam-

ily the whole family are concerned in regard to his care and education, not just father and mother. So with the new babe entering the family of Christ (the church); should not the members be concerned in regard to the welfare of this new convert? The Lord says, "We are to teach one another." We must not forget that this new convert is a babe, no matter how old in years, he must be given attention as soon as he is born; in fact, his education should begin before he is born in the church. He should not be given strong meat before he has assimilated the "sincere milk of the word."

Babes in the church should not continue very long as such, any more than the babe in the family. There are certain signs that show who are the babes in the family and also in the church. We can tell the babes in the family and the church by the kind of food he can assimilate. Milk is the natural diet for a normal babe, but as he grows other things are demanded. Paul says:

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.—*Hebrews 5: 12-14.*

It is a lamentable fact that in many churches there are members whose names have been on the books for a long time, but they still have to be rocked in the cradle of first experiences, and when I say rocked, I mean just that, for in every church we find at least four kinds of people—the tired, the retired, the tireless and the tiresome. Paul says:

Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.—*1 Corinthians 14: 20.*

There are at least four rules whereby we can understand a babe. *First*, a babe in the family can not help himself, he needs attention and much attention. The natural procedure of a healthy babe is to grow, get out of the cradle, then try to help his little brothers and sisters, until they, too, can get out of the cradle.

Second, little children, especially babes, get cross very easily, and sometimes it takes the whole family to get them back into good humor again. They require a great amount of petting and attention in order to live with them at all, and this uses up a lot of the strength of father and mother, and sometimes the whole family.

Third, sometimes the spiritual babes are like the little babes in a home, they, too, need much attention and petting, and when they think they are neglected, they set up a howl, and show to all their displeasure. Then the father of the church and his

helpers have to spend a lot of valuable time in reclamation, and because of this kind of work the very young babes and the rest of the children are somewhat neglected.

Fourth, there is another rule that is noticeable—a little child is easily led, they do not always know the right from the wrong, they are as liable to be led in one direction as in the other. There are many of the spiritual children in the church today that seem to be “tossed to and fro and carried about by every wind of ‘gossip,’ by the sleight of men and their cunning craftiness, whereby they lie in wait to deceive,” and wreck the church, if possible. Paul says: “Envy, strife and divisions are signs of the childhood state.” (1 Corinthians 3: 3.)

Sickness in the Body

Paul says that “the church is the body of Christ,” and we have learned from natural things around us, that in order to enjoy life we must be alive, alert, active, not sick. A brilliant pianist can not produce good music from his instrument, if it is out of tune—neither can Christ work with success in a church that is full of discord. When a man is paralyzed, no matter what he desires to accomplish, he can do nothing, for his body will not respond. There are some churches that have come into this paralyzed state, they do not respond to the love of the Master, they have lost their touch with Christ and his work. The reason is neglect of duty.

When people are sick, they are not themselves, they are not enjoying the things that healthy people enjoy. Members of the church that are spiritually sick are in darkness, their lamps have gone out, the oil is gone, the eyes of their understanding are blinded by the craftiness of Satan. How can these be brought back to normal health? A little attention on the part of the family will sometimes accomplish this, they need a little kindness and love, and unless they get some help they will surely die, for “the body without the spirit is dead.”

What a great sorrow it must be to our heavenly Father when he sees some of his family on earth that have stopped growing, their strength small and their vision short.

When a babe in the home does not continue to grow as it should, there is much concern in the family. Specialists are called to try to fathom the cause. No one has reached the full estate of manhood in Christ until he can grow no more, and we believe this will never be, not in this life at least. Our business in this life is to grow, develop, become acquainted with things, acquainted with our own talents and powers and to try to overcome hindrances. To have a greater vision in faith, in knowl-

edge, in love and in character, until our work here is over, and we are carried over into the next existence, where we will continue to grow and learn.

How Can We Know an Adult?

He is one that lives neither in the past nor in the future, though his memory and foresight may both be good and clear. He is the man of today who has the widest and most fruitful use of the resources of today. He does not fear competition of his own generation, for he has found his place in life; he is willing to help others find theirs, too, for it can not endanger him. Though selfexpression, adventure, and romance are not lacking in his character, they are not the things that give him his highest joys. The exercise of his judgment on theories and situations gives him the pleasure that others find in dancing, love-making, travel, reading or the theater.

We may compare him to the leader of the orchestra, combining the talents of solo artists and accompanists into an harmonious whole, while for him the orchestra itself is an instrument of expression. The true adult is the man who can be trusted. He brings out in other men resources that they did not know they possessed. He creates confidence in others rather than envy. We trust him.

The Great and Small

This week the drive for funds for civic relief is going on in Independence. Workers report strange experiences. Contrasts of selfishness and generosity appear side by side. Piteable conditions are revealed in homes where worthy people are more in need of charity than able to give to it.

One worker reports that on the same street both rich and poor are living. The most generous gifts came from poor widows who really could have been excused from giving. Meager gifts came from some who could easily have given more. And some who could well afford to give generously haughtily refused to give anything.

One can not help wondering how it would be with these proud folk if the tables were reversed. And fate does sometimes reverse the tables.

Some of these selfish people have never been cold and hungry. They do not know how cruel cold and hunger can be. A taste of them would be good for hard hearts.

There will be great suffering this winter. That is fairly certain even now. If it is a cold and severe winter, things will be all the worse. We should not let our hearts be hardened against the appeals to our mercy. Let us imagine ourselves as we would feel in the places of those who are cold and hungry. Then we are likely to be kinder.

L. L.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Harmony in Northern Wisconsin District Conference

Vote to Join Minnesota District in Reunion at Chetek

The Northern Wisconsin district conference convened with Black River Falls Branch, October 8 and 9. As in former years it was a time of pleasant meeting and greeting for the many who assemble only at conference time once each year.

Meals were served by Black River Saints in the basement of the church, giving more time for visiting and lessening the work of preparing meals in the homes.

While the depression is severely felt in Wisconsin, the good Lord has sent a fine harvest of nearly all kinds of food for man and beast.

Brother Lee Root, bishop's agent for Wisconsin, and wife, from Madison, were there and assisted. Also several of the local priesthood helped to make the conference more pleasant. Among these was Brother Manley Shedd, of Post Oak, Missouri. Brother Manley and his wife are natives of Wisconsin, but have spent the past few years in Missouri. They are now visiting their former home in the Porcupine Valley near Durand. The Saints were glad to see them and to have Brother Manley assist in the singing as well as to enjoy the radiance of his cheerful, kindly personality.

There was little division of opinion with regard to matters considered in the business meeting. It was voted to join with Minnesota District in trying to hold a reunion at Chetek again next year. The Saints will be pleased at that time to have former missionaries of Wisconsin and other Saints attend. Pleasant memories of days gone by at Chetek reunion linger in the minds of many.

The Saints of Northern Wisconsin are earnestly trying to do their part in paying tithing and otherwise assisting the general church in its present financial task. These trying times are causing the Saints to realize the necessity of Zion, and how rapidly prophecy, ancient and modern, is being fulfilled. Many are asking themselves: What will the years of the near future bring? Are we doing all in our power to answer the call of the Lord to the church? Are we among the wise virgins? Are our lamps burning with faithful service?

Brother Frank Sherwood, jr., of Black River Falls, was chosen director of Religious Education, and his wife secretary

of the Sunday school. The district is fortunate in having such faithful young people as Brother and Sister Sherwood to do this work. Sister Mary Mair, of Chetek, was again chosen district secretary. Brother Leonard Houghton is the district president, and his associates are I. H. Bowen, of Black River Falls, and F. A. Atwood, of Chetek. Sister G. E. Hemstock, of Bangor, is librarian, and Horace Scafe is treasurer.

New Philadelphia, Ohio

Drama, the Event of Rally Day

In observance of Rally Day, a two-act play, "*The Ten Virgins*," was presented by seventeen young people Sunday morning, October 9, and was well received. Sister Veneta Warner played "*Redeemer of Israel*," as a prelude, and Sister Nettie Bigler read the story of the play. During intermission a quartet sang, "*No Work to Do?*" and "*Let Us Pray for One Another*," and all sang as a closing number, "*Dare to Do Right*." Sisters Nettie Bigler and Anna Cramer deserve commendation for their efforts and success in interesting the young people in the work of the church.

The work of the local branch is making progress, and members of the priesthood have been active in contributing splendid messages. At a special prayer and testimony service, September 18, in which a large number participated, Brother Charles Vance was called to the office of teacher. At the morning service, September 25, members of the junior church provided the program. Patriarch Gomer T. Griffiths was also present and occupied the pulpit at both services of the day.

The infant son of Sister Margaret Patrick was blessed Sunday, August 21, by Elders William L. Goudy and Charles Cramer, and given the name John Larrie.

Elders John D. Carlisle and William L. Goudy officiated at the funeral services, August 27, of John H. Warner, seventy-seven, a nonmember. Due to a large number present it was necessary to conduct services from the South Side M. E. Church, and interment was in East Fair Street Cemetery.

Elder William Goudy was in charge of private funeral services, conducted from his late residence, September 22, for Harvey W. Harper, a nonmember. He is survived by his widow, Sister Mary Harper and four children who are all

members of the church. The sympathy of the Saints is extended to this family. Members of the branch were saddened by the death of Sister Rebecca Sautters, of Canton, Ohio. Death followed a stroke of paralysis. Last rites were conducted from her home, September 23, by Elder William Goudy. Sister Sautters was a faithful member of her branch and also had many friends in this branch.

Last rites were held Sunday, October 2, for Sister Carrie Benbow who received the final summons September 29. Elder William Goudy was in charge, assisted by Elder John Carlisle. Interment was in Evergreen Burial Park. Deepest sympathy is extended to her family. Sister Benbow, who is survived by her husband and seven children, was a faithful and active member of the church until her last illness made her an invalid for many years.

The young people's department enjoyed a picnic at Tuscora Park in September before taking up their school work for the winter.

Missionary Series Encourages Isolated Saints in Illinois

I closed services at Deer Grove, Illinois, the night of October 2. That day was full of activities. I preached at eleven o'clock; baptized five at two thirty; presided at a confirmation and sacrament service at seven thirty, and preached again at eight o'clock. Altogether I conducted fifteen meetings there in the past two weeks, the average attendance being forty-nine.

About twelve years ago Brother and Sister F. M. Burgess and family moved from the old Brush Creek Branch in southern Illinois to this community. About a year later Brother and Sister L. E. Burgess and family moved here from the same place. Later came Brother and Sister Everett Presnell and family, Sister Noble Henson and family, Joe Burgess, and a number of relatives, all from the vicinity of Brush Creek. Most of these were not members of the church.

The few Saints in this community were isolated from church privileges until I came and opened up the work with an all-day meeting on the lawn of the farm home of Brother and Sister F. M. Burgess near Tampico, June 28, 1931. At that time there were only

about eight members of the church in the community.

September 20, 1931, Brother Edward Jones and I conducted an all-day meeting at the farm home of Brother and Sister L. E. Burgess. October 25, I returned and held another all-day meeting. Since that time Brother C. A. Beil, president of Clinton Branch, Iowa, has conducted an all-day meeting in this community once a month and sometimes has come twice a month.

July 10, of this year Brother Beil baptized six, and October 2, at the conclusion of a two-week series of meetings I baptized five. There are at present twenty members of the church in this vicinity with good interest and several prospects.

With the assistance of Brother Beil and others, I hope to continue the monthly meetings at Deer Grove until a more perfect organization can be effected.

E. R. DAVIS.

Douglas, Arizona

Nineteenth Street and C Avenue

The Saints from Bisbee, twenty-five miles distant, spent Sunday, October 9, here and an enjoyable time was had. Brother T. R. Davis was the morning speaker, his subject being, "Power to Become Sons of God," and many good points were brought out.

After the morning service a picnic lunch was had by the members of both branches at Douglas Fifteenth Street Park.

In the evening, P. O. Puckett was the speaker and all enjoyed hearing from him again. Elders W. P. Bootman was expected to be present, but word had been received that he was having good success at his meetings at Portales, New Mexico, where he had already baptized several and expected others to come into the kingdom soon, so did not deem it wisdom to leave while the interest was so good.

It became necessary to replace the church building roof recently to avoid damage to the ceiling and piano, and so an oyster supper was held October 7, to help pay for the expense. Something over fifteen dollars net was made which, under existing conditions, the workers consider encouraging for the initial effort to pay off this expense. Brother June Taylor was the chef and did great credit to himself judging from the compliments paid by people who partook of the splendid repast. Tickets were sold at fifty cents each and full value served. The women loyally supported the chef as well as the younger folks.

An entertainment will be provided in November to raise further funds for this purpose and supplemented by subscriptions pledged. The branch hopes to have this nearly paid for before the new year.

Brother Forrest Golding was in charge of the roofing job and was assisted by

Brother Alva Corley and several non-member friends. A splendid job was done. Good cedar shingles, dipped in a special solution, were used and the building now has a roof good for nearly forty years.

There have been a number of good meetings in the past few months. Interest in the Sunday school and department of recreation and expression has been good, and there seems to be a better interest in the Lord's work in this place than for some time in the past.

For over a year, they have had a Bible class study each Tuesday evening, sometimes combined with a prayer service, and as some of these meetings have been held at the homes of nonmember friends and at the homes of some members who seldom attend the regular services, considerable good has been done.

An invitation has been extended to this branch to visit Bisbee Branch on November 6, and spend the day with them. This Douglas Saints hope to do.

We are looking forward with pleasure to a visit from Elder Bootman upon completion of his series of meetings in New Mexico. Brother Bootman presented a ten-day series of meetings here at the City Park and at the church some weeks ago, and much good seed was sown which local members trust will bear fruit in due time.

Colorado Springs, Colorado

Visited by General Church Workers

A tang in the air, mountain sides covered with reds, yellows, browns, and evergreens, snow cap on old Pike's Peak, and those who live in "the shadow of the Rockies," know that autumn is here.

Several weeks ago the entire membership was made to grieve for a young brother, Ellsworth Ebeling, who fell from the State bridge being constructed up Ute Pass, and sustained very serious injuries. He is now slowly improving, but will be confined to the hospital some time still.

The circle of shut-ins is large this fall. Sister Liggett is improving slowly. Brother and Sister W. B. Root, of Houston, Texas, are here this fall. Sister Lida's broken wrist is mending nicely, but Brother "Billy" is confined to his bed.

Sister Katskowsky, of Independence, is located at 616 North Weber Street, and is improving in health and making a circle of friends.

Brother B. M. Anderson, of Lincoln, Nebraska, paid this branch his annual visit during August, and went home feeling fine.

Colorado Springs members have been fortunate. In addition to the regular splendid Sunday morning sermons by J. D. Curtis, the meetings were recently enriched by a visit from Elder J. W. A. Bailey who gave three uplifting lectures. He is a student and his talks were enjoyed. A short time ago also

Apostle Roy S. Budd preached on two evenings. He was accompanied by Elder Glaude A. Smith, of Denver, the district president.

Young Harold Schnebeck has been gladly welcomed as a member. He was baptized by Elder J. D. Curtis.

Works With Tennessee and Kentucky Saints

At the request of Apostle Clyde F. Ellis, I attended the conference of Tennessee and Kentucky District, to assist in the regulation of some matters. Having attended the reunion of that district four years in succession, I have learned to love the Saints.

The conference passed into history and many things were done for the good of the district. Because of local matters, I am staying another week and while here am holding meetings at Paris in a large hall. The latter part of the week meetings will be at Foundry Hill Branch near Puryear in our church.

Elder Connie B. Gallimore was chosen district president with Elders Daniel Dortch and Brown Bowlen as counselors. Sister Flossie Gallimore is the district secretary. The ordination of Brother Daniel Dortch was provided for by the conference when approved by the Presidency.

Financially times are hard for Saints here. Cotton is worth from two to six cents a pound, and sweet potatoes from sixteen to twenty cents a bushel.

J. O. DUTTON.

Mallard, Iowa

Helped by General and District Officers

September 10 and 11 this branch enjoyed a two-day meeting. Brothers W. R. Adams, E. Y. Hunker, and Gerald Gunsolley had charge, and services both instructive and pleasant were experienced.

Seven days later Mary Maxine Ward was baptized by her uncle, B. Fish, and confirmed by E. L. Edwards. This young sister is gladly welcomed by the membership.

Brothers Velmer Fish and Norman Kolacid left for Graceland in September to resume their work.

Elder E. Y. Hunker conducted a series of meetings here the latter part of August.

Early in September Mallard Saints had a George Washington program, using slides to present historic scenes in connection with the lecture.

The young people sponsored the Sunday school picnic about the middle of August.

Nearly all the officers were sustained at the branch business meeting, September 30. Sister Bernetta Hahn was chosen secretary, and Sister Martha Ward takes the place of Sister Carmichael as publicity agent. Sister Carmichael is unable to perform in this office because of a recent accident.

Independence

Most of the congregations in Independence dismissed Sunday evening services, and the Saints assembled in the main room of the Auditorium to hear President F. M. Smith in his first sermon preached to Independence people in many months.

Selecting for a text the words of Paul to the Hebrews: "For whom the Lord loveth he chasteneth," President Smith called attention to numerous things in the past year which have caused the church to sorrow, warned the Saints of other trials and burdens to come, and pointed the way to a more secure and happy position of the church in the future. He pled for love, devotion, humility, and resignation such as were shown by great characters of old, Job, Jesus, Paul, and in the recent past, by his own father, Joseph Smith. Through their sufferings these men were given a greater breadth of sympathy and understanding for all who suffered. So it is with the church today.

Music for the evening was supplied by the Auditorium Orchestra led by Orlando Nace, and by the Stone Church Choir. Elder J. F. Sheehy directed the congregational hymns. Elder H. G. Barto and Bishop J. S. Kelley were in charge.

Many people here mourn the passing of a faithful worker of the church, Elder O. J. Hawn, who died at the Sanitarium early Sunday morning. For many years Brother Hawn was a missionary, ceasing his labors in that capacity only a few months ago at the dictates of failing health. He had earned many friends in Independence. The funeral was from the Stone Church yesterday afternoon. Brother Hawn was sixty-three years old.

A jolly time was enjoyed by a large crowd of young people and their friends at the big indoor carnival Saturday night. The lower room of the Auditorium was the scene of festivities. Sponsored by the young people's council, the event combined an attractive variety of features and stunts including a one-act play and tricks by a professional magician. The proceeds will finance a young people's rally next month.

Five hundred women responded to a special call Monday afternoon, meeting at the Stone Church in charge of Pastor J. F. Sheehy. In response to the appeal of the general church for the women to pool their efforts, concentrating upon the raising of funds to meet pressing obligations, Independence women are moving forward in unity and under skillful leadership. Though Sister C. C. Koehler, leader of women here, and her district supervisors had met previously to discuss ways and means, the five-cents-a-week club plan, ten cents a week, twenty-five cents a week, and on up, was comparatively new to the women who met.

After a clear presentation of the financial situation of the church and of the way in which the women can help, by Bishop G. Leslie DeLapp, and a hearty expression of confidence from President Frederick M. Smith, Sister C. C. Koehler used a blackboard to explain the plan proposed by the officers for the women of Independence.

And now, fired with enthusiasm, the women are organizing themselves to make personal weekly sacrifice, paying in their offering to assist in the obligations of the church. At present they are much interested in contributing to the amount due missionary families and others dependent upon the church, a sum of eighty-five thousand dollars. The Presiding Bishopric will turn all they can of the women's money to this sum outside of that which they are compelled to use for other necessary expenditures. Not only do the twenty-five hundred women of the center place want to live the financial law of the church, regularly paying their tithing, but they wish to sacrifice personally in a way they have never sacrificed before; and they wish to engage in activities which will increase their contributions to the church. To that end are they organizing. To that end are they hoping and praying and working.

Many in Independence were grieved to learn of the passing of Sister Myron A. McConley at her Los Angeles home, October 19. Death has released this beloved woman from much suffering and pain. Friends here extend deepest sympathy to the bereaved family.

Stone Church

Substituting the word "brother" for that of "keeper" in Cain's question of the Lord: "Am I my brother's keeper?" (Genesis 4: 9), Bishop J. Stanley Kelley preached a good sermon at the Stone Church Sunday morning. This was his first sermon to his home congregation. One of the younger sons of the late Bishop E. L. Kelley, Brother Stanley is one of the dependable young officials and workers in the center place. His sermon Sunday morning on "*Brotherhood*" was happily received by a congregation of friends.

Elders H. G. Barto and C. I. Carpenter were in charge, and music was by the Stone Church Choir directed by J. Glenn Fairbanks.

This Sunday was the opening day of Girl Scout Week, and the two troops of the congregation, 46 and 37, attended in a body with their captains and listened to Brother Kelley's sermon.

The Stone Church will observe next Sunday as College Day. The week's postponement was due to the fact that many of the ex-Gracelanders who will take part in the program, attended Home-coming services at Lamoni on last Sunday.

Mr. Whiting Williams spoke to a large crowd of Saints and townspeople at the

Stone Church Monday night. This internationally known lecturer and industrial consultant was brought to Independence under the auspices of the Allied Forces. He spoke on prohibition and the present political situation from the point of view of the working man.

Second Church

Following the church school held at nine thirty Sunday morning, the junior service was held in the basement of the church.

Norman Inman was chosen to be in charge of the meeting, and Orson Murdock offered the benediction. Sister Sarratt and Nadine Inman were the directors of the music. On the program were several special numbers including a duet by Melison McCormick and Bethel Davis. Pastor A. K. Dillie talked on "*Thy Kingdom Come Through Study*." For a text Brother Dillie chose "Study to show thyself approved unto God."

At the eleven o'clock preaching service the choir sang, "*The Valley of Prayer*." Elder D. S. McNamara's sermon was on "*The Gospel, the Highway Leading to Christ*."

Mrs. Gladys Inman played a short prelude on the organ at the seven thirty service. Since the service was in honor of Graceland College, three graduates of the college talked. Sister Alice Chapelow, the first of the three, said, "Graceland is a big thing, at least it seems so to me." Deacon Ellis Murdock was the second speaker. Dorothy Peek sang a vocal solo, "*This Is My Task*." Following this, Mrs. Hatch talked.

The eight o'clock prayer meeting was different in that Elder William Inman read the hymn, "*Take Time to Be Holy*," and suggested that the thoughts of the meeting be centered around the song. The service was a fine one.

Mrs. Conyers, who has been ill for sometime, is improving.

The young people of this congregation worked earnestly for the carnival, and were rewarded with success.

Walnut Park Church

Sunday, October 23, being College Day, this congregation was fortunate in securing as morning speaker Elder Amos Berve. Brother Berve was for several years connected with Graceland College, and he gave an interesting talk. The volunteer choir sang a hymn preceding the morning's talk, and then "*Graceland Forever*."

This day also marked the opening of Girl Scout Week, which is internationally observed. Troop 10 of this congregation attended church in a body, sitting in a reserved section in the front of the church, and being welcomed by Pastor Frank McDonald.

The church school was well attended, and a piano solo was played by Lola Fallow, an intermediate. At six o'clock the evening study hour opened, and there

were several fine classes. The program of songs and readings, though brief, was pleasing. Last Friday evening this study group met in the basement for a covered-dish supper and get together. About one hundred people were there.

The Sunday evening meeting was dispensed with on account of the general services at the Auditorium. Many from Walnut Park wished to hear President Smith speak.

Saints of this district extend sympathy to the family of Elder O. J. Hawn. Brother Hawn died at the Sanitarium Sunday morning. On coming to Independence a few months ago, he and his family settled in this district. He is loved and respected by Walnut Park Saints for his untiring missionary labors and his love for the church.

Spring Branch Church

On Friday night, October 21, the young people of this congregation presented four one-act plays and the church was nearly full of people. This entertainment provided enjoyment for all, and displayed the talents of Spring Branch's young men and women.

Prayer meetings have of late answered the spiritual needs of this people. Local priesthood faithfully preside over these services. At one of the recent meetings Elder O. J. Hawn was remembered in prayer. A former pastor, Elder J. E. Cleveland, was a visitor on this occasion.

At the eleven o'clock Sunday morning hour Elder Amos Allen talked. The choir sang an anthem with Gladys Dixon as soloist.

Many visitors attended the evening church school, and enjoyed the study and program. Elder Tankard was the eight o'clock speaker, choosing his Scripture lesson from Numbers 35.

Not long ago the musicians of the branch presented a recital free for all who wished to attend.

Kansas City Stake

Central Church

The annual stake leadership school offered classes in "Fundamental Beliefs," taught by Apostle F. Henry Edwards, and, "Youth and Modern Revelation," by Elder John F. Sheehy for the first week, October 17 to 21. The enrollment was one hundred and twenty-six. The enlightenment and spiritual uplift imparted was a blessing to those attending. Continuing this week, are classes on "Health" taught by Doctor Charles Grabske; "Open Avenues in Christ's Service," by President F. M. McDowell, and "Our Leadership of Church Services," by Stake President C. E. Wight.

Quindaro Church

A manufacturers' dinner will be served at this church located at Hutchings and Quindaro Avenues at 6 p. m.,

October 27. To this all are invited.

Sister H. A. Higgins is going to start her *Book of Mormon* class again on Friday afternoon, and will hold another on Friday evening in the homes of the Saints.

Argentine Church

On the evening of October 9, Patriarch Ammon White was the speaker to a small but interested crowd. The following Sunday, Elder Henry Gunion occupied the sacred desk at seven forty-five, and the evening speaker, October 23, was Elder George Essig.

A big dinner will be held in this branch November 8.

Amity Club Organized at Saint Thomas, Ontario

Young Women Sponsor Many Activities

As a result of Elder P. E. Farrow's missionary series of meetings held at the Saint Thomas, Ontario, church on Balaclava Street last winter, a number of young people were added to the group. The young women of the congregation organized into a club known as the Amity Class for study, devotional and recreational purposes. During the summer months they met in the various homes every two weeks. The following officers were elected: President, Mrs. P. Ford; vice-president, Miss E. St. John; secretary, Mrs. E. Ford; treasurer, Miss Alice Hayes; chorister, Mrs. J. Le Courtois; pianist, Mrs. H. Gould; teacher of eugenics, Mrs. F. Lipsitt; teacher of etiquette, Mrs. Babcock; convener of the sport committee, Mrs. A. Mann. During the summer the club studied eugenics.

Warm weather activities of the club included besides the regular meetings a food sale in June, also a social in the basement of the church and an early prayer meeting one Sunday morning in charge of the visiting missionary, P. E. Farrow.

Important in the undertakings of the club was a banquet the young women gave in honor of their mothers September 28. The lower auditorium was made into a pretty setting for the long white tables, and much of the success of the banquet was due to the efficient convenership of Mrs. Preston Ford and her able assistants. Mrs. F. Lipsitt was toast-mistress. The program opened with singing, and the invocation was offered by Mrs. H. Small, the eldest mother present. Mrs. Kinsman gave an after-dinner talk which was pleasurable instructive. Then came appropriate toasts and songs and the mothers accepted the invitation to listen to a lecture on eugenics by the teacher of that subject. Numbers especially enjoyed were a solo by Mrs. W. Babcock and a reading by Mrs. A. Mann.

Since the banquet the club has been meeting on Wednesday evening of each week. Interest has been keen, more attending each time. Saturday, October 8, the club held another successful food sale

and October 19 they had a masquerade party in the lower auditorium of the church.

Saints of this church have been very busy this year. About twenty-four were added to the church last spring, and interest is great among nonmembers.

The church edifice now has a new full basement for the lower auditorium room.

Death of Sister M. A. McConley

Sister Fern F. McConley, wife of Apostle M. A. McConley, passed away at her home in Los Angeles, California, at two o'clock Wednesday morning, October 19, after a long illness. Sister McConley was one of the finest and noblest of those women of the church, who, as missionaries' wives, have won the love and confidence of the Saints. The native Saints of the Island Mission almost idolized her. The Saints of Southern California District, where she has lived for many years, will miss her sorely.

Brother Myron has been both house-keeper and nurse for months, with un-failing devotion caring for his wife with his own hands day and night to the end. It happened that he and his daughter, Alice, were alone with Sister McConley when the end came.

The services were held in Los Angeles Central Church Friday at two o'clock, October 21. The body was taken to Denver for burial. The Los Angeles Saints have rendered help as they could, and join the whole church in sympathy for Brother McConley and Alice.

ELBERT A. SMITH.

Moorhead, Iowa

Prepare Program for Joseph Smith Centennial

In August Missionary E. Y. Hunker was here for two weeks, and his sermons were much enjoyed. Brother Marvin Fry and family were here a week during that time, and Brother Fry spoke on two occasions. Brothers Hunker and Fry sang many gospel songs together.

August 22, the Saints met at the "Aid" building after church to help Brother Hunker celebrate his birthday. It was quite a surprise to him, and about seventy-five enjoyed a good time. Ice cream and cake were served.

Institute was held August 13 and 14. Brothers Gerald Gunsolley, William Adams and E. Y. Hunker were in charge. Some splendid meetings were enjoyed and good advice was given. The Saints hope to put into practice the things they learn, for in so doing they know that they will be a "distinctive people" and in a condition to help the world.

The depression is having its effect on Moorhead Saints along with everyone else. Attendance is not so large as it was because of this. Many of the members live several miles from the church. The midweek prayer services have been

of a high order although attendance is small. More were present, however, at the last meeting.

Saints of this region are glad to see *Herald*, *Vision*, and *Ensign* combined. The adult class in church school is taking up the study of the *Herald*.

A program is being prepared to celebrate the centennial of the birth of Joseph Smith.

Recent speakers here have been Brother Hansen, of Dunlap, Iowa; Brothers Mark Jensen, T. O. Strand, Thomas Ward, Chester Davis, Arnold Adams, and Pastor J. J. Boswell.

Cherokee, Iowa

Spiritual Meetings Enjoyed.

The faithful members of this branch are endeavoring to keep the gospel work alive, and as a result they have had some very spiritual services during the summer months.

Albert Haynes and W. W. Reeder attended the institute at Logan in June, bringing home notes and references for the instruction of the branch.

Elder E. Y. Hunker came to Cherokee from the Logan institute, delivering three helpful sermons.

The sacrament and prayer services have been spiritually uplifting to those who have taken active part. Attendance was fair with a nice increase in the past few weeks.

Two sisters, Cora Leonard and Mary Yarrington Smith, who had been ill for many months, were relieved of their suffering by the heavenly Father, and taken to the rest promised those who are patient and endure to the end. Both sisters received many blessings during their afflictions and were ready to go. Funeral services were conducted by A. R. Crippin, pastor, in the church, filled to overflowing by friends.

Attendance at Sunday school has been good, and interest fine. Director Alfred Ballantyne has been faithful, and is assisted by good teachers. The evening study hour is under the direction of Albert Haynes.

The department of women has been working hard and holding regular meetings. A small number sent in thirty dollars to be applied on the church debt. Sister A. R. Crippen was leader the past year, but had to give up this work because of poor health. Sister Etta Evans is now in charge.

Business meeting and election of officers occurred September 15. Brother Crippen was sustained as pastor and Alfred Ballantyne as director of church school. Branch affairs were reported in good condition.

Two young brothers are attending college this year. Willard Sheldon is at Ames, Iowa, and Harold Reeder is attending a school of embalming at Saint Louis, Missouri.

Brother E. L. Edwards and sons, of

Pomeroy, Iowa, have visited Cherokee several times during the summer. His excellent sermons have been enjoyed.

The event of the year for Cherokee was the two-day meeting held October 8 and 9. District President Gerald Gunsolley and Bishop W. R. Adams conducted the services which were spiritual feasts. The class work was very profitable. Prayer services were spiritual, and sermons were instructive. An effort was made to assure good attendance by sending out special invitations, and the Saints were rewarded with fine crowds. Several came from nearby towns, and everyone was well pleased with the services and the evidences of God's directing Spirit.

We are praying that conditions will improve before long. Many Saints are without employment and in need of clothing and food. But those who are able are doing all they can to assist in relieving distress.

Good Conference for Kentucky and Tennessee District

Report a Half Year's Work

The semiannual conference of Kentucky and Tennessee District convened at Paris, Tennessee, at the Odd Fellows' Hall, October 8, opening with a prayer service at ten o'clock in the morning. The business meeting at one-thirty in the afternoon was well attended by district representatives.

The Saints had hoped that Apostle C. F. Ellis could attend the conference, but this he was not able to do. He sent Elder J. O. Dutton to represent him, and the latter received a hearty welcome from the members of the district. District President Thomas Newton, superannuated, was not present, so Brother Dutton and the two counselors, Elders T. U. Thomas and C. B. Gallimore, were chosen to preside. Sister Vala Seaton, district secretary, was in her place.

Written or verbal reports from all branches showed twenty-six baptisms in the last six months. Reports came also from nearly all the ordained men of the district, showing activity on the part of most of them.

Paris was again chosen to be the place of the next conference, the time to be in March. The exact date was left to the district presidency.

Election of officers resulted as follows: District president, Elder C. B. Gallimore, who named as counselors, Daniel R. Dortch, of Springville, Tennessee, and P. Brown Bowlin, of Lynneville, Kentucky. Sister C. B. Gallimore was elected district secretary; R. M. C. Ross, chorister; Sister Gallimore, pianist. Daniel R. Dortch was recommended to the conference for ordination to the office of elder, and with the approval of the First Presidency, the ordination took place a week later.

There is a general feeling that the district is in good hands and that further prosperity will attend its work. Local men seem to be willing to move out as missionaries and to open up the work where it is possible. C. B. Gallimore was also sustained bishop's agent.

Providence, Rhode Island

Successful Year for This Branch

The last church social was a decided success, and one particular feature should be interesting to other branches, and might prove helpful to those who have social programs in charge. This feature was called by Brother Malcolm Spinnett, who had charge of it, a "radio program." Through a drawn curtain a megaphone protruded, and each participant on the program was either announced by the megaphone after the fashion of broadcast announcing, or his particular number was given through the megaphone. Such a program can be arranged at very short notice, as the participants behind the curtains may read their parts.

The September rally day also boasted several unique features. Among these was the Providence Salvation Army Band of fourteen pieces. Beautiful vocal solos were sung by the district chorister, Sister Helen Coombs and by Sister Melbro Kaye. There was also a stirring sermon by Pastor D. F. Joy.

Not long ago the junior church felt the loss of its leader when Sister Tillie Streeter underwent an appendix operation. She is now recuperating, and it is hoped that she will be able to return to church sometime this month.

Brother William Bradbury, eighty-six passed away June 10. He held the office of elder for many years besides being one of the early pioneer workers who was instrumental in building up the Providence Branch. He will be remembered by many as an ardent, zealous lover of the gospel restored in latter days. He was a faithful church attendant.

Wednesday, September 28, the following officers were elected. Pastor, D. F. Joy; associate pastor, George F. Robley; church school director, John Colburn; secretary of church, Georgie Spinnett; secretary of church school, Alice Bradbury; treasurer, James Allison Cook; chorister, Louise Fox; church organist, Laura Brown; church school organist, Ruth Grange, and publicity agent, E. M. Brown.

Sunday evening services this fall and winter, under the supervision of Pastor D. F. Joy and special direction of Elder Fred W. Roberts, will be of a missionary character with special effort to interest nonmembers also of such a nature that the young of the membership will have opportunity to learn more of the fundamental principles of the church and its objectives.

Sunday, October 2, at the Homeo-
www.LatterDayTruth.org

pathic Hospital the newborn baby of Brother and Sister Herbert Floyd passed away. Sister Floyd, however, is doing nicely, and her friends are happy to know that soon she will return home.

The past year for Providence Branch has been a successful season. Harmony has characterized almost every activity. The Saints look forward to the coming year's work with keen anticipation of things to be accomplished under the newly-elected officers.

Milwaukee, Wisconsin

Women Establish Storehouse

Milwaukee Branch is happy to report continued growth of interest in church activities and spirituality of the membership. The Saints are grateful for the help and encouragement given by visiting members of other groups throughout the district.

Sunday, September 18, three were added by baptism, Duane Coney, Harriet Maas, and Thomas Sylvester, Brother John Mass, of Watertown, officiating. Confirmation of these candidates took place the following Sunday when an all-day meeting was held, Elders Henry Woodstock and C. Wassen officiating.

At a special business session Brother Maas was chosen branch president.

The women's working group is busy planning and preparing a fall bazaar and festival which they hope to hold October 28. They have established a local storehouse with the consent and cooperation of the branch officers. This will be supervised by the friendly visitor of the women's group. All members of the branch are requested to donate any articles of food, clothing, or household necessities for which they have no further need, and the women's group will be glad to recondition and distribute this to worthy needy families.

Milwaukee Saints are hopeful and prayerful for the future of God's work.

Traverse City, Michigan

Local Harvest Festival September 25

Apostle D. T. Williams spent September 28, here and preached a splendid sermon. The Saints look forward to his calls for they know he has a message well worth hearing and easy to understand.

Brother and Sister James Davis, of South Boardman, Michigan, visited this branch Sunday, October 2. Everyone enjoys having them here for they are like a father and mother to their many friends. "Uncle Jimmie," as he is called by everyone, testifies that he has been in the church sixty-two years, and these years have been well spent. He has always worked hard building up the cause of the restored gospel. Now that he is not able to carry so much of the burden, younger men who are his friends, are striving to qualify to help in his stead.

Brother Wayne Evans, of Traverse City, and Sister Thelma Summerville, of East Jordan, Michigan, surprised their many friends and relatives by announcing their marriage which took place October 7, 1931, at Levering, Michigan.

The local harvest festival was held September 25. At that time Traverse City people enjoyed having Saints from Ludington, Bendon, and Summit City. Meetings were well attended, and spiritual blessings were enjoyed.

Elder B. H. Doty and family, Ray Dick, wife and daughter, Marjorie, of Traverse City, also Brother and Sister James Davis of South Boardman, motored to Beaverton, Michigan, October 8, and attended the Central Michigan conference. Reports are that it was one of the largest conferences ever held. At every service on Sunday the church was filled to overflowing. Beaverton Branch has a church building of which it is well proud. The edifice is of stone and will stand as a monument to the little town and those who worked untiringly to build it. The Saints at Beaverton are growing in numbers.

Fresno, California

2412 Clay

Fresno Saints have been blessed in their missionary efforts. A mission has been established on West and Michigan Avenues at the home of Brother and Sister William F. Godfrey. Elder L. W. Roberts preached the first week, beginning August 22. Pastor T. F. Enix, Elders A. S. Votaw and Ethan Godfrey each preached one evening of the second week.

Fifteen of twenty nonmembers attended the meetings each evening. The orchestra and members of the choir did their part in furnishing a special number for each service. The children of the neighborhood asked for a church school. The group met Sunday, September 11, at two thirty o'clock, with Brother William F. Godfrey as superintendent of the school, Maxine Godfrey, junior girls' teacher, and Elder Roberts, junior boys' teacher.

Elder G. P. Levitt, district president, met with the Saints September 29, to elect officers for the coming year. The following branch officers were elected or retained: Elder T. F. Enix, president; Sister A. S. Votaw, secretary; Sister L. W. Roberts, church school director; Deacon W. F. Crane, treasurer; Elder A. S. Votaw, solicitor; Sister Ethel Godfrey, music director; Sister Maxine Godfrey, publicity agent, and Sister W. F. Godfrey, librarian. The church school director appointed Brother John Lighthowler as adult leader, Brother Harper as the young people's leader, and Sister Lillie Jennings in charge of the junior department.

Sunday, October 2, was rally and pro-

motion day. Saints from Tulare, Dinuba, and Hanford were present. Everyone enjoyed the picnic lunch at Roeding Park.

Sister Altha Roberts became the bride of Brother Ray Richardson October 8, Pastor T. F. Enix reading the ceremony. The beautifully decorated church was crowded with relatives and friends. Sister L. W. Roberts, the bride's mother, played the "Wedding March." The bride was given away by her father. Marie Stanton was bridesmaid and Allen Roberts, brother of the bride, was best man. Letha Calton and Louise Roberts, sisters of the bride, sang, "I Love You Truly," and "The Sweetest Story Ever Told," respectively.

Thayer, Missouri

Ozark Saints Are Thankful

Many good and helpful acts have been performed in this group of Saints since it was last heard from in the *Herald*. Its number now totals about fifty active in the service of the Lord. All seem willing and eager to push the latter-day work toward its goal—Zion.

The Saints of Thayer feel that they have many things for which to be thankful. One thing especially pleasing is the recent visits of Saints from other States and countries. Sunday, October 16, there was with Thayer Saints Sister J. W. Adams from the Dutch West Indies. She is planning to come to Thayer to live in the Ozarks.

District President W. E. Haden was almost overwhelmed with joy at the success he and Elder A. M. Baker had in a debate near Ava. Brother Baker is a clear and fluent speaker and is well liked everywhere he goes. The prayers of the Saints of this region are with him and Brother Haden.

The women's department is doing good work. Recently they sponsored a pie supper which due to bad times netted them only fifteen dollars. But all who were there seemed glad to be able to help the church that much. Through the fine efforts of the president, Sister Hancock, the women are working hard. For this month they have a Halloween frolic planned from which they expect to collect a nice sum to go toward the church indebtedness.

Thursday, September 15, a son was born to Brother and Sister Harold Hancock.

At the last business meeting the branch official personnel was somewhat changed until regular election time. Brother H. E. Waite was voted to act as deacon; Sister Waite as chorister, and Brother Mayo, branch publicity agent. The balance of officers is as follows: Brother McLain, superintendent of school; Sister McLain, secretary; Elder Hancock, assistant pastor. Brother Davis is pastor, Sister Mayo, pianist. Leaders in the Sunday school are: Brother Hancock, Bible Class; Harold Hancock, senior young people; Sister

Hancock, intermediates; and Sister Salem, beginners. At the *Bible* study Friday evening Brother McLain has the main class and Sister Waite, young people.

Celebrates Second Anniversary

Third Church, Columbus, Ohio

Amid the world-wide depression the church has the wonderful light of the Restoration accompanied by its hopes and blessings. It was Saturday, October 15, and Sunday, October 16, that the Saints of Third Columbus Church enjoyed the outpouring of God's Holy and Divine Spirit.

The congregation opened its second anniversary celebration with a mock trial. Neither prisoner nor witnesses were known until called upon by the constable, Homer Owens. District President A. E. Anderton and Floyd Rockwell were the prosecution. C. W. Clark was the unfortunate prisoner and defense. Of course the judge, F. C. Welsh, said "Sit down. Your objections are overruled." Nathan Weate was the Jewish pawnbroker; John Gabriel, an obedient witness. He said "Yes" or "No" when ordered to do so. John Knagie thought a lot but would not fall into "yes" for the prosecution.

Following the trial C. W. Clark gave a brief history of the beginning and growth of Third Church. This was followed by Nathan Weate entertaining in a character part.

District President Anderton talked concerning the future events of the church program, district and general, and an enjoyable evening was climaxed with sandwiches, doughnuts and coffee served by some of the women.

Sunday school the next day was in charge of Superintendent J. Knagie, and Pastor F. C. Welsh was in charge of the morning preaching service, announcing Floyd Rockwell as the speaker. "*Lord, Increase Our Faith*" was the anthem by the ladies from Dayton.

Then tables were prepared upstairs and a happy meal enjoyed.

Because it was necessary for him to leave in order to attend the evening service at Dayton, Brother Floyd Rockwell gave a sermon at two-thirty in the afternoon. The sisters from Dayton sang two anthems, after which the Dayton people started home. Then A. E. Anderton took the stand and delivered a sermon.

Patriarch J. E. Matthews was the evening speaker. C. H. Foster sang a solo, and Bishop H. E. French gave an interesting talk. Brother Lewis Walters was presented to the congregation as being one of the oldest Saints in Ohio's church history from the old Syracuse Branch. Third Church is happy to count him in its membership.

This chronicle of events on this celebration day can not indicate the presence of God's Spirit enjoyed at this time by a people who crowded the church. Everyone helped. The work of the deacons was a labor of love. The contribution of the sisters, the piano work by Mary Welsh and Annie May Logan, the helpfulness of the Dayton women, the flowers and plants which decorated the church, the newly washed and ironed curtains, the assistance of First and Second Churches at "the trial" and meetings—all combined to add to the occasion.

Tacoma, Washington

Elder A. C. Martin to Hold Missionary Meetings

Local Saints returned from the spiritual feast enjoyed at the Spokane, Portland, and Seattle and British Columbia reunion at Silver Lake Washington, with a stronger faith, a renewed determination to establish Zion, and fully consecrated to God's plans here on earth.

Following the reunion came the election of branch officers. Elder J. B. Snyder was sustained branch president. Brother Everett Miller is treasurer while Sister Ruth McGuire keeps the records. The office of publicity agent is held by Sister Arlene Snyder and Brother Ray Sowers is in charge of dramatics. The library is cared for by Sister Mildred Snyder. Brother E. H. Bradshaw replaced William E. Bronson as church school director. Brother Bronson has the adult division; Sister Lulu Sowers, the young people; and Sister Lottie Bronson retains the junior division.

The branch has lost one of its active leaders, Brother W. H. Kuhn, who is studying at the University of Washington in Seattle. He will attend services with Seattle Branch.

Twenty-three met at eight o'clock the morning of October 2 at the edge of a clear, quiet stream, to witness the baptism of two sisters, Sister Bradshaw and Sister Crane. Elder P. P. Reed came from Puyallup and assisted Elder J. B. Snyder in the confirmation.

Quiet music greeted the early comers to the church school, eliminating all confusion before services and putting everyone in a worshipful attitude. Consequently the sacrament service which followed was one only to be had as a result of everyone's being in a condition for a spiritual feast. Nonmembers present remarked at the wonderful meeting.

The Saints are looking forward to Elder A. C. Martin's coming the first part of November. He plans to hold a missionary series here.

The Sunday newspaper costs you five dollars a year. The *Saints' Herald* costs two dollars a year. If you must choose between them, which will it be?

Wellston, Ohio

Group Thrives and Increases

This branch is alive and growing. There have been seven baptisms this year with bright prospects for more.

Branch president A. W. Kriebel and Priests Keating, Kirkendall, Downard, and Williams are held in high esteem.

Elder Francis May recently gave a three-weeks' ministerial effort. The peculiar manner of presentation and the simplicity of his style enchanted every member present. Prophecies and healings accompanied the ministration of the word, and the branch is united as never before. The leading of the Spirit prevails. The question asked by many, "Where have I been all these years?" is being answered now: "Here am I, Lord, send me."

On last evening Elder Kriebel called the priesthood and members together, and a program was outlined which will prove a revival of interest to isolated Saints and shut-ins, also nonmembers. The Saints want to make this branch "the banner" in missionary activities. May each and everyone grow spiritually.

Brush Creek, Illinois

Evangelist Baldwin Holds Meetings

The Saints are enjoying a series of meetings conducted by Evangelist Richard Baldwin, beginning October 18.

Elder O. C. Henson talked concerning church finances and sacrifice the evening of October 16. He is an able speaker, and the Saints are pleased to have him and his family move to Brush Creek. They will be a great help to this branch.

Among the other recent speakers have been Brother Hayer, State Veterinarian from Carthage, and Halleck Milner.

October 2, the infant son of Mr. and Mrs. Ed. Knapp was blessed by Elders William Clements and John Henson.

October 16, the pastor, Elder William Clements, filled his appointment at Springerton.

This branch was saddened October 7, when one of its oldest members, Mrs. Volney Burgess, seventy-seven years of age, passed away. She had been afflicted with heart trouble for some time, having been confined to her bed since last May. The funeral was conducted by Elder O. C. Henson.

The department of recreation and expression which meets on Friday evening with good attendance is planning a Halloween social to be given some time during Halloween week.

The women's department meets each Thursday afternoon to quilt and study. Their class period opens at two o'clock, and they are studying church history in connection with the *Doctrine and Covenants*.

The October sacrament was marked by many encouraging and worth-while testimonies.

Miscellaneous

Conference Postponed

Southern New England educational conference will convene one week later than advertised, November 19 and 20, 7:30 p. m., at Somerville, Massachusetts. We are pleased to announce that President Floyd M. McDowell will be with us, as well as Apostle Paul M. Hanson as already announced.—Frank S. Dobbins, district secretary, 48 Fellsway West, Winter Hill, Massachusetts.

Joseph Smith III Centennial Anniversary Services

Kirtland District will celebrate this event at Kirtland, Ohio, November 4, 5, and 6. The first service on Sunday will be a prayer and testimony meeting at 8 a. m. This will be followed by a service in which an oration will be delivered on the life of Joseph Smith. There will be a special service in the afternoon, made up of special music and speeches commemorative of the event. We can not now announce the speakers, but we are trying for the most appropriate. Saints and friends are invited to bring their lunches with them and the large dining hall will be prepared for that event. On Friday evening the Kirtland Dramatic Club will give the Burgess pageant, and Saturday evening a stereopticon lecture will be given on the life of Joseph Smith. All should make a special effort to attend at least the Sunday services.—John L. Cooper, pastor; James E. Bishop, district president.

Joseph Smith Centennial in Southern Ohio

Southern Ohio as a district will observe the one hundredth anniversary of the birth of Joseph Smith III (known as Joseph the just). This celebration will commence Friday evening, November 4, and continue all day Saturday, the 5th, and all day Sunday, the 6th. Special arrangements have been made for the care of all visiting Saints, and we urge all, priesthood and laity, to arrange to take in all of this special anniversary service. A splendid program has been arranged, and a copy of same has been sent to all branches in the district for reading. A sunrise sacrament service is a special part of this gathering. The service will open at 7 a. m., November 6. You should arrange to be present during the entire celebration. Your time will be well spent.—A. E. Anderton, district president.

Our Departed Ones

GRESTY.—John T. Gresty, evangelist and musical composer, was born in Castlemaine, Victoria, September 24, 1861. Very early in life he chose music as a profession, and ranked among the foremost musicians in Australia. From a friend in the musical profession he learned of the Reorganized Church of Jesus Christ of Latter Day Saints, and finally united with this church on March 26, 1908, being baptized by Elder Alma C. Bar-

more. From that time the spirit and ideals of the church dominated his entire life. He was ordained an elder June 10, 1914, and an evangelist December 24, 1916, since which he served the church actively in this office under General Conference appointment. He came to this country early in 1929, in order to supervise the production of his life work, the oratorio, "The Course of Time." His death probably occurred March 25, 1932. The remains were found October 11, 1932. Interment was in Mound Grove Cemetery October 15, 1932. Julia, his devoted and faithful companion, preceded him in death, August 26, 1927. He leaves to mourn two daughters, Myra, wife of Bishop A. W. Craig, of Melbourne, Australia; Elsa, wife of Elder W. J. Vaughn, of Wingham, New South Wales; a son, William, of Sydney, and three grandchildren. A memorial service was held at the Stone Church, Independence, Missouri, Sunday, 3 p. m., October 16, 1932. Sermon by Apostle Paul M. Hanson, Elder John Blackmore in charge.

OLIVER.—James Oliver was born February 5, 1874, at Craborchard, Kentucky. Died July 22, 1932, at Springfeld, Missouri. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints November 29, 1903. He is survived by his wife, Ellen Hanna Oliver; mother, Elizabeth Oliver, of Craborchard, Kentucky; one son, Russell; three daughters, Mabel, Allene, and Betty Jean; four brothers, William, Frank, Charles and Richard; four grandchildren. His wife is a daughter of Elder Henry Spurling, of Springfield, Missouri. Mr. Oliver was a faithful member of the church and his friends and coworkers sorrow at their loss.

HARNDEN.—Alfred Carrol Harnden, son of David and Margaret Harnden, of Workworth, Ontario, was born at Eddystone, Ontario, September 17, 1892, was baptized into the church February 6, 1915, at Saint Thomas, Ontario. He married Lawedna Pearl, eldest daughter of Elder Robert C. Russell, formerly of the Quorum of Twelve, at Saint Thomas, Ontario. He died suddenly at Hamilton, Ontario, October 1, 1932. Surviving him are his wife, his sons, Robert and Kaye; his mother; a sister, Mrs. Mary Fletcher, and four brothers, Frederick, David, Alexander, and Norman. He was prominent in the social and business life of the city of Hamilton, where he was widely known and respected. A large number of Saints and friends were present at the funeral services attesting to their esteem and sympathy. Elder John Shields was in charge of the services, the sermon being by Elder R. S. Saltyards. Interment was in Hamilton Cemetery.

CORNELIUS.—James Cornelius was born February 11, 1881, at New Castle, New South Wales, Australia. He was baptized a member of the church September 17, 1899, at Wallsend, New South Wales, by J. Jones. Though he had suffered ill health for many years, his death at his home May 9, 1932, came as a shock to his many friends. He had attended church the previous day. The funeral took place on Wednesday, a short service being held at the church, Elder A. V. Robinson in charge. He also conducted the graveside service. Brother Cornelius was ordained a teacher in 1903, and an elder in 1910. He served as president of his home branch for many years. Brother and Sister Cornelius lived for some time in Independence where they formed many friendships. They were here in 1915. He leaves to mourn his departure his wife and seven children besides a host of friends. Elder A. V. Robinson preached a funeral sermon Sunday, May 22.

MAPSTON.—Elizabeth Mapston was born July 25, 1876, at Nanticoke, Pennsylvania. May 25, 1900, she was married to Gustave Erickson at Great Falls, Montana. Became a member of the Reorganized Church of Jesus Christ of Latter Day Saints November 4, 1917, at Deer Lodge, Montana, being baptized by Elder George W. Thorburn. Died September 14, 1932, at the family home at Anaconda, Montana. She leaves to mourn, her husband, five children: Mrs. H. E. Mason, Redwood, California; Mrs. W. E. Staton, Anaconda; Mrs. L. C. Carter, Lead, South Dakota; Henry Erickson, Springfield, Missouri; and William Erickson, Anaconda. The funeral services were in charge of D. L. Allen.

PINE.—Henry Edward Pine was born in Portsmouth, New Jersey, August 29, 1865. He departed this life October 8, 1932, the victim of an attack of heart trouble while he was working in a mine near Alpha, Illinois. His

wife and one son preceded him to the great beyond. He leaves one son, George, of Rock Island, Illinois, and many other relatives and friends to mourn his departure. United with the Reorganized Church of Jesus Christ of Latter Day Saints many years ago and was faithful to his covenant with Christ. He was respected by all who knew him, was a man of integrity, a peacemaker, and an honored citizen. A large crowd attended his funeral held at Alpha. The sermon was by L. G. Holloway, of Lamoni, Iowa. He was buried beside his wife and son in Independence, Missouri.

WILLEY.—Charles Edwin Willey was born September 10, 1851, near Marietta, Ohio, raised from this life September 22, 1932, at his home in Lamoni, Iowa. He was the second son of Ely and Elizabeth Willey. With his parents he moved to Montrose, Iowa, in 1854, and later they moved to New London, Iowa, where he grew to manhood. May 31, 1874, he married Ella Jane Stillman, and to this union six children were born: Sylvanus (deceased); Mrs. Halcyon Jackson, Lamoni, Iowa; Roscoe C. (deceased); Rufus T., Burlington, Iowa; Theodosia (deceased), and James A., Shreveport, Louisiana. November 14, 1896, he moved to Osceola, Iowa, and in 1903, moved to Lamoni, where he made his home during the remainder of his life. Until 1902, he was a farmer. Was baptized a member of the church in 1889, at New London, by Elder Fred Johnson. Shortly after he was ordained a priest, later an elder, and then to the quorum of seventy. He was called to the missionary work of the church in 1902, and continued active in this work until he was superannuated in 1920. Since that time he labored locally as opportunity and physical ability permitted. Missionary work took him to the States of Minnesota, Iowa, Illinois, Missouri, Colorado, and Washington. Left to mourn besides his wife and children, are five grandchildren, four great-grandchildren, three sisters: Mrs. Lavinia McDonald, Keokuk, Iowa; Mrs. Florence Beers, Salem, Iowa, and Mrs. Helen Wiley, Camden, South Carolina, other relatives and many friends. He was a zealous member of the church, a kind and loving father and husband, a good neighbor, and a loyal friend. The funeral was held at Lamoni, Iowa, September 25, the sermon by Elder Amos Berve, assisted by Elder Joseph Lane. Interment was in Rose Hill Cemetery, Lamoni.

MOWRY.—Sophia Burkhart Mowry was born in Sundusky County, Ohio, July 23, 1854. She was the eldest of seven children born to George and Rosanna Burkhart. In 1873, she was married to Daniel M. Mowry at Edon, Ohio, which was their home until 1880, when they moved West, settling near Parsons, Kansas. The family located in Saint Louis in 1903. Three children, her husband, father, mother, a brother, and two grandsons preceded her to the great beyond. She leaves to mourn her departure two sons, Wilbur J., of Fresno, California, and Frank E., of Los Angeles, California; also two daughters, Mrs. Anna Harman, of Inglewood, California, and Mrs. Myrtle Trowbridge, of Nashville, Arkansas; also seven grandchildren, two great-granddaughters; three sisters, Mrs. Ida Eischenood, of Oklanoma City, and Mrs. Anna Richman, of Bryan, Ohio, and Mrs. Sarah Suffel, of Edgerton, Ohio; two brothers, Frank and Samuel Burkhart, of Edgerton, Ohio; other relatives, and a host of friends. She was a true Christian since early girlhood, worshiping and working in several churches. For a number of years her mind has been disturbed on the subject of her baptism, and on August 23 last, she identified herself with the Reorganized Church of Jesus Christ of Latter Day Saints, which act brought peace and contentment. For the past ten months, she has been a patient sufferer, and was called home Thursday afternoon, October 13, 1932.

BAILLIE.—James Baillie was born in Slamanan, Stirlingshire, Scotland, October 6, 1853, and departed from this life September 11, 1932. He was united in marriage to Janet Wilson, February 23, 1879, and to this union were born six children, two daughters and one son having preceded him in death. He came to America in the year 1881, locating his home in Pennsylvania; moved to Scranton, Kansas, in 1883, and resided on his farm two and one half miles south of Scranton for the last thirty-five years. He united with the Reorganized Church of Jesus Christ of Latter Day Saints July 6, 1889, and was ordained an elder October 13, 1895. Was a devoted member all his church life. He was also a member of the I. O. O. F. Lodge at Scranton.

ton, Kansas. Besides his aged companion, he leaves three daughters: Mrs. L. C. Oilphant, Comanche, Oklahoma; Mrs. Dave Little, Burlingame, Kansas, and Mrs. Jean Hatfield, Ottawa, Kansas; one brother, Alex Baillie, Burlingame, Kansas; nine grandchildren; one great grandchild, and a host of other relatives and friends. The funeral was at the Methodist Episcopal Church in Scranton; sermon by James A. Thomas, assisted by B. F. Deller.

BURGESS.—Margaret Ann Burgess, daughter of Robert and Sarah Vest, was born in Orange County, Indiana, July 27, 1855. Moved to Illinois with her parents when she was seventeen years of age. She married Volney L. Burgess April 20, 1876, and to them eight children were born. A daughter, Mary Ann, died in infancy and a son, Floyd, preceded the mother in death more than a year ago. She united with the church August 10, 1913, being baptized by Elder S. S. Smith, and was faithful to her belief to the end. Passed peacefully away October 7, 1932. Left to mourn are her husband, four sons: Halleck and Lewis, of Johnsonville; Robert, of Xenia, Illinois, and George, of Centraillia; two daughters, Joice Ward, of Johnsonville, and Lizzie Henson, of Dixon, Illinois; two sisters, three brothers, thirty grandchildren, and twenty-eight great-grandchildren besides a host of friends. Funeral services were conducted at the Mount Pleasant Baptist Church by Elder O. C. Henson. Interment was in the cemetery nearby.

McLEAN.—Archibald Thomas McLean was born April 7, 1868. He was the third son of Charles and Isabel McLean. His father, mother, and three sisters preceded him in death. Married Annie Kincade in 1913, and to them one son, John, was born. At that time his wife passed away. He was baptized a member of the church by Elder Fred Gregory in 1905. He died July 2, 1932. Left to mourn are his son, John, and three brothers: William F., of Dundalk, Ontario; Samuel, of Roslin, and Charles, at home, and two sisters: Mrs. Isabel Booker, of Independence, and Mrs. Minnie Pycoc, of Toronto. Interment was in Thomasburgh Cemetery. The funeral service was in charge of Fred McLean, of Arthur, Ontario, and the sermon was by D. W. Cameron, of Toronto, Ontario.

SIM.—Sarah Jane Fawcett was born in Yorkshire, England, October 13, 1850. Came from England as a babe of eighteen months of age. Later in life was married to Samuel Overfield. To this union five children were born. Upon Mr. Overfield's death, she married Robert Sim, with whom she settled upon Manitoulin Island, where she remained till the time of her death. Here she heard the gospel and with her husband was baptized by Elder R. B. Howlett, April 29, 1907. Died at The Slash, Manitoulin Island, September 27, 1932, at the ripe old age of eighty-two, leaving to mourn her husband, Robert Sim, and five children: Mrs. William Shea, Beattie, Saskatchewan; Mrs. James Case, The Slash, Ontario; Samuel Thomas, William Neil, and John James Overfield, The Slash, Ontario. Interment was at Hilly Grove Cemetery, September 29, the funeral service being conducted by Elder H. A. Dayton, assisted by Elder Humphrey Beaudin.

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Church Programs Over KMBC

Devotional service at 7.00 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.

Sunday, 8.00 a. m., Bible Study, by U. W. Greene.

Sunday, 11 a. m., music by Stone Church Choir.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

The Sunday newspaper costs you five dollars a year. The *Saints' Herald* costs two dollars a year. If you must choose between them, which will it be?

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President F. M.
McDowell's Message
to the Church

Urges Wider Distribution of the
Saints' Herald

"Eternal vigilance is the price of our progress," said President F. M. McDowell recently to a member of the *Herald* staff. "Only those Saints who are alert, informed, and up to date as to the purpose, work, and needs of the church can be counted as loyal in the present crisis. . . . The *Saints' Herald* is the one great connecting link between the church and its members."

Now that there is only one periodical for the adult membership of the church, it ought to be in every Latter Day Saint home.

The *Herald* must supplement the efforts of a reduced missionary force. Only thus can the work of the church go on.

HERALD PUBLISHING HOUSE

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The SAINTS HERALD



A Message From President Smith

An Editorial

Joseph Smith III on Priesthood

Selected Statements From the Late President

The Biological Menace of Alcohol

By Bishop A. B. Phillips

The Foundations of Our Faith.--VII

By Elbert A. Smith

Plays for Amateur Dramatic Groups

An Approved List

The Invitation

A Missionary Talk

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THE SAINTS' HERALD

November 2, 1932

Volume 79

Number 44

FREDERICK M. SMITH, Editor in Chief.
ELBERT A. SMITH, Associate Editor.
FLOYD M. McDOWELL, Associate Editor.
LEONARD J. LEA, Managing Editor.
LETA B. MORIARTY, Assistant Editor.

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INDEPENDENCE, MISSOURI

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The Pigeonhole

RECOLLECTIONS OF
"BROTHER JOSEPH"

By Willis W. Kearney

I was baptized with a number of other young people in the creek which flows through Brother Joseph's pasture just west of Lamoni. Brother Joseph had always taken a kindly interest in me, and especially so since my baptism. He always stopped and shook hands and spoke to me pleasantly.

It was perhaps later in the summer after my baptism that I met him about a block south of the Herald Office. He had just lately returned from a missionary trip. He stopped and shook hands and said, "Well, Willis, how goes the battle?" To my fourteen-year-old mind the word *battle* meant physical fighting. I was a bit puzzled and said, "Battle? Why, I haven't been fighting." He laughed in his hearty way and said, "Well, maybe life hasn't been much of a battle to you so far, but most of us find it a fierce fight or battle between the forces of good and evil in our nature." He continued with a few more words which I do not now recall. I have often thought of this circumstance, and have found it to be true, that life is indeed a battle, with the forces of evil sometimes in the ascendancy, but there has always been with me, as he pointed out there would be, a source of ever-present help from the great and powerful God whom he served.

My memory is a storehouse of many such pleasant happenings, but I will mention only one more at this time, the time when I last saw him. This was while I was located at Lowry City, Missouri, engaged in running a local paper and printing office. It was at the spring conference in Independence; I do not recall the year. I had come up for the week-end and did not know that Brother Joseph was losing his sight. I entered the east front door of the Stone Church and met him coming out of the auditorium with his light overcoat over his arm. There was no one else around. I stepped up and said, "How do you do, Brother Joseph." He looked at me in a puzzled and uncertain manner. I said, "Don't you know me?" He answered slowly, "No, I don't believe I do." I told him my name. His face lighted up with recollection and he said, "Oh, is it Willis?" I said, "Yes." He said, "Well, help me on with my coat," and thrust it out at me and turned and stuck his arms back. I helped him put the coat on, and just as I had finished that service Fred. M. came in the west front door and escorted his father away. That was the last time I saw him, and I have been pleased to think I could render him even that small service. (From a letter to E. A. Smith.)

Editorial

An Opportunity Pointed Out in President Smith's Message

The Cause of the Church Will Be Presented Between Thanksgiving and Christmas

In other columns of the *Herald* there have been and will be presented to the church members by the general financial officers, the problems which confront us in money matters. And there has been and will be presented information of some of the methods adopted to meet the situation. To the study of our finances and the best ways to deal with our creditors and meet our obligations, the men of the Presiding Bishopric have given careful and prayerful attention, and the tasks with which they have been burdened in administering the affairs of their department have been onerous and wearing. They have patiently and courageously continued at their posts despite trying times and many discouragements. Through it all they have manifested a faith in God and the church which has been a support to them and a heartenment to their fellow workers. To administer the affairs of the office of Presiding Bishopric impartially, faithfully, and wisely, is a task and a burden to which only a fine devotion could hold these men. The members of the church can well afford to show their appreciation by standing helpfully by. And to do this, a fine opportunity is offered.

The time from Thanksgiving to Christmas or the Holidays has been set aside as a period in which special efforts are to be made by all, having as the special object in view to close the fiscal year without deficit in actual operating expenses. The whole budget which included a reduction of interest-bearing debts by a large sum, seems now beyond our reach, but to raise enough money in the period designated to assure the running expenses and thus meet the obligations falling due the first month of the year 1933 seems quite within the reach of the Saints. To do this is now the call which Bishop Curry is making to the church.

This is our opportunity.

It demands concerted effort, an effort the Bishopric are quite sure the Saints will make. Suggestions are being issued to local workers on methods to be used to guarantee that every Saint will have opportunity to do his full share. To these suggestions we call the attention of our workers, and say again, here is the opportunity to show our devotion to the church. Let us match the devotion the men of the Bishopric are displaying. F. M. S.

The Women to the Rescue

Independence Women Raise \$357 in First Weekly Sacrifice Offering

If the women of Independence can keep up the record established in the first one of their weekly sacrifice offerings, they will make a substantial contribution toward helping the church in its problems. A total sum of \$357 was brought to the bishop as a first offering.

The plan is this: Each week envelopes are distributed to church homes by women workers, and the wives and mothers then take charge of them. At the end of the week the workers collect the envelopes, which contain the contributions and signatures of the givers. This weekly plan will continue until the women's leaders judge that the church will no longer need the special offering.

Each woman is supposed to save from her weekly food and expense budget something to give to the church. The sacrifice will be small, and will hardly be missed in some cases. Everyone can contribute, and need not feel ashamed in homes where there is unemployment if the donation is small. The main point is that the offering is made regularly every week.

A most important feature of this offering is that it is conducted through the home, rather than through church meetings, and thus contributions are lost if members fail to attend church. Being conducted through the home, no one is missed, and all the contributions together make a large sum without entailing hardships on any one.

The women of Independence are to be commended for the fine spirit in which they have gone about this work. It is to be hoped that their present energy and enthusiasm will continue, and it is believed that the women will carry on their work to an effective end.

L. L.

Jesus Calls Us

Jesus calls us to free our minds of trouble and doubt. If you are not aware of the tremendous human need of this, reflect on the various devices to which people subject themselves in order to escape these things. Even our modern sophisticated world is full of those patent medicines of human thought that have ever deceived and misled humanity. In times of depression the fortune tellers flourish on the credulity of people who want some assurance about the future; newspapers print the ancient hokum of

the astrologists. Modern men think they are too smart for religion but they seek satisfaction in vain from other things which their fathers used to get from the religion of Jesus. The religion of Jesus gives us peace and assurance in exchange for fear and doubt. Generations of men and women testify that this is true. The message is as true and effective today as it ever was.

L. L.

Hope for Better Movies

Passage of Brookhart Bill Would Free Local Operators of Pernicious Restrictions

People often complain about the quality of pictures shown in local theatres, and wonder why their complaints do so little good. We are told that the practice of "block-booking" by which the great producing companies force local theatre managers to buy lists of movie titles in lots of twenty to fifty or more, without ever a chance of seeing or selecting the individual numbers, is responsible for a condition that the manager regrets but can not escape. He can either buy in lots as the producer wishes to sell, or he can go without the pictures.

The Brookhart Bill, order number 1079, scheduled to come before Congress shortly after it convenes in December, is directed against this evil and other evils that have grown up with the distribution of motion picture films.

Persons interested in the improvement of motion picture entertainment favor the passage of the bill. It is hoped that it will pass and that all people who can do so will exercise their influence with members of Congress for favorable action on it.

L. L.

A Lesson in Loyalty

Any man who has ever had to depend on the cooperation of others knows the bitter disappointment of finding them unreliable, inefficient, contrary, and sometimes actually opposing him and blocking his progress instead of helping him.

Loyalty is one of the most precious of human qualities, and it is made more valuable by the infrequency with which it is found. One of the classic passages on the subject was written many years ago by Elbert Hubbard, famous author and lecturer, and founder of the Roycrofters society. For the benefit of our readers we present it here:

"If you work for a man, in heaven's name work for him. If he pays wages that supply you your bread and butter, work for him, speak well of him, think well of him, stand by him, and stand by the institution he represents. I think if I worked for a man, I would work for him. I would not work for him a part of his time, but all of his time. I would give an undivided service or none. If put to a pinch, an ounce of loyalty is worth a pound of cleverness. If you must vilify,

condemn and eternally disparage, why, resign your position, and when you are outside, damn to your heart's content. But, I pray you, so long as you are a part of an institution, do not condemn it. Not that you will injure the institution—not that—but when you disparage the concern of which you are a part, you disparage yourself."

This has a lesson for the members of the church, and for workers as well. An ounce of loyalty is worth tons of ability that can not be depended upon. A few words simply and loyally said are worth more than voluble eloquence that speaks equivocally. Perhaps the worst creature with whom we have to deal anywhere is the one who is loyal when he is at headquarters and visiting with the officers, and subversive in his speech when he is abroad among the branches.

We need real loyalty to each other, to the church, and to the best interests of our country. Times like these demand all the loyalty we can deliver.

L. L.

Curtailing Church Work

I have recently returned from a meeting. . . . I heard story after story of churches which are curtailing their work because of the depression. To me, this seems like hospitals running half time because of an epidemic. . . . The thought of curtailing church activities today and especially curtailing gifts to churches seems preposterous. For whatever else we curtail, let it not be our support of churches, charities, and other welfare work.—Roger Babson.

"Not what we give but
what we share,
For the gift without the
giver is bare."

Men's minds, yes, even their very souls, incline to get close and stuffy and cobwebbed with the years, and they need freshening and sweetening out more even than do the rooms in our houses on the dust-laden streets of great cities. We allow prejudices and antipathies and dislikes and little bitter-nesses to settle down in odd corners here and there and upon the windows through which we look out upon life and duty and our fellowman, until health within or freshness and wholesomeness of the look without become quite impossible. We need to open the windows and let the Sun shine in and the winds of Heaven blow right through our souls. The walls of that inner house in which we live are not very attractive by reason of the sordid thoughts and unwholesome ambitions that we have been sketching upon them, and some new decorations and adornments are quite in order. Indeed, the time for a real house-cleaning has come.—Selected.

STUDY OUTLINES

JOSEPH SMITH ON PRIESTHOOD (See pages 1102-05.)

1. What is priesthood? Does it signify divine approval—"Just as I am"—or is it rather an opportunity to become a fit worker with the Master?

2. Can a man make a mistake while acting in the priesthood? Will God let him err? Does he "act by virtue of the priesthood vested in him"?

3. Because an ordained man has enjoyed a wonderful spiritual experience, and even spoken in the name of the Lord, should he infer that his thoughts thereafter are divinely inspired? Or should he exercise an especial care over himself to be sure that he does not put his own thoughts and wishes for a divine command?

4. What respect should we show to members of the priesthood and why?

5. Can the church compel obedience? What can be done with those who refuse to obey?

6. How would the Golden Rule help in a church trial? How would a love for the church and for the Master?

7. Does diversity of labor and of responsibility mean inequality? Or is each a part of the perfect whole? How should we be equal?

8. What is the primary purpose of the church?

9. Is the church often helped by an insistence on "rights" whether of priesthood or others? Is it ever so helped? Or should the first thought of the true priest (man called of God) be the good of the whole church, the helping of others, even when they are wrong? Does your answer to this justify a wrong-doer in insisting on supineness or a complete submission by those set in the church to maintain order? When an officer acts firmly should it be to maintain "my rights"? Or to protect the body of the church and the cause of Christ? (See *Doctrine and Covenants* 64: 2.)

10. Church deportment has improved, we hope and believe, but there is still room for improvement. The priesthood should set an example—lead others to God and respect to His house.

11. Why should we be careful about attacking other churches and their belief? What should be our approach? Do attacks help?

12. Why should we look forward to the gathering? Will it help if we are not first prepared to live together in righteousness?

13. What is common consent? Is it unanimous agreement?

14. Is it right or at all excusable for a minority to remain away because not satisfied with those

chosen to office? Does this wrong excuse the majority in coercion?

15. Has a presiding officer the right to act when elected by a majority? Why then should he think of declining and how decline? When some refuse to come to church; when a minority refuse to work with the chosen officers, they do wrong. The minority has no right to insist on having its way. But in such a case how should the majority proceed? Should they try to coerce? If a presiding officer declines to act, because a minority will not work with him, when, why, and how should he withdraw?

He should only withdraw in such a way as to reunite the branch, placing the good of the work and his love of God, before his personal honor. He should endeavor then to have one chosen on whom all can unite, and should try therefore to support and help.

16. What is our creed? Why have we no creed in the sense used by President Joseph Smith?

17. How great should our freedom be in the church? To do as we please? Or to learn all the truth we can?

We need to develop a new conception of the church as such. Instead of allowing it to be considered as an "Ark of Salvation," it needs to become a discipleship, a school in Christian living.—Harry C. Munro, in *International Journal of Religious Education*.

Freedom in the Church

(By the late President Joseph Smith.)

We have ever held that there was freedom in the church for the expansion of the intellect and the affections, for the increase of that which tends to make men wiser and better, for the attainment unto every higher, holier good to which men may legitimately aspire; that there was a right to think, to speak, to act, subject only to the general rules of ecclesiastical government under which church unity is secured unto us, and the specific commandments of God unto the church.

"Neither be ye called master," is in the same strong spirit as, "But he that is greatest among you shall be your servant"; "for one is your master, even he whom your heavenly Father sent, which is Christ."

We can not rejoice in schism, nor in the arraying of brethren in spiritual controversy, one against another; but having understood that the gospel was for the elevation of man, for the opposing and suppression of evil and falsehood; for the upbuilding of right and true principles, which honorable men, seeking for life eternal, may advocate, sustain, and abide by; and to which the outcast and depraved may seek for deliverance from their depravity and alienation from God, we can but hail with gladness the evidences daily accruing of an early return to right ways of thinking, when men will, in their desires for the advancement of the cause of God, dare to counsel together freely and fairly, without fear of censure or hate, or the exercise upon them of arbitrary power, wielded by their fellow men. (*Church History*, volume 3, page 554.)

NEWS BRIEFS

Cosmopolitan Student Body at Graceland

Twenty-five States and four foreign countries are this year represented on the Graceland Campus, maintaining the college's cosmopolitan standards, according to the *Graceland Tower*. Iowa leads in the enrollment race with a total of 65; Missouri takes second place with 22, and Illinois third place with 13. The foreign countries represented are the Netherlands by Pete Duyzer, of Rotterdam; Canada by Ross Mortimore and Clifford Wood; Australia by Walter Johnson, and the Society Islands by Pataha Samuella, of Tahiti.

Portland District Young People Organize

Fifty-five young people, four officers, and nine leaders were present at the organization meeting of the young people of Portland District the afternoon of October 9. Their enthusiasm and zeal were contagious, and soon they had elected Perry Hunt to act as their president. The youth of this district are eager to unify themselves and begin working toward the objectives of the church. Their meeting was a part of the district conference held at Portland October 7, 8, and 9.

Definite Results in Australasian Conference

Saints of Southern Queensland District feel that their conference, held early in August at the church in South Brisbane, achieved certain definite results. These can not be gauged by the numbers that attended or by the volume of business transacted, according to the *Gospel Standard*, but by the abiding assurance that the Spirit of God had been present, bringing consolation and comfort to the aged and afflicted, renewed zeal and encouragement to the strong and the weak, and peace and rejoicing to all.

Things Are Happening

The local Harvest Festival movement, suggested by general church officials, has gained ground this year. Among those that have received wide attention and comment were festivals at Manchester, England; Kirtland, Ohio; Lamoni Stake (Iowa); Traverse City, Michigan, and Webb City, Missouri.

Presiding Patriarch F. A. Smith opened a two-week series of missionary meetings at Second Branch, Saint Joseph, Missouri, October 23. He is winning good response in interest and attendance.

Fifteen received certificates of credit from the general church for class work done on "*Church Objectives*," following the Webb City, Missouri, sacrament service in September.

The helpful sermons and counsel of Apostle D. T.

Williams and Elder R. S. Salyards were gratefully received by Saints of London (Ontario) District at their conference, October 15 and 16.

From Hawaii comes news of the death of Sister Mary Piltz, September 13, who was reared by Queen Liliuokalani. Her maiden name was Mary Pinoham, and she was one of the five girls cared for by the Queen. She has been a member of the church since 1896, when she was baptized by G. J. Waller.

Stone Church Saints were happy to welcome into their midst last Sunday Apostle M. A. McConley, of Los Angeles. He assisted in the Graceland program Sunday evening.

Parkersburg Combines Memorials

October 30, was rally day for Parkersburg Branch, West Virginia, and the occasion for the celebration of its twelfth anniversary. The branch was organized in October of 1920, by Elder Thomas Newton. On this day, too, the Saints commemorated the centennial anniversary of the birth of the late Prophet, Joseph Smith. A. B. Kirkendall, of Southern Ohio District, was the speaker.

Apostle John W. Rushton in Norway

Apostle John W. Rushton spent twenty-eight days in Norway during the latter part of September and early October, laboring with the missionary there, Elder V. D. Ruch. These two ministers are now working in Sweden and Denmark.

Brother Rushton's visit to the Scandinavian countries has been a source of new inspiration and courage to the Saints. He and Brother Ruch have been very busy, two of their chief accomplishments being the organization of a branch at Porsgrunn, Norway, and another at Oslo. A letter from Brother Ruch in another column of this issue, gives a summary of their work.

Independence Women Organize to Boost Church Finances

The women of Independence, twenty-five hundred strong, are organizing their forces to boost church finances, with emphasis on paying long overdue missionary allowances. Their first week's work was checked to their credit on Monday, showing that a sum of three hundred and fifty-seven dollars had been raised through personal sacrifice and special activity of the women.

All the women's clubs and groups have banded themselves together for this effort under the leadership of Sister Lottie Koehler. They hope to make this a demonstration of what the women can do in a material way.

The Biological Menace of Alcohol

By Bishop A. B. Phillips

The people of this nation will vote on a principle of vital importance when they cast their ballots for presidential, senatorial, and representative candidates on November 8. Their vote will either support the return of liquor license, which under state control will mean the return of the saloon in at least some of the states, or it will support such constructive and preventive measures as will guarantee against the saloon in every state and will afford better state cooperation toward the prohibition of liquor and the suppression of its evils. Before casting his vote, every citizen should carefully consider what his course will mean to the future of this nation and the lives of its millions of people.

There is one aspect of this subject about which scarcely anything has recently been said, and yet it is of far greater moment to the welfare of the people today and of the age to come than any other single factor. This momentous factor is the biological aspect of the liquor menace. The material available on this subject is so full of interest, so extensive, and so voluminous, that only an incomplete statement of it can be made here. But that statement will present some astonishing facts supported by the highest authority, and will show that the ablest scientists of the world warn us of the gravest danger that ever confronted this or any other people in any age known to history.

PROHIBITION HAS CHECKED RACE DESTRUCTION

An astounding part of the statement I shall make is, that under liquor license alcohol had begun to destroy the race to an alarming extent in our own nation. For this statement I have both statistical and scientific proof. As a result of prohibition, however, the deadly work of human destruction has been checked to a great extent, and if continued effectively will save our race from the most terrible consequences that ever threatened mankind. This is no imaginary danger invented by false alarmists, but is as real as disease, degeneracy, crime, and poison are real. Alcohol is pronounced by the world's greatest scientists to be a race poison that progressively increases its deadly effects with continued use, until finally a condition of insanity, criminality, epilepsy, functional degeneracy, and physical deterioration result.

First, let us note the actual mortality produced by liquor, proof of which is beyond any dispute, and is shown by statistics of all civilized countries. The increase of drinking always increases the death rate.

Doctor Haven Emerson, Professor of Public Health Administration at the College of Physicians and Surgeons of Columbia University, states:

"We find in American experience within the present generation that the mortality rises above that of abstainers in proportion to the extent of the use of alcohol, to 122 among occasional users of alcohol, to 142 among temperate, and to 212 in so-called moderate steady drinkers, compared with 100 among total abstainers.

"Daily users of alcohol from moderate to excessive according to their own testimony, show excess mortalities of 18 per cent to 86 per cent. If there is excessive use to the point of intoxication not more than three times a year, the excess mortality may be as high as 331 per cent."—*The Annals*, September, 1932, pages 54, 55.

The statistics of Belgium, Denmark, Switzerland, Germany, and other European countries show that the death rate increases when drinking increases. United States statistics prove this in our own nation also, there being a gradual decline in recent years. The Census Bureau has recently reported figures which were published in the daily press, as follows:

"In 1930 figures reveal the death rate from alcoholism was 3.5 per 100,000, including all states except Texas. In 1929 it was 3.7, and was 4.0 in 1927 and 1928. The rate in 1910 was 5.4."—*Kansas City Star*, June 22, 1932.

NATIONS WARNED AGAINST ALCOHOL

These statistics support those of other sources, and show that since prohibition the death rate from liquor has declined more than 35 per cent. The deterioration of a people who drink is so great and so dangerous that leading nations have warned their citizens against this menace. In Canada the government warns its people by stating:

"Alcohol has a powerful and harmful effect upon a man's body and upon his mind. . . . There is no reason to doubt the testimony of scientists and life insurance experiences, that the so-called moderate use of alcohol shortens life."

The government of France attempted to stem the tide of alcohol destruction by the use of posters which stated:

"Alcoholism is chronic poisoning resulting from the habitual use of alcohol even when this is not taken in amounts sufficient to produce drunkenness. . . . The hygienic faults of parents are visited upon their children; if the latter survive the first few months of life, they are threatened with idiocy or epilepsy, or still worse, are a little later on carried off by tuberculosis, meningitis or consumption. . . . Alcoholism is one of the most frightful scourges—whether it be regarded from the point of view of the existence of the family or of the future of the country."—See *Alcohol and the Human Body*.

(Continued in Run-Over Department, page 1108.)

The Foundations of Our Faith

VII.—Man's Free Agency

By Elbert A. Smith

"The Lord God gave unto man that he should act for himself."—2 Nephi 1: 99.

"In the garden of Eden gave I unto man his agency."—*Doctrine and Covenants* 36: 7.

Back of every missionary endeavor, every pastoral appeal and every experience in social reform there is the belief that man has the power to choose between good and evil. Yet it is surprising how many times this ability to choose has been denied. In many schools of human thought, philosophical, scientific, theological, and political men have reached a negative conclusion on this question. Many systems of philosophy have held that man has no real freedom of choice. It has been argued, for example, that we are moved always by impulses which originate within us without volition on our part, and since we are moved by impulses it follows, according to the argument, that we must always obey the strongest impulse, hence have no real choice.

A wiser conclusion is that we have the intelligence, if we will use it, to judge between impulses and choose the noblest one, which presently will become in our lives the stronger impulse. As one writer has said, "Will is the soul's power to choose between motives."

The science of a generation ago represented man as being a mechanism, all his reactions, emotional and intellectual, the result of mechanical forces. Being a machine and moved by forces which he did not understand, he had no real choice. This thought has failed to hold the conviction and belief of the scientific world.

In theology the Calvinistic schools of belief held to the doctrine of foreordination. This doctrine averred that in the beginning certain men were foreordained to everlasting salvation and others were foreordained to eternal damnation. This division was not based on any good or bad works they had done or would do or could do. It was the arbitrary will of God. They had no choice in the matter and their number was so fixed that it could never be changed. Hundreds of thousands of men and women believed in this doctrine and this creed at the time when the angel told Joseph Smith the creeds of the day were wrong. Since that day this great dogma has been repudiated by practically all sects of the "Christian" world.

Mohammedanism had a similar concept. It was represented that in the beginning Allah took a lump of clay representing the human race which he divided into two parts. One part he threw into Paradise and said, "These go to heaven and I care not"; the other he threw into a place of torment and said, "These go to hell and I care not."

In politics the freedom of choice and the freedom of the will has been repudiated often by despots of various schools, it matters not whether it be the Communism of Russia or the dictatorship of Mussolini. Any political system that suppresses and denies the right of the people to express themselves denies the freedom of the human will.

SUPERFICIAL MODERN CONCLUSIONS

In a great deal of modern thought which does not take the time to be philosophical and is not careful enough to be scientific, we have a denial not thought out but still quite real. Men say, What difference does it make anyway? They do not perceive any distinct line between right and wrong and do not care to differentiate. Or they say, I know that it is wrong but I just can't help it. Jesus said of the apostles, "The spirit is willing, but the flesh is weak." Often in the cases referred to here the flesh is able enough but the spirit is not willing.

We have some, moved by half-digested ideas of psychology, who think they must "let themselves go." They must "express" themselves; must not repress their desires or they will get a "complex" somewhere inside of them; if they repress their desires something terrible will happen. One thing is sure, if they do not repress their desires something terrible will happen; or rather if they do not exercise their choice and will and *direct* their impulses in right channels. Those who give their lives in constructive endeavor, building homes, rearing families, helping in the community, the nation, and the church, find outlets for their driving forces and impulses in legitimate ways.

THE AFFIRMATION

In spite of this frequent and long-continued denial of free will, it is a singular and outstanding fact that in the common law of all nations in all lands and at all times men have been held responsible for

(Continued in Run-Over Department, page 1109.)

Short Talks for Home Missionaries

The Invitation

By Leonard Lea

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Revelation 3: 20.

The all-inclusive mercy and kindness of that utterance is only paralleled by one other statement that fell from the Master's lips,

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matthew 11: 28.

To a vexed and troubled world Jesus comes with a message and an invitation of hope. Everywhere else men meet with limitations and obstacles and circumscribed opportunities; in Jesus they find release from bondage and the assurance of everlasting life. Everywhere else men meet with closed doors, with Jesus they find an open door and a warm invitation of hope.

"Come unto me," He says to you, and it is a true and sincere welcome. Though you may be poor He does not exclude you. You are not welcomed for riches or fine clothing, nor for any of the externals that cost so much and mean so little to the inner man. Though you may labor, and be burdened down with care and trouble, Jesus still welcomes you. He welcomes you not like a proud monarch to his court, not as a vassal returning from some errand of service, but as a brother. Though he is great, his heart is not proud; but humble, even more humble than your own. He promises you rest—rest not alone of the body, but that more perfect rest which is peace to the soul.

Many generations of men—"all kinds and conditions of men," as a very old prayer puts it—have accepted this invitation and have found it genuine and sincere. They have tested its promises and found them true. They have taken the Savior at his word, and have found Him all that he claimed to be. There is no fraud nor pretense about Him. You can be sure that His words are not the trickery and deceit of the exploiter. Jesus is true and his promises are true, and those who seek to find Him will encounter testimonies to His goodness wherever they go in the world.

You may hear much said of the failures of individuals who carry the name of Christian. You may hear much criticism of the churches that bear his name. Everywhere that you find the work of man there you will also find the signs of man's imperfections. It takes a long time to reform and redeem an individual; and any society which is constantly los-

ing its old members and gaining great numbers of new ones is bound to need reformation and redemption for those new additions.

The churches receive as many criticisms as other organizations of men do, and it would be a queer thing if they did not. But you will find the character of Jesus beyond criticism. Even those who have most inveighed against the churches have admitted the purity of His purposes, the nobility of his ideals, the inspiring effect of his words, and the unselfish perfection of his example.

Such a Savior invites you to sit at his feet. He will teach you the way of life which you have found it difficult to understand. He will give you hope and faith for times of trial and doubt. Jesus is the great physician of souls. Have you yet heard and accepted his invitation, "Come unto me"? Millions of men of countless generations have heard and accepted that invitation. They have found Jesus real and sincere. They testify that Jesus has brought great good and imperishable happiness into their lives. Have you learned of Jesus?

Jesus invites you to share in the glory of his kingdom. That kingdom, as he once informed a great ruler of his own times, "is not of this world," but it is none the less real. Though it is but a spiritual kingdom, it has outlasted all the other kingdoms that lived in its day, and will outlast all, even that powerful Antichrist which arose in the world, which John the Revelator foresaw. As a spiritual kingdom its first foundation in fact must be in the hearts and minds of men, and it must be raised anew in the hearts and minds of every new generation. He once told his followers, "The kingdom of God is within you." It matters little in ultimate effect whether He meant to say, "The kingdom of God is *within* you," or, "The kingdom of God is *among* you." The great fact is that it is ever near us, and that its invitation to every one of us is a perpetually standing one. The door is always open. Jesus and his message are always there. There are no holidays nor vacations in that kingdom, and the pilgrim from life is always welcome, no matter at what hour he may arrive.

People often laugh these days, when they hear talk of this spiritual kingdom. They think that they are related to the animals—a mere higher kind of beast. This thought leads them to the conclusion that they are without spiritual destiny, and they begin to act somewhat like beasts. While they do so believe and act, they forget that their most precious

possessions are products of that kingdom of the spirit which they pretend to despise.

I do believe that, in spite of all the skepticism and materialism in the world, love is one of its most precious possessions. But this beautiful thing we call love is not a product of anything that concerns our materialistic world, whose only substitutes for it are lust and passion. There is that sister of love which is friendship; and there are all the cousins of these two—trust, honor, faith, devotion. All of these have no basis for recognition in the mechanistic and materialistic conceptions of life. But no kind of life that we know would be tolerable without them. They grow out of that spiritual kingdom wherein men find their experience with the divine. The kingdom of heaven is real. It is as real as the many forms of hell and punishment that torture both mind and body in our present world. The gods of this world are harder to serve than the true God of heaven, and they pay less in return for service. There is the god of money, for instance. He takes your days in work and your nights in worry. He may demand the sacrifice of both friends and loved ones and it often happens in this life that he gets the price he demands for his favors. He may strip a man even of physical health and take away all his enjoyment of life. And in the end his only reward is the fleeting possession of a little gold which is taken from the victim at death. What then is the value to him of all his life of service to his god?

And then there is the god of pleasure, who often deteriorates both body and mind, and gives in return only a momentary sensuous satisfaction. Let no man or woman who is serving the demands of pleasure be deceived that he is on the road to happiness. "I want to be happy," is the most persistent thought and desire of men and women—but they want happiness that is the product of pleasure. Make no mistake—happiness is not the product of pleasure. It is not to be sought for itself. It is the by-product of other things. A nineteenth century philosopher has said of it:

"By happiness is not meant simply the joy of eating and drinking—the gratification of the appetite—but good, well being, in the highest and noblest forms. The joy that springs from duty done, from generous acts, from being true to the ideal, from a perception of the beautiful in nature, art and conduct. The happiness that is born of and gives birth to poetry and music, that follows the gratification of the highest wants. Happiness is the result of all that is really right and sane."

Jesus calls us to free our bodies and souls of the blighting effects of sin. Sin is a hard word, and a good many of us are so dainty that we balk at it. Yet when we examine many of the things that we do which harm ourselves and harm others we can

find no other name for them but that ancient name of sin. Sin harms and poisons and destroys, not only the sinner, but all those who come under his influence. From this destruction Jesus calls us to be free.

Jesus calls us to live up to our best possibilities, to develop and use our greatest capacities, to grow to be the best that we may possibly be. For all of this he teaches us a way of life, a way of thinking, an attitude of mind and heart toward ourselves, the world, and God. We know the way is true and sure, for He followed it first, and many have followed after him.

Jesus calls us to help in the building of that better world and that more perfect society for which men of all times have been looking. He forecasted a kingdom which would be based on the glory of goodness rather than on the glory of wealth and power. He pointed to a kingdom that would be motivated by love rather than greed and desire for gain. That kingdom can be realized in the lives of men. Steadily the world has worked and groped and striven toward a realization of some of the ideals of which he taught. And we believe that it is possible that men will sometime build that better and finer society which will control the vicious and predatory instincts and develop the best that lies in the minds of all men. Jesus calls us to help him in the great task of building this kind of a society and this kind of world.

You need Jesus, and Jesus needs you. You need Him as a friend, a spiritual advisor, and guide. He needs you as a workman in the great tasks that he has set for the human race.

Our world has a great and pressing need of that kindness which was in the heart of Jesus. We need it collectively, and we need it individually. Unless we continually reform ourselves and our desires we will go on making a bad mess of our society, our industries, and our governments. We shall continue to have trouble and we shall never be free of the threats of war and suffering that have faced us in the last few years unless we yield to the leadership of Christ.

It was told certain of those who came to see the early apostles that "There is none other name under heaven whereby men can be saved." And one sort of social and economic magic after another has been tried without effect; and always we are brought back to the teachings of Christ. Some day the world will be forced by its troubles to give a fair and thorough trial to the teachings and philosophy of Jesus.

Jesus calls us. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." "Behold, I stand at the door and knock."

QUESTION TIME

Does the Bible say that the scattered Jews shall be gathered back to Palestine?

Several prophecies of scripture foretell the gathering of the Jews, though there is some difference of opinion concerning which texts refer to a gathering prior to our time, as there was a gathering prior to the Christian era of a portion of those which had been scattered in the days of the Babylonian captivity and before then. Certain prophecies are quite clear, however, and are generally understood to refer to the period we call "the latter days." Typical of these is the following:

"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—Isaiah 11: 9, 12.

Among the prophets who predicted the return of the Jews, or of Israel, a term which has two applications, may be mentioned Jeremiah (23: 7, 8; 31: 7-9; 33: 7), Ezekiel (36: 24-28), Hosea (1: 11), Amos (9: 13-15), and Zechariah (2: 1-5; 8: 7, 8). Originally the name *Israel* was given to Jacob by the Lord himself, and his posterity were known as Israelites; but with the separation of Judah from the rest of the tribes, the other tribes came to be known as the tribes of Israel, as distinguished from Judah and Levi, the latter holding the rights of Levitical priesthood. This distinction is found in some of the prophecies; for instance, the one which is here quoted. However, in the course of centuries all were more and more often referred to as the Jews.

Were the Nephites Jews, or were they so called in 2 Nephi 12: 81 as a term of convenience?

When the *Book of Mormon* was translated by Joseph Smith, the term *Jew* was often applied to all known tribes of Israel, the descendants of Jacob and Abraham. It appears that the book uses the term according to its later application, rather than as originally employed. The Nephites appear to have been descendants of Joseph, one of Jacob's sons. At first the term *Jew* appears to have been derived from Judah, brother of Joseph. But this application was changed to include other of Jacob's posterity in the course of time. Even today, the tribe of Levi, which associated with Judah, is not generally distinguished by any other term in common usage. History states that during the Captivity all Hebrews were called Jews.

What is the meaning of the term "Israel"?

This term comes from a period when Archaic Hebrew was in use. The changes made in Hebrew since then make it impossible to be certain of exact meanings of some of the more ancient forms, of which this is one. Hebrew scholars suggest the following definitions: "ruling with God," "a prince with God," "soldier of God," and "a contender with God." The name was given to Jacob after he had wrestled with the angel, of which we read:

"Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."—Genesis 32: 28.

Will man's physical elements be restored to him in the resurrection?

This is a difficult problem to solve so as to become clear in every respect, for views differ as to the meaning of the Scriptures on the subject, and no one knows with certainty all that composes the body in addition to the substances that chemists have found. Life itself is a mysterious something that baffles all analysis, yet is essential to bodily existence of all animal species. Some have held that there is really but one element, of which substances form a part, but this is disputed by others.

The Scriptures teach a resurrection of the body, but to our human reasoning it would seem impossible that this could include all substances that ever formed a part of our bodies, as these substances are constantly changing and becoming parts of other animal and plant species. It would appear therefore that the resurrection must mean something more than a returning to each person all physical substances which have ever been a part of his bodily existence. Some hold that the resurrection brings back that part of man which is not susceptible of such transmutation, but what that part is has been recognized as a mystery.

One difficulty that appears to confront any other theory is this: a human body decays and is taken up by the air and by grasses, plants, and other vegetation, or may even be eaten by animals; and thus it becomes a part of them. This process continues on and on, and we eat of the animals, plants, vegetables, and fruits thus formed, and they become a part of our bodies. Thus what constitutes our bodies now will go into other bodies after we are gone. The resurrection means much more than this.

A. B. PHILLIPS.

Some Statements of Joseph Smith III on Priesthood Rights and Duties

Selected by S. A. Burgess, Church Historian

Priesthood

Authority is always essential to the successful carrying out of every scheme devised among men, either for their good or evil, to benefit or to injure.

Priesthood is but another name for authority, and should mean an intervening power. The priesthood rightly considered signifies a body of men rightfully holding power to administer in the name of Jesus Christ for the conferring of spiritual blessings upon men; nor should it ever be conceded to mean a class of men holding power from God to contravene the laws which have been given of him for the government of all, or to that which places in jeopardy or destroys the people and their liberties.

None talk more constantly about the priesthood than Latter Day Saints; none should understand more fully what is meant by, and comprehended in it than they. None should respect the authority of the priesthood more than a people who profess to be governed by laws emanating from God, given to the priesthood, and interpreted by the same.

The day was—we trust it will never be again—when it was thought by many that the priesthood could do no wrong; when the authority with which they were clothed was an unchallenged guarantee that all acts done by them were but the reflected light of wisdom divine.

Whatever other mischief this thought did not work, this much we have grave reasons to believe that it did: it engendered haughtiness and pride in the men who made up some considerable body of the priesthood; and made suspicious and selfish the men who were administered to by them. The loss of confidence followed as a matter of fact.

There is in the principles making the priesthood a necessity to the success of the Church of Christ, nothing that provides for such a result where men called and ordained to the exercise of its duties, and blessed with its prerogatives, conduct themselves in accordance with the design of its inception and object. These require an unselfish devotion to the performance of those duties, that looks only to the end, the good of man; the means, a personal and continued service; an enjoyment and exercise of those prerogatives, not as personal requisites that attach to the individual by reason of some innate and latent worth, but because of the labor performed and the fidelity with which it is done.

If the army of elders composing the priesthood have ever forgotten that they are men chosen for the accomplishment of a specific design had in view by Him who called them, and that this calling gave no authority, and conferred no dignity not found in direct accord with the design, then has that army become deficient in the principal aid to their success; and every portion of it that persists in thus forgetting what they should certainly remember, disgraces this calling, and should be discharged from service.

The powers of the priesthood, of which we have in times past heard so much, are conferred for no other purpose than the salvation of man, and are continued only in the just exercise of them in pursuit of this object; hence any act of any man called unto this calling performed with any other intent, or attended with a different result is not authorized of God, and hence does not bind the powers of heaven.

Balaam's ass spake once by the will of God, but remained ever after an ass still, with no powers of speech more than others of his kind. In him was found no assumption that his natural utterance became the oracles of God, because he did at one time speak by virtue of God's power. We have sometimes thought (we ask pardon therefor) that some men have not been so wise as men, as this ass was as an ass; for they have presumed to act as if having been empowered and di-

rected of God to say and do certain specific things, all that they henceforth did and said must be of God.

We have heard men use the words, "By virtue of the Holy Priesthood vested in us," when we knew that it was not by virtue of that priesthood that they spake, but by reason of a commandment either of the Spirit, or the law.

This arrogating to man that which belongs to God, in such boastful and inconsiderate ways, has been the means of turning some away from the truth, who loved the truth but failed to recognize it in such guise; and some have been so much hurt and disgusted that they have disliked to hear the words "holy priesthood," so conscious have they been that the authority conferred was abused, and a boasting spirit lying beneath the language used. The formula of words suitable to each case is not specifically given; but Christ and Paul in the New Testament, and the former in the *Book of Covenants*, charge the elders to seek, and do what they do in the prosecution of their ministry and in pursuance of their calling "in the name of Christ," and not in the name, or authority, or by virtue of the priesthood.

Political oppression has been fostered in the name and influence of the divine right of kings to rule; social oppression in the name of fashion, and religious oppression in the name of the priesthood, until men who hate oppression have loathed the name of all three of these tyrants; although God gave men kings; fashion is the reflex of public opinion—*vox populi, vox Dei*; and priests have been and should be still sent of God.

It was the abuse of the statement made to Peter, "whatsoever ye bind on earth shall be bound in heaven," that gave rise to and made possible the inquisition, and caused Luther to protest against iniquities to be found at Rome; it was an absurd assumption upon the part of the then Evangelical churches that all were as but one church in the sight of God, that led Joseph Smith to ask of God, "Which one, O Lord, is acceptable to thee?" And the abuse of the power conferred by which the "first elders" were to "cry repentance" to this generation, that led many into the bondage of men who had vitiated the priesthood and who have made the sacred ordinances a mock to thousands. Let us be warned in time. (*Saints' Herald*, volume 24, page 168.)

No Creed

The attempt to force the church into the declaration of a formulated creed, failed as heretofore. There was no disposition to build the "iron bedstead" upon which to stretch the devotee. It was equally apparent that the body had little sympathy with any effort to destroy the integrity of the revelations of God to the church. It was considered that to declare upon this point at the demand of one, involved the precedent to declare on another point at the demand of some one else; and if for these, then at the requirement of any who chose to rise up and demand a declaration of dogma, the church would have to yield, the result of which would be to finally eliminate the liberty of individual inquiry, quench the teaching of the word of God, and practically deny the office work of the Spirit in leading into truth. Once involved in the intricacies of such formulated declarations there could be no abiding lines of demarcation drawn where belief might safely rest and dogmatism assume the rule. It was and is far safer to affirm the books of the church, as with one so with the other, than to build a creed. (*Saints' Herald*, volume 32, pages 285, 286; *Church History*, volume 4, pages 483, 484.)

Instructions to Local Officers

To the elders chosen to preside in any church among you, give due honor, and let him be assisted in the care of his

flock by those called to be priests, teachers, and deacons.

The council of elders should advise with and counsel by wisdom all those having charge of churches; not to the subverting of their order of government, but to the enlightenment and encouragement of both shepherd and flock.

Esteem every man in his own office, according to his diligence, virtue, and faithfulness; observing to love each other with the love which is in Christ.

Leave off contentions about unprofitable points of doctrine and church government, and rather observe to do the things by which you shall be made personally pure, than to contend about the rendition of obscure passages of law and scripture.

Teachers, observe to teach the members to do their duty in the family, in the social circle, and in the assembly of the Saints, and counsel and observe to procure the frequent meeting together of the flock, seeking to the Lord for wisdom, and the elder and the council for advice. Hear no complaints where reconciliation has not first been sought, nor repeat to others what you hear, until required to tell it to the council.

Deacons, be sober and faithful. Take honest charge of those things intrusted to your keeping, being ever ready to render an account to the church of your stewardship. Keep the tabernacles of your spirits clean, and counsel others to do likewise. Be ready to assist the elder of the church to fulfill the counsel of the elders. Keep the tabernacles where the Saints meet to worship clean, and with persevering care attend to all the duties required at your hands. Be not busybodies, nor backbiters, nor fault-finders, not cavilers, nor schismatics, obey the counsel of the Lord, being fervent in the spirit to oppose the wrong, and teaching and exhorting others to come to the light wherein ye walk.

Priests, observe to minister faithfully, lay aside all perversity of spirit; visit the houses of the Saints, exhorting them to be faithful, to attend every duty, to observe the rules of government of the Lord and of the church. Assist the elder in the performance of his duties; attend the sittings of the council of elders, if permitted so to do, and learning by constant attention and care what are the duties whereunto you are called, discharge them in the fear of the Lord, that you may be blessed of all.

Elders, cease charging evil upon each other and contending with each other about prerogative, or right or priority to teach, or preach, or lead the meetings. Lay aside all superfluity of naughtiness, provoke not one another by vain questions nor disputings about preferment. Let your aspirations be for holiness, feeling assured that to be good is to be wise.

Assemble yourselves to counsel together, spreading the truth by precept and example. Let your teaching be in humility and in confidence; be not haughty in mind nor proud in demeanor; clothe yourselves in simplicity and cleanliness; let the mission of Christ be your theme; your constant meditation to do good to man.

Finally brethren, come out of the wickedness of Babylon, take earnest heed to the word of the Lord, study to be approved of God that the fellowship of Christ may be yours.

This I write by permission, in exhortation, that we may be established in faith, in strength, and in hope. (*The Restorer*, volume 2, pages 180-182.)

Church Trials

One of the most difficult things that general church officers meet with in their ministry, is the attempting to reconcile and set right questions of dispute and quarrel in branches; strifes between brethren. And indeed it is not only most difficult, but it is also one of the most unthankful. . . .

Our opinion is, and on this we think we have a portion of inspiration, that if we were as willing to follow the advice and submit to the finding of the judges to whom we appeal for the settlement of our grievances, as we are anxious, willing and certain that others should be, the settlement of troubles would be made much easier than they now are. . . .

Personally the Editor thinks that continued wrangling on the part of church members in respect to their rights, is unbecoming, and indicates clearly that those who do so are lacking in the charity that "covereth a multitude of sins." While the right of appeal is granted, we think that in six

cases out of every ten the better way of procedure, if brethren go to law before the brethren, is for them both to submit to the decision first had if both sides have been fairly heard and there let the matter drop. If a brother should say, "Well, that may be your notion, Mr. Editor; but as for me, I am not made of such soft stuff. The brother wronged me, and if the church can not compel him to make it right, I want nothing more of the church." We answer; the church can not compel either of you to do anything, he to make amends, or you to forgive him. It is a question of Christian qualities, that is all. He who is the better follower of Christ will choose the wiser, and more noble part. (*Saints' Herald*, volume 33, page 449.)

Rights to Preside

In no place where the principle stated by Jesus Christ in the words, "Let him that would be greatest among you, become servant of all," prevails, will there be any difficulty in regard to who shall take charge of the meetings, or who shall preside in an organized branch. We are getting tired of hearing of this facetious opposition to the order of the church and think it time it should stop. Until such time as the rule is changed it must be observed.

Wisdom and courtesy both indicate that in every case where it is an officer's right to take charge and preside, if there are other officers of the church present, either of the same grade of office as his own, or higher, who may be perchance more able than he is, or whom he may think more able, he should request such a one to take the chair of office, or to lead the meeting, notwithstanding it is his right to do so. Courtesy as well as scriptural teaching require men in the church to honor the injunction "in honor preferring one another." A man loses neither dignity, nor the respect of his fellows and coworkers by being modest and diffident of his own powers. The man who is covetous to rule and tenacious of his priestly authority does not receive the cordial support of his colleagues or his flock, as a rule. (*Saints' Herald*, volume 40, page 177.)

Presiding Officers

Presidency over an organization carries no authority to make rules for the government of that organization. Where such are or seem to be needed, consultation should be had with those who are to be affected thereby, that they may have voice in deciding as to their character. Otherwise dissatisfaction is almost certain to ensue, resulting in loss of confidence in the wisdom of the president. Should any departure from this order of procedure be indulged it is the privilege and duty of the organization to veto the movement of its president, should the movement be considered ill-advised or improper. And no officer whose love for the cause is greater than for himself would try to find ground for complaint in such action.

Members should always honor the officers of the church, notwithstanding the occupants of those offices fail at times to wisely perform the functions thereof. A refusal to so do is equivalent to withholding due service from God because a fellow-being has taken undue license in office. No government can long be maintained where such support as is properly due is withheld. Within the church we are under obligation to God to uphold his appointments. This does not require, however, that we shall sustain officials in anything but the performance of that which the law enjoins upon them. If the judgment of a lay member is at variance with that of the presiding officer, and the matter involved is serious enough to require a decision in settlement, such decision can be had upon respectful application to the leading quorums of the church. Meantime the ruling of the officer should be respected, at least so far as to abate all disputings.

A presiding officer is the servant of the body over which he presides. His duty is to execute the will of that body and when he is no longer willing to so do, he should resign and thus permit the selection of one who has a better conception of such an official's duty. When once a branch, district, or general assembly has disposed of a matter in settlement, the members should avoid agitation of it again, and should seek

to enforce the rule indorsed, thus allowing the virtue of the rule to manifest itself while in operation. . . .

In organizations where the membership is large, varieties of opinion are almost certain to exist, and a presiding officer need not be surprised if he fails to please all. If a goodly majority approves of his course he should be willing to proceed, always however manifesting a spirit of toleration and showing a decent respect for the views of the minority. Arrogance is as unseemly in an officer as is churlishness in a member. The disposition to dominate is entirely out of character with the gospel work. The body owes to every member respectful hearing and a consideration of the views he presents. Every member owes to the body graceful submission should his position be overruled. (*Saints' Herald*, volume 42, page 179.)

Diversity of Labor

There are many truths which go to make up the unity of the truth; and some of them are very strong, but are not strange truths; the corner stone of a building is neither the threshold, lintel, nor keystone of its arched doorway; nor the pediment, nor capital of its principal pillars; but all may be of one kind of material, hewn from the same quarry. So it is with those who may erect the building. He who quarries the marble slab is not he who carves the elaborate arch; nor is he who lays the stone in its cemented bed the one who paints the exquisite designs on the frescoed walls and ceiling, yet these may all be members of one family, bearing one name, or be those bound together for the accomplishment of one common object.

So in the church there will be diversities of labor, and in that diversity of labor there is now supposed to be an unaccountable and reprehensible inequality, that must be abolished—if needs be—by power. There is no power that will ever do this but the power of truth, the unity of the truth; unless—and the alternative is fearful to contemplate—there be a complete destruction of all and singular the properties of the Saints. But the work which is to be done can not be done if the alternate occurs; hence we must conclude that the lines of inequality must be voluntarily thrown down by those having the privilege abasing themselves, thus assisting others to be elevated.

We shall be glad to take by the hand in fraternal regard the men who will now begin to work practically for Zion's good; helping each other, thus by concentration and unity, forming a bank mighty and strong. So shall we be spiritually one as we are now legally one. (*The Saints' Herald*, volume 20, pages 144-146; *Church History*, volume 3, pages 714-718.)

Church Deportment

We have often felt the blush and mortification of spirit caused by the acts of impatient thoughtlessness shown by Saints—elders and lay members—in bustling and getting ready to move out, and even in going out during the closing hymn and before the benediction. Indeed, we have been made greatly ashamed by seeing leading elders guilty of this grave and serious breach of good manners, and disregard of the dignity of the church and the respect due to the Lord during the hour of service and worship. We once exhorted a congregation to be patient and wait for the benediction and chided them for the disrespect shown to the hour and the occasion, when, while yet we were speaking a prominent elder rose, took his hat and overcoat and walked the whole distance from the pulpit to the door before the sound of our exhortation ceased, or the "good word" of dismissal had been heard. We concluded then that either we were out of place in striving to secure a respectful and fitting close to the service, or this man's teaching by example was more powerful than our teaching by precept and example.

The true properties of the house of worship require the best of order and most circumspect deportment. There should be no such thing as flirting, laughing, whispering, writing of notes to and from persons in adjacent seats, (whether the parties be old or young,) no grimaces or contortions of face to cause others to laugh, no shuffling of feet, drumming on the seats or books with the fingers, or on the floor with the

feet, and no moving about from seat to seat. There should be absolute quiet on the part of the hearers from the time of their entrance to the house of worship to the closing words of the benediction. No one should go to the meeting room who does not intend to stay until the services close. It is a sad breach of decorum and good behavior for persons to get up and go out during the service, no matter whether those who do it are young, middle-aged, or old; unless there is an absolute necessity for such going out, it is an act of disrespect to both the minister and the people of the congregation, and to the Lord whose love, word, and goodness are represented by the being assembled together.

Common courtesy and decent civility, the respect which men of fair minds and good hearts should feel toward their fellow men, should characterize the conduct of those who attend worship in the house of God. Indeed the rule of right demands that those who enter the house where divine services are being held, should not interfere with the right of others to see, hear, and enjoy all the exercises, including the closing song and the benediction. The preacher, however humble his talent, or far he may be from the remotest seat in the house, may be disturbed by ill or disrespectful conduct; and is entitled to fair and courteous treatment, and has the right to be left free to express his thoughts, and discuss the doctrine he has to present without disturbances by either unmannerly interruption, studied and open disrespect, or thoughtless disregard of the rules of good deportment.

Every member of the congregation, whether rich, opulent, or humble and poor, richly or poorly clad, has the right to see, hear, and enjoy every portion of the service from opening to close, undisturbed by any act of those sitting near by, or remote from where he may be sitting, or standing, by which he may be annoyed, fretted, or in any wise prevented from the fullest enjoyment of song, prayer, sermon, and benediction.

It would seem, sometimes, that the only rights to be exercised and respected in the house of worship are the rights which careless young people claim and use, to go to the place to sit together, whisper, converse, laugh, carry on their flirtations, pay no heed to the people near them, nor to the preacher—but just to have a "good time," and if spoken to, or rebuked, to get offended, become angry, feel insulted, and give the officers of the church and the church discredit for being harsh, unkind, and careless of the feelings and rights of the young. (*Saints' Herald*, volume 41, pages 693, 694.)

Scattered Saints

There are a good many of the Saints who are scattered, and do not stand connected with any branch, who do not have the privilege of associating with the Saints. They should have our faith and prayers, and in order that they may gain the confidence of those with whom they associate, they should practice what they believe and teach. They must not talk of judgment or boast of mighty faith. There is another thing that they should avoid; that is, mixing in politics to an undue degree, for we are apt to get irritated. This does not preclude us from using our right of elective franchise, but, to the contrary, it is our duty to vote for the best men; and the man that does not vote is just as much to blame for having bad men in office as those who vote for them. We should use all the means we have in our power to inform ourselves so that we can vote understandingly.

Another thing should be avoided by the elders; and that is, preaching so hard against the various denominations, or otherwise pulling down the doctrine of the various sects, instead of building up our own. We should preach the peaceable things of the kingdom. There should be no malice, anger, or hatred; all should be kind and affectionate one to another, exercising love and charity to all. There should be no tale-bearing and if we are injured, say nothing at the time, but think of it and consider whether it is worthy of our notice, and let us try and forgive them; and let us examine ourselves and see if we have done altogether right. Perhaps we also may need forgiveness ourselves, and by doing so we will not be so easily injured, but will be able to go through

the world smoothly. (*Church History*, volume 3, pages 325, 326.)

Gathering

These are grave considerations. We have had far more difficulty in securing the confidence of the Saints than in preaching the word; and, although it may be urged that there ought to be a simultaneous gathering and proselyting, in order to fulfill the rule of law making the observance of certain plans called celestial possible, we can not yet see how, if this were granted, that it can precede in importance, or obviate the necessity of a complete and thorough purifying of the heart. . . .

The man who depends on the continued reiteration of human intentions and evidences, can not be safely grounded upon the testimony which God gives to those who are to be his at the day of gathering. He that has received the truth of God as he gives it to the seeker, is at no loss to bear in his heart the pain of separation from the elect gathered, and still find ample trust in God. Such never fail; but like the generous flower which sheds its perfume when bruised, they will continue to show the love of God which is in them, though trials, persecutions, and the languishing away from Zion may be theirs. They are purifying themselves, and could be trusted with the honor of a community; while the loud aspirant for the honors of the elect would betray the trust of a people, stir up contention, tear down what others would build up, and scatter by their acts what by their precepts they would gather. . . .

For our own part we would by far prefer to be a lonely but faithful sentinel upon the walls, a "vedette" upon a distant outpost of Zion unredeemed, than to be an unredeemed and unregenerate citizen of Zion redeemed; for the one would result in sure and ignominious expulsion, while the other must eventuate in a victorious bidding to come home. (*Church History*, volume 3, pages 523-526.)

Common Consent

There are those who are of the opinion that our present system of obtaining the common consent is not effectual; and by some it is thought that the absolute decision of the graver matters should rest with the few, and that common consent is a myth and a mistake. We are not of this class, however; for this reason, the intuition of the Spirit is vouchsafed to all, under like conditions; and when acting in an assembly the unity of the spirit should more than compensate for any difference of mere opinion or the influence of self-interest and personal influence exercised upon the part of individuals. It may sometimes be that a wave of erroneous understanding may sweep over an assembly and lead the majority astray; but this will seldom occur; and in a body like the church, acknowledging the supremacy of God and the right of Christ to rule, and the absolute governing of divine intervention, there is an assurance, almost amounting to a guarantee that a mistake made by a majority will not be permitted to fatally injure the work for the intended good of the whole.

When personal influence, ambition, and private interest secure the popular voice and assumes the control the majority may be led astray; but it will be a minority influence that leads. Where such a thing occurs there are safeguards in the law whereby the rights of the minority can be preserved and with them the liberties of all be preserved. Such a case as this has already occurred, and the minority are slowly forging their way to the front against almost overwhelming odds in numbers and power. That the truth, in this case represented by the minority, will prevail, we have not a doubt.

That the "majority principle" may sometimes work an injury to the minority is conceded; but that it is so in reality as a rule can not be held. . . . We answer, then patience must have its perfect work, and the minority abide, if the wrong be bearable, until the wrong is demonstrated, when there will be an opportunity to correct; and the majority should and would be pleased to retrace its steps. (*Saints' Herald*, volume 42, pages 821, 822.)

Good Will and Minorities

Question: Is it in keeping with the spirit of the gospel where a presiding elder has been elected to preside over a branch by a majority of nearly two to one, for the minority to absent themselves from the church, or to say they will never step inside of the church while that elder presides?

Answer: No; it is not in keeping with the idea that the wish of the majority should prevail; nor with the spirit of real good fellowship. It would seem to be the better policy for those in the minority, whose wish had not obtained in choosing a presiding elder, to submit gracefully to the will of the majority, and live in unity with the whole body, until there was a change in the presidency. But on the other hand, it would be bad policy for the majority to undertake to compel the minority to attend the meetings against their will. It would be much more in keeping with "good will and peace," for a president who found himself in such a position to decline to serve, rather than to attempt to discipline a fairly numerous minority, no matter how ill-judged the hostility of that minority might be. (*Saints' Herald*, volume 40, page 822.)

Salvation of Souls

Plano, Illinois, January 9, 1869.—Let the Saints bear in mind the object for which the gospel is preached—the salvation of souls.

Those only are saved who are freed from sin; therefore let all who desire to be saved free themselves according to the law of Christ.

The law of spiritual unity and strength is for men and women who have wisdom sufficient to yield to that law without contention and strife.

For while we declare that God purposes to force none to accept of his grace, he will give ineffable peace to those who, by reason of wisdom, and a will to do good, accept the offer which he makes, and become heirs with Christ.

The witness of the gospel borne to us becomes a testimony against us, whether for good or for condemnation, as it is written, "it is a savor of life unto life, or of death unto death."

Who then desiring to bear witness of the truth, if willing that the testimony which he bears shall be the one by which he is to receive his honor when the Judge rewards the children of men, after the judgment, must depart from evil, not only in name but in fact.

For us, brethren, let me assure you as an ambassador from a far land, there can be neither rest nor safety till the Master of the field sends out his servant to tell us that the harvest is over.

And if, when these stewards shall find us reaping, they so report, as of those found worthy, their testimony will prevail over the testimony of those who have idly waited the call to cease from labor.

So, then, let the profession of faith be the practice of the gospel teachings. . . .

He then that is wise will seek not to abuse this liberty of the gospel to the perversion of the pure in heart but weak in the faith; nor yet for the purpose of excelling in word. But will, accounting it as the grace of God, be content to do all that lies in his power for the good of man, to the glory of God; leaving the height of his exaltation and the excellency of his honor to the mercy and the justice of God, who doeth all things well. Herein is an exceeding great faith exemplified. . . .

But death must reign until his power is broken by the Lamb who taketh away the sins of the world; and this he will not do until his work upon the earth is perfected.

And a people prepared for his coming, who shall be pure in heart, clean in appearance, robed with the garments of peace, and sanctified by the love which has been shed abroad for all his Saints.

Be watchful, be prayerful, be sober. (*The Restorer*, volume 3, pages 213, 214. *Church History*, volume 3, pages 515, 516.)

Prayer and Testimony

God Answers Prayer

By Myrtle Shaw

This summer seems longer than usual to me as I have been employed so far from our Sunday school and place of meeting that I could not attend more than once a month, but the Lord has blessed me in many ways. Especially has he blessed me with health and a chance to earn a livelihood. These are great blessings when so many around me are suffering from physical ills and when others have no work.

Several years ago the officers of Northern Wisconsin District asked each member to make the effort to give to the church five cents a day for the year. I have no income or allowance save as I earn it. I think the call came about the last of September, and I had just one dollar which I had planned to use in helping at home, at least a part of it. I put the dollar in a letter and sent it with a prayer to God to bless it to good use, and asked him to guide me that I might have the means to meet the rest of my obligations. Within a few days I had a good place of employment, and before the year closed I had met and answered the call of five cents a day and had a good balance over my personal needs.

I know that God does answer prayer, else I would not have such wonderful health when all around me are suffering. I asked him to give me good health and employment, promising to give him a tenth of my earnings for his church. And so I give him all the praise and thank him for his many blessings.

CATARACT, WISCONSIN.

Would Be Faithful

By Bertha McGuire

Many blessings have been mine since I joined the church seven years ago. I was baptized by Brother S. T. Pendleton when I was twelve years of age. And now that we have a little church here in Mikado, I am stirred to action by the great task ahead of us as a little group of Saints. For five years we held meetings in the Killmaster Town Hall, but over a year ago we bought our present church home, and there are now about seventy-five members in the branch.

Young people's meetings are held every two weeks, Brother Clayton Harmon, our leader, and we are studying the Young People's Church History. The Spirit has led us in our study, and the older people, too, are interested in and give support to our study.

The blessing of healing has been mine to enjoy. An outstanding experience was given me last winter when I was healed of rheumatism while being administered to at our young people's meeting. This confirms my belief that if we are faithful we shall receive the blessings God has promised. Let us remember, brothers and sisters, to pray for one another that all shall be faithful.

MIKADO, MICHIGAN, R. F. D. 1.

Mother Writes of Power of Example

By Mrs. J. H. Thomas

I appreciate my good fortune in being able to live in Zion. It would seem a calamity to me to be isolated and denied church association. I should like to hear from some of my girlhood friends in Blenheim and Chatham, Ontario. They will remember me as Violet Thorp. I have not heard from them for a number of years.

I attended one week of the Religious Education institute held at the Stone Church for the city of Independence, and wish that I could have been present the other week. I hope that through those classes an army of well-trained teachers will be recruited to work with our young people. We need teachers whose lives are examples for our children to follow. Each child has his ideal, a person whom he thinks is perfect and after whom he tries to model his own life. We older people do not realize how closely the young people are watching our movements—what we do, how we talk, where we go. We should exert ourselves to be the very best examples for them to follow that we can. In this way each Saint has a chance to serve his Master, and living is often far more effective than preaching.

I am thankful for my children and my hope is that I shall be able to bring them up in the fear and admonition of the Lord. I want to instill in their souls a deep love for the church, that they will stand firm in the faith and use their God-given talents for the good of the church. If I can accomplish this, I shall feel that my life has not been in vain.

I love this latter-day work. I want to see Zion redeemed and the gospel preached to the ends of the earth. I wish we could send out hundreds of missionaries, for I know that there is a great work to be done and that the time is short. I can not express the feeling that comes over me at times, a great urge to do something to help bring about Zion. Saints, the time is now. Let us be up and doing the things the Lord wants us to do. Let us cease to do evil and to follow the ways of the world, and we shall be blessed. I always remember you in my prayers, please pray for me and my family.

INDEPENDENCE, MISSOURI, 1009 South Cottage.

Power of the Lord in Missionary Meetings

By W. J. Williamson

Once when I was holding a series of meetings west of Castleberry, Alabama, at a place called Jane's Mill, where lived a number of isolated members, I enjoyed a great degree of the Spirit of the Master.

After the service one evening I was asked by a man who was not a member if I would come to his home the next morning to administer to his father and to his baby. I happily promised to do so, and when I reached the home the next morning I found the baby quite ill. That night the father of the child came to me after church and said: "My baby is as well tonight as it ever was. It has been playing since your administration this morning."

The grandmother of the child attended all the services during the week and before the meeting began Saturday evening, she came to me. She informed me that she had been a member of a certain denomination for forty-three years and had thought herself satisfied with her baptism, but that she wanted to be a Latter Day Saint. She asked me to baptize her early the next morning. "I am sure this week that I have heard the true gospel and have felt its wonderful power," she declared.

Arrangements were made and we gathered at the water at ten o'clock Sunday morning. While we were there, another sister gave me her hand and said, "I also am now ready to be baptized." The Spirit of the Lord was present in such power that joyful tears stood in our eyes. The first sister baptized was seventy-three years of age; the second, thirty. The confirmation service occurred at eleven o'clock, and three other sisters were administered to. Everyone was

Prayer and Testimony

blessed by the heavenly Father. May God give to his children throughout the world his mighty power.

EVERGREEN, ALABAMA, Rural Free Delivery 2.

God Hears and Answers Prayer

By Mrs. Herman Solberg

There are a few isolated Saints living in La Crosse. Last year, November 11, the women gave a luncheon to make money for the Christmas Offering. There were three of us to furnish all the food and do the work. One afternoon we three sisters met to pray, asking our heavenly Father's help. We asked for strength to do the work. He heard our prayer and helped, and as a result we made more than we expected. How happy we were when we sent the money to general headquarters, for we knew that we had indeed been working for the Master.

Often I have prayed that God would help me. I am isolated from the church and my husband has not had steady work and so we have been denied the help of church papers. But Sister Gollnick gets the church papers and loans them to me. I take the *Stepping Stones* for my children and try to teach them to trust in God at all times. When I grow discouraged I think of the song we sing, the children and I, when I have their Sunday school class, "*God Will Take Care of You.*" The children and my husband do not belong to the church.

The only way I can pay my tithing is to sell cookies, and when I can sell them, I give all I earn from them. I was baptized several years ago by Elder J. O. Dutton, and I want to do what I can for the church.

LA CROSSE, WISCONSIN, 617 Windsor Street.

Learns of the Life More Abundant

By Joseph Pichler

The letters of the Saints inspire my mind and soul with hope and a longing for greater activities in living the "new" commandment, "love ye one another." I, too, can offer a testimony of the goodness of God to me.

I know this is the church Jesus established. In 1923, I offered a fervent prayer to God in behalf of my wife for whom the doctors had given up all hope. In that prayer I made a promise. When the elders administered to my wife, they told her by inspiration of the promise I had made; that if God would restore her to health, I would know this was his church and that I would try to be worthy to enter by baptism. Since that time I have learned to some extent of the "life more abundant" which Jesus came to bring to men. This life is promised to all who are willing to learn of the Savior of men.

INDEPENDENCE, MISSOURI, Route 1, Box 314.

Idaho Missionary Baptizes Six

By Edith Prideaux

Elder J. L. Sandidge has just closed a three-week's series of services in our community, dividing time between Council and the Middle Fork Schoolhouse. Six were baptized, and two babies were blessed at Middle Fork.

Our brother was blessed while preaching the Word, and the Saints have been strengthened. Good crowds came out to hear him. But owing to many being very busy in the fruit harvest, attendance at Council was not so large. Nevertheless some few showed great interest by being present

every night, and from the remarks made, the Saints look forward to good results.

Brother Sandidge left us the morning of the twelfth to hold services at Cambridge where a man and his wife have given their names for baptism. These people, I believe, have never yet heard the word of God preached, but have convinced themselves of the truthfulness of the gospel through reading the church books and publications presented to them by a sister of the church.

COUNCIL, IDAHO.

God Grants a Wonderful Blessing

By Mrs. William Maxwell

I want to tell of the glorious blessing I recently received, and hope my testimony may strengthen and help those who read it.

I was in ill health for ten years and the doctors had repeatedly told me that I would have to be operated on before I would be well. Gradually I grew worse. I was administered to time after time, and received strength for short periods, but did not receive complete healing.

Upon hearing that Apostle R. S. Budd would speak to our group Saturday night, June 18, I resolved to fast the week before, and I prayed earnestly that my heavenly Father would hear my feeble petitions and if it were his holy will, that he would heal me and I might not have to undergo an operation. I prayed too that if he did not will to heal me, he would direct me whether to seek healing through an operation or to continue as I was. I asked Brother Budd for administration, and the substance of his prayer was that God would direct me and that he would give me wisdom to care properly for my body.

The following night I dreamed that my mother was unexpectedly with me and some one had called my doctor. Although I seemed to think there was nothing seriously wrong with me, the doctor said to mother, "The poison has gone all through her system; we must get her to the hospital right away."

About three weeks later I had the worst spell I had ever had, and upon learning of my sickness my mother came unexpectedly. The doctor said as in my dream, that I should go to the hospital as quickly as arrangements could be made. So trusting fully in the Lord, I underwent a serious operation July 22. I was praying as I went under the ether and I saw a personage descend into the room (this was Friday morning), and sometime during Saturday night, I saw the personage ascending in like manner. After coming fully out from the influence of the ether and while praying over this, I was given to know that God's Spirit had taken full charge during this time. I receive great blessings following the operation. I was not sick at all from the ether, had no nervousness, could sleep like a baby, and the healing was miraculous. The two doctors who attended me remarked at the progress I made, and the nurses marveled. In ten days the doctor dismissed me, and I continued to improve rapidly.

Through this experience I feel that the greatest blessing I received was to know that God was pleased enough with my weak efforts to grant me such wonderful blessings at this time. Such a blessing is worth living for. I am convinced that this is truly God's work, so let us be faithful. Please remember me in your prayers; I remember all of God's people.

ELDORADO, KANSAS, 314 North Summit.

Mrs. Vera McNett, of Kalamazoo, Michigan, is in very serious condition and prayers are requested in her behalf by her sister, Mrs. Vera LaLone, of the same city.

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Run-Over Department

BIOLOGICAL MENACE OF ALCOHOL

(Continued from page 1097.)

Scientific investigation in Germany proved the dangerous effects of liquor so completely that the former Kaiser, William II, urged total abstinence among his subjects, and added the significant statement:

"The next war and the next naval battle will demand of you sound nerves. Nerve power will decide the victory. Victory will lie with the nation that uses the smallest amount of alcohol. That, gentlemen, must be your position, not as individuals, but as patriots."—*Alcohol*, page 8.

The World War proved the Kaiser's prediction to be true, for victory was with the United States, a nation that adopted prohibition. The menace of alcohol to national existence has come to be so widely recognized that leading nations are seeking to restrict or abolish its use altogether. To retreat from that purpose would be suicidal to the United States as a nation. That society, organization, or party which offers wine, beer, or alcohol in any form as a means of securing votes is not entitled to your support or confidence. He who advocates the licensing of such means of destruction is a traitor to the future of his country, or else he is too reckless to merit respectful consideration.

FOUR DESTRUCTIVE RESULTS OF ALCOHOL

I shall now prove beyond any question that alcoholic liquor causes the disintegration and destruction of the four most vital and essential physical possessions of which human beings can boast. First, it destroys the mind and normal functioning processes of the brain, causing definite changes to take place that weaken the intellect, the reasoning powers, and the will. It perverts the mental forces, slows down their operation, and eventually destroys them to such an extent that the victim is no longer in possession of his proper faculties.

Second, through the paralyzing or numbing of the higher powers, alcohol produces an excitation of the baser emotions and desires until virtue and morals are undermined, perverted, and destroyed. This moral disintegration is generally in proportion to the degree of alcoholic indulgence, and has been scientifically proved in thousands of cases. Third, these ravaging processes attack the functional organs of the body, interfering with their proper action and exposing them to the grasp of various diseases, until the whole body is weakened, becomes helpless in its fight for existence, and at last succumbs to the dread forces of death.

Fourth, the poisonous effects of alcohol are not limited to the destruction of

mind, morals, and body of the person who uses it. A much more horrible result takes place, for alcohol attacks the very sources of life by weakening and finally destroying or paralyzing the cells or germ plasma by which life is rebuilt and by which the human species is perpetuated. Every one of these dreadful effects has been proved by careful, scientific research to attend the use of liquor, and these effects are so certain and destructive that every state but one in the United States has enacted laws requiring instruction on this subject in all public schools, and some States provide that teachers neglecting this law shall be dismissed. The Missouri law, which is similar in some respects to various other state laws, says in part:

"Physiology and hygiene, including their several branches, with special instruction as to tuberculosis, its nature, causes and prevention, and the effect of alcoholic drinks, narcotics, and stimulants on the human system, shall constitute a part of the course of instruction, and be taught in all schools supported wholly or in part by public money, or under State control."—*Revised Statutes of 1919*, section 11162.

HOW ALCOHOL INJURES THE BRAIN

The dangerous nature of the effects of alcohol upon the brain may more easily be recognized if we remember that the brain is composed of millions of little cells connected with nerves through which the muscles of the body are enabled to function. Alcohol not only attacks these cells but destroys many of them. As these cells are necessary to health, the result is often fatal when much alcohol is taken into the system. A well known instructor, Mary Waddell, says:

"When a person takes a drink of any liquid with alcohol in it, whether it be whiskey, wine, beer, hard cider, or patent medicine, there is not enough alcohol in one drink to destroy all of the cells of protoplasm; but it will first attack the most sensitive cells like those of the brain and nerves, destroying them in proportion to the amount used. One glass of pure alcohol taken at one time would destroy enough cells to cause death within ten hours."—*Scientific Temperance Simplified*, page 5.

This destruction is due to the fact that alcohol is a potent poison, and in killing the cells of the brain and affecting functional processes it often produces a variety of mental diseases usually termed alcoholic psychoses. Doctor Emerson has shown that such diseases have decreased more than 50 per cent since prohibition. He says:

"The percentage of all admissions to our civil state hospitals for mental disease which were classed as alcoholic psychoses has fallen materially in the

past twenty years—from 10.1 in 1919, to 3.7 in 1922, rising but only to 4.7 by 1928."—*The Annals*, page 60.

One of the fateful results of drinking is insanity, 25 per cent of which is traced to that cause in one form or another. All authorities agree that it injures the brain and those mental faculties which make for high and dependable character. Doctor Mayo said to a convention:

"You can get along with a wooden leg, but you can't get along with a wooden head. It is the brain that counts. But in order that your brain may be kept clear you must keep your body fit and well. That can not be done if one drinks liquor."—Pamphlet of New Jersey Temperance Society.

ALCOHOL DESTROYS BODILY FUNCTIONS

But alcohol does not stop with the ravaging of the brain and the moral nature. Its terrible work of destruction is by no means completed when that has been accomplished, for it also attacks other functional organs of the body, such as the heart, the liver, the kidneys, and the lungs. It paralyzes the nerves that control the blood vessels, increases the beating of the heart, though permitting less blood to flow through that organ, and leads to dilation of the heart. Doctor Frederick Brown, director of the Department of Information and Statistics of the National Committee for Mental Hygiene, New York, presents a table of deaths by alcoholism and cirrhosis of the liver, which is largely an alcoholic disease. During the nine year period of prohibition, 1920-1928, these alcoholic diseases averaged more than 40 per cent less than in the nine year period before prohibition, 1910-1918.

Doctor Emerson sums up the effects of liquor with a formidable array of facts, in which it is shown that:

"Alcohol is a depressant habit forming narcotic drug. Alcohol is a protoplasmic poison. . . . Alcohol causes disease: psychoses, multiple neuritis, gastritis, cirrhosis of the liver. Alcohol causes deaths: from acute and chronic poisoning. Alcohol reduces resistance to infection. . . . Alcohol decreases expectation of life. Alcohol reduces chance and survival of offspring."—*Prohibition Facts*, page 30.

ALCOHOL MENACES SURVIVAL OF RACE

More than all these evils, because more sinister in its effects on race survival, is the destructive nature of alcohol on the sources from which the human race is perpetuated. It is an enemy that not only attacks the brain, the cells of the body, and other organs, but it causes diseases that tend to wipe out the human race, unless strongly restrained. Doctor Wiglesworth states:

"If the alcoholic poisoning of the germ cell and ovum have reached a certain degree of intensity, imbecility and even

profound idiocy may be expected to result; while of a less degree the injury may manifest itself, when adult life is developing, in different forms of insanity."—*Alcohol*, page 10.

Doctor Partlow, Superintendent of Alabama Insane Hospitals, declared:

"In my opinion excessive use of alcohol or other toxic drugs disqualifies entirely for parenthood. Children of habitual drunkards may be epileptic or mentally deficient or both."—*The Annals*, page 62.

Sterility and mental deficiency, however, are not the only evils that result from the action of alcohol on the germ cells, but Doctor Doll, of the Vineland Training School, states that it leads to "abortion and still-birth." The trend of insanity, idiocy, and mental defective cases, has been one of the greatest dangers to our nation since its beginning. Doctor Alexander Bryce states:

"The result of medical inspection in the schools of New York has revealed the fact that 53 per cent of the children of alcoholic parents are "dullards" as compared with 10 per cent of the children of abstainers."—*Prohibition Facts*, page 32.

Let us not weakly surrender to the poisonous and criminal enemy that has once been banished from our nation. But rather may our sense of virtue and the love we bear toward our posterity, our nation, and our God cause us to firmly support and defend our morals and our future.

THE FOUNDATIONS OF OUR FAITH

(Continued from page 1098.)

their actions, and that could only follow if it were presumed everywhere that they had the ability to choose. Only immature children and those mentally incompetent are excused from this responsibility.

In the Scriptures, particularly in the *Bible* and *Doctrine and Covenants*, man's free agency is clearly set forth. It is interesting to compare the Devil's attitude with the attitude of God upon this question. Satan seeks first to deceive and confuse the mind, and next to enfeeble and enslave the will. We are told in Genesis 3:1 to 5, Inspired Version, that in the beginning Satan volunteered to come and save humanity. He said he would save all, not one would be lost; they would be saved whether they wished to be saved or not. The offer was rejected because, this version of the *Bible* says, he had in mind to take away man's agency. Christ came instead with an entirely different program.

THE FLAXEN CORD AROUND THE NECK

It is stated in 2 Nephi 11:94 that Satan leads men with a flaxen cord about their necks until he binds them with his strong cords for ever. Is that not typi-

cal of all the forces of evil at work in the world? Take, for example, the tobacco habit. Millions of dollars have been spent and are spent annually to induce our boys and girls to become users of cigarettes. How insidiously the propaganda has grown, particularly in regard to our girls. First on huge bill boards and in magazine advertisements, the young man was seen smoking some favorite kind of cigarette. A bit later the girl appeared on the scene lighting his cigarette for him, presently taking a whiff of the smoke. Now she has crowded him clear off the board and smokes her cigarette like any hard-boiled cowboy. It seems an innocent habit in the start, easy to break. It is like the flaxen cord, scarcely noticeable, easily broken, nothing to be afraid of.

I have spent some time in and about the great Battle Creek Sanitarium and talked with nurses and doctors, and have seen hundreds of patients come, and man after man was told by the doctors, "You must quit the use of tobacco and quit right now or your heart will quit you." Then what a terrible struggle they have! I have seen them sneak away behind the shubbery out of sight of doctors and nurses to light up their cigars and cigarettes. They were paying good money, and plenty of it, for professional advice that was sound, but they could not take it even when their lives were at stake because of the power of the habit that had fastened upon them. There was a time years ago when it was only a flaxen cord, as thin as a whiff of cigarette smoke. Now they are bound with strong cords.

The habit of gambling, indulgence in immorality—all these are evil practices and tendencies illustrating the statement made in the *Book of Mormon*.

THE "MORE EXCELLENT WAY"

By comparison the Lord's way appeals to all that is good in us. He seeks first to enlighten the mind and then to strengthen and discipline the will. "You shall know the truth, and the truth shall make you free." Christ respects the human will. There is no finer statement than that which he made to John upon Patmos, "Behold, I stand at the door and knock: if any man will hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Revelations 3:20.) He does not force his way in. He waits at the door until the man voluntarily opens and invites him in. He comes to the door of every human heart. He comes to the door of every family. But the most he proposes to do is to be a guide. "I will guide you into all truth." He enjoins spiritual discipline and it is his program to develop men and women of character.

The old stock question, Why does not God destroy the Devil? presumes that the Lord would like to have men without sin simply because they did not have the opportunity or inducement to sin. To

the contrary he wants those who do not sin because they will not. Man's agency and the Lord's respect for it accounts for the persistency of some forms of evil in the world. The Lord himself, to be consistent with himself, could not make an uphill road for man to climb that will not be a downhill road when men choose to go the other way.

A TIME TO CHOOSE

It is a time for the church with no uncertain voice to sound to the world the message that Joshua gave to the children of Israel, "Choose you this day whom ye will serve." Perhaps it is a time to sound that challenge to the church itself. At a time in ancient Israel when many were running after false gods of the world, Joshua called them all together, all the tribes, the elders, and leaders, and said to them, "Choose you this day whom ye will serve. . . . As for me and my house, we will serve the Lord." Elijah put to them a similar challenge, "How long halt ye between two opinions? if the Lord be God, follow him." (1 Kings 18:21.)

The Lord tells us in *Doctrine and Covenants* 36:12 that he will cause righteousness and truth to sweep the earth to gather the elect to a place called Zion. This is the power that brings them together and separates the elect from the nonelect. Those who respond to the appeal of righteousness and make it their choice shall be gathered.

It is our belief that all men sometime, somewhere, will have an opportunity to make their choice with a degree of understanding of the principles involved. We believe that the gospel will be preached "in all the world to every creature" and so clearly that it will be understood. Sometimes in the past we have preached half a dozen sermons in some little village and then the elders have gone away and shaken off the dust from their feet in condemnation of the village on the ground that the gospel had been rejected, when, as a matter of fact, probably more than half of the people neither heard nor understood it. But finally there will come a time when all will have made their definite and final choice.

The *Bible* opens with the picture of man in the Garden of Eden given their agency. It closes with the vision of John on Patmos who heard the voice of God finally say, "He that is filthy, let him be filthy still." He has made his own final choice. "He that is filthy, let him be filthy still. He that is righteous, let him be righteous still."

(To be continued.)

The Sunday newspaper costs you five dollars a year. The *Saints' Herald* costs two dollars a year. If you must choose between them, which will it be?

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NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Apostle John W. Rushton Visits Norway

Ministers in Scandinavia

It was the happy privilege of the Norwegian mission recently, to enjoy the association and ministry of Apostle John W. Rushton. He arrived at Oslo, the capital city of Norway, on the steamer, *Blenheim*, from New Castle, England, about noon, September 8, and was met at the pier by the writer. The sight of this dear brother from America standing on the deck of the ship, filled our hearts with joy and we looked forward to weeks of pleasant association and work together. In this I was not at all disappointed, but rather the weeks of experience and company with our brother have been a blessing and great encouragement.

Two Branches Organized

During the four weeks which Brother Rushton spent in Norway much constructive work was accomplished. Perhaps the two outstanding events were the organization of two branches, one at Porsgrunn and the other at Oslo.

Porsgrunn has been a mission for thirty years or more, and was one of the first places where our work was started in Norway, Brother Muceus being the pioneer missionary in this his hometown in 1901. Soon after our arrival at Porsgrunn, Brother Rushton felt definitely impressed that the time had come for an organization of a branch here. Arrangements were made to that end and on September 18, this was done.

Brother Carl Carlsen, who has held the office of priest for several years, was called and ordained to the office of elder, and was chosen as the pastor of the new branch. Godtfred Olson, another young brother, was ordained a priest and was chosen assistant pastor. There are twenty-eight charter members of the branch which includes several members living at nearby places. If the spirituality and enthusiasm of the Saints can be used as a barometer, this branch has a bright future.

In the nearly nine years that I have worked in this mission I have never seen such harmony, spirituality and enthusiasm manifested in Porsgrunn. The Saints had prepared themselves spiritually through much prayer and otherwise for Brother Rushton's visit, and their efforts did not go unrewarded. God met with us and the Saints were greatly

blessed and encouraged, which is another testimony to us that if the Saints in any part of the world will do their part, God will do his. We often stand in our own light and prevent the blessings of God from coming to us. At Oslo the organization of the branch took place September 22. There has been some work done in this city several years ago, but nothing definite resulted from it. About two years ago the writer started the work here again, and has given much time and attention to it. The efforts put forth have been rewarded with a few honest souls. We had eighteen charter members for this branch, including the missionary family, five of whom hold the priesthood. I was recommended by Brother Rushton to be the pastor with Brother Blom, another elder, as my assistant who will take charge of the branch in my absence. Oslo is quite a large city, and we hope to see this branch grow.

Good Response at Bøn

We also spent five days at Bøn, where there is also a branch located. The Saints appreciated our visit, and we left them revived and encouraged. We had larger attendance at Bøn than at the other two points, our little church being filled the five evenings we were there. However, we had good attendance at all the places. Brother Rushton spent some time at each branch explaining and emphasizing the "church objectives" adopted by the last General Conference. This proved to be educational, and was appreciated by the Saints.

At Porsgrunn we got some very favorable newspaper publicity through the kindness of a young Methodist pastor. He attended our first meeting there and was so impressed by the sermon that he asked permission to have a synopsis printed in the paper. Brother Rushton granted this request and wrote the synopsis the next day for him. The pastor himself wrote a long introduction to the article in which he spoke very highly of Brother Rushton's work and sermon and urged the people to take advantage of the opportunity of hearing him. Never before in the history of this mission have we received such favorable comment in the newspaper from anyone.

Upon hearing that we as a church have not yet been successful in obtaining recognition from the government as be-

ing a Christian church, Brother Rushton suggested that we try again. The law of Norway requires all churches who differ in belief from the State Church (Lutheran) to apply for recognition as Christian dissenters and obtain that recognition before they may have all rights and privileges as a church. Our church, through its representatives, has applied time and time again, but no decision has ever been made in our case. Brother Rushton and I were given courteous consideration and treatment by the officer to whom we applied and he encouraged us to make written application to the Department of Justice, emphasizing certain points in our doctrine. He could see no reason why recognition should not be given us. We are preparing this application which I will present upon my return to Oslo.

Summary of Ministerial Activities

To give you some idea of how we spent the twenty-eight days that Brother Rushton was in Norway I will present the following statistics: 20 preaching services; 3 sacrament services; 3 meetings of the women's department; 2 priesthood meetings; 1 children's meeting; organized 2 branches, making a total of thirty-one meetings in all. Brother Rushton spoke at all of these meetings, the writer acting as his interpreter. Besides that we ordained two brothers; administered to the sick ten times; applied for church recognition; attended a silver wedding; visited two factories and a museum; and visited at the home of one or more families almost every day. This with the considerable amount of correspondence which each of us had to attend to, kept us busy.

I might mention incidentally that we had the privilege one Sunday morning of worshiping with the Queen of Norway at an English State Church service held in Oslo. The Queen of Norway is from England, and is a sister of the present King of England. She often worships at the English church in Oslo. We happened to attend a service at which she was present.

It is needless for me to say that Apostle Rushton's visit has been a great blessing to the Norwegian mission. Not only were the Saints revived, but also Sister Ruch and I feel very much encouraged and have a greater determination to go on in the strength of God, fighting against the many handicaps and ob-

stacles that we find on our pathway. It was a pleasure to us to have this servant of God as our guest in our humble home for about sixteen days of his stay in Norway.

Brother Rushton and I are now at Stockholm visiting and making a survey of this part of the Swedish mission. We leave here tomorrow morning for Denmark for a short visit in that mission. Of our visits in these two countries I will write later. May the blessings of God attend his church in all the world is my prayer.

V. D. RUCH.

STOCKHOLM, SWEDEN, October 13.

Webb City, Missouri

Meetings Conducted by Apostle Gleazer and Edwards

A two weeks' series of meetings opened here September 14, Apostle E. J. Gleazer occupying the first week. When it became necessary for him to return home, Apostle F. Henry Edwards took his place the second week. "Religion and the Present Crisis," was the theme of these services, and fairly large crowds attended. The Saints were strengthened, and consider the meetings most helpful.

Following the sacrament service September 2, fifteen members received certificates of credit from the general church for class work done in "Church Objectives." Four of this number were members of the priesthood, the others, church school workers.

Sunday, October 23, the theme of the day's services was in keeping with College Day. Special music was arranged by the chorister and her helpers. At 10.45 in the morning, there were three short talks. Albert A. Cobb and Mrs. James M. Jones, former students of Graceland, spoke, and were followed by Pastor Ira O. Waldron.

Hold Harvest Festival

September 25, the local harvest festival was held at the church in charge of Mrs. Frank Stokes. More than a hundreds quarts of canned fruit, vegetables, and jelly were on display; also fresh vegetables and other products. Judges were appointed, and the choice exhibits were sent to the annual Harvest Home Festival at Independence.

September 6, there occurred the regular branch business meeting. Pastor Ira O. Waldron was chosen to preside over the branch during the new year, and has to help him: Assistant pastor, church school division, James M. Jones; assistant pastor, home visiting division, C. H. Hobart; financial clerk, Frank Stokes; branch secretary, Mildred E. Fletcher; chorister, Mrs. A. N. Deaver; pianist, Mrs. Neva Trimble; librarian, Frank Brooks. Church school supervisors are as follows: Adults, Mrs. Clara Stokes; young people, Mrs. Hettie Horton, and children, Mrs. Neva Trimble.

Other church school officers have also been chosen.

A farewell party, which was a surprise, was given at the church in honor of F. L. Freeman and family who are moving to Independence, Missouri. The event was sponsored by the adult division, Mrs. Frank Stokes in charge. A program included hymn singing, prayer, a solo by C. H. Hobart, and presentation of farewell gifts. The women gave Brother and Sister Freeman a beautiful quilt. The women of the Faithful Few Class of which Brother Freeman has been teacher for the past two years, presented him a gift as a token of appreciation. Pastor Ira O. Waldron also presented a gift to Brother Freeman, making a touching talk on their serving together. Other musical numbers, an original comic song by Mrs. W. R. Virgin and Mrs. Felix Bouse, and a solo, "The End of a Perfect Day," by Mrs. A. N. Deaver, were followed by the benediction. Then refreshments were served and a social time was enjoyed.

Webb City's Junior Choir

It is the aim of the Webb City Junior Choir, directed by Sister Mary Hobart, to study and work in order that its members may become more efficient workers in the service of the church and the heavenly Father.

A brief sketch of the choir's history will show *Herald* readers what a group of very young Saints are thinking and doing. The choir was organized with thirteen members in May, 1930, by the church school chorister, Mary Hobart, and after five weeks of intensive practice made its first appearance (in new robes) on Children's Day. In November of that year the choir sang at the district conference at Joplin, Missouri, using an anthem, "But the Lord Is Mindful of His Own," by Mendelssohn, and "At Eventide," an arrangement of "Abide With Me," by Lincoln Hall.

On Children's Day, 1931, the choir again gave a program. And at Christmas presented a well-appointed vesper service. Mrs. C. H. Hobart assisted with a story, "The Gift," which was well rendered. Also the choir was assisted by Darwood Hobart as soloist and Aletha Fry, La Verne Beautte, Darwood Hobart, and Paul Deaver sang "Silent Night."

On last Children's Day the choir made another outstanding appearance, and also had charge of music at the afternoon baptismal service. Rehearsals during the summer months were discontinued. In August four of the older girls (who had reached the upper age limit) gave their places to four smaller girls just coming into choir age.

The first fall appearance of the group was October 2 at the church school hour when they sang, "God Is Love," an arrangement from L. Van Beethoven as their selection.

In September the choir launched an

attendance and on-time contest to continue for three months. Every time one is present at rehearsal or when the choir is scheduled to sing, he receives one point, and every time he is absent or tardy one half a point is deducted from his total score. The choir appears every Sunday morning possible at church school. The little singers are valiant workers, know how to cooperate, and have shown much improvement since the group's organization. Neva Hobart Trimble is an able pianist for the choir.

Fanning, Kansas

In this little Wolf River Valley autumn is a beautiful season. The hills are masses of glowing colors, the warm red of the sumac and buckbrush mixed with the red, yellow, and brown leaves of the trees, present a beautiful picture. In the morning a purple haze often hangs low over the hills, while at mid-day the coloring of the leaves is enhanced by the velvet green of the grassy slopes. Sunday afternoons find many people from the surrounding cities and country going into the woods and hills along the river to enjoy the beauty of nature.

However, Indian summer has not detracted from church attendance for about one hundred were present at the morning service on Sunday morning, October 16. Elder James A. Thomas was the speaker at the church hour. Although this was the regular monthly church service for the juniors, the older people enjoyed the services also. A special part of the service was a song by the junior choir, under the direction of Sister Mabel Mortimore. Brother Thomas, the speaker of the evening, talked of the financial needs of the church.

The women's department has been active during the past few weeks. In addition to the regular meetings on Thursday, at which time they have been quilting, they held a food sale at Troy on Saturday afternoon, October 15. Plans have been made for a chicken dinner in the near future. On Thursday afternoon, October 27, the women plan to meet to make a comfort for Sister Maggie Whetstone, whose home was recently destroyed by fire.

Despite the fact that Saturday night, October 22, was very rainy, a large number of branch young people met at the L. Jeschke home, in Troy, where a china and aluminum shower was given Cordie Wiley, whose marriage to Marvin Jeschke is announced to take place in the near future.

A large and appreciative audience listened to Brother Roy Tilden's sermon on "Stewardship," October 23. The sermon by James A. Thomas in the evening was also enjoyed.

Elder Virgil Sheppard and family, Patriarch Samuel Twombly, Sister

Twombly, and Sister Inez Pilcher motored to Saint Joseph, Missouri; Sunday night, October 23, to attend services at Second Branch. Patriarch Frederick A. Smith was the speaker and gave an inspirational sermon an "Faith." Others of Fanning Branch will probably attend these services which are to last for two weeks.

Patriarch Samuel Twombly was called to Blue Rapids, Kansas, to preach the funeral sermon of Brother Thomas Irvin, October 27. Brother Irvin was one of the charter members of Blue Rapids Branch and as a young man was the acting deacon in Blue Rapids at the time when Elders I. N. Roberts and George Shupe, pioneer missionaries, had their headquarters there.

Parkersburg, West Virginia

To Observe Joseph Smith Centennial and Branch Anniversary

The following officers have been elected for the year starting October first:

Harry B. Smith, branch president; James Withee, church school superintendent; Martha Smith, women's department superintendent; May Griffin, secretary and treasurer, and Lois Rogers, chorister.

Harry B. Smith and family were privileged to attend most of the Kirtland Reunion. Several from this branch attended the district conference at Indian Creek, August 6 and 7. The district was well represented, and this was one of the best conferences of recent years. Brother J. W. Winters, of Fayette City, Pennsylvania, visited this branch September 11, and was the speaker at the morning hour. His family was with him. Brother George Criswell and family, of Wheeling, were also present the same day for the morning preaching service.

An all-day meeting was held with Goosecreek Saints and friends of the church at that place, October 9, to commemorate the fortieth anniversary of West Virginia District, organized there in December, 1892. Harry Smith, Martha Smith, Burns Wilson, James Withee, Golda Calhoun, and Elsie Bumgardner attended from here.

Sister Bumgardner is working at the silk mill here and is a welcomed addition to our church workers.

Brother Gray of Southern Ohio District, was here for the prayer hour Sunday morning, October 16, and assisted in the service.

Parkersburg Branch will observe the anniversary of Brother Joseph's birth, October 30, in order to have A. B. Kirkendall, of Southern Ohio District, as the speaker at morning and afternoon services. This will also be a rally day to observe the twelfth anniversary of this branch, which was organized in October, 1920, by Brother Thomas Newton.

Interest and attendance have been

poor in this branch for some time. They have only a small number of capable and willing workers, and also of priesthood. They would be glad to have other good workers added to the branch, especially a good speaker to build up the preaching services.

Plymouth, Massachusetts

Small Branch Has Unique Recreational Program Idea

Sister Doris Giovanetti has made the church school very interesting, using the programs printed in *Vision* as a nucleus, varying them to suit local needs. She is using all who will work in this department and has made the service outstanding and of high spiritual order. Her ability as a reader and her pleasing personality are appreciated.

The church school order of services is comparatively new in Plymouth, and due to the very small number of Saints, attendance averaging about thirteen and the range in age from four to seventy-three years, it was difficult to provide programs or classes to include activities of interest to all.

The work done and results obtained in years past by Pastor Benjamin W. Leland have been very helpful. He has served faithfully, teaching two or more classes on Sunday besides preaching and otherwise ministering to his flock. Plymouth Saints hope that his work will long continue.

Sister Florence Gorden is superintendent of the recreation and expression department which meets on Sunday evening. This service each week gives two members opportunity to be especially helpful. One takes charge of the meeting, using the form he desires, and the other occupies a period of from five to fifteen minutes, reading or talking on any subject he chooses. After this the audience hands in written, unsigned, constructive criticisms based on the speaker's posture, clearness, language, sequence, adherence to subject, etc. The remainder of the time is spent reading and discussing articles from the *Reader's Digest* or other periodicals the one in charge thinks appropriate. The one in charge one week, at the end of the class, chooses one to take charge the next week.

The first speaker, Arthur Gordon, used as his subject, "*The Branch Program*," and the discussion and criticism it provoked, it is hoped, will be the forerunner of a workable branch program.

The following week Donald LeLund, ex-Graceland and graduate of the University of Michigan, did credit to those institutions on his discourse on "*The Great Game of Politics*" and "*The Tariff*."

Sister Elva Buttner has persevered in the department of women until the reading of the four volumes of Church History has been completed. The study class will continue through the winter, it is

thought, with *What Is Man?* by J. R. Lambert. Under Sister Buttner's direction, toy animals have been cut out, made and stuffed. These will be given to the poor at Christmas.

The *Herald* does not often hear from these "Pilgrims," but they are looking Zionward. Plymouth Rock is in a cage under a canopy, and many visit the place to see and get a picture of it. The Saints of Plymouth Branch have found the rock of salvation in the Latter-day church, and are striving not to keep the knowledge of their find in a cage or under a bushel. They desire to hold it up in such a manner that others will see and take home a living memory of it.

Cogitations at a Funeral

By E. S.

The spirit of worship came as one entered the high arched church building. The flowers in their abundance furnished a perfect setting to the soft gray casket which stood as a symbol of life eternal.

People sat quietly, thinking deep thoughts—thoughts of life and of death and its mystery. Then the tones of the organ drifted in making the very air pregnant with meaning. "*One sweetly solemn thought.*" Men and women sobbed aloud who had not cried for years.

What a moment in which to teach the goodness of God—of his rich promises to us, ours for the choosing, just a few short years of probation and then all eternity lying beyond. The music ceased. All was silent—in waiting for that message which should challenge one to serve.

The preacher spoke ably of the sister who was gone. He had been as a son to her—well he knew that she would soon come forth in the resurrection of the just. In 1857 she was born, in France. She was married in Denver in 1880. She had lived a good life—her reward was sure. "And I saw the dead small and great stand before God," (Revelations 20:12.) "And the spirits of those who are righteous are received into a state of happiness," (Alma 19:43). "These are they who shall come forward in the resurrection of the just," (*Doctrine and Covenants* 75:5). And he concluded, "Now imagine her standing before God in the resurrection of the just."

Only that! Why imagine her? She is gone. She lived just a common life and her reward is sure. What of me? I am struggling. My life is not uneventful and commonplace as was hers. I want the thing that apparently she has attained with no great effort. Oh well! Life and death—after all, what are they? The first is wished on you, the second you avoid as long as possible. Let us forget it all and get back to living.

But the sister had not lived a common-

place life at all. She had come to this country because of a vision that was granted her, she had found the gospel and could testify to a sure knowledge of the truth of the *Book of Mormon*, she had been granted an extension of life that she might see certain things take place in the church, for long years a student of medicine, she had brought healing to many, her death had been sweet to her as God had promised. And this is only a suggestion as to the events that had marked her life. The man who spoke must have known, for he was very dear to her. It was a good sermon, but the wonder of it all was not there.

Denver, Colorado

Missionary Meetings Arouse Interest

Elder J. W. A. Bailey held a two-weeks' series of meetings in Denver the early part of September. A large crowd was in attendance every evening and the interest shown was very encouraging. The first sermons were on the subject of Zion, then for a few evenings on biblical and archæological evidence pertaining to the coming forth of the *Book of Mormon*. One sermon was devoted to *Bible* symbols and the principles of the gospel, one to Solomon's temple and the organization of the church. On the last evening he spoke on "*The American Government as Foretold by the Prophets and Its Relation to the Church of Christ in Latter Days.*" Brother Bailey revealed a remarkable store of knowledge upon these subjects, which he gave in his own inimitable style, and held the attention of his audiences throughout the whole series. Mrs. Audrey Whipple, wife of Brother Roy Whipple, was baptized by him the last day of his stay. From here he went over to the Mesa Verde in Southwestern Colorado, to continue his research work in the ruins of the cliff dwellings.

Sunday, September 11, Elder Glaude Smith and Apostle Roy S. Budd left Denver with the intention of visiting each branch in the district and holding a special meeting in each place. Brother Smith returned to Denver early in October. He reported good interest and attendance at all services, and said that in almost every place they found the Saints strong in the faith and deeply interested in the welfare of the church. He believes much good was done by these visits. During the pastor's absence the resident members of the priesthood faithfully performed their part in caring for the needs of the branch.

Brother Alva Christensen and his family have recently come to Denver to make their home. Saints are glad to welcome them to their midst. Brother Christensen spent several years in Denver before taking up his ministry for the church. Denver members are also glad to have with them Brother and Sister Roy Whipple, formerly of Iowa and Kansas.

The women's department has been busy making plans for the winter's program. The group led by Mrs. Ethel

Fishburn met at her home Thursday, October 6, and effected an organization, with Mrs. Fishburn as leader and Mrs. Elizabeth Newlands as secretary-treasurer. A *Doctrine and Covenants* class will meet the third Thursday of each month and will be conducted by Mrs. Laura Kohankie. A social meeting will be held the first Thursday of the month. Sister Myrtie Fenn will have charge of another group, who will spend much of their time in making quilts and doing relief work.

Lois Wildermuth and Charlotte Darnell are attending Graceland College this year. Alfred Vosmer is at the University of Colorado and Mary Williams is at the University of Denver.

The choir, under the direction of Sister Alice Milligan, has begun work on the cantata to be given during the Christmas season. Sister Inez Schrunk is the faithful organist, assisted by Mrs. Ethel Fishburn and Mrs. Ethel Kemp.

Cadillac, Michigan

Cadillac Branch held its annual business meeting October 3. Officers were chosen as follows: Branch president, Joseph Scott; church school director, David Oligney; chorister, Clyde Price; pianist, Mrs. Harry Briggs; branch secretary, Clyde Price; church school secretary, Margaret Peterson; librarian, Wesley Cook; publicity agent, Mrs. Harry Briggs; superintendent of adult division, Harry Briggs; young people's superintendent, Margaret Peterson; junior, Violet Oligney. Sister Joseph Scott has been chosen activity leader, and under her supervision the members hope to accomplish much during the coming year.

Missionary C. E. Harpe has returned to this district and the Saints are looking forward to some interesting meetings such as were enjoyed before he was called home by the serious illness of his mother.

Cadillac Branch was much encouraged by another visit from Apostle D. T. Williams.

Two pretty weddings were solemnized in September. Miss Eunice Slusser became the bride of Wesley Cook, and Miss Margaret Slusser was married to Ray Peterson. The ceremonies were read by the brides' father, Elder Joseph Scott. Sister Eunice has been pianist for a number of years and Sister Margaret, chorister. Their musical talent has been very helpful, and the branch wishes them joy in their new homes.

We must not put our faith in man or any set of men, but in God and his gospel. It is plain to see that we have served the world too long. Let us be faithful to our covenant with God, and we shall be blessed. The priesthood of the church have been blessed in their work when they were faithful, and the whole church will be if they sustain their ministry according to the law of God.—W. W. Reeder, Cherokee, Iowa.

Portland, Oregon

Keep Faces Zionward

The necessity of keeping our faces Zionward was urged by President J. L. Verhei in his report to the business meeting of the Portland district conference, held October 7, 8, and 9. A motion to adopt Elder Verhei's recommendation carried unanimously, and the district presidency was empowered to appoint a committee to help the Saints centralize themselves with the ultimate aim of moving to Zion in a body. Apostle J. A. Gillen who assisted in conducting the meeting expressed his approval of the action and pointed out that the Saints were complying with church objectives.

The following officers were elected for the coming year: District president, Elder Verhei; associates, Elders Mark Yeoman and Albert Nelson; secretary, Floyd Soneson; treasurer, Mark Yeoman; director of Religious Education, A. Livingston; musical director, Fay Buchanan; auditor, Fred Hawes, and librarian and publicity agent, Leslie Hunt.

On Sunday there were one baptism and five ordinations: Mark Yeoman, elder; Floyd Soneson, deacon; Carl Bryson, deacon; Fred Hawes, teacher, and Perry Hunt, priest.

Organization of the district young people Sunday afternoon resulted in the election of the following officers: President, Perry Hunt; vice president, Gladys Tooze; secretary-treasurer, Leslie Hunt. Fifty-five young people, four officers, and nine leaders were present. The enthusiasm displayed in the meeting was proof that the youth of the church are anxious to unify themselves and begin working together toward the objectives of the church.

A series of lectures on the archæology of South America, conducted by Elder Harold I. Velt, has been very well attended. Elder Velt presented a great amount of evidence to church members and their nonmember friends to prove that the ancient peoples of South America were of Hebrew origin; that the *Book of Mormon* is their true record, and that our church is the true church of Christ. Much interest was aroused and it is hoped that those who listened to the lectures will unite with the church. Elder Velt is now engaged in visiting these people and presenting the gospel to them.

Friday, October 14, Portland young people had a dinner in the basement of the church, Apostle Gillen being the guest of honor. The Halloween *motif* was carried out in the decorations and much credit for the success of the evening goes to Day Clement who did the decorating.

An energetic group of young people has been organized at Sherwood Mission near Portland with Gladys Tooze as president. The two groups expect to have a great deal of fun working and playing together this winter.

West Virginia District Observes Fortieth Anniversary

Approximately two hundred Saints from Clarksburg, Parkersburg, Indian Creek, and isolated members met at the old log church at Goosecreek, West Virginia, October 9, to celebrate the fortieth anniversary of the West Virginia District, which was organized there December 10, 1892, by W. H. Kelley, assisted by T. W. Williams. Brother D. L. Shinn was elected district president. On Sunday the log church was dedicated. It had been built that spring or summer. Goosecreek Branch had been organized February 28, 1888, by L. R. Devore and T. J. Beatty, following an opening made there in the fall of 1887, by Brother Devore. The branch was disorganized in July, 1925.

West Virginia was a part of the Southern Ohio District before the West Virginia District was organized. There were seven branches at the time of its organization, viz.: Clarksburg, organized October 18, 1880; Union Grove, January 6, 1882; Wayne, April 16, 1882; Cabin Run, February 5, 1885; New Hope, December 12, 1886; Fairview, January 30, 1888, and Goosecreek, February 28, 1888.

There have been seventeen branches in the district, but only five remain: Clarksburg, Indian Creek, Morgantown, Parkersburg, and Fairmont, which was the last one organized, September 28, 1924, by Brother Thomas Newton.

Many of the missionaries and other church men have visited or labored in this district. Brother F. M. Smith attended a conference in 1904, and Bishop B. R. McGuire the one of 1918.

Services this day opened at nine-forty-five with a preaching hour. H. G. Johnson, of Clarksburg, preached and then without dismissing the congregation, Brother G. W. Lawson, one of the district presidency, spoke. A basket dinner was enjoyed by all at noon. Then the time till 2 p. m. was used in visiting. Many people of the community were out. Brother A. C. Silvers, district president and missionary, had been there the week before and preached to a full house each night.

Historical Program Sunday Afternoon

At 2 p. m., the historical program was given with Harry Smith, of Parkersburg, in charge. First a brief sketch of Clarksburg Branch, prepared by Mildred Griffith, was read by C. M. Shinn, son of the first president of the district, D. L. Shinn. Another son, Frank L. Shinn, of Pittsburgh, Pennsylvania, was unable to attend. The story of the Indian Creek Branch was read by Haydee Bumgardner. Brother L. L. Thomas, of Morgantown, sent a sketch of that branch which was read. Harry Smith read a paper on the history of the Parkersburg Branch. The Fairmont Branch failed to have their historical sketch. Next a brief history

of two of the disorganized branches, Goosecreek and Cabin Run, was given by Harry Smith. No information was had on the other ten disorganized branches of the district. The story of the West Virginia District was then given by Harry Smith. Most of the data was taken from the district minutes. Many interesting facts were brought out.

Sister Jane Ross, formerly a member of the Goosecreek Branch, was present. She was present at the first conference forty years ago when the district was organized. Two others present said they also attended that conference of 1892.

Holdenville, Oklahoma

116 North Burgess Street

September 21, this branch held its annual business meeting for the election of officers. The following were chosen to preside over branch affairs: President, Elder C. E. Goss; presiding teacher, B. R. Hixson; deacon, William F. Page; secretary, Sister Viola Hixson, and chorister, J. S. Meyer. Brother William F. Page was selected as superintendent of the Sunday school.

All officers have pledged their support to the church program and are eager to do their part in the upbuilding of the church. In fact there appears to be a marked improvement in the general feeling among the Saints. Attendance at both Sunday school and church has perceptibly increased.

A wonderful spirit was felt by the Saints at the sacrament October 2.

Addison, Maine

Rally Day Adds Color to Activities

Sunday, October 9, opened with blue skies and sunshine. The Saints were happy and expectant for it was rally day for this branch.

Elder Newman Wilson and family with a loyal band of Saints, young and old, were on time, and the first service of the day was a prayer and testimony meeting. The group was wonderfully blessed, the Holy Spirit resting upon all.

At ten thirty the church school was in session, about thirty-five taking part, and the lessons from *Doctrine and Covenants* were ably taught by Brothers Wilson, Rogers, and Smith and by Sister Vesta Ackerman who has a class of young girls.

The next service consisted of short talks of experiences by members of the priesthood. It was a splendid sight to see seated on the platform, ten men, ambassadors for Christ. They ranged in age from three young brothers, recently ordained, to Brother W. E. Rogers, of Jonesport, the eldest of the group. Their testimonies to the truth of the gospel were inspiring.

The speaker for the evening was Elder Newman Wilson, faithful and loyal helper. His discourse was enjoyed by a large group of people for this small place. The Grange Hall, where the meet-

ing was held, was full to capacity, which testifies to the high esteem people have for Brother Wilson and his message.

Addison Branch, though small in number, is carrying on under the leadership of its worthy president, Herbert Ingersoll. The Saints are striving to do their bit to help the church.

Missionary A. M. Baker Debates at Tigris

Near Ava, Missouri

The outstanding feature of October for this branch was a debate which began September 28, and ended Monday evening, October 3, not including October 2. There were ten sessions, two each day of two hours' duration, each debater giving alternate thirty-minute talks. Missionary A. M. Baker, of Thayer, represented the Saints' church with Elder W. W. Chrestensen as moderator, and the Reverend Elmer Butler of the Church of Christ (nonprogressive) was his opponent with J. Warlick of the same faith as moderator.

"Resolved That the Church of Which I, A. M. Baker, Am a Member, Is the Church of Christ in Fact and in Harmony With the New Testament Scriptures in Origin, Faith, Doctrine, and Practice," was the question of debate. Brother Baker affirmed for five sessions, Reverend Butler doing likewise. The district tent was used to house the crowd and it was well filled on all occasions. Some drove fifty miles to be present.

The Reverend Butler contended that his church organization was in heaven with the original twelve apostles Christ chose, the Apostle Paul being a special apostle. He ridiculed any divine inspiration, being satisfied with the Word only. He declared that where the *Bible* spoke his church spoke, and where the *Bible* was silent his church was silent.

Brother Baker built his church plainly and had the best of attention while speaking.

Effort was made by Brother Baker to have the debate start September 27, in order that there would be no break, but he was unsuccessful. A few gathered at the tent and Elder W. E. Haden spoke morning and evening.

An enjoyable time was had Sunday, October 2. Eleven of the priesthood were actively engaged in the sacrament service ably presided over by the district president and missionary, W. E. Haden. The baby daughter of Brother and Sister David Main was blessed at this service and given the name, Mildred Arline, by Elders W. W. Chrestensen and W. E. Haden.

Elder O. E. Ensley held services for two weeks at the Pleasant Green Schoolhouse following the debate. Then he preached one week at Tigris Church. Also occupied the pulpit at the church October 9, 16, and 23.

October 10, about fifty Saints and

friends gathered at the home of Elder J. C. Chrestensen surprising him on his eighty-second birthday. His son, W. W., was present and his birthday occurred a week earlier. A fine supper and happy evening were enjoyed.

Independence

Real sacrifice and consecration, devotion to the church, deep interest in its welfare, and a wish to help were reflected in the stories of the women at their meeting in the Stone Church lower auditorium Monday afternoon. This hour brought to an end the first week of the women's effort in the center place to tap sources of sacrifice and consecration which had not yet been reached by any organization of the church. In charge of their leader, Sister Lottie Koehler, the women of Independence hope to demonstrate what they can do to help the church financially. Their first week's offering amounting to three hundred and fifty-seven dollars, was turned over to Bishop J. S. Kelley. Next week the workers of the groups and districts hope to have a larger offering.

The women were stirred by each other's stories of contacts made in the last seven days and also by short talks from church officials present, Pastor J. F. Sheehy, Bishops G. L. DeLapp and J. S. Kelley, and President F. M. Smith, and from their own leaders and officers. Many expressed confidence in their efforts to raise funds to assist the general church, with emphasis on paying overdue missionary allowances.

The women are organized to collect an offering from each woman in the group, visiting her in her home and at the same time leaving a new envelope for the next week's offering. It is thought that these weekly contacts will prove helpful not only in a financial sense, but in a social and spiritual sense as well. The groups also are busy with activities calculated to swell this weekly offering, and hundreds of women are now earnestly at work. They will meet every Monday afternoon to check results.

Secretary of War Patrick J. Hurley was speaker at a great political rally at the Auditorium last Saturday night, the biggest event of the local Republican campaign. E. H. Winter, Republican candidate for governor of Missouri, also spoke and with him there came to the rally other State candidates. Seats were placed in the main auditorium for six thousand people, and President Frederick M. Smith presided over the meeting. Secretary Hurley's speech was broadcast by the National Broadcasting Company network. Preceding the meeting upstairs, the Laurel Club served dinner to a large crowd in the lower auditorium.

Four Sunday evening Religious Education credit courses opened last Sunday evening at six o'clock; a story telling

class at Liberty Street Church taught by Mrs. John Lentell; and three classes at the Stone Church—"Message of the Book of Mormon," by C. I. Carpenter; "A Study of the Doctrine and Covenants," by John F. Sheehy, and "Young People's Leadership," by D. S. McNamara and C. B. Woodstock. Workers and leaders desiring further credit on their certificates are invited and urged to enroll in these classes which are planned primarily for the training of those who are willing to prepare for the highest efficiency in the active teaching and leadership of the church. Present teachers and leaders in the above fields in all the branches of Independence are expected to participate if possible in these special classes, and young people wishing to qualify for service will be welcome.

Stone Church

Sunday was an outstanding College Day in the experience of Stone Church Saints. To begin the day more than one thousand children, young people, and men and women attended the church school classes.

Both the eleven o'clock and the evening services were designed by one who is a staunch Graceland to present the church college in her most attractive educational, spiritual, and social aspects. The church's attitude toward education, the college's place in the church program, her place as a spiritual and intellectual savior and a builder of good character among our young people, and her spirit of service were given expression in the day's program. Paul N. Craig, a former teacher at Graceland, was in charge of the music.

All day the need of forty-eight young people now attending Graceland who look to the Graceland Scholarship Loan Fund to augment their own efforts in carrying them through the school year, was kept before the people. Each year on College Day this fund is called to the attention of the church, and through the generosity of friends of Graceland, is increased, thereby offering other young students the opportunity to attend the church college. To the need of these forty-eight, Stone Church people responded with an offering of ninety-three dollars in cash, and more than fifty dollars pledged.

The morning speaker was Elder Leonard Lea who, on October 23, was the Home-coming speaker at Graceland. For his Scripture lesson Brother Lea chose John 6. Music was by the Stone Church Choir, directed by Paul Craig, Mrs. Alice May Burgess and Miss Lilly Belle Allen, soloists. Pastor J. F. Sheehy was in charge of the service, assisted by Elder C. B. Woodstock.

"The College on the Hill" was the theme of the evening service which was planned to give to the congregation something of the feeling of a Graceland Home-coming. A group of Independence former Graceland students occupied the choir loft, and, led by Paul N. Craig, sang "Alma Mater Hymn" and "Grace-

land Forever." Then Brother W. Earl Page, who had charge of the Stone Church's College Day, introduced James Moses who spoke briefly on "The Old West Door" and Miss Olive Curtis whose theme was "Graceland's Big Family." Last year both of these young people attended Graceland, and their contributions appealed to the congregation. Brother Albert McCullough who also went to Graceland several years ago, sang his own composition, "Consecration," a hymn well known to the church.

President Floyd M. McDowell, the principal speaker of the evening, talked on the program's theme. Apostle M. A. McConley offered the invocation and benediction. Mrs. Dorothy Waters was organist, and Mrs. Daniel Lewis, pianist.

Sister Sarah Elizabeth Stonger, seventy-nine years of age, and wife of Phillip Stonger, died at her home in Independence Sunday night, October 30. She belonged to the church for thirty-one years. Surviving are her husband, three sons, five daughters, twenty-one grandchildren, sixteen great-grandchildren, two half-brothers, and a wide circle of friends. Her funeral will occur this afternoon at the Carson Funeral Chapel, and interment will be in Mound Grove Cemetery.

Second Church

According to the secretary's report the attendance of the church school, Sunday, October 30, was somewhat less than the week before.

Calvin Rimmer took charge of the eleven o'clock junior service. Bethel Davis led the singing and Helen Willoughby played the piano. Brother Conyers gave the Scripture reading and Mrs. Jenny Davis was the story-teller. The talk by Brother Arthur Whiting on "The Kingdom of God on Earth" was good.

An organ prelude was played by Mrs. Gladys Inman before the the morning preaching service. A duet, "The Bird With the Broken Pinion," was sung by Mrs. Grace Nave and Mrs. Vinnie Hatch. Mrs. Kathern Inman sang, "Oh, for a Thousand Tongues," accompanied by the humming of the choir and Miss Lena Mortimer at the organ. The invocation was by Elder Ben Sarratt. Elder William Inman, speaker of the hour, chose as his text Jeremiah 21: 8. He concluded his sermon, which was very good, by reading Psalm 1.

A five-minute organ prelude at the seven thirty service was played by Mrs. Gladys Inman and followed by a short song service. The opening prayer was by Elder Freeman. A trio, composed of Mrs. Wilna Settles, Mrs. Grace Nave, and Mrs. Vinnie Hatch, sang "God Is Love," accompanied by Mrs. Sunshine Beck. Elder H. G. Barto chose as the theme of his sermon, "Beautiful Zion."

There will be a meeting at the church this Wednesday evening for election of branch officers and for ordinations.

Elder Milton F. Gowell, missionary for forty years, passed away at the Inde-

pendence Sanitarium Sunday afternoon, following a two months' illness. He was taken to the Sanitarium several days ago suffering from paralysis. He was born October 31, 1858, at Portland, Maine, and had been a member of the church since 1889. Surviving are his wife, Bessie Pearl Gowell, and a sister, of Kansas City. The funeral was conducted yesterday afternoon, Tuesday, from the Latta Funeral Home, Elder U. W. Greene preached the sermon. Interment was in Mound Grove.

Walnut Park Church

All day Sunday, October 30, the Saints were richly blessed in their services. The church school was in charge of Brother Albert Chapman, and the orchestra and congregation were led by Sanford Downs whose leadership is commendable. Ruth Evangeline, little daughter of Brother and Sister P. McLaughlin, was blessed at the close of the classwork.

Elder T. C. Kelley delivered a fine sermon at eleven o'clock on "*Sewing and Reaping*." Brother Erwin Moorman with his cornet and Brother Fred Mollison with his trombone, contributed a splendid duet number, "*Shepherd, Guide Me*." Sister Delta Nace was in charge of the song service.

In the evening Elder Amos Berve continued the sermon of the morning, and the Saints were happy to have him as the speaker. The choir sang, "*My Faith Looks Up to Thee*," directed by Minnie Scott Dobson.

The six o'clock class study is being successfully carried on by its young leaders. Each evening attendance increases. Last Sunday at the close of class work a program was presented: two readings by Lois Jean Williams; a vocal solo, "*My Task*," by Miss Dorothy Peak, assisted by Drexel Mollison at the piano, and a reading by Sister Carrie Holmes. Elder Welton Wood spoke on "*What the Religion Means to Me*."

Friday night, October 28, the Swastika Class, Kenneth Morford, teacher, enjoyed a Halloween party at the Institute Building on the Campus. About thirty-five attended.

The women workers of Walnut Park have had hearty response to their presentation of the plan for the women through special sacrifice, to help the church financially, with special emphasis to paying back missionary allowances. All are eager to help if only in a small way.

Spring Branch Church

Many who formerly did not attend prayer meetings, are now coming out to the Wednesday night and Sunday morning services. Their interest and attendance encourage all.

Last Friday night the young people sponsored a Halloween party at the church. They planned the entertainment and served the refreshments, and everyone had a fine time.

Brother Charles Pooler was the morn-

ing speaker at Spring Branch, and his subject was "*Building the Kingdom of God*." For a text he chose Matthew 6:33. The pastor was in charge of the service, assisted by Morris Jacobson, and Sister Winogene Boyce sang "*My Task*."

An encouraging number attended the evening church school. The program consisted of solos by Fern Belk, Francis Tankard, and Beulah Donkawich, and a talk by R. J. Lambert.

Brother Lambert was also the evening speaker, and he read from the *Doctrine and Covenants* concerning the laws of Zion, stressing the admonition to "search these commandments."

Far West Stake

Far West Stake Saints have been very happy to have Elder C. J. Hunt laboring among them the past couple weeks. Brother Hunt started his work in Guilford October 16, and has visited all of the northern branches, holding services and visiting the Saints. He is now working among the Stewartville and Maple Grove Saints. Within the near future he plans to visit most of the branches throughout the stake. His labors are highly appreciated in every place he has visited.

The Saints are looking forward with much anticipation to the appearance of Bishops L. F. P. Curry and G. L. DeLapp in the stake soon. Bishop Curry will make one appearance at Saint Joseph November 27, at which time Saints from the entire stake will gather together to hear him. On December 4, Bishop DeLapp will be the speaker forenoon and afternoon at Guilford and at First and Second Churches in Saint Joseph in the evening. He will be at Cameron December 18.

An event of great importance to the young people is the young people's rally to be held at Stewartville, November 12 and 13. An interesting program has been worked out with Elders Roy Chevillie, Leonard Lea, and Ward A. Hougas as speakers during the rally.

Guilford Home-coming

One of the big events of the year at Guilford is the annual home-coming. This was observed October 16, with an all-day meeting. Apostle F. Henry Edwards was the speaker. An ideal autumn day helped to make the occasion a success. A good attendance was had. Basket dinner was served at noon. Several of the near-by branches closed their services and helped Guilford observe the anniversary of the dedication of their church building. Stake President Ward A. Hougas attended the afternoon service, but returned to Saint Joseph for evening.

C. J. Hunt preached to a good-sized crowd in the evening. He also preached Monday and Tuesday of the following week.

Saint Joseph Branch

First Church

A decided increase in the interest has been shown in the activities of First Church. Attendance has steadily increased at the Wednesday evening prayer services and some good meetings have been experienced. The third Wednesday evening of each month has been set aside as young people's night at which time both young and old attend and take part in the service. Besides this joint prayer service, the O. T. Z.'s have a Sunday morning service once a month. A devoted group of young people met October 9, and experienced a splendid service.

An interesting family worship service was conducted October 16. The children's division gave a short worship period and Elder Ward A. Hougas gave a fitting object lesson.

Apostle F. Henry Edwards was the speaker at the vesper service on the 16th and delivered a timely message. On the 23d Patriarch F. A. Smith preached a fine sermon at the vesper hour.

A class on church doctrine is being held at five o'clock each Sunday evening. Sister A. N. Brown has been the instructor but, due to an accident which will keep her away a few weeks, Brother O. Salisbury is substituting for her now.

Another class which recently started is the Priesthood Class. This meets every Monday evening. The members of the priesthood are studying Brother Elbert A. Smith's new pamphlet, *What Latter Day Saints Believe About God*, under the direction of Elder H. C. Timm, associate pastor.

The O. T. Z. treasure hunt October 11, proved to be very popular, drawing the largest crowd of the season. A jolly time was enjoyed finding the messages and eventually arriving at the scene of the treasure. All returned to the church where popcorn and apples were served and a successful evening was ended.

The Ul-Lik-Us Players held their regular monthly meeting October 18. Lesson study and short skits made up the program. The Players are now rehearsing for their annual fall play at the Y. W. C. A. which will be given the latter part of November.

Halloween was the occasion of a joint party of adults and young people. The basement of the church was decorated in the conventional colors and emblems of Halloween by the O. T. Z.'s. A program of songs, stunts, and games was carried out after which the ladies distributed cider and doughnuts.

The children were entertained at the same time by the teachers at the home of Sister Emma Beadnall, supervisor of the children's division. All of the gayety and fun of Halloween was put into the games and stunts for the children.

On October 30, Elder Ward A. Hougas spent the day in Saint Joseph. He continued his series of sermons on "*Nest Building*" at the morning and evening services.

Second Church

On October 16, Second Church was privileged to hear Apostle F. Henry Edwards again. Apostle Edwards preached at the evening service at seven-thirty. On October 23, Presiding Patriarch F. A. Smith commenced a series of services to continue over November 6, on which day the Joseph Smith Centennial will be observed with an all-day meeting.

Fourth Church

One of the most beautiful ceremonies in the church was performed in the font at First Church Sunday October 16, when two young men from Fourth Church were baptized by Elder J. L. Bear. The candidates were brothers, and have been actively engaged in the work for some time. They were confirmed Sunday evening at the regular evening service by Elders T. E. Hale and J. L. Bear.

The young people at Fourth are taking considerable interest in the church activities. They have organized a dramatic club under the direction of Sister J. L. Bear. About two months ago they gave a play entitled "Faith," published in the June *Vision*. By request of the young people of Second Church the play was repeated there on Thursday, October 20.

Kansas City Stake

Central Church

The stake classes in leadership were finished Friday night, October 28. Those who took the course, "Ourselves and Health," found in Doctor Charles Grab-ske an able instructor. President F. M. McDowell's young people's class, "Open Avenues in Christ's Service," received many helpful ideas and suggestions, and gave splendid attendance and attention. "Our Leadership of Church Service" class taught by Stake President Cyril E. Wight, gave excellent attention during its five sessions as Brother Wight handled his subject under several sub-topics: "Every Boy and Girl an Individual Case Problem"; "Definite Goals"; "The Human Spiritual Instrument"; "Relation of Revelation to the Problem of Christian Education," and others.

There was an enrollment in these three classes of one hundred and sixty, and the expenses were met by collections. Splendid order, punctuality, and spirituality characterized the two-week endeavor.

Grandview Church

Sunday was the annual home-coming for this congregation. Stake President C. E. Wight was the morning speaker, and in the evening Bishop J. A. Koehler finished a series of Sunday night sermons. Dinner was served by the women at one o'clock, and at two-thirty a prayer meeting was held. At this hour reminiscences of experiences and prayers and testimonies were heard and enjoyed. Grandview is the continuation of the Armstrong Church organized in the 70's.

Argentine Church

Argentine congregation was favored with a splendid sermon by Stake President C. E. Wight Sunday night.

Mount Washington Church

The Stake Leadership School at Central Church, October 17 to 23, found five members from this group enrolled in the various classes.

During the month the following speakers have occupied this pulpit, Elders John Blackmore and T. A. Beck, of Independence, and Elders H. A. Gould, R. L. Bishop, and W. F. Bolinger, of the local group.

Brother Blackmore, speaker on College Day, talked of the need of education in the church today. His appeal was to old and young. "The Place of College in Christianity Today," was his theme.

"A Purpose True," was the topic of Brother Beck, and he stressed the "power of a purpose." He took his text from *Doctrine and Covenants* 22.

October 9 Ellora Siler, a primary student, was baptized by the pastor. In the following service Brother Gould spoke to the children of their covenant made with God when they were baptized, and stressed how they can help God's work, their parents, and each other by being faithful to that covenant. The pastor spoke briefly to the parents on their duty to their children and to the entire church family.

Elders Bishop and Bolinger spoke alternately on the theme of the month, "Thy Kingdom Come."

Sister Dobson, a devoted member, passed away October 13, and was laid to rest in Mound Grove Cemetery October 15. The funeral service was in charge of the pastor. She is survived by her husband and seven children. The sympathy of the Saints is extended to the bereaved family.

The O. B. K.'s sponsored the program the evening of October 30, presenting a variety of pleasing numbers. Elder R. L. Bishop, the speaker, talked hopefully and encouragingly to the young people. Leonard Dunlap was in charge, and Frank Hunter directed the music, assisted by Lois Gibson at the piano. There were two splendid vocal solos by Raymond Bleil.

A group of young people from Englewood attended this service, accompanied by Sister Florence Moore. Their acceptance of the invitation extended them made Mount Washington young people very happy.

God's people are a "peculiar" people when they keep all His commandments.—Frank McDonald, in a sermon at Walnut Park Church, Independence.

The Christian church is built upon the fact that Jesus rose from the grave.—Charles Edward, Jefferson, in *Things Fundamental*.

Minneapolis, Minnesota

Visited by President F. M. McDowell

A number of Saints from Minneapolis attended Northern Minnesota district conference held at Duluth, September 23 to 25. President F. M. McDowell and the Minneapolis pastor, Brother Charles Johnson, and wife, were among the number present.

Apostle J. F. Curtis had been holding a series of meetings at Duluth, and through his happy and instructive sermons the Saints of that city gained much in spiritual strength.

There was good attendance at the conference and the different sections were well represented. Brother McDowell's sermons were inspiring to young and old.

On Sunday morning there was a fine sacrament service, and a great degree of the Spirit was present. The testimonies indicated humility and a true desire on the part of the Saints to carry on God's work.

Duluth members may well be congratulated for their competent and energetic management. Their church is nearly free of debt. The women of the branch served splendid meals, and all received the visitors most cordially.

President McDowell returned with Minneapolis Saints and was present at the business meeting held September 26. This service was quiet and orderly, and in every instance the votes were unanimous for each officer chosen.

On Tuesday evening the women's department served dinner for the priesthood and other officers and their wives and husbands. Following the dinner Brother McDowell talked to the workers. His instruction inspired each officer and member of the branch to make local services really successful for the coming year.

Frankfort Branch

Northern Wisconsin

Visiting speakers have contributed to the enjoyment of local Saints and have helped to build up the work.

Brother and Sister M. R. Shedd, of Post Oak, Missouri, were visiting here, and he occupied the pulpit twice, assisted in sacrament and prayer services, and as a result of the visit of Brother A. Whitehead, of Muskegon, Michigan, he baptized eight, completing four family circles. Others are near the kingdom.

The minister visited in the homes of Saints and many nonmembers, administered to the sick, took the sacrament to isolated members, conducted two funeral services, and performed one marriage ceremony. His time was fully occupied, doing good and laboring for the cause of Christ. Before he returned home a farewell party was given him and a good number spent a pleasant evening.

Plays for Amateur Dramatic Groups

The following List of Plays is furnished by the kindness of George Mesley, of Kansas City Stake, who prepared it with the assistance of various church workers.

(Amateur dramatic groups are cautioned to observe all rights on royalty plays, and to communicate with the publishers before using them.)

- (1) **AND THE DEVIL LAUGHS**, by Althea Thurston. Four men, two women, exterior, thirty minutes. The play with a moral, but which does not moralize. Buoyant youth flouts the older orthodoxy and it challengingly insists that it shall and will experience the forbidden things of life. The older orthodoxy and conservative folk also will taste of the forbidden fruit when they are certain they are not being observed. In University of Utah Plays. Royalty \$10. Price 75 cents.
- (2) **AND THERE WAS LIGHT**. Play in one act. By Charles O'Brien Kennedy, based on a story by Irvin S. Cobb. One man, three women. Interior scene. Modern costumes. Plays thirty minutes. A beautiful incident, showing how a doctor and his fiancée taught a wealthy spoiled woman a little lesson in life. In "One-Act Plays for Stage and Study," second series. Price \$3.15, postpaid, also separately, price 30 cents. Royalty \$10.
- (3) **BACK HOME**. A ghost play in one act by William M. Sloane III. The cast is two men and a woman, the setting a deserted room. Steve and Jimmy have robbed a bank and are on their way to safety. At dusk a thunderstorm forces them to take shelter in an abandoned farmhouse. Something about the old room troubles Jimmy; finally he realizes it is the house from which, as a boy, he ran away. And then, in a doorway, he sees the quiet ghost of his mother. When the rain is over, Steve goes away alone. The atmosphere of this play is unique and effective. Books are 50 cents each; royalty \$10 with admission, \$5 without.
- (4) **BISHOP'S CANDLESTICKS**, by McKinnel; (French). Price 30 cents. One act. Setting simple. Twenty-five minutes. Eight persons, five speaking parts. This is a dramatic version of the scene from *Les Misérables*. The convict breaks into the bishop's house and is clothed and warmed. The benevolence of the Bishop somewhat softens the convict, but when he sees the silver candlesticks that would provide him with means of escape, he steals them—is captured in flight, and is brought back. He expects to go back to jail, but the Bishop informs the police that they are a gift. He then departs, to start life over again, with the Bishop's blessing. Royalty \$5.
- (5) **CLOD, THE**, by Lewis Beach. Four men, one woman, interior. Civil War costumes. Forty minutes. One of the most effective one-act plays ever written. The Clod has been, ever since its production, a little theater classic. Excellent drama. A wounded northern soldier takes refuge in the home of an old lady who hates soldiers of both north and south. Because they abuse her she shoots the guard who pursue the refugee. Royalty \$10. Price 75 cents.
- (6) **CONFESSIONAL**, by Percival Wilde. One act, two women, three men, interior scene. Modern costumes. Thirty-five minutes. Robert Baldwin of unblemished integrity, his wife and their two children are put to the test. What it reveals to them is the subject of the play. Price 35 cents. Royalty \$10.
- (7) **CHINA PIG, THE**, Three women. By Evelyn Emig Mellon (Baker). A story of a mother's sacrifice for her daughters. Price 75 cents.
- (8) **EMBERS**, by George Middleton. One act, two men, two women. One interior. Forty-five minutes. Modern costumes. A drama full of sentiment, dealing with the influence of a woman upon the life of a famous man, who in turn is able to save her only son from destruction. Price 35 cents. Royalty \$5. (French.)
- (9) **EMBRYO**, by Percival Wilde. One act. Three men, two women. Thirty minutes. The author commences to write the play. He falls asleep. His characters, in a play within a play, discuss themselves and him, and work out their imaginary problems only to find that they are far, far different. Price 35 cents. Royalty \$10. (French.)
- (10) **FOURSQUARE**, by Leo B. Pride. Five males, interior, modern costumes. Twenty-five minutes. A prize winning play. It has to do with an old carpenter who without knowing it preaches a great sermon about a friend who has just died. A most appealing and human little play. Published only in volume. "The Shadow of the Mine." Price \$1.50. Royalty \$5.
- (11) **HIGHNESS**, by Ruth Giorloff. One act. Two men, two women. Easy interior. Twenty-five minutes. Time, the present. A Soviet soldier enjoys his privileges in new Russia, but a scrubwoman recalls some of the glory of the old regime. A young secretary, serving an official of the Soviet, has to judge a girl, a former aristocrat, for concealing jewels. He recognizes her as a childhood sweetheart and they plan to elope. They are assisted in escaping by the scrubwoman. Price 50 cents. Royalty \$10 if admission is charged; \$5 if no admission. Longman's Plays.
- (12) **HOOR GLASS**, by Yeats (in Plays in Prose and Verse), (French.) Price \$2.50. The triumph of faith. Two men, two women, two children, and three extras. Simple costumes and scenery. One scene, forty minutes. Semi-skilled leadership. Symbolical play telling the tale of a wise man and a fool—the wise man has only an hour to live.
- (13) **IMMERSION**, by Maude Humphrey. Two men, two women. Interior. Modern costumes. Plays thirty minutes. Here is a genuine folk-play written round the figure of an itinerant preacher. It was first produced by the Department of Drama, Yale University. Published only in Yale One-act Plays. Price \$2. Royalty \$10 with admission, \$5 without.
- (14) **IN HONOR BOUND**, by Sidney Grundy. (French.) Modern costumes. Time forty minutes. Interior scene. Two men, two women. Strong English play which tells the story of a woman's honor redeemed by her husband. No royalty; 25 cents.

- (15) **JON**, by Dorothy O. Savage. Three men, three women. Forty minutes. A strong, touching short play. Laid in a fisherman's cottage on Scottish coast. The types are fisher folk, primitive and vivid. (Baker's); 75 cents.
- (16) **JUDGE LYNCH**, by John Williams Rogers, jr. One act; two men, two women. Exterior. Modern costumes. Thirty minutes. A tensely dramatic play with a lynching as background, in which we sense the tragedy of terror and horror that lies at the bottom of the souls of so-called civilized men. The story of a Negro who was not guilty, but who paid the penalty as if he were. Price 50 cents. Royalty \$10. (French.)
- (17) **LEGEND**, by Constance Powell Anderson. Tragedy. One act. One man, three women. Interior; modern costumes; thirty minutes. In a lonely cottage Bridget Dolan urges her mother to let her go for a short holiday. Her cousin, Kitty, will look after Mrs. Dolan. A letter for Bridget brings money for their passage to America. The old woman will not be persuaded to leave. Bridget is forced to choose between duty and a desire to get away from the barren life she has led. Price 30 cents. Royalty \$5. (Samuel French.)
- (18) **MAKER OF DREAMS, THE**. One act. Two males, one female. Pierrot costume and one modern for a man. Forty-five minutes. One interior. Pierrette lavishes on Pierrot her love and care but his fancy is for ladies who flatter his vanity by praising his songs. Cupid, the maker of dreams, enters disguised and very cleverly leaves the two to the realization that happiness has all the time been waiting for them. Royalty \$8; 50 cents. (French.)
- (19) **MARCH WIND**, by Alice Brown. Two men, one woman, and one little girl. An ill wind on a March day brings an interfering old man to a peaceful and happy household, bringing distrust and doubt. The scene is tense and as the wind dies down so does the play end in peace and quiet. Royalty \$10. (Baker's.)
- (20) **MISS CIVILIZATION**. Comedy in one act. Richard Harding Davis. Four men, one woman. One interior. Thirty minutes. Modern costumes. Two burglars break into the house of a millionaire. They are amused by the girl until the police come and capture them. Thirty-five cents. No royalty. (French.)
- (21) **MEMORY ROSE**. One act, by C. F. Bantin. Two men, three women. (Two female parts played by same person.) One interior. Modern costumes. Thirty minutes. This is a very dramatic and sentimental story about a judge who nearly passes sentence on the young man who is engaged to marry the daughter of the woman who had deserted him (the judge) years before. Price 30 cents. Royalty \$5. (French.)
- (22) **MAN IN THE STREET, THE**, by Louis N. Parker. One act. Two males, one female. Modern costumes. Thirty minutes. One interior. An artist marries a destitute girl whose parents have driven her into the streets. One of the models happens to be the girl's father, who wants to trade on her improved position, but his better self prevails and he takes his departure. Thirty cents. Royalty \$5. (French.)
- (23) **MARTHA'S MOURNING**, by Phoebe Hoffman. Three women. One interior. Thirty minutes. The story deals with the deathbed repentance of a miserly old woman. Martha, her niece, endeavors to bring about a change of heart and peace of mind, all to no avail, until feigning sleep when an inquisitive neighbor calls, Aunty is surprised at the spunk Martha exhibits in her defense. The minute the door is closed on the neighbor by the indignant Martha, Aunty proceeds to make the most of her limited time and Martha's mourning is planned and her future is assured. Royalty \$5. Price 35 cents. (Baker.)
- (24) **MANSIONS**. One man, two women. Tells of the struggles of a boy and a girl against the narrow ancestor worship of an old family. The boy wins in death. Good drama. Simple setting.
- (25) **MEN FOLK**—in a book of one-act plays entitled, "All on a Summer's Day," by Ryerson and Clements, published by D. Appleton & Company. A short story of the seashore where women wait in vain for the men to return. In the same book is a strong play entitled "Storm."
- (26) **OTHER SIDE, THE**, by Jack Stuart Knapp, is a drama for four men. No formal stage is required. Portrays the tragedy of the executioner in a state's prison. He, cold, calm, and collected, "pushes a switch for three hundred dollars." One time his nerve cracks and the real meaning of his job comes home to him. (Longman's Plays), 50 cents. Royalty if admission is charged, otherwise \$5.
- (27) **OLD WALNUT**, by Allena Harris. Two men, two women. An attic setting. Grandpa and grandma don't care much for modern things and slip up to the attic to enjoy the discarded walnut furniture of their youth. Fifty cents. Royalty is \$5. (Longman's plays.)
- (28) **OFF NAG'S HEAD**. One act, by Dougald MacMillan. Two men, three women. Interior. Modern costumes. Plays thirty minutes. A fold drama of the Carolinas. Only in "Carolina Folk Plays," first series, price \$2.10. Royalty \$5. (French.)
- (29) **ONE OF THESE THINGS**. Tragedy in one act. By George Kelly. Three men, two women. Interior. Modern costumes. Time thirty minutes. This play is tense episode in the domestic life of a doctor and his wife. For advanced amateurs only. Only in "One-act Plays for Stage and Study," third series. Price \$3.15. Royalty \$10. (French.)
- (30) **OVERTONES**, by Alice Erya Gerstenberg. Four women. Two women are talking together over their cups of tea. Behind them stand their real selves, saying what they actually think. A tense situation is thus developed. Published only in "Ten One-act Plays." Price \$2. Royalty \$10 if admission is charged, otherwise \$5. (Longman's.)
- (31) **ON BAIL**. One act, by George Middleton. Two men, one woman. Interior. Time thirty minutes. Modern costumes. A remorseless picture of a gambler and the effect of the law upon him and his family. Price 35 cents. Royalty \$5. (French's Plays.)
- (32) **PRICE OF COAL, THE**. One act, by Harold Brighthouse. One man, three women. One interior. Time forty-five minutes. Modern and plain costumes. This play is the story of a collier and his woman folk, all marked by the grind of the pit. Price 50 cents. Royalty \$5. (French.)
- (33) **PILGRIM MOTHER, A**, by Helen May Crockett. Three men, four women. Eleven-year-old boy and thirteen-year-old girl. A strong play built around the strug-

- gles of a mother who tries to hold her brood together in spite of a shiftless husband. Fifty cents. No royalty. Pilgrim Press, 14 Beacon Street, Boston, Massachusetts.
- (34) **PATCHWORK QUILT, THE**, by Rachel Lyman Field. Two men, four women, one child. Modern interior. Time thirty minutes. Costumes partly modern and partly old-fashioned. Play centers around an old woman's love for her patchwork quilt. In "Six Plays," price \$1.35. Royalty \$10—\$5.
- (35) **RETURN OF BUCK GAVIN, THE**, by Thomas Clayton Wolfe. Two men, one woman. One interior. Modern mountaineer costumes. Thirty minutes. Folk drama about North Carolina characters. Quite effective and easy to produce. Only in "Carolina Folk-Plays," second series. Price \$2.10. Royalty \$5. (French.)
- (36) **ROPES**, by W. D. Steele, two men, one woman, one girl. An interesting and intense drama of lighthouse life.
- (37) **STOCKIN' MONEY**. A prize winning one-act play, by Eloise Earle Dean. Two men, two women. Scene, farm kitchen. Grandmother has been saving money little by little to send her grandson to the Academy. Just as he is ready to leave, the money has to be used to save the farm. Fifty cents. Royalty \$10 if admission is charged, otherwise \$5. (Longman's.)
- (38) **SABOTAGE—Russian**. Two men, one woman, one child. The child becomes ill. The father is away with strikers. An operation is performed. In the middle of the operation the lights go out, the child dies. The father returns proud of the fact he is responsible for lights going out all over town. He was leading the strikers.
- (39) **STOKER, THE**, by Harold Brighthouse. Four men, two women. Interior. Modern costumes. Time, thirty minutes. A striking and ingenious bit of drama in the captain's room on an East Indian vessel. Only in "One-act Plays for Stage and Study," fifth series. Price \$3. Royalty \$10. (French.)
- (40) **STEPMOTHER, THE**, by A. A. Milne. Three men, one woman. Interior. Modern costumes. Time, thirty minutes. A splendid opportunity for amateurs. Price 30 cents. Royalty \$10.
- (41) **SOIL**, by Mayer Portner. Four men, one woman. Interior scene. Modern costumes, plays twenty-five minutes. A tense little drama showing the tenacity with which farm people can cling to the soil. Price 30 cents. No royalty.
- Rock Island one-act play contest—numbers 6, 16.
Chicago Religious Drama contest—numbers 4, 12.
Recommended by Park College Dramatic coaches—numbers 6, 7, 9, 12, 16, 23, 43, 44.
Recommended by Graceland College Dramatic Coach—numbers 4, 5, 12, 23, 25, 44.
Recommended by Central Church's Dramatic coaches—numbers 1, 4, 16.
- PUBLISHERS:**
Walter H. Baker Company, 41 Winter Street, Boston Massachusetts.
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(Continued in next issue.)

Miscellaneous

Meet for Institute Work

New York District will meet for institute work in Syracuse, November 13. The meetings will be held in the home of Brother and Sister J. Whitehead, East Syracuse. Elder F. C. Mesle will be in charge.—Anna M. Lloyd.

All-day Meeting

All-day meeting and basket dinner at Tawas City, Michigan, November 11, Armistice Day. Apostle D. T. Williams and District President Hubert Case will be with us on that day. All services will be held on Eastern Standard time. First service, a prayer meeting at 9.30 a. m. Come and bring your baskets and enjoy the day with Saints.—M. A. Sommerfield, pastor.

Young People's Rally

Young People's Rally at Stewartsville, Missouri, Saturday evening and all day Sunday, November 12, and 13. Recreational hour and secular program on Saturday evening. Sermons and Allegiance Meeting Sunday morning. Basket dinner. Class work in afternoon. Program in evening including the pageant, "The Call to Youth." Among the speakers will be Elders Roy Cheville, Leonard Lea, and Ward A. Hougas. A full program, a

cordial welcome, and a good time for everyone.—Helen R. Beadnall, young people's secretary.

Joseph Smith Centennial Convention and Institute

Philadelphia, Pennsylvania, November 5 to 13. We are happy to be able to announce to Saints of New York and Philadelphia District that President F. M. McDowell and Apostle Paul M. Hanson will be with us for our convention, November 5 and 6, and Institute, November 7 to 13. Meetings have been tentatively arranged as follows: Saturday at 3 p. m., Apostle Hanson will speak. At 5 p. m. supper will be served for the visitors arriving. In the evening at seven thirty o'clock, President McDowell will speak, and afterwards there will be a reception in the lower auditorium of the church, at which time Brooklyn Saints will give the entertainment, and the K. U. Club will serve refreshments. Sunday will be commenced with a young people's prayer service at 8 a. m. in charge of President McDowell, and at the same time Apostle Hanson will lecture to the priesthood. The church school will be held at 9.30 a. m., and the sacrament service will be at 11 a. m., in charge of Brother McDowell and Brother Hanson. In the afternoon there will be, perhaps, a roundtable discussion, and in the evening a sermon by Apostle Hanson. Every night the fol-

lowing week, Saturday excepted, there will be two class periods, one taught by President McDowell and the other by Apostle Hanson. It is particularly urged that all take advantage of these classes and arrange to register for credit.

Visitors are requested to notify us in advance, if possible, of their coming, that suitable accommodations can be arranged.—District presidency, by Henry L. Livingston, 112 West Ontario Street, Philadelphia, Pennsylvania.

Joseph Smith Centennial Celebration

Plano, Illinois, November 6. The centennial celebration of the birth of Joseph Smith, planned for November 6 by District President R. E. Davey and assistants, will be of interest to all members of Northeastern Illinois District. You will miss much if you do not attend. President Frederick M. Smith will be present and will be the speaker at the centennial service in the afternoon. Following is an outline of the day's program: Church school, 10 a. m.; district sacrament service, 11; centennial service, 2.30 p. m.; play presented by Plano Branch, assisted by surrounding branches, 7 p. m. A cordial invitation is extended by Plano Branch to all who can come to enjoy this occasion with them.—Harold T. McCaig, jr., district publicity agent.

New Address

George W. Robley, 3372 Dellwood Road, Cleveland Heights, Ohio.

CLASSIFIED ADS

Rates 3 cents per word first insertion; 20 per cent discount on subsequent insertions. Minimum 75 cents per insertion.

REGARDING ADVERTISING

While we exercise care in the acceptance of advertisements appearing in these columns, we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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HIGH SCHOOL COURSE in two years; meets all requirements for entrance to college, business, and leading professions. Diploma given. Address Education, Herald Publishing House, Independence, Missouri 44-46

WANTED: A man and wife to clerk in a general store. Prefer a man who holds the priesthood. Address Beehive Store, Worton, Maryland. 44-3t

LOST: A valuable opportunity, by the Latter Day Saint who fails to use the classified ad section of the *Herald*. 30,000 read it weekly. Ads cost but 3 cents per word. Think it over. Herald Publishing House. 44-tf

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FOR SALE: Well improved farm located in progressive L. D. S. neighborhood near Stewartville, Mo., in Far West Stake, ¾ mile from large branch, close to school, excellent nearby markets; priced to sell, closing estate. Either 40, 80, or 120 acres. F. L. Hinderks, Executor, Stewartville, Missouri. 44-2t

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THERE ARE MANY OPPORTUNITIES to purchase real estate and business of all kinds in Far West Stake at prices you can not afford to overlook. Write us about your real estate or business desires. L. A. Keck, Room 513, Ballinger Bldg., Saint Joseph, Missouri. 42-2t

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Sunday, 11 a. m., music by Stone Church Choir.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

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Independence, Missouri

“L. L.”

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The SAINTS' HERALD



An Official Communication:

Our Program and Its Aims

By Bishop G. L. DeLapp

"On the Wing"

By John W. Rushton

The Work of the Church

Service Programs for the Month

The Foundations of Our Faith.--VIII

By Elbert A. Smith

The Story-Teller Presents:

What Price Prayer?

By E. J. Hayden

Volume 79 - - NOVEMBER 9, 1932 - - Number 45

THE SAINTS' HERALD

November 9, 1932

Volume 79

Number 45

FREDERICK M. SMITH, Editor in Chief.
ELBERT A. SMITH, Associate Editor.
FLOYD M. McDOWELL, Associate Editor.
LEONARD J. LEA, Managing Editor.
LETA B. MORIARTY, Assistant Editor.

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INDEPENDENCE, MISSOURI

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The Pigeonhole

Bread and Milk

"Bread and milk" for most of us brings back happy memories of childhood, when milk had cream on it and the bread was the fine old-fashioned home-made variety. It was a delectable dish for a pause during play on a long summer afternoon. For many it was a standard supper dish.

But how would you like to live on it, exclusively, for a whole year?

You'll never know until you try it. Almost anything will get tiresome if you have nothing else.

At least one family in our community, consisting of the young father and mother, and two children, have lived on bread and milk for a whole year, and they have carried on their work, sent their children to school, and kept brave through it all.

The father of the family is an automobile mechanic who has been without work for more than a year. He has had a few chances to do repair work on cars, but only for neighbors who were without employment like himself, and they could not pay.

In good times he had saved his money and invested it in a little home with a bit of land at the edge of town. This provided a place for the children to play, and pasture for the cow who has helped to save the family.

Not long ago a few hours' work came to the father. He decided to furnish a treat for the family. *Cream of wheat!* We know the dish is good, but times are hard when a family has to *celebrate* with it.

They aren't kicking or complaining. A lot of people will never know of their difficulties. You could never tell they are troubled by looking at them. They keep brave all the time.

They continue their church work. And when a little money comes their way they don't forget to give a part of it to the church.

That is a good family.

Politics

As we prepare this material for the press we see the closing of an exciting political campaign. The oratory is over, and the voting has begun. People are offering us a ride to the polls who would never offer us a ride under any other circumstances. People are tipping their hats to us who will totally ignore us the rest of the four years. People are speaking to us today who will not speak to us again until the next election. And some who know how we are going to vote are not speaking to us at all. For the moment we are important; for this one time only we can parade as somebody. But we are not deceived. It is not for us, but for something we have that they want that they are all so concerned about us. And we are already beginning to yawn, and feeling about ready for another four years of neglect and peace, for we are heartily weary of all this hullabaloo. After all, politics is nothing but politics; and politicians are—well, you describe them.

THE PIGEON.

Editorial

What Is Zion?

We call our ideal of society Zion, and a stranger listening to the sermons that are delivered in our pulpits would carry away the impression that we are all talking about the same thing. In its broader significance we are, and as we see it the elements required to build Zion are pretty well agreed on in most minds: a place that will provide a condition of security, a people that provide an example of righteousness, and an organization of social and economic life that will promote their justice, welfare, and happiness. This is a beautiful ideal.

And yet we hear diverse accounts of how the procedure is to be undertaken. Some say that the people must first be thoroughly *converted*, that "Zion is the pure in heart," and that there can be no Zion until we are pure in purpose and motive. Others at the same time see the necessity of beginning immediately with a new type of social and economic organization, which will develop a better kind of people than we now are. Some think we need only "evangelize the world." Others think we need only organize our own people on a stewardship basis. Both are right and both are wrong.

There we are: Man is a product of his environment; the environment is the product of men associating. In other words, the egg was laid by a chicken, and the chicken was hatched from an egg. Where do you start to make the ideal cycle of egg and chicken? Where do you start to make the ideal combination of perfect man and perfect society? And it is as easy to tell how to build Zion as it is to answer that question.

Ours is not the only religious organization facing the question. In other terms, it is true, but with practically the same type of factors in the situation, the rest of the Christian world is confronted with the problem. Is man to be redeemed from his present ills with a religious revival directed at the cleansing of his soul, or is he to be redeemed by new organization, new political and economic structure and new activities?

An editorial in the *Federal Council Bulletin* for October, 1932, handles the question with a great deal of ability and judgment. By applying the statements to our own situation, we can learn much from it.

Never was there a time when the world more needed the Christian witness, whole and complete, than today. Nothing less will suffice for a society that is confused, but not knowing what direction to turn; sick, but uncertain how to find

healing. Yet the Christian Church, to which the world has a right to look, is itself speaking in a badly divided voice. One group demands "individual redemption"; another, "social redemption." Each insists that it must be "either-or."

The attitude of both groups is understandable, and except for its exclusiveness is right. When a man in his own soul finds God through Christ, he experiences a joy and a peace never known before, a joy and peace so glorious that like the disciples on the Mount of Transfiguration he is tempted to tarry there instead of descending with the Master to the plain of the daily social relationships of the world. If it were not so, how could we find so many Christians who rest satisfied with their own private experience and are complacently unconcerned with the bitter wrong and suffering and injustice in the world around them? How could we find them inactive and indifferent in the face of the prospect of war or the reality of millions doomed to unemployment and hunger?

And the unconcern of one-sided Christians with terrible evils tempts the other group to go to the opposite extreme and to proclaim Christianity only in social terms. With some, one fears, this social emphasis may even become a substitute for personal salvation. They fall into the perilous error of assuming that there can be social righteousness without personal righteousness. They direct attention to the sins of society and forget their own sins and their own need for purified hearts. They forget that we can never have a better world without better men to compose it, that we can never build a cooperative and unselfish social order on the basis of mean and selfish individuals.

Let both groups get back to the "fullness of Christ." His gospel is not an "either-or" extreme but a "both-and" unity. If anything is clear in His teaching, it is that the kingdom of God can be built only by those who in their own individual lives have found inner redemption from sin and self and fear. But it is no less clear that He thought of the entire range of men's social life as standing in need of redemption. When we learn not to put asunder what He has joined together we shall proclaim His gospel to the world in its full power.

We need both. We need the redeemed and cleansed individual to build the right kind of society. We need a better type of society to promote the development of improved character. Neither can be had without the other. We can not build the Zion that is the "pure in heart" if people continue to live in a competitive and commercialized world. We can not build a perfect organization of imperfect people. We must carry on our work of evangelizing the world. But that is not all. It is not enough to bring people in through the doors of the Kingdom. There is no magic that will lead them "on to perfection." With those same aspiring and imperfect people we must proceed to the difficult work of building Zion, the community of our dreams.

L. L.

The success of the church depends on an informed membership. Every home should receive and read the *Herald* regularly. How about your neighbors?

Loyal Members Grant Interest Reductions

The Appeal of Church Officers to Bondholders Brings Some Generous Responses

Letters from members who hold bonds, and who are willing to put the welfare of the church and the payment of allowances to missionary families before their own desires have been coming to the office of the Presiding Bishopric in the last few weeks.

Readers will recall that in the *Herald* for September 28, there was printed an appeal to the holders of the Debenture Bonds (Ten Year Five Per Cent Gold Bonds) to accept an annual rate of interest of three per cent instead of five per cent for the period from July 1, 1932, to June 30, 1934. This call was signed by the First Presidency and the Presiding Bishopric.

Realizing the serious conditions of the times and the problems confronting the church, many holders of the Debenture Bonds are responding and agreeing to the proposed reduction. It is hoped that all will so respond.

Some of the letters follow:

"I was surely glad to get your check. When it did not come on the fifteenth or twenty-first of October, I thought it was impossible for you to pay me. I had only \$29.00 and a ton of coal bought for the winter, so I commenced to live on \$1.00 a week. I was doing very well so far, but I pay \$2.00 per month for my room rent. I knew I could get along until the first of the year when I thought you would be able to pay me by that time. I lost my place where I had worked and saved for over twenty years. Now I am earning only a few cents once in awhile, and on account of a nervous breakdown I am not able to go out and work hard at anything. I am sending you tithing on the money you sent me, and on money I had earned before, and an offering. I will try to get along on the reduction of 2 per cent interest from now on if I can. I am anxious to see the church prosper, and I hope all the Saints who possibly can will pay their tithes. And I hope Zion will be redeemed." (From an elderly sister who is one of our creditors.)

Merely a postscript (but full of meaning) from a sister who is a creditor of the church.

"Certainly I am willing to make the desired reduction of interest."

"I realize that the financial condition of the country is in bad shape and that many of our members are out of employment and that many like myself have had to take reductions in wages and lost time, but I feel sure that many like myself have not had

to do without anything and it is to them that I wish to make this appeal.

"I am enclosing herein five dollars, one dollar for each member of my family, two dollars for two others who are not able to contribute anything, and I appeal to all members who are able to send a dollar for themselves and whatever they can so that one dollar for each member will be received by you." (From a brother in the gospel.)

OFFICIAL

Our Program and Its Aim

During the last twenty months three distinct calls have been made by the general church officials to the membership of the church for periods of sacrifice to provide financial means to carry on the work of the church. The response given to these calls has brought temporary relief and has enabled the church to meet many of its pressing obligations. It is quite obvious, however, that permanent relief can be obtained only through a continuous program of economy and personal sacrifice on the part of all the members of the church.

It has been our aim during the same period to effect such economies in the administration of the finances of the general church as would justify our coming to the Saints asking for the whole-hearted support of every man, woman, and child. While there are some minor savings yet to be effected it is our opinion that we have now reached the point where our operating budget is practically at a minimum.

Because of this we trust that all may feel free to extend their loyal support to the program we are now undertaking which ultimately will relieve the burdens now resting upon us as a church. It is fitting that a continuous program such as we are now launching should begin with a period of sacrifice and prayer, for it will bring to us spiritual strength and assurance for the longer task ahead of us, as well as bring monetary returns necessary for temporary relief.

We recognize the ravages of the depression throughout the world resultant in declining incomes, unemployment, low prices of farm products, shrinkage of capital assets, depreciated land and real estate values, all of which has brought misery and suffering among our people as well as others of the world.

To come now in the face of all of these sufferings and privations asking our people that even further sacrifice be made would seem like hollow mockery

were it not for the great outstanding truth in which we believe, that *This is the Church of God*, and being the church of God there is no other thing that we can do but submit to those who profess to and do believe that it is His church the great need now confronting it.

We do not ask for the impossible, we but ask for the sincere effort and consecrated contribution of each and all according to ability and desire. We ask it, however, not only for and during the immediate sacrifice period but for and through the years 1933, '34 and on, until the debt is paid.

Our immediate needs for three months are in round numbers as follows:

Family allowances and	
Elders' Expenses	\$34,000.00
Saints' Homes	2,300.00
Aid	3,750.00
Consecration Contracts	3,000.00
Graceland College	7,300.00
Principal Payments	27,000.00
Interest Payments	32,000.00
Real Estate Taxes	5,800.00
Other Budget Items	4,850.00
	\$120,000.00

Our aim then is twofold—the raising of this amount for present needs and the perfecting of our program looking toward the payment of our debt in full. Material is being sent to district and branch officers giving detailed suggestions for the organization of local forces to assist in this program. Some of the steps were presented in the *Herald* of September 28.

Many evidences of desire on the part of our membership for such a program come daily to our office, and many encouraging letters have been received. In another column of the *Herald* will be found copies of a few of these letters which are indicative of the desire of many to be helpful.

Because it is also your church as well as theirs and ours we now come asking that each and all seize the opportunity of service.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

Today there are more than a hundred heirs apparent in the various German States. All they do is complain of their fate instead of becoming eminent in some profession and showing their mettle. That is why this monarchy business is steadily losing customers; that is why all over Germany there are empty thrones, gathering dust like empty boxes in a theater.—Emil Ludwig, in his first American lecture.

Report of Income for Month of September

We have just received the last of the Bishops' and Agents' Reports for the month of September and are herewith submitting a comparative statement by districts. It is to be noted that the receipts are approximately \$3,100.00 under those of September a year ago.

The total receipts for the first nine months of this year amount to \$200,201.66 as compared to \$277,351.46 for the same nine months in 1931. While this is a substantial reduction (approximately \$77,000.00) we feel that the Saints should not be discouraged.

Our operating budget for the first nine months of this year amounts to \$216,000.00, making a shortage of about \$16,000.00. We are hopeful that this shortage will be overcome during the next two months. Other figures relative to our needs for the coming months are submitted in another article in this issue.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

District	September, 1931	September, 1932
Independence Stake	\$ 1,810.62	— \$ 1,448.80
Far West Stake	409.00	+ 584.01
Holden Stake	455.70	— 256.79
Kansas City Stake	1,192.39	— 761.52
Lamoni Stake	310.26	— 271.96
Alabama	43.54	— 23.88
Alberta	37.97	+ 49.33
Arizona	51.67	— 31.51
Arkansas	9.15	— C 2.60
California, N.	718.25	— B 227.00
California, S.	251.49	+ C 812.73
Chatham	176.00	+ A 288.75
Clinton	77.52	+ 127.00
Colorado, E.	203.53	— 156.29
Colorado, W.	5.83	+ 34.29
Des Moines	386.08	— 105.85
Detroit	707.72	— 636.88
Florida	75.94	— 45.05
Idaho	53.95	+ 76.51
Illinois, C.	59.84	— 41.39
Illinois, N. E.	426.07	— 260.89
Illinois, S. E.	30.73	+ A 62.97
Indiana, S.	122.08	+ 156.18
Iowa, N. W.	477.45	+ 535.73
Iowa, S. W.	202.50	— 86.68
Kansas, N. E.	63.95	— 27.60
Kansas, N. W.	30.23	— C
Kansas, S. W.	85.13	+ 91.16
Kentucky and Tennessee		+ 3.00
Kirtland	881.46	— 337.60
London	163.71	— 161.01
Maine, E.	116.76	+ 412.71
Maine, W.	130.45	+ 156.81
Michigan, C.	177.71	— C 3.30
Michigan, E.	195.32	— C 161.68
Michigan, N.	116.39	— 111.97
Michigan, S., and Indiana, N.	501.22	— 297.09
Michigan, W.	124.90	— 58.10
Minnesota	94.86	— 68.44
Missouri, S.	64.98	+ 111.43
Mobile	31.82	— 19.90

Montana, E.	11.85	+	23.50
Montana, W.	93.30	—	74.35
Nauvoo	269.22	—	171.59
Nebraska, C.	13.30	+	A 35.23
Nebraska, N. E.	779.33	—	C 131.66
Nebraska, N. W., and Black Hills....	57.95	—	53.73
Nebraska, S.	107.59	+	110.02
New England, S.	344.38	+	B 788.19
New York	111.19	—	78.23
New York and Philadelphia	402.17	+	A 449.08
North Dakota	60.95	—	49.63
Ohio, N. W.	151.26	—	109.09
Ohio, S.	524.97	—	410.93
Oklahoma, E.	51.50	—	13.00
Oklahoma, C.	239.92	—	A 159.59
Oklahoma, W.	52.25	—	C 31.51
Owen Sound	76.89	+	117.50
Pittsburgh	103.48	—	A 91.72
Portland	196.07	—	66.21
Rock Island	378.90	—	199.49
Saint Louis	136.79	—	C 4.00
Saskatchewan, N.	87.38	—	30.12
Saskatchewan, S.		+	32.25
Seattle and British Columbia	476.99	—	452.67
Spokane	116.85	+	146.23
Spring River	205.20	—	115.89
Texas, C.	73.11	+	88.09
Texas, S. W.	84.99	—	25.37
Toronto	187.97	+	195.76
Utah	47.01	—	A 33.00
West Virginia	63.83	—	32.50
Wheeling	69.50	+	109.46
Winnipeg	10.00	—	3.12
Wisconsin, N.	81.77	—	56.45
Wisconsin, S.	76.85	—	74.67
Unorganized	229.05	—	184.00
Australia			
British Isles	180.50	+	C 430.96
Germany			C
Hawaii	247.88	—	C 73.59
Norway and Sweden	9.05	—	6.35
Society Isles	129.86	+	173.95
Foreign Unorganized	13.00	—	C
Total	\$17,628.22		\$14,539.12

Study Outlines

THE FOUNDATIONS OF OUR FAITH

By *Elbert A. Smith*

1. What was the statement of the late President Joseph Smith concerning the three books?
2. What did he say about the "policy" of the church?
3. Why are the three books necessary? What separate function does each perform?
4. What course of thinking does the author recommend to those who have questions in their minds about the books?
5. Ask the class members how long it was after they were baptized before they received the testimony of the truth of the three books.

WHAT PRICE PRAYER?

By *E. J. Hayden*

1. What kind of prayers cost nothing?
2. What value have these costless prayers?
3. What are your conclusions about prayer after reading the story?

Thanksgiving Service

(This order of service has been prepared for the use of pastors throughout the church. It may be used in its entirety or with any changes thought necessary, or some other form of service may be substituted for it.)

Prelude:

"Come, Ye Thankful People, Come," new *Saints' Hymnal*, 428.

Call to Worship:

Psalm 100.

Responsive Hymn:

"Praise God From Whom All Blessings Flow," new *Saints' Hymnal*, 14.

Prayer:

The minister will find inspiration in this prayer in reading Mosiah 1: 52, 53.

Congregational Hymn:

"Come, Ye Thankful People, Come," new *Saints' Hymnal*, 428.

Scripture Readings:

Mosiah 11: 62-70 and Malachi 3: 10-12.

Short Sermon:

Causes for Thanksgiving. Note the suggestions in the following poem:

"The roar of the world is in my ears,
Thank God for the roar of the world.
Thank God for the mighty tide of fears
Against me always hurled.

"Thank God for the bitter and ceaseless strife,
And the sting of his chastening rod,
Thank God for the stress and pain of life,
And oh, thank God for God."

—Joyce Kilmer, in "*Thanksgiving*."

Congregational Hymn:

"Now Thank We All Our God," new *Saints' Hymnal*, 427.

In 1636 there was a war progressing between France and Germany. For nearly a year one of the German cities had been besieged. Sometimes between thirty and forty people died there in a day. There was but one minister, Martin Rinkart, and it was under these conditions that he wrote this hymn. Again the Word of the Lord:

Doctrine and Covenants 130: 7; 12: 3.

The Thank Offering:

Play number 121 in new *Saints' Hymnal*.

This offering may be made in the sacrifice envelope. If the duplex envelope system is not used, any other method of receiving the offering may be used.

Congregational Hymn:

"God of Our Fathers," new *Saints' Hymnal*, 426.

Benediction:

Quietly play "*Consecration*" after the benediction.

NEWS BRIEFS

Apostle J. F. Curtis Baptizes Twelve

Saints in Minnesota and the Dakotas have been enjoying the services of Apostle J. F. Curtis who has charge of the North Central States Mission. On October 30, he baptized twelve persons in Clitherall Lake, Minnesota.

Leichhardt Young People Have Special Study Course

The Dorian Literary Society which functions under the Leichhardt Church School, Australia, is composed of a group of young people who wish to follow the injunction given by the Lord to his church in such commands as "Seek ye out of the best books words of wisdom." Organized on carefully thought out lines, with a program involving the utmost of personal expression in worth-while activities, the Dorian Society is growing. It hopes to do a vast amount of good in the branch. The aims and ideals of its members are expressed in the motto the society has adopted, "*Altiora peto!*" which is "Higher things my goal."

Sister Viola V. Short Is Dead

Sister Viola V. Short, seventy-eight years old, passed away at her home in Independence, Missouri, November 1, as the result of a broken hip which she suffered on September 13. With her husband, Morris T. Short, she came to Independence many years ago, and here she was known as a loyal church member, a friend and a worker. She was an author in her own right, having written *The Fourth Relaford*; local librarian for some time; one of the organizers of the Laurel Club and the Pen and Ink Club. Her good gift of service, which was her life, has been gratefully accepted by the church. The funeral was held from the Stone Church, November 3, President F. M. Smith preaching the sermon. Interment was in Mound Grove.

Eightieth Birthday for Doctor Joseph Luff

Friends and relatives in Independence helped Doctor Joseph Luff celebrate his eightieth birthday October 31. Brother Luff was born at Toronto, Ontario, in 1852, and joined the church in May of 1876. For many years he served the church as a missionary, and for twenty-one years he was a member of the Quorum of Twelve. He came to Independence in 1879. Brother Luff's health is excellent, and he goes actively about his work.

Apostle D. T. Williams Takes Up Winter Circuit

Reports from several Michigan branches indicate that Apostle D. T. Williams already has taken up his winter's circuit in the Great Lakes Mission (Michigan and Ontario). He is presenting another series of sermons, and visits the numerous branches as frequently as possible, each time delivering a new sermon of the series. This plan of work he found very successful last year.

Brother Williams is a welcome helper in his mission, and is the only missionary to work in many of the local groups. Among the places he has recently visited are Muskegon, Battle Creek, Kalamazoo, and November 11, he is scheduled as speaker in an all-day meeting at Tawas City, Michigan.

President F. M. Smith Visits Birthplace

It was fitting that President Frederick M. Smith should celebrate the centennial anniversary of the birth of his father, Joseph Smith III, November 6, with the old home branch at Plano, Illinois. President Smith was born at Plano in 1874.

Baptisms Reported in News This Week

The church rejoices that no "depression" has been experienced in the zeal with which general and local missionaries are telling the gospel story. As a result of their faithful labors many are joining the church. Here are listed baptisms reported in the News this week, the fruits of many days of missionary work:

Cherryvale, Kansas, 7; Grand Island, Nebraska, 8; De Soto, Kansas, 5; Clitherall, Minnesota, 12; Hastings, Nebraska, 1; Drumright, Oklahoma, 7; Battle Creek, Michigan, 7; Independence, Kansas, 2; Oshoto, Wyoming, 1; Palisade, Minnesota, 2; Muskegon, Michigan, 11; Esther, Missouri, 9; Skiatook, Oklahoma, 4; Kalamazoo, Michigan, 4, and Holden Stake, 49 (record for the past year reported to recent district conference).

C. J. Hunt in Far West Stake

Brother C. J. Hunt, though superannuated by the last General Conference, continues his mission of good cheer and loyalty. Since the middle of October he has been hard at work in Far West Stake (Missouri), where he has visited eight branches and left the Saints much encouraged. He plans to visit all of the eighteen churches in the stake before Christmas.

The Foundations of Our Faith

VIII.—The Three Books of the Church

By Elbert A. Smith

In his old age, at a time when his eyes were blind but his spiritual vision unclouded, President Joseph Smith entered the pulpit of the old Brick Church in Lamoni, at the opening of a General Conference session, and groped about until he had found the three books. His hands upon them, he remarked, "Seeing is believing, but feeling is the naked truth." He felt deeply what he was about to say. Putting the books in order under his hands, the *Bible*, the *Book of Mormon*, and the book of *Doctrine and Covenants*, he continued, "Brethren, a threefold cord is not easily broken." He then exhorted the church to cherish the three books and believe and heed their teachings. Strangely enough, some who have praised him highly as the best and most inspired leader the church has ever known later utterly disregarded his injunction concerning the three books.

THE "POLICY" OF THE REORGANIZATION

Over a very long life and during a public ministry of half a century President Joseph Smith had tested the books in relation to the personal problems of life and the larger problems of the church as a whole. His earlier faith had been confirmed. The act recorded was but the crowning seal and confirmation of long years of teaching. Many years earlier at a time when he had been in the Presidency about eleven years and was in his very prime physically and spiritually he wrote a series of editorials for the *Herald* which are found in the third volume of *Church History*. At the close of the series he discussed the question, "What is the policy of the Reorganization?" (They were discussing "policies" even then.) Under this caption he said of the three books, that it was the policy of the church:

"To insist that the laws to govern the church are found in the *Bible*, the *Book of Mormon*, and the book of *Doctrine and Covenants*; that whatever is contained in those books as doctrine for the salvation of man, is the doctrine of the church; that whatever is taught to the church as doctrine, not in accordance with, or denies, contradicts, is in opposition to or contravenes the teaching found in those books is not the doctrine of the church; that all men, Latter Day Saints included, are amenable to God for their acts here, and always; that the scriptures are to all men for guidance, and that Latter Day Saints are not privileged to disregard that guidance, and that the *Book of Mormon* and *Doctrine and Covenants* are scripture to Latter Day Saints.—*Church History*, volume 3, page 684.

John Fiske argued that if Nature reveals a God (as it does) Nature can not possibly be God's "ulti-

mate word to man." Nor is it. A fuller revelation of his will has been made down the ages from time to time to the prophets: inspired men, some with a message of major importance and others (by comparison) having one of minor importance. These revelations of his will concerning individuals and the church are gathered up in the three books. President Smith's indorsement of the three books but voiced the will of the church. All of them have been indorsed repeatedly by the voice of the church in General Conference and by the consistent attitude of the church. So far as any people can make law binding upon themselves by their own voice the three books are made binding upon this church. They are our constitutional law; and more authoritative than the voice of the people is the word of the Lord which they contain.

THE THREE STAND TOGETHER

All three of the books have been made the object of frequent if not constant attack. The grounds in each case are much the same. Probably no argument has been urged against one that has not been employed against one or both of the others. (Ingersoll was more brilliant and able in attacking the *Bible* than any man has yet been in attacking the *Book of Mormon* or *Doctrine and Covenants*.) For example, it is urged by some that changes have been made in the revelations appearing in the book of *Doctrine and Covenants*. Some of those making this charge find no difficulty at all in supporting the *Bible*, though one critic has alleged fifty thousand changes in the text of the New Testament alone as compared with the earlier manuscripts; while the Old Testament, going back much farther to its sources, has no doubt suffered even more variations. This is but an illustration. That spirit of atheism which upon one pretext or another would reject one book, if consistent with its own arguments, must reject the other two. The three books have the same elements of weakness, which are human; and the same elements of strength, which are divine. The three stand on the same foundation—and it is a secure and defensible foundation.

SEEK TO RECONCILE THE SCRIPTURES

Others have found one or a few chapters or sections in one or the other of the books that they could not understand or indorse and from such

(Continued in the Run-Over Department, page 1139.)

"On the Wing"

By John W. Rushton

This last summer Apostle John W. Rushton went to the European Mission in which his General Conference appointment directed him to labor. We are pleased to present this very interesting account of the first stage of his itinerary, and of his arrival in his native England. The good wishes of our readers go with him in his journey.

To cross the ocean is no longer a novelty. Opportunity for travel is of easy access to all. The element of surprise is taken out of the travelogues and adventure is largely a matter of artificial creation and commercialization. The magic of Hollywood can now take any and all on the carpet of film and transport us to the remotest parts of the earth and cause to pass before our eyes scenes and events which are now commonplace. And all while we sit in comfortable opera seats amid the theatrical surroundings and accessories of the modern moving-picture show, for fifty cents a piece.

Just the same, there is for those who actually "go down to the sea in ships," a lure and fascination all its own.

At 5 p. m., Friday, July 22, this experience was mine again as the vessel which was to be my home for the next ten days backed into the stream, and by the help of fussy little tugs got herself adjusted for the eastern passage. It was raining and soon the little group of friends who came to bid me good-bye lost their identity in the large crowd gathered to witness the departure of the boat carrying away their friends. Tears and laughter, sobs and cheers, noise, fluttering of vari-colored paper ribbons, the waving of handkerchiefs, the raucous bellowing of the ship's siren and the wailing of a bugle somewhere in the bowels of the ship all mingle in a strange confusion. As the steamer rapidly passes the familiar landmarks, and the skyline is lost in the murky horizon there is a gripping at the throat and tears blur the vision. Then the Statue of Liberty comes into view and she lifts her torch as though to show the way across the restless waters either bidding adieu or welcoming the streams of voyageurs passing to and fro ceaselessly.

Then, turning away, the passengers go to their cabins and adjust their baggage and to get acquainted with their roommates. Not a soul we know, and it is a lonely world we are in, but we pick up the bundle of letters which have been placed on our bed by the steward and we begin to read the kindly farewells and good wishes of many friends

from all over the country including the cherished ones from home. So as the distant land grows dim, and night is before us, we see the sun in westering has broken through the dark clouds behind and the skies are golden. It is an augury that all is fair in the west!

Soon, the passengers begin to find themselves and being of social instincts, we gradually break through the reserve and cultivate a friendly feeling. The ship becomes a world, a cosmos all to itself, and with the accommodation of human nature adjustments are made. The officers are skillful in their psychological ability and very tactfully smooth things out and get their family into a state of comfort and even hilarity. Indeed it is not infrequent that some of these contacts develop into romances with interesting sequels.

The *Minnewaska* made a record for herself during the late war. However, while the captain and several of the officers wear the string of silk ribbons indicating war services, they do not tell of these exploits; we read of them in a history of the naval aspects of that dreadful experience. Our ship had been a troop ship and had run the gauntlet in the Gallipoli expedition, so ill-fated and costly to Great Britain, and yet it was within sight of being a great and glorious achievement. We had a very smooth passage; the sea was like oil nearly all the way; not a passenger missed a meal, and they were good and very artistically served. I sat at the purser's table along with seven others; altogether we were a congenial group. My roommate was Doctor Carey of the University of Chicago (Medical Research department), presently attached to the Century of Progress in connection with the coming Chicago Exposition in 1933. He was a genial man and a boon companion.

The ninth day we ran into fog, drizzly rains, and chilly winds. Yes, it was the English coast. Through the dim veil of fog we could discern the outlines of land which proved to be the Scilly Isles. Night came on and there was regret that tomorrow the merry party would break up. At 5.30 next

morning we looked through the porthole and saw we were passing the Isle of Wight. Soon, the rattle of windlasses and the noise on deck informed us that we were docking. Then came the ordeal of passing the British officers and the investigation of passports, etc. I found that this time there was a much stricter examination and coming into my native land as an alien was different from the previous times. We got by without any serious difficulty and then got through the customs easily and soon we were on English soil. The last time I had stood on that dock was in 1903 when I looked for the steamer which would bring to Great Britain the late Brethren Joseph Smith and R. C. Evans. Many changes since that bright and glorious summer morning of nearly thirty years ago have transpired!

What a garden spot England is in summer time! It was raining and the skies were leaden gray, but the beauty of the earth had responded and everywhere the greenery, the splashes of delicate colors from the myriads of flowers and the quaint little cottages with the red-tiled roofs all together made an unforgettable picture. After twenty-two years to see this land again brought emotions to the surface, experiences, and faces long since forgotten, and as the Southern Railway train rushed through at a speed of sixty miles an hour we were carried back to many memories until the whistle shrieked and our train passed over the Waterloo Bridge into the station of that same name. This bridge was named in commemoration of the victory of the Duke of Wellington at the battle of Waterloo over Napoleon Bonaparte in 1815. It is now being strengthened and repaired.

There we saw again the Houses of Parliament with the tower carrying Big Ben, the Westminster Abbey, and Saint Margaret's Church the scene of many fashionable weddings and religious events, the Thames Embankment with Thorneycroft's great group; Boadicea, Queen of the Iceni, the Egyptian Obelisk, and other familiar sights. Surely, it must be a dream to see these places again! Then Big Ben boomed out the half hour. It was half past ten Sunday morning, July 31, and here I was again in London. The last time I had heard Big Ben was Christmas Eve last, in our home in California as the chimes announcing the coming of Christmas Day were broadcast over America.

Well, there's no time for sentiment. Here we are and it is necessary to claim the baggage. But who is this coming up the platform? Surely, is it John Judd? By Jove, it is. Twenty-two years, however, have made a difference in the contour and the embonpoint. We recognize each other and give mutual greeting. Truly a fine gesture and a warm welcome to give the wanderer. I was still wearing my

Japanese paper imitation Panama hat which was such a boon in America but would soon have been "mush" in the rains of this Sunday morning in London. So, we got my trunk and I found my felt and transferred the Japanese imitation to its nook until next summer. So, already Tosti's lament was in my ears—"Good-bye summer!" Yes, and only the last day of July.

Brother Joseph Holmes, of Mansfield, Nottinghamshire, had brought his family up to spend the Bank holiday in London and to enjoy the Southern District Reunion, so he had his American "Whippet" car waiting and soon we were on our way east to Enfield. By Charing Cross, down the Strand, by the Law Courts, along Fleet Street, up Ludgate Hill and there before us was the facade and dome of Saint Paul's Cathedral. The chimes were still ringing and a few stragglers were going up the steps to the entrances to worship. There came into my mind the memory of a famous painting which had attracted much attention twenty-five years before. The artist had taken this setting as his background, and filled the street with the customary London crowd of business men, tourists, gay women, flower-girls and beggars, all sorts and conditions were passing to and fro. Up and down the steps of the Cathedral also were many passing including a priest in his rich garb and discussing, apparently vehemently, with his companion. In the far corner of the picture was the lonely figure of the Son of God, standing sorrowing, looking at the passing multitudes, not one of whom noticed Him. Stay, there is one who notices this lonely Man. It is a little nurse-girl who has caught sight of him and is half-afraid; she lifts up her hands and with averted face hurries down the steps; running away from him. How tragically true is this artist's conception of the place of the Christ in human affairs! In 1914 there came the war and for four long years the earth was baptized with blood, fire and vapor of smoke. An awful price to pay for neglected and insulted ideals! Today, we are still milling around in the ghastly wreckage of those fearful years. Humanity is bewildered and helpless as without leadership it seeks to find a way out. On every lip trembles the age-long question: "To whom shall we go?"

The neglected Christ of twenty-five years ago is still waiting. Is it possible that we can be saved the inevitable fate which the rejection of Christ and all He means of the Highest and Best? Truly, only in Him is the Leadership which can lead us into the way of peace and contentment.

Great thoughts crowd the mind as we rush through the familiar streets. There is Aldgate, Whitechapel, and Mile End Road. The very spot on

(Continued in Run-Over Department, page 1140.)

QUESTION TIME

Does history show or state in what year Christ was born?

This is a subject involving many intricate problems, and can not be treated exhaustively here. The chief means of determining exact dates of the Christian era and before are found in various references by writers to events which occurred a specified number of years before or after some other celebrated event. History was not anciently written with exact dates in the manner of today, but by comparing specified periods that elapsed the time has usually been determined more or less exactly. Some of these periods, however, are much more uncertain than others. For instance, from the Flood to Abraham was 292 years, if the Authorized Version is correct. But the LXX gives it as 1,172 years, and the Samaritan Version makes it 942 years.

New Testament and other writers of the early Christian period usually give little or nothing as to dates or the time that elapsed from one event to another. The custom of dating from Christ did not arise until some centuries afterward. Dionysius Exiguus, a Roman abbot who died about 545 A. D., was the historical author who dated the birth of Christ at January 1, year 1 A. D. Irenaeus and other Christians of the 2nd and 3rd centuries, however, place the date two or three years earlier. The historian Eusebius states (Book 1, Chapter V,) that Jesus was born the 28th year from the death of Antony and Cleopatra. This occurred 30 B. C. But other sources make this date subject to some doubt. Kepler identified the star seen by the "wise men" at the time of Christ's birth with the conjunction of Jupiter, Mars, and Saturn, placed in the year 7 B. C.

These and other data appear to show that our Lord was born not earlier than 7 B. C. and not later than 3 B. C. As evidence seems to indicate that he was crucified in the year 29 A. D., though some hold to 30 A. D., and that he was about 33 years of age at that time, the date of 3 B. C. perhaps best harmonizes with the weight of evidence.

When did Christ receive the Melchisedek priesthood? Was it at the Transfiguration?

The record shows that the transfiguration did not take place in the early part of the ministry of Christ. Before this event he had gone forth with his message, performing many miracles and manifesting his power and authority, including the

choosing and ordaining of his apostles. He must have held his priesthood before this time, it would appear.

Some have supposed that texts in Hebrews (5: 9, 10; 6: 20; 7: 17; 8: 1) imply that Christ became high priest after his ascension, but this does not give full weight to other texts which indicate otherwise (see Hebrews 2: 17; 9: 11, 12). When we remember that Jesus was God manifest in the flesh (1 Timothy 3: 16; *Book of Mormon* 251: 28) and preexisted before man (John 8: 58; Colossians 1: 16), it seems clear that he was one of the Godhead and therefore the source of priesthood. Melchisedec himself derived his priesthood from this source, it being "after the order of the Son of God" (Inspired Version, Genesis 14: 28). The *Doctrine and Covenants* (76: 5; 104: 1) shows that before the time of Melchisedec this priesthood was "after the order of the Son of God."

It might then be asked, Why would the priesthood derived from Christ be afterward placed upon him? As one of the Godhead, Jesus had "more glory than Moses" (Hebrews 3: 3), for "he who hath builded the house hath more honor than the house." This also helps to show why the Melchisedec priesthood "holds the right of presidency" (*Doctrine and Covenants* 104: 3). I do not recall any text which implies an earthly ordination of Jesus to priesthood, but Peter may refer to a preexistent ordination, though not necessarily so, when he declares that Jesus "verily was foreordained before the foundation of the world" (1 Peter 1: 20).

Has the minister the right to give the sacrament to little children too young for baptism?

Such a procedure would disregard the law of the church as enacted in Conference Resolution No. 91, which states:

That unbaptized persons, whether children or adults, are not entitled to partake of the sacrament of bread and wine.

When we consider the instructions given to the church in regard to worthiness and the real significance of the sacred emblems (1 Corinthians 11: 23-29; *Book of Mormon* 650: 32), and when we remember the distinctive position which this church holds in regard to divine authority and sacred ordinances of the church, the reason for this instruction is not difficult to understand. Church ordinances are subject to Him who gave them, and for the purpose which he has prescribed, and we have no authority to modify them. A. B. PHILLIPS.

Prayer and Testimony

Memories of an Active Life

By C. J. Hunt

This morning finds me in a reminiscent mood, with a desire to write you a letter. Forty years ago last April my name was first read from the list of missionary appointees at a General Conference and has continued on the list of the Lord's ambassadors in special lines of church endeavor until transferred, with others, to the superannuated list last conference—a change that was anticipated.

To the inexperienced or young people of the church, forty years in missionary work may seem a long time, but active service in such a blessed cause so helpful, brightening the lives of those who obey the gospel and conform their lives thereto, make the years seem comparatively short. (The sacrifices were made by my family during those years.)

To recall from memory's record grateful spiritual experiences that were helpful to others continues to enrich my life, brightening my hope in the final triumph of the restored gospel, which truth is a constant delight to preach, teach, and try to demonstrate by living it. A blessed heritage indeed.

It has been my sacred obligation to advocate the angel message, spiritual and temporal, in twelve states and two short missions in Canada. The memory of those years of association with loyal Saints and friends is near and dear to me. My ministerial diary records six thousand sermons preached at the close of last July, and in all those efforts I never invited or entertained doubts, fears, or despondency in preparing or preaching a sermon. The sacred charge of the Lord to this church was and is, "Be of good cheer," and I should heed it.

It has been my privilege to administer the divine rite of water baptism to those ranging in years from eight to ninety. Many of my brethren of the ministry have accomplished a much greater and more extensive work for the church, and I rejoice with them in their beneficent service.

It is true that our church is not large numerically here, but it is very great in numbers where the Savior and his Saints are waiting that glorious time—their return to this earth and the millennium ushered in, an event to be realized when the church militant has more fully fulfilled its divine mission. All members of this "marvelous work and a wonder" should under all conditions and circumstances labor to advance its interests. The blessed cause is divine, its final triumph has been assured by heaven's decree, hence an ultimate defeat or failure is unthinkable. A glorious future awaits this church and "faith, hope, and charity," including good works are engraved on the signboards along the safe way of travel to victory, while danger and irreparable loss await those who detour or turn back. I have, at times, experienced deep sorrow when some fell by the wayside, or were deceived by false teachers, destroying their usefulness and the possibilities for good to the church of their children.

This Latter Day Saint Church was authorized and supervised by God, Christ, the Holy Spirit, and their angels, and its continuation and final triumph will always be under the same heavenly direction.

By close observation I am confident that this church has made good advancement in many ways during this year, and the prospects and possibilities for a more rapid progress for good will be realized in the future months and years. Pray, live, and work for this church. In it is your salvation. To leave this church is to forsake God and his eternal plan of salvation.

At this writing I am, by request of officers of Far West Stake (Missouri) holding meetings in several of their

branches, and the loyal support given me is truly appreciated. We sincerely trust that good will result from our association and services held.

INDEPENDENCE, MISSOURI, 502 North River Boulevard,
October 25, 1932.

Has Baptized a Thousand People Into the Church

By W. A. Smith

We began meetings at Hastings, Nebraska, October 3, in the home of Brother and Sister G. V. Davis, and then on Sundays we had all-day meetings at Grand Island, Nebraska, with fine attendance and good interest. There is a splendid little band of Saints at Grand Island, and about half a dozen Saints live in or near Hastings.

October 8, I led a noble woman into the waters of baptism. This makes eight I have baptized at Grand Island.

Our meetings at Hastings closed October 20, and we left some well interested. A sister there was baptized out of the Utah Church. We heard of her and that she was not satisfied and one afternoon talked for some time with her and her family. She had accepted the Utah faith but was dissatisfied. When I was holding meetings at Kearney, she came over with Brother and Sister Davis. She wanted to be baptized but I had closed my meetings and gone. Brother Hartman, a priest, baptized her, and when I returned to Hastings, we confirmed her. She is now rejoicing in the beautiful gospel.

I closed meetings at Hastings and arrived home late on Friday night. Here I found a letter requesting me to come to De Soto, Kansas, to baptize some candidates. I had held a series of meetings there before the April conference, and some believed but were not then baptized. Brother F. C. Smith had been going there every two weeks during the summer and others had grown interested. Answering the call, I went to De Soto late in October with Brother F. C. Smith. We held meetings and I was privileged to baptize five more precious souls. Everyone felt blessed in the services at that time. The five I baptized in De Soto made an even thousand candidates I have baptized into the church. I rejoice to see the good work move on.

INDEPENDENCE, MISSOURI, 204 South Chrysler Street.

Daughter Is Healed

By Mrs. Zolena Franklin

I, too, can tell of the goodness of God to me and mine. But here I shall take space to relate only one instance. My daughter was very sick. The doctors had given her up to die, and I was overwhelmed with grief at the thought of her husband and her three little children.

They took her to the hospital and I remained at home to care for the children and her husband. I can not describe the sorrow I experienced, and I prayed almost constantly, that she might be spared. I fasted, and I promised to give myself to God to do his will for the rest of my life if he would spare my daughter. Then each time when I visited her at the hospital, she seemed very low. I prayed all the way to and from her bedside, but she seemed to get no better.

Then one day I went down upon my knees and poured out my whole heart to God. He heard my prayer and I was told that if I would do his will always, he would restore my daughter's health. How happy I was! I wept for joy and when I went to see her my heart was light. She was sitting

Prayer and Testimony

up in a chair eating her lunch. I will never forget the joy of that day. I returned home rejoicing and praising God.

She came home on Christmas day and was able to walk. She looked very well, and I told her what God had done for her and for me. She is now well and cares for her family and does her own work. My prayers are always for the Saints.

BREWTON, ALABAMA, Route 3.

The Assurance of Faith

By George S. Lincoln

I have just passed through an experience which has been very valuable to me from a spiritual point of view. I spent five weeks in a hospital and underwent two operations for a serious internal trouble. I suffered a great deal, but was always helped when the elders administered to me though I was not healed.

Even though there were doctors and nurses around continually, I felt that I was among strangers and alone, and was only relieved when a Saint or one of my family came to see me. I made a remark to that effect to one of the elders who replied, "You are never alone."

Then I began to realize more fully the benefit of being a member of the church and having a claim on the blessings promised those who obey the gospel, and again I was made to know that I was a child of God, that his Spirit was with me, and his angels were near me. I knew all the members of the branch were praying for me, and how thankful I was for faithful brothers and sisters.

I prayer earnestly and fervently for protection and the aid of the Spirit to see me safely through the operation as I was not healed by faith and prayer. Soon all fear left me, and after another administration, my mind was at perfect peace. Such sweet composure I had never before known. I left myself entirely in my heavenly Father's care. The dread and fear of sleepless nights left me, and I seemed to be continually in the Spirit. How thankful I was that I was a Latter Day Saint; that I had a right to call for the elders; and that I felt when they came, that they were men of God with authority from him to act in his name. I was thankful for feeling the presence of his Spirit when they laid their hands upon my head, and I praised his name for the peaceful sleep which always followed, and that the pain was much reduced. Many times it ceased entirely.

When the doctor said, "We will operate tomorrow at ten o'clock," I received the news without fear. I had the assurance that I would pass successfully through it and without severe pain. And so under skillful treatment, I passed safely through, but how I did pray! All the time I was in the spirit of prayer. The Spirit was with me in power, deadening the pain and taking care of me.

I have now been out of the hospital over a month and am getting along fine. The doctor, a specialist, says I am his star patient and that I stood the operation better than younger men and that now my physical condition is perfect. All I need is to recover strength and put on flesh.

When I consider that I am now over eighty years of age, I have need to be thankful. I never felt so grateful in my life, and never realized so fully how near God comes to us at times. I have now spent weeks in the spirit of prayer, meditating on the things of the kingdom, and I know that it is possible for man to live above impure and unholy thoughts. I know that the power of God will keep all evil from us if we are anxious to cultivate only the good and pure.

I have been a member of the church over sixty years. I

have served in the different offices until now I have the honor of being a high priest. I have officiated in many ways. Have enjoyed the gift of tongues and prophecy on a number of occasions; have seen the sick miraculously healed under the hands of the elders; have many times enjoyed the power of God. My faith was never so strong as it is now, and I never had the assurance that I am a member of God's church and kingdom as I now have.

I rejoice that all the branches enjoy more of the Spirit than ever before and that God is with the ministry in greater power. According to reports the whole church is advancing in Godliness, and his Spirit is being poured out in power upon the members. May we all strive to be more faithful and have more of this Spirit.

All are not healed by faith and prayer alone, nor by the laying on of hands. Why? Sometime we shall know.

HEALDSBURG, CALIFORNIA, Route 1, Box 192.

This Is the True Church

By Mrs. W. N. Bledsoe

When I read the good testimonies of my brothers and sisters, my soul is fed. We are isolated from church privileges but are very thankful that God has showed us the true path of life. Our only regret is that we did not hear the gospel sooner so that all our children could have accepted it before they grew to manhood and womanhood. The truth came to us through one of the Lord's faithful servants after part of the family was grown and gone out from home.

Thoughtful study of the *Bible* and earnest prayer on the part of my husband and myself convinced us that the latter-day gospel is indeed the way and the truth. After a period of study, we prayed the Lord if there was anything to that which we had recently found, that he would send one of his elders to preach to us and to administer to our sick baby.

Shortly thereafter our prayer was answered. Brother B. M. Maloney came from Oklahoma City. He administered to the child, but the Lord saw fit to take the little suffering one home. After the administration he grew weaker until he passed away.

It was twenty years ago last June when we accepted the gospel and since then we have been exceedingly blessed in health and many other ways. I have been healed several times.

Today I am convinced that God does hear and answer our prayers. If anyone is in doubt as to what church is God's church, let him sincerely ask the Lord, and he will be shown the way just as we were directed. Of late my health has been poor. Will the Saints pray for me?

ATOKA, OKLAHOMA, Route 4.

Request Prayers

Sister E. E. Gilbert, and Sister Weaver, both of Pittsburg, Kansas, request the prayers of the church members.

J. W. Vail, pastor in Vancouver, Washington, writes as follows:

"I wish to make a request for prayers for my wife, Martha E. Vail, who is afflicted with cancer. The doctor has hope only through two very serious operations.

"She desires to place herself in the hands of the Great Physician, and wishes through the *Herald* to ask the prayers of the Saints in her behalf, that if it is God's will that she may be spared to her family and friends and be allowed to continue her services in the branch."

We feel that every heart will be moved by this appeal, and that many will answer it with their prayers.

The Story-Teller Presents

What Price Prayer?

By E. J. Hayden

"I know it's tough, but I don't see as there is anything we can do about it." John Bennet was standing just outside of the church, with two of his friends, after hearing a stirring appeal for the Saints to come to the aid of the church in its present need.

"It certainly is a pity that work is so scarce," said Ralph Cargo, "otherwise we might go out and earn something for a sacrifice offering."

"Well, we can pray," put in Ernest Smith. "Aunt Grace said just this morning, that it don't cost anything to pray."

"No. Well, you'd be surprised." This from Frank Black, who had just joined the group.

"What do you mean, you'd be surprised?" asked Ernest.

Frank looked a trifle embarrassed, and hesitated a little, before he answered. "Well," he said at last, "maybe I spoke out of turn. At any rate I don't want to discourage any of you fellows in the matter of prayer. But I do think that people sometimes get the notion that if they pray, why, that's all that there is to it. The Lord is bound to fix things up okey, if we just ask him to, and it just don't work out that way."

"Now look here," said John, "doesn't it say, somewhere, that if two or three are agreed concerning anything that is right, that it shall be done for them? So if that is the case, why shouldn't we just agree on what we want: so long as it is right, of course, and then ask the Lord for it? For my part, I believe Ernest is right. The thing for us to do is to pray over this matter. And surely he is right in saying that it don't cost any money to pray."

"Yes," replied Frank, "you are right; the thing to do is to pray, and to pray very earnestly. And I will tell you something else. I thought just the same way about the cost of prayer, as you fellows do now, last year, about this time. And I had good authority for my stand, too: for I heard one of the missionaries say just what you have just been saying: that it don't cost any money to pray, and therefore we should all pray, and if we would pray in faith, we would get the thing for which we asked, that is, of course, if it was right."

"Well," put in John, "it is surely right for the church to be gotten out of debt, and for enough money to be raised to put the missionaries back into the field."

"Yes," said Frank, rather thoughtfully, "that is what I thought. And I went and asked Grandfather about it. Well, you know Grandfather. I don't believe that he ever answered a question

straight in his life: that is, he never says yes, or no. But when he gets around to the point, it sticks. Well, I asked him if it cost any money to pray, and he just chuckled, and said: 'When I was about your age, I think I was about eighteen, I knew a family who were quite well to do, and about the most devout people that I have even known. The father was a deacon in one of the larger churches of the community, and he always got his family around him every night, and read the Bible, and then he would offer a very earnest prayer for almost everybody who lives, or who ever has lived, and would not forget those who will live, on down to the end of time. I know how it went, for he had a boy about my own age, and we used to be pretty good friends. In fact I stayed with him one winter, while he and I were clearing some land for the deacon. One night the deacon was asking the Lord to provide for a very needy widow, who lived a short distance away. She had five small children, was in rather poor health, and had no means of obtaining the necessities of life. And the deacon was becoming quite eloquent in his plea for her welfare, when Jim jumped to his feet, and almost shouted: 'Stop Dad!' The old man was shocked almost beyond words, but he ordered Jim back to his knees. But Jim just stood there, and said: 'No Dad, I'll not get down on my knees, and it is time for you to get up from yours. You go down and sack up some potatoes, while Bill and I hitch up the team, and get some flour and beans from the granary, and a ham and slab of bacon from the smokehouse; and tomorrow Bill and I will take over a load of wood; and we will answer that prayer.' No, I reckon it did not cost the deacon any money to pray. But it did cost him a good two cords of wood, and a half a sleigh load of provisions.

"Then," he continued, "there was another man who was very earnest; and who prayed a great deal. He lived quite a bit before my time. So I'll not even tell his name: But I reckon you'll be able to guess who he was. He had been praying that the Lord would put an end to some awful conditions, and stop the mouths of some who were teaching some terrible doctrines. And he was not one who just asked, and then expected the Lord to do the work, either. He just went right ahead with the job of answering his own prayers. But one day he was out on one of his hunts for those who were transgressing the law, and the Lord stopped him, right in the middle of

the road, and told him that he was on the wrong track. Then he said: "What wilt Thou have me to do, Lord?" And the Lord told him to go into the city, where he had planned to go, and it should be told him what he must do. No, I reckon it didn't cost him any money to pray. But he didn't find prayer to be any cheap thing. And remember this, Frank, he said: Prayer that leaves out the 'What wilt thou have me to do, can hardly be classed as true prayer.' And the way Grandfather stepped on that me, didn't leave any chance to mistake who he meant.

"Yes, fellows, I believe in prayer. But it cost me a new rifle, about a year ago, a pair of skis last winter, and a rod and reel, already this summer. See you next Sunday, and let's know what prayer can do." And with this Frank turned and left his friends with some strangely new thoughts in their minds, with regard to prayer.

Church was scarcely dismissed the next Sunday, till John tapped Ernest on the shoulder, and said: "I thought that we were going to try to raise some money for the church, and here you come out with a brand new suit."

"It does look a good deal like one, doesn't it?" replied Ernest, with a nervous little laugh. "But just take a good look at that sleeve, and I guess that you would hardly be willing to trade with me." So saying he displayed what had been a frayed sleeve, but which was now neatly buttonhole stitched with soft darning cotton which matched the cloth. "Mother fixed it, and then I had it cleaned, and now I have something for the bishop."

"Listen to this!" demanded Ralph, as he rushed up. "You know that field that Widow Martin owns, just next to our place? Well, she had gone to live with her son, and there is no one working her land this year; with the result that it is producing a fine crop of weeds. (Good land that.) And she just wrote to me, and told me to mow the weeds, or do anything necessary, to prevent them from going to seed; and she will pay me for my time and trouble. So I guess that I will be able to earn a little for the offering, after all."

"Oh, hello Frank!" said John, "I was thinking that you were not going to arrive in time to hear your reports."

"Oh, I've been listening. And it sounds mighty good to me. But I want to get in on this, too. Ralph, if I understood what you said, that field is yours for the year. Is that the case?"

"Well, I suppose you might look at it that way. Why?"

"Just this: We've got quite a lot of potatoes that are not worth anything much. Stock don't seem to like old potatoes any better than I do, at this time of year. But it is not too late to plant, for a late crop; that is, if we hustle the job. And I thought that perhaps we might all get together and plant that field to potatoes. They probably won't be worth so very much, but we could send them to the harvest festival, and then they would help to feed the poor next winter. Not a cash offering, of course, but people have to eat. And they must either have what they need, or the money to buy it."

"Aw shucks! Just when I was going to pull down a nice little cash offering out of that job, you stick in a thing like that. Why, it would mean five times the work, and won't produce a single penny in cash. In fact I believe it will be a downright expense. For we will have to sack and ship the spuds, that is, if there are any to ship."

"Don't want to take us in then? Hold on there John; where are you going so fast?"

"I've got an idea," said John, as he hurried away.

"Well be careful, they're dangerous!" laughed Ernest.

"Yes," said Ralph, "I believe I do want to take you fellows in, and plant the potatoes, that is if it is not too late. It will take some time to prepare the ground, and it is late already. How would we work it?"

"It would have to be done in a hurry, for a fact," replied Frank, "but I have heard my father tell about plowing a field, and dropping the potatoes in the furrows. We might do it that way. It would get them into the ground, but they would have to be tended entirely by hand, because the rows would not be right for a cultivator."

"My poor back!" groaned Ernest, with a wry face. "How I do like to hoe! Yes, you are right, Frank, it is not money; but oh, what it is!"

So it was arranged to start planting the potatoes early Monday morning. And the three friends met shortly after seven at the field: Ralph with his father's team and plow; Frank with the potatoes loaded into the little Ford truck, which, while it often complained, still did commendable service as a means of transporting light loads. While Ernest came across lots, with a basket on his arm, and a clownish limp; which proved that he was heart and soul in the work, but intended, as usual to have a lot of fun while at work.

They were just getting ready for the start, when John arrived with: "Hey, you double crossing bunch of pirates! You think you will steal all the treasure, and leave me out in the cold, do you?"

Ernest shaded his eyes, as though looking at some distant object, and then

exclaimed: "Well, here comes Old John Silver, parrot-squawk and all!"

"I have just about burned up all the telephones in town, trying to locate you fellows," said John, "and finally Mr. Cargo told me where you were, and of all the wealth which you expect to dig out of this rock-bound waste. So I hurried right over, so as to get my share, and to let you know that, while you may be on a hot trail, you have not located the main deposit; not by a long shot. That's what I was doing last night, after I left you."

"Hurray!" shouted Ernest, "I do hope it is not far from here, and that we don't have to dig too deep for it. When do we start?"

"In that case," said John, "you should be perfectly satisfied. For it is quite near, and is entirely above the surface of the ground. I heard, last week, that Mr. Lockwood wanted to have that piece of timber down between the river and the road cleared up. And as I knew that he was leaving town early this morning, to be gone for some time, I just had to see him yesterday, even if it was Sunday. He won't pay any cash for the work, but we can have all of the wood; providing that we cut off everything, and pile the brush, ready for burning. But he says that we must not remove any of the wood till all of the brush is piled. Rather suspicious, it would seem; but you know he always was a crafty old chap."

"Crafty! Crooked would be more accurate! Why, I wouldn't trust that old skinflint any farther than I could heave a grand piano!" said Ralph. "And with things as they are at present, I would like to know how you come to think that wood chopping in midsummer is anything to run after. We couldn't sell the wood for enough to pay for the clothes we would wear out."

"I will admit," replied John, "that the market for firewood is not very promising. But there are several trees that will make basket bolts, and I understand that the basket factory is paying a pretty good price. And then there must be fuel for the church next winter. And if we can help in that way, it will be just the same as cash. You know it is not much of a timber lot, and I believe that the four of us could clean it up before fall, and take care of this job as well. Maybe it is just as well that times are rather dull; otherwise we would not have time for all of this."

There followed several very busy weeks for the four friends, in which they were encouraged, and sometimes helped, by the older members of the church. For the idea of contributing their time, when cash was not to be had, had taken hold of the entire branch, and many were the little enterprises which seemed to promise returns for the advancement of the cause so dear to the hearts of the Saints.

The timber was nearly all cut, and

the potato crop was looking fine, when the young woodcutters, arriving at the timber lot, one morning, found wagon tracks leading in among the piles of wood and brush. A careful investigation convinced them that at least five cords of wood had been removed during the night.

"So that's the game, is it!" said John, as he scratched his head.

"Don't be too hasty about judging," said Frank. "We must try to get to the bottom of this, and do it right, before we lose all that we have done. But I must confess that I do not know just how to go about it."

"I'll tell you," said Ernest, "there was nothing said about burning the brush, only that it must be piled, but it will be cooler at night, and we might make two shifts of this from now on; the night shift working by the light of the burning brush. That will make it rather hard for any one to do any hauling either day or night."

"But how will we get the wood out, after it is all cut?" asked Ralph. "These brush piles won't last more than two or three nights, at the most."

"I'll tell you," said John, "We will go after this today, without stopping to pile either brush or wood, and then tonight, I will come down and pile the wood and brush by moonlight. It will make a rather stiff day for one of us every day till we are through, or until the moon is too old to help us, but it will give us the jump on whoever is trying to profit by our summer's work."

That night there were conferences in the homes of all of the members of the group, and then larger gatherings among the older people, with the result that provision was made for John to remain at home the next day, that he might get a good sleep, and be ready for another night on guard. For all who could possibly spare the time, and who had tools with which to help in the work, decided to make a bee of it, and help to finish the cutting at once.

But while these arrangements were in progress, there was quite another scene being enacted in the wood lot. After John had finished his supper, and his mother had prepared a lunch for him to eat at midnight, he returned to the scene of the day's work, where the brush and wood lay about the ground in a rather disheartening tangle.

He did not at once begin the work of piling the wood and brush, but, having been careful that no one should see him enter the lot, which could be approached only from the road, as it lay in a short bend of the river, which was crossed by the road both above and below; he found a place where he could remain out of sight till it should become quite dark, and lay down for a short nap. But being very tired, and also a healthy youth, he slept soundly for some time, and then came suddenly to a sitting position,

scarcely knowing what had disturbed his sleep. He sat quiet for a moment, while he listened, and soon realized that wood was being loaded into a wagon, only a short distance from where he sat. So taking the "Scout rope" which he had brought with him, for no known reason, except that he had been a Scout, and liked the equipment: he slipped around a pile of brush, to a point where he could see what was taking place; and then carefully stalked the thief.

As he approached the wagon, he could see that there was but one man at work, and that he was very busy taking the wood from one of the piles, and loading it into a wagon. And by using just a little caution he was able to reach the side of the wagon away from the thief, without being noticed. Then, making a noose of his rope, he made a cast for the man's head and shoulders, just as he turned to pick up some wood: and as the rope settled to about the level of the elbows, he jerked it tight, and emitted a terrific yell.

Taken completely by surprise, the man was thrown, or rather drawn tight against the wagon, where he found himself unable to move. For John quickly secured the other end of the rope, and then taking his flashlight from his pocket, he walked around the wagon, and sent a ray of light straight into the eyes of his antagonist. For an instant he was almost too surprised to speak, then, knowing that his own face could not be seen, he fought down a desire to thrash the man whom he had taken in so vile a business, and said, in his most polite tone: "Good evening Mr. Lockwood, I see you thought you would help us to remove the wood. But you forgot that none of it was to be removed till all of it was cut, and the last of the brush piled. So I must remind you that it would be a direct violation of my contract for me to permit you to take this load away from here, and I doubt if it would be wise for you to leave either, till it is light enough for you to go without danger of stumbling; for you seem to be in such a hurry that if you were to attempt to leave the lot just now, you would be almost certain to injure yourself. And more than that, I have always wanted to become a public speaker, but could never get an audience. So now I think that I had better make the best of my opportunity, while my audience can not get away."

The older man stormed and threatened, and pleaded. But neither threat nor plea could induce John to loosen the rope, and to struggle against it only made his position the more unbearable. So he finally leaned back against the wagon in the most comfortable position that he could find, and said: "Well, fire away, you dirty little Mormon puppy. Let's hear what it is you have to say. For if you have got to get it off your chest

before I get loose, the sooner you do it the better."

"In the first place," began John, "I am neither a Mormon, nor a puppy, of which I propose to convince you, before you leave here."

"Oh, all right!" broke in the unhappy captive, "have it your own way, and call yourself a Christian gentleman, but let me go."

"Not yet," said John, "I have only stated one fact, and that is yet to be proved. But the thing which I want to do more than anything else, is to tell you some of the differences between the church to which I belong, and the one of which you are a member. I shall be obliged to quote the texts to which I wish to refer, as I have no *Bible* with me, and I do not think that it would be wise to have my eyes diverted for the purpose of reading, even if I had one. So just listen."

During the hours which followed, John learned more fully than he had even known before, what the Master meant when he promised that the Holy Spirit should bring all things to your remembrance. For while his captive was sullen and inattentive at first, he gradually began to listen to that which was being told him, and after a time began to ask questions, and John found that he must go back and repeat that which he had said first. For now he had at last gained an audience indeed. And when the men arrived in the morning, they found John teaching a now earnest listener the truths of the everlasting gospel, as restored by the hand of the angel.

It was perhaps fortunate that the older men were in the group, and prevented any demonstration on the part of the indignant young woodcutters. For when they had come near enough for Mr. Lockwood to speak to them, he turned to them and said: "Gentlemen, if you will induce this young preacher to release me, I will make full restitution for the wood which I have taken, and I will ask you to lend me some of your church books, as I want to prove the things which I have learned here tonight, or rather, since I came into the lot. And moreover, I pledge myself before God, that if I find that he has spoken the truth, I will unite with your church, and will pay my tithing in full on the day that I am baptized."

A few days later four young men, with faces tanned to a nut brown, and muscles like whipcords, stood looking at their finished work, so far as the wood lot was concerned. "Well," said Ralph, "I do believe that we have more than enough, from the basket bolts, to pay for the shipment of the potatoes, and the fuel is provided for the church for more than the coming winter. In fact we will be able to send in more cash than I had expected to get for keeping the weeds out of that patch. So I surely should be more than satisfied."

"Yes, and I believe that we have all learned more about prayer, and about profits, too, (and I don't care which way you spell it either) than we ever knew before," said John.

"What do you think now? Does it cost anything to pray?" asked Frank.

Just at this juncture an elderly lady approached the group. The youths all recognized the owner of the potato field, and there were a number of questions which came into their young minds, as they remembered that they had not taken the trouble to secure her consent to use the field in the manner in which they had done. But she seemed to be in her usual good humor, so while there were some misgivings in their minds, they greeted Mrs. Martin with as much outward grace as they could command.

"Ralph," said Mrs. Martin, when greetings were over, "your mother has just told me about your potato venture, and I must say that I have never had any one work that land, who has kept it so clear of weeds as you have done. And as there is to be no profit in this venture for you, I believe that it is no more than fair that I should pay for the work which has been done; especially as I understand that there will be some little expense connected with shipping the crop to the place where it is to be used for the benefit of the poor." And so saying, she handed him a check which was more than double the amount which he had expected to charge for the work. And then, including all in her glance, she continued: "Boys, I understand that it is your peculiar faith which has prompted you to do this bit of work, with no hope of any return for yourselves. Is that true?"

"Yes Ma'am," said Ernest, "I expect that that just about states the case, though we had not thought of it in just that way, I believe."

"Well, if any church can do that for a healthy bunch of boys, who like to hunt, and fish and swim: it must be worth more than the average. And as there is one of your churches in the town where my son is living, I shall look into your belief. Thank you, all of you. Good-bye." And Mrs. Martin was gone.

"I'll say it costs, but it pays to pray," said Ernest.

The portrait of Jesus is unfinished. The world is yet unredeemed. Men are still hungry. Little children are still starving. Homes are broken. Institutions are destroyed by bombs. War, crime, disease, and ignorance stalk through the land. The world cries out in the words of men of old: "We would see Jesus." It awaits the ministrations of men and women who can reveal Jesus, who can finish the portrait of the ages.—F. M. McDowell, in a sermon, "*The Unfinished Portrait*," preached at the Stone Church, Independence, Missouri.

Run-Over Department

THE FOUNDATIONS OF OUR FAITH

Continued from page 1130.)

start have suffered a progressive spirit of denial and rejection. The attitude of the Christian believer toward all the scriptures is to seek a reconciliation of apparently contradictory passages; to work toward unification and not to reject all on the basis of isolated statements. The attitude of the atheist is to seek flaws and contradictions and enlarge upon them. That spirit is just as truly atheistic when applied to the *Doctrine and Covenants* or *Book of Mormon* as when applied to the *Bible*. In his splendid chapter on charity, Paul says: "Charity believeth all things." Now obviously there are many things that even charity can not believe. Shall we reject the matchless thirteenth chapter of the first Corinthian letter? No, better to interpret it in line with Paul's other exhortation, "Prove all things, hold fast to that which is good." Charity, then, believeth all things that are good.

The solution to some apparent conflicts in the other two books may be more difficult to come at, but none the less logical. There are statements in the Book of Covenants that I am frank to say I do not understand. That does not justify me in rejecting them. I hold them in abeyance awaiting understanding, finding in the body of the revelations enough that is vital and illuminating and true to engage my attention. One man is greatly troubled because the revelation releasing R. C. Evans said: "He has been earnest and faithful in service, and his reward is sure." Now that does not trouble me at all. I can explain that to my own satisfaction. But let this man who is troubled suspend judgment, and "lay off" from that passage—he will find enough to keep him busy all his life to study and apply some other texts in the Book of Covenants that he can accept and understand, as the following:

"Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care."—*Doctrine and Covenants* 11: 4.

DO NOT DROWN IN SHALLOW WATER

At a time when Bishop Evans was humble and full of love he greatly assisted in building up this work. Let the man who doubts the sureness of the final reward to Brother Evans forget the passage that troubles him and so apply this other passage that he himself can continuously build up the work. That is a task for a life and it is a man-sized job. A wise old Methodist Bishop advised a doubting disciple: "If you are determined to drown, drown in deep water and not in some shallow mud puddle." Most people drown spiritually in shallow water. If I fail, let it be in a determined and sustained effort to work out the great and clear revelations of God as applied to the problems of life, and not in picayunish quibbling over obscure scriptural passages. And that observation applies to the revelations in all of the three books.

Another rather wise teacher said to a friend who was troubled over some of the Old Testament miracles: "When I have a nice mess of fish to eat I do not spend much time chewing the bones; I eat the good meat and lay the bones aside." Did the whale swallow Jonah? Did Lot's wife turn to grade A salt? If I am troubled about that (which I am not) let me forget it and turn and read the Ten Commandments. A lot of people who have worried about Lot's wife had better have been studying the Ten Commandments. And after I have mastered the prohibitions of that epoch marking law, let me pass on to the affirmative teachings of Christ. There I find a program for a whole life of service. Are there grammatical errors in the *Book of Mormon*? Fish bones to be laid aside. Turn to Alma 16, or Jacob 2. Spend your

time on the good meat, of which there is such an abundance. Are there some little flaws in the *Doctrine and Covenants*? Yes? Will you shape your course by them? Rather study section 11 or 85, or all of the other splendid and inspired revelations found in that book. The three books are filled with revelations that appeal to the best in us. They are well worthy of our support.

The finally complete apostasy and shipwreck of brilliant and spiritual men in the past began imperceptibly by mental haggling over certain isolated passages that could well enough have been left out of the equation until better understood. Atheism is progressive and grows by cultivation. Faith thrives and grows when it lays hold on strong and outstanding truths and then as the years go by adds to its store through affirmative study and prayer. Let us in that way conserve the foundations of our faith.

THE REORGANIZATION ABIDES BY THE THREE BOOKS

In the past Latter Day Saints have gotten into difficulty when the books have been ignored. Brigham Young zealously taught the supremacy of the "Living Oracles" and relegated the inspired books to the shelves as being of no more value than "the ashes of a rye straw." Only in that way were the people of the west led to accept certain pernicious doctrines clearly condemned in the three books, notably so in the *Book of Mormon* and *Doctrine and Covenants*. It was the work of the Reorganization to restore the three books to their proper place and prestige. We have insisted that the "living oracles" must speak in accord with the books.

Our friends of the "Church of Christ" entered into agreement with us in 1918 under articles known as "Agreements of Working Harmony." These we adopted at the conference of 1918, the "Church of Christ" people having previously adopted them. One of the articles of agreement (No. 4) bound both organizations to a recognition of the revelations as contained in the 1835 edition of book of the *Doctrine and Covenants*. That gave us a vital point of agreement upon the three books; they having previously held to the Book of Commandments. Some very few years later I was present as a member of our committee when it met with their committee and at that meeting we were surprised to be told by one of their apostles that their church had taken action annulling the article in question (Article No. 4). As we saw it this tended to vitiate the entire agreement. Subsequently at the conference of 1930 we took action declaring the agreement void.

The matter is vital with us. The church stands upon the three books. In that the record of the Reorganized Church is unique. So far as we are concerned only on that basis could we ever be a party to a drawing together into one by the various groups of those adhering in profession to the Restoration movement. There must be no pulling asunder of the threefold cord. Or to change the simile, these three witnesses shall continue to stand together, for their testimony is one. Safety is found in adherence to their teachings. We with others have suffered loss when we have been careless in that regard. When we have diligently conformed to the precepts of the three books we have been blessed.

(To be continued.)

But if for you and for me as individuals risks and burdens are necessary, must we not believe that they are also necessary for others. We who have struggled and suffered would gladly pass on to those we love the wisdom which our own trials and failures have taught us. But it can not be done. God deals with the members of each new generation as if it were the first. Life's inevitable experiences meet them in their youth and vigor with the freshness of a surprise. Through uncertainty, through strain, through suffering they are guided into an assured touch with reality, and win at last, if faith and courage hold firm, to the peace that passeth understanding.—William Adams Brown, in *Pathways to Certainty*.

What Does It Matter?

By C. W. Butterworth

(From the *Gospel Standard*.)

There is no time in life for vain reining; no time to waste in aimless pursuits; no time to lament the failure to reach unprofitable goals. The sands of life run silently and unceasingly, measuring both the future and the past, and every moment wasted in futile endeavor curtails the sum of your potential achievements.

The seething masses of humanity struggle callously and selfishly, vainly seeking the elusive pots of gold at the rainbow's feet. In its clamour for the spectacular, the world has gone mad; and, in its inability to discriminate between false and true greatness, a most pitiable lack of judgment is shown.

He who can travel to points remote and stand where man has never stood before; he who can climb in his bellowing steed a little closer to the stars; he who can exceed the previous greatest speed on land, on sea or in the air; he who can swim the furthest or run the fastest or hit the hardest, he it is, who, for a very brief span, wears the victor's laurels, and becomes the envy of that vast throng who vainly cherish the fond hope of attaining like fame—fleeting and hollow though it be.

You may never experience the lime-light's glare, but if the light of your life shines candle-like through the darkness of despondent lives, what does that matter?

You may never stand upon the cold and desolate Poles, the reaching of which, for centuries, has taxed the powers of man's physical endurance; but there are countless other places where you may stand—at the gates of the poor and needy, at the bedside of the sick, in the forefront of the battle for right, in the house of prayer, by the side of the wayward. You will get no earthly glory for all this, but what does that matter?

Perhaps you may not get the credit for all the things you do. Remember, then, that in the Book of Life the facts are there recorded; and when from the housetops the secret things are made known, ample compensation will be yours. So what does it really matter now?

Are your abilities ignored? Is your worth unrecognized? What does it matter? True worth will always get its desserts. Take heart. Moses was well past the allotted span before his real work of leadership began.

You despair of ever reaching Heaven. It sometimes seems so far away. What does it matter? It is there, and there is room for you. You may not reach it

for ten or fifty years, but you may be there today. Who can say? It is better then to be prepared, for this vitally matters.

What if the darkness of night descends upon you? What if shadows and disappointments come? What if winter with its chilling blasts embraces you, and its encircling snows block up every avenue from your doors? The morning sun in all his splendour will rise again. The shadows will surely pass; and when springtime awakens all nature and removes every cold obstruction from your pathway, then will be revealed the splendid truth that "they also serve who only stand and wait."

Life is short. Opportunities for profitable service are swiftly passing. Rewards for seizing them are great. Your health, your peace of mind, your present, and your future welfare demand that you do not let the petty, vexatious, unavoidable things of life matter.

Cheer up. Be brave. Hope on. Live your own life, and you will reap your own reward. In the final adjustment nothing will be overlooked, nothing undervalued; so if now we are misunderstood, neglected and unappreciated by that large body of our fellowmen, who are unable to wisely weigh the worthy things of life, what does it matter?

Yes, what does it matter?

Plays for Amateur Dramatic Groups

(Continued from last week.)

- (42) **THREE PILLS IN A BOTTLE.** Fantasy in one act. By Rachel Lyman Field. Four men, three women. One child. One simple interior. Time, thirty minutes. Costumes fantastic. A little sick boy from his window makes friends with passers-by. Each allows his soul to visit the boy. The audience is shown how strangely souls may differ from the human beings to whom they belong. Published in "Six Plays." Price \$1.35. Royalty \$10 if admission is charged; \$5 otherwise. (French.)
- (43) **TRADITION,** by George Middleton. One man, two women. Interior. Time, thirty minutes. Modern costumes. Deals with the attempt of a dominant though kindly man to crush the artistic ambitions of his wife and daughter through their economic dependence. Thirty-five cents. Royalty \$5. (French.)
- (44) **TRIFLES,** by Susan Glaspell. Three men, two women. Interior, forty minutes. A tragedy. A man appears to have been murdered in a lonely farmhouse and his wife is under arrest on suspicion. A county attorney, the sheriff and a farmer are fussing about in search of evidence against her, while two women friends find a slain canary and broken cage, divine the whole story of a woman driven to desperation by cruelty and neglect. Price 50 cents. Royalty \$10. (Baker.)
- (45) **VALIANT, THE,** by Hall and Middlemass (Longman's), price 50 cents. Five characters. Strong drama. Action takes place one hour before the death sentence is passed on a man who refuses to speak to or recognize his sister. By doing this the family is saved from disgrace. Excellent.
- (46) **WHEN A CLOWN LAUGHS.** A tragedy of the circus, by Geneva Harrison. Three men, one woman, extras. Available only in manuscript form, lent free to interested producers. Royalty \$10. (Longman's.)
- (47) **YOU,** fantasy in one act. By Colin Campbell Clements. Two men, one woman. One exterior. Modern costumes. Thirty minutes. A story of an adventurous youth who went forth to seek his fortune. Price 30 cents. Royalty \$5. (French.)

"On the Wing"

(Continued from page 1132.)

which the late General William Booth and his wife, Catherine, began the movement which has developed into the Salvation Army of universal renown. What a museum of historic events London is! Every street is rodolent with great events and if one listens carefully he can hear the footsteps of the panoramic processions belonging to centuries.

But, here we are in Enfield, and at the Brick church in which our own congregation worships. A testimony to the fidelity and loyalty of the little group (some now in heaven), under the wise direction of John Judd and his companions. It was a warm welcome the visitor received, and the tidal wave of congregational singing filled one's soul with worship, and prepared one for the cultivation of God's presence. The two services and the priesthood meeting made a happy day. And so began my renewed ministry in Europe. More anon!

The Work of the Church

The Children's Division

Worship Programs for December

(Prepared by Richard and Alice Baldwin.)

THEME FOR THE MONTH: "THE SPIRIT OF CHRISTMAS."

FIRST SUNDAY, DECEMBER 4, 1932

This is Sacrament Sunday, and the juniors should meet with the adults.

SECOND SUNDAY, DECEMBER 11, 1932

Note: If you are intending to use the "Hymn Worship Service" as contained in the December 25 program, you should begin to rehearse and plan for it now. The songs should be taught to the children, and they should be memorized perfectly, in order that the service may be beautiful.

The Sunday before Christmas you should instruct the children to wrap up their offerings in gift boxes, and tie them with Christmas ribbons. The children will love to place their gifts in the manger, and especially will they enjoy the small boxes which they wrap themselves, with the Sacrifice Offerings contained therein.

Theme: "God's Gift to Us."

Quiet Music: "Oh, Little Town of Bethlehem."

Call to Worship: (Read in Unison.)

"Come, let us sing the praise
Of Jesus Christ our King,
Who came to earth; His wondrous birth
Both men and angels sing.
On Galilean shore
In places large and small
He lived a life of matchless worth,
Revealing God to all.

Hymn: "It Came Upon the Midnight Clear," new *Saints' Hymnal*, 137. Verses 1, 2, and 4.

Prayer.

Carol: (Special number by selected voices.) "The First Noel," new *Saints' Hymnal*, 146.

Poem: "There's a Song in the Air."

There's a song in the air! There's a star in the sky!
There's a mother's deep prayer; and a baby's low cry!
And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King!

There's a tumult of joy o'er the wonderful birth,
For the Virgin's sweet boy is the Lord of the earth.
Ay, the star rains its fire while the beautiful sing
For the manger of Bethlehem cradles a King!

In the light of that star lie the ages impearled;
And that song from afar has swept over the world.
Every hearth is aflame, and the beautiful sing
In the homes of the nations that Jesus is King!

We rejoice in the light, and we echo the song
That comes down through the night from the heavenly
throng
Ay! we shout to the lovely evangel they bring
And we greet in His cradle our Savior and King!

Scripture Reading: Isaiah 7: 14, and Micah 5: 2. (Before this reading the leader will explain that before the birth of Christ, the prophets plainly foretold of His coming.)

Hymn: "Oh, Little Town of Bethlehem," new *Saints' Hymnal*, 144.

Sermon: "God's Gift."

Stress the song that has just been sung.
No doubt the Sacrifice period is already well under way

in your branch, but it should be particularly stressed between now and Christmas.

We believe the minds and hearts of the children can be led in such a way that they will not only be willing, but glad, to give up many of their Christmas joys in order that the money may be sent to the church. We believe it would actually be a sin to use money for the "treat" (which is so customary in some branches) this year.

If you will start today to talk to the children about God's Gift and what it has meant to the whole world, they will rejoice to do anything they can for the church. Tell the children what the needs of the church are.

At the close of a short sermon a conference should be held with the children, and they should be allowed to suggest ways and means by which they can swell the amount which the general church needs before the new year.

Closing Thought: (Read in Unison.)

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Closing Hymn: "Silent Night," new *Saints' Hymnal*, 147. Benediction.

THIRD SUNDAY, DECEMBER 18, 1932

Theme: "The Joy of Giving."

Prelude.

Call to Worship:

Joyfull all ye nations rise,
Join the triumph of the skies
With the angel host proclaim
"Christ is born in Bethlehem."

Hymn: "Joy to the World," new *Saints' Hymnal*, 170.

Scripture Reading: Luke 2: 8-20.

Poem: "The Christmas Story."

"When Christmas stars are shining
On snow fields calm and white,
Then burn a tiny candle
And by its friendly light
Ask mother for the story
Of that first Christmas night.

"And as she tells the story
Of shepherds, and the star
That led the wondering wise men
Across the night afar,
Perhaps your little candle,
Just like that star agleam,
Will bring your heart glad tidings,
Until you almost seem
To see that lowly stable,
The mother, sweet and mild;
You, too, will wish for treasures
To give the Holy Child.

"Well you have golden treasures
To give Him every day—
The love you show for others,
Each friendly word you say
Is just the gift of Christmas
Shown in a different way."

—Elizabeth Cushing Taylor.

Suggested Prayer: (Suggest the following themes about which the children are to pray silently.)

Let us think of God's gift of his dear Son who came as a baby in a manger, and thank God for him:

(Period of silence.)

We are glad that He came as a little child, for he blessed the home of Joseph and Mary.

(Period of silence.)

We want to be a blessing in our homes.

(Period of silence.)

We want every home in the world to know him.

(Period of silence.)

Our church needs money so that the families of the missionaries may be taken care of while they go to tell the people about Jesus and his gospel. Wilt thou help us to give as much as we can at this Christmas season?

(Period of silence.)

We are glad to give for we love Thee and Thy church. Bless our giving, we pray. In Jesus' name, Amen.

Sermon:

Let us turn to the third verse of the hymn, "O Little Town of Bethlehem," (*Hymnal*, 144.) We read, "How silently, how silently, the wondrous gift is given." God always gives his gifts silently, even his greatest Gift came quietly in the night, when all the world was sleeping.

Name some of the other gifts that God gives to us silently, health, strength, love, sunshine, food, etc.

People now give gifts to each other, but not always silently, and sometimes they are just a swapping and trading of gifts.

We should "give silently" to those who need, and to our loved ones, but most of all to the church, for this is Christ's birthday that we are to honor, and when it is our birthday people give the gifts to us, and not to each other.

Little children think of Christmas as just a time for them to receive, but juniors know better than this. We give gifts to make people happy.

We will make Christ happy this year by bringing our greatest gift to him.

Closing Hymn: "O Little Town of Bethlehem," new *Saints' Hymnal*, 144.

Benediction.

FOURTH SUNDAY, DECEMBER 25, 1932

Theme: "Our Gift to Christ."

Prelude: Medley of Christmas Hymns.

Call to Worship:

Oh, come, all ye faithful,
Joyful and triumphant,
Oh, come ye, oh, come ye to Bethlehem;
Come, and behold Him
Born the king of angels.
Oh, come, let us adore Him,
Oh, come, let us adore Him,
Oh, come, let us adore Him,
Christ, the Lord.

Scripture Reading: Matthew 2: 1-12.

Hymn: "We Would See Jesus," new *Saints' Hymnal*, 155.
First four verses.

Prayer.

Dramatization of Hymns, and Presentation of Sacrifice Offering:

The stage should be decorated, and a manger placed on some straw. This should be in the center of the stage. A large star may be suspended over the manger.

First Hymn: "Silent Night," new *Saints' Hymnal*, 147. (A hidden chorus sings this.)

Second Hymn: "Away in a Manger," new *Saints' Hymnal*, 149. (The youngest children should sing this, with appropriate motions.)

Third Hymn: "We Three Kings of Orient Are," *Hymnal for American Youth*, 90, or *New Hymnal for American Youth*, 96. (Three boys sing this hymn. They may be appropriately gowned in rich draping, using colorful window drapes. A turban and belt would complete the costume. The first verse is sung in unison. The second verse is sung by a boy, carrying a small box covered with gold paper. At the conclusion of his verse he lays his gift in the manger. The second boy gives him time to get back in his place, and then he sings the third verse, carrying his box, and placing it in the manger, too. The fourth stanza

is then sung by the third boy, and he too, places his gift in the manger. The fifth verse is sung by all of the boys.)

Fourth Hymn: "As With Gladness Men of Old," new *Saints' Hymnal*, 143, 1, 2, 3 verses. (The whole congregation should sing this hymn, and at its conclusion there should be a processional of the children carrying their gift boxes, and placing them in the manger, then returning to their seats and remaining standing for the

Blessing of the Offering:

Dear Lord, we do not bring gifts of gold, frankincense, and myrrh, as the wise men did, to lay at Thy feet, but we have given these gifts gladly and willingly to Thee. Wilt Thou accept them, dear Lord. They are Thy birthday gifts, and may they be used in Thy great work. We ask it in Thy dear name, Amen.

Closing Hymn: "As With Gladness Men of Old," new *Saints' Hymnal*, 143. Last verse.

Benediction.

The Church School

Worship Programs for December

(Prepared by Henry and Eunice Livingston.)

DECEMBER 4, 1932

Theme: "Our Need of the Savior."

Prelude: New *Saints' Hymnal*, 255, "Jesus and shall it ever be." (This may be repeated if needful.)

Call to Worship: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me."

Hymn: New *Saints' Hymnal*, 272, "Jesus, My Shepherd."

Invocation: It is always important that thoughtful consideration be given to the prayer, in view of the needs of the people. We suggest that the prayer be brief and to the end that a more complete fellowship with Christ might be realized, satisfying the feeling of our deep need for him and giving us the needed spiritual impetus to "carry on" in the great restoration movement.

Response: Quartet should sing one verse of hymn 314 in new *Saints' Hymnal*. "I need thee every hour." If quartet isn't available this may be just played on the organ or piano softly.

Scripture: Saint John 12: 26-36.

Picture Appreciation: "Light of the World," by William H. Hunt.

Thought of the Morning: The only hope of coming successfully out of the trying dilemma of today is by the help of Jesus our Savior. We need him as never before in our experience, and nothing could be more profitable than for us to center our attention seriously upon him. The greatest tragedy of a man's life is his failure to open up his life to Christ. Thousands are groping miserably in darkness because he stands at the door of their lives knocking for entrance, but they will not open the door or give heed to his voice. We Latter Day Saints particularly should be careful to give him complete admittance into our dwellings for it is possible to admit him only into the vestibule of our lives, the inner room being closed to him. We should realize more than anyone else that the effectiveness of his saviorhood, as far as we are concerned, depends entirely upon our willingness to cooperate completely with him. Sin has always been the root of our troubles. As we come to know him better and comprehend the price he paid for our deliverance by sacrifice and suffering, it will shock us into an understanding of the awfulness of sin. The Spirit of Jesus and sin can not both dwell in our lives together; which of the two shall it be? "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me."

Hymn: New *Saints' Hymnal*, 328, "Behold the Savior at your door."

Offertory.

Prayer: In harmony with the foregoing theme, ask God's blessing upon the class study.

Classes:

DECEMBER 11, 1932

Theme: "God in the Flesh."

Prelude: *New Saints' Hymnal*, 133, "My God, how wonderful Thou Art." (Repeat softly.)

Call to Worship: "O come, let us worship and bow down: let us kneel before the Lord our Maker. For he is our God; and we are the people of his pasture, and the sheep of his hand."

Hymn: *New Saints' Hymnal*, 2, "Bow Ye Mortals, Bow Before Him."

Invocation: This prayer should be one of thanksgiving to God for the gift of his Son who demonstrated the will of God in the flesh and who gave us his law that we might become his sons.

Scripture: Saint John 14: 5-14.

Thought of the Morning: Scientists have scanned the heavens with their great telescopes, discovering that there is a great mind and power which holds and directs the destinies of worlds with perfect control. Others through their microscopes have observed the infinitesimal world controlled in the same marvelous but rational manner. Regardless of all their wonderful discoveries they have not been able to reveal the purposes of this great God and our relationship to him.

Jesus came to reveal his Father to us. On one occasion he told his disciples, "If ye had known me, ye should have known my Father also." Our whole approach to God then centers in Jesus and his teachings for in them is God revealed in the flesh. He has taught us to appreciate the kind of a God our Father is.

Think of the tremendous advantage science would have and the great advancement it could make in the realms of truth if its task was approached from an understanding of God and his purposes through obedience to Christ and his message. Bringing it closer to ourselves, think of the advantages and wonderful advancement we can make if all our ordinary tasks are approached in the same manner. May it be our happy experience to know God because in all our work we have looked constantly to "Jesus the author and finisher of our faith."

Hymn: *New Saints' Hymnal*, 20, "Glory be to God on High." Offertory.

Prayer: A short prayer of benediction with the congregation joining with the Lord's prayer.

Classes.

DECEMBER 18, 1932

Theme: "Glory to God in the Highest."

Prelude: *New Saints' Hymnal*, 136, "Hark, the Herald Angels Sing." (Repeat softly if desired.)

Call to Worship: "O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of heaven."

Hymn: *New Saints' Hymnal*, 139, "While the Humble Shepherds Watched Their Flocks."

Invocation: Revently and with sincerity voice thanks to God for Jesus Christ. Prayer for wisdom and strength that we may be able to emulate the character and life of Jesus that our daily lives will reflect to the glory of God in the highest.

Response by Congregation: *New Saints' Hymnal*, 88, "Come Gracious Lord."

Scripture: Saint Luke 2: 1-14.

Picture Appreciation: "Arrival at Bethlehem," by Olivier Merson, or "Holy Night," by Mueller.

Thought of the Morning: For the two events most signifi-

cant to humanity, we must look to the birth of Jesus in Bethlehem and to his resurrection or birth into immortality. Today we commemorate his birth into this life and as we contemplate its meaning we are made aware that its most significant factor is love. He loved us and gave himself for us that we might enjoy life and enjoy it more abundantly. Little wonder then that the angelic hosts sang praises to God in the highest for his birth meant peace on earth and good will to men. As the purposes of Divinity are more clearly unfolded to us in this event, our admiration for the love of God increases with growing wonder. Full appreciation of God's love can be had only in proportion to our willingness to surrender our lives to him on the altar of consecration and service. The poet has said truly, "If Christ a thousand times in Bethlehem be born, until he's born in me my soul is all forlorn."

Hymn: *New Saints' Hymnal*, 145, "Oh Come All Ye Faithful."

Offertory.

Prayer: Let the congregation stand in silent meditation for a moment as a token of our love and esteem for his gift.

Classes.

DECEMBER 25, 1932

Theme: "The Prince of Peace."

Prelude: *New Saints' Hymnal*, 281, "My Faith Looks Up to Thee." This may be repeated softly if desired.

Call to Worship: "How beautiful upon the mountains are the feet of him that bringeth good tidings and publisheth peace; that bringeth good tidings, that publisheth salvation; that saith unto Zion, Thy God reigneth."

Hymn: *New Saints' Hymnal*, 134, "Watchman Tell Us of the Night."

Invocation: Thank God for the blessing of inward strength and peace that have been ours in knowing Jesus and having his Spirit to bless us. Pray that these blessings may continue to come to us as his people that we may have courage and power to do our work.

Scripture: Isaiah 9: 6, 7.

Hymn: *New Saints' Hymnal*, 140, "To Us a Child of Hope Is Born."

Thought of the Morning: We have been warned that the time would come when peace would be taken from the earth and that while men would cry, "peace, peace," yet there would be no peace, and men's hearts would fail them with fear. Today we see indications of the fulfillment of this utterance for there is a deep feeling of suspicion and apprehension causing all humanity to wonder at the unrest that is in the world. The reason for this unrest is because men have rejected the Prince of Peace, Jesus Christ, and his message. They have felt self-sufficient, thinking that their own brain power and ability brought to them prosperity when it was God that bestowed the gift. Latter Day Saints should know that the world can not give peace, but that it comes from obedience to the law of God. Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." This kind of peace can come to us only when by rigid examination of ourselves we discover that we have done our very best to do God's will and that we are willing to continue to do it. Then comes the wonderful assurance through the Spirit of Christ to Zion, "Thy God reigneth." Jesus is coming to Zion to establish everlasting peace. Are we preparing for his coming? This is our hope, this is our peace.

Hymn: *New Saints' Hymnal*, 278, "Prince of Peace Control My Will."

Offertory.

Benediction: A short prayer asking God's help that we may have the peace that Christ alone can give, and that we may merit that peace.

Classes.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Brooklyn, New York

Schenectady Avenue and Park Place

Fall activities for Brooklyn Branch began on rally day, October 2, and rally day it was indeed. The building was full to overflowing. The church school hour presented some unusual features and the sacrament service which followed was especially solemn and impressive, being constructed along new lines. An organ prelude prepared an atmosphere of worship for opening prayer and congregational singing, followed by a Scripture reading by Brother Lafayette Roulette and talks on the sacrament by Elders Charles Hield and Paul Belleisle. The serving of the sacrament brought these ceremonies to a climax in a service which has thrown new light on this feature of church work.

At one o'clock dinner was served in the church basement, and the afternoon was occupied with social service followed by the usual evening sermon. An increased attendance and interest have been noted as a result of rally day.

Brother Ephraim Squire, long associated with the work in Brooklyn, is taking active charge as branch president.

President Frederick M. Smith was a recent visitor to New York, but failed to visit this branch. No doubt he would have called on the group had he not been pressed for time.

The Saints extend a special invitation to all church members and officials stopping in this vicinity, to visit them at the old location. Schenectady Avenue and Park Place, Brooklyn.

Apostle Paul M. Hanson was here not long ago, and left the congregation richer by his excellent counsel and encouragement. He expects to return early in November to begin missionary services. The Saints look forward to this event.

With preparations for these services and the dramatic club's plans for the coming social season of plays, games, etc., the prospective revival of usual educational and literary work, the general repairing and redecorating of the junior church school auditorium, now speedily nearing completion, Brooklyn Branch presents a scene of beehive activity.

Kirtland, Ohio

Local Harvest Festival Is Season's Event

Kirtland residents brought out their treasurers and antiques, and picked their best fruit and vegetables for the Harvest Festival at the Auditorium, September 22 and 23, under the auspices of the Home Beautiful Circle and its leader, Sister Mabel Thomas, of Kirtland Branch.

Large numbers visited the festival, and considerable press notice was given the event. Among the many special attractions were a checker table, inlaid with twelve thousand pieces, the work of Brother George Morgan; colonial antiques handed down in the Curry family; old country heirlooms owned by Sister Brockway; many Indian relics; articles brought from the South Sea Islands by Brother Joseph Biggs, once a missionary there; lovely quilts; Scout equipment; wall mottoes, small statues and silhouettes made by Howard Moore, Roy Hodges and John Collin; beautiful fancy work, and a rock garden. A friend of the Saints, Mrs. Glenn Booth, attended and spun linen thread from flax on her old spinning wheel. She also displayed a number of home spun pieces.

The festival was most successful. Lunch and supper were served both days, Thursday and Friday, and a sum of more than twenty-five dollars was cleared.

The branch business meeting was held September 15. Elder John L. Cooper was reelected branch president, and Brother Edward Davidson was chosen superintendent of Religious Education. Others chosen to serve are: Superintendent of adult division, Robert Flack; young people's division, Arthur Sheppard; children's division, Sister John L. Cooper. Sister Carrie Lavies was reelected head of the women's department; Sister Beatrice Gale was chosen secretary of the branch. Treasurer, William Davidson; librarian, Sister Alma Curry; solicitor, Thomas Gale; leader of Kirtland Dramatic Club, John Collin, and director of music, Sister Anne Householder.

Sister Rhoda Miller, of Cleveland, who died suddenly at her home September 13, was buried in Kirtland Cemetery September 17. Funeral services were held in the Temple, Elder William Patterson, of Port Huron, Michigan, in charge, as-

sisted by Elder E. Guy Hammond, of Akron, Ohio. Sister Miller was a kind and loving mother, a loyal supporter of the church. She often extended hospitality to God's servants.

One afternoon last summer six hundred and fifty visitors were at the Temple. They were the 4-H Club of Portridge County which works under the Extension Department of the Ohio State University at Columbus.

Local Saints rejoiced in the success of the Kirtland reunion. Professor Poulson, of the Brigham Young University, Salt Lake City, Utah, and his family spent the last three days of the reunion here.

Patriarch and Sister F. G. Pitt have left Kirtland for the season, and are much missed. With them went Sister Frederick, a sister of Mrs. Pitt.

Miss Virginia Webb is again employed as school-teacher in the elementary grades at Leroy, Ohio.

Brother and Sister Clair Richard are the proud parents of a daughter, born September 12. A son came to the home of Brother and Sister Edward Davidson September 25.

Sister Mary Brewster will be in Detroit for the winter at the home of her daughter, Sister Edward Hewitt. Brother Thomas Brewster left for Detroit before Sister Brewster, and his state of health is not much improved.

Brother William George, a resident of this city, died October 12. He was known for his positive character qualities, kindness for all, love for and keen interest in young people. He was also well known in Columbus, Ohio, where for a period of years he was custodian at the Ohio State University. Besides his wife he leaves six children: Mrs. Edna Marley; Mrs. Alma Curry, Mrs. Marcine Schlink, a son, Richard, by a former marriage, and two children, Mary and Edwin, at home.

Harley Roberts has entered Ohio State University for his junior year. His brother, Howard, is a freshman. Sister Nola Roberts has entered the sophomore class.

Pastor John L. Cooper officiated at the funeral of Sister Sarah Jane Skillicorn, of Cleveland, a short time ago. Sister Skillicorn was the mother of Sister Jack McNeil, now of Cleveland. Interment was in Kirtland Cemetery.

Puyallup, Washington

Place of Western Washington Fair

An impressive service for the installation of officers of the church school was held the last Sunday in September. As a result each officer felt more keenly the duty of his office and a greater desire to make the best of his ability, and the membership sensed the need of their loyal support.

The Western Washington Fair, held at Puyallup in September of each year, is now past. It was noted for being the biggest and best fair in the Northwest. The attendance record was higher this year than ever before. This does not sound so much like "depression" here, does it?

The Fair was honored on two days with two of the candidates for the office of President of the United States. On Thursday Governor Franklin D. Roosevelt, and on Sunday "Coin" Harvey. The Liberty Party seems to be very strong in Washington.

The Latter Day Saint young people are active and are now preparing a program for the last Monday of the month. They are also sponsoring a series of meetings to be conducted by Elder A. C. Martin the latter part of the month.

The young people of this district, under the leadership of Brother Dwight Davis, are entering a contest for one hundred per cent attendance at evening services and also one on reading the *Herald*.

Brother Claude L. Bronson was taken seriously ill a few nights ago. He was taken to the hospital and operated on at once. Now he is improving.

Aurora, Illinois

66 South Elmwood Drive

Despite the fact that Aurora Branch has lost twenty faithful members during the past two years, those who remain are earnestly striving to carry on the Lord's work.

They were much encouraged by a series of lectures on "*The Signs of the Times*," given there recently by Roy Healy, of Chicago. The cheer of this good brother did much to put his message across.

Elizabeth Malcor and Jean Ford, two young sisters, were recently baptized by Elder R. E. Davey. They were confirmed by Brother Davey and Clement Malcor at the Sunday morning preaching service.

The young people under the leadership of two captains, Elbert Ford and Arnold Settles, chose sides and each gave a whole evening of enjoyable entertainment. The programs were given in the contest spirit, the losing side to treat the winners. Brother Elbert and his team were good losers and gave the win-

ners an outdoor wiener and marsh-mallow roast.

A beautiful musical program was presented a short time ago under the leadership of Fred Settles. Several non-member friends assisted. The small seating space of the church was taxed to the utmost. Brother Settles deserves much credit for his taste in arranging his program. A few members came from Plano, Illinois.

Oshoto, Wyoming

Saints Are Thoughtful of Neighbors' Needs

This branch has passed its third year more or less successfully, and held its annual business meeting September 26. Officers for the new year are: President, Elder Fred Cousins; priest, Horace Hartshorn; teacher, Fayette Cole; branch clerk, Sister Audrey Stubbart; financial clerk, Sister Rose Gray; reporter, Enid Stubbart; chorister, Audrey Stubbart; organist, Sister George Redding; Sunday school superintendent, Raymond Cousins; supervisor of juniors, Sister Rose Gray; Laurel Club president, Sister Ida McKim. The new officers are trying to do even better work than was done last year and the old officers wish to improve on their previous performances.

One has been added by baptism, Arthea, daughter of Fayette Cole. She was baptized in August by Horace Hartshorn. Eight have been transferred to the branch records, making the enrollment sixty-nine.

Elder L. O. Wildermuth was at the Cousins home the first week of September, and officiated at Sister Arthea's confirmation and blessed Lois Mae, infant daughter of Emory and Mae Dillon.

The Spirit was present to a marked degree at the prayer service September 4, Brothers Cousins and Wildermuth in charge. It was at this service that the branch first learned of Brother Wildermuth's loss in the death of his son, Charles. The sympathy of all is extended to the bereaved family.

Services at the branch schoolhouse were dispensed with August 21, this Sunday school meeting with that of Rocky Point and three other schools in rally day services at Rocky Point. There were several more denominations represented than Sunday schools, but all seemed to enjoy the association with people of like mind. Sunday school, preaching services, basket dinner, and a short program by each school composed the order of the day. The hall was filled to capacity, between two hundred and fifty and three hundred being present. Oshoto Sunday school was represented by its young people in Hawaiian music, a baritone solo and chorus, and the entire school sang, "*Send Me Forth, O Blessed Master*."

Saints of this region are thankful the depression never hits the throne of grace.

God's blessings are poured out on all. Some of the local meetings have been of a high order. The depression has made everyone more considerate of his neighbor's needs. Some of the Saints started bringing things of which they had a surplus to Sunday school and dividing with the crowd. There were quantities of strawberry plants, garden seed, seed potatoes, setting eggs, both turkey and hen, eggs for consumption, tomato and cabbage plants, and later in the season, roasting ears, string beans, tomatoes, etc. The little schoolhouse has been a veritable trading post for the Saints this summer, but they feel the Lord has been pleased with the spirit of brotherly love that has prevailed.

Several young people are away attending and teaching school, and early, unseasonable storms have cut down attendance at services, but officers hope to keep the meeting place open most of the winter. The faces of visitors are missed at services, but local workers feel they have many things for which to be thankful. Brother Tom Gray narrowly escaped death this summer when a fuel oil can exploded, badly burning one hand and singeing his hair. Grace Louise, little daughter of Horace Hartshorn, fell and cut her lip, requiring medical attention and some stitches. And the infant son of John Stubbart was found by his mother, to all appearances dead, drowned in an eight-gallon jar half full of water. After an hour of resuscitation, he was breathing normally, and suffered no lasting ill effects.

To the scattered Saints who might wish to attend services at Oshoto, the Saints of this region extend an invitation and a welcome. Services are Sunday school at ten thirty followed by preaching or prayer service.

Belleville, Illinois

Progress in Church School

An inspired teacher and leader is sure to make a lasting impression on the minds and in the hearts of his audience, and Belleville Branch has been going forward with renewed spirit since the recent evangelistic services conducted by Patriarch and Sister Richard Baldwin.

Particular progress is noticeable in the church school activities. The system of teaching and conducting classes has been improved, and more interest is being shown, not only by those in charge, but by those attending the classes. The supervisor of the children's division has been working to make that division function to the best possible advantage in the work of instructing the children. Junior worship services with a carefully planned program are held every second and fourth Sunday of each month. These services are proving exceptionally helpful to the smaller children.

Another feature recently introduced is

the regular use of printed programs. This method of conducting services has not only simplified and speeded up the work for those in charge, but has been complimented by many in the audience.

The new church school officers have just taken up their duties for the year. They have begun their work with a spirit of real sincerity and cooperation, which combination can mean nothing but success. Prospects are bright for Belleville.

And now the young people are compiling material for the first edition of a proposed church paper. This paper is to be published by the church and distributed to the members. In it will be incorporated news of church functions, announcements, advertisements of a church nature, helpful thoughts, short stories, and current national and international news which may have some bearing on church work.

Branch officers are pleased with the attendance at all church services. They are striving to win others to the fold.

Battle Creek, Michigan

Benefit From Visiting Speakers

On the night of October 3, this branch elected officers for the coming year. Elder Philemon Pement, who has been holding meetings here, was elected by a large majority to succeed Brother Young who has faithfully filled the office of branch president for several years.

Elder Pement, a man of many years' experience, possesses a knowledge very helpful in his work. Since his coming to Battle Creek, an increase in attendance is noticeable. On many occasions the building has been filled. His sermons are enjoyed by everyone, and the Saints feel that he is a teacher sent of God. Much interest is being manifested not only by members but also by those of other denominations. There were also some other changes in branch official personnel.

Brother August Wurm, who in September, 1927, united with the church, remained a true and faithful member until September 24, 1932, when he passed through the portals of eternity. The Saints miss his helpful presence. He was ever ready to shake the hand of a brother or sister, and on his face was a smile that memory can not erase.

A few weeks ago Elder Barrs, of Lansing, Michigan, was here for sacrament service at which time a fine spirit was felt. The gift of tongues was given to the congregation, and the interpretation. Several in the branch were given advice and admonition, and among these was Brother White, of Bay City. This experience was most encouraging.

About three weeks ago Brother Harden, of Ray, Indiana, was here and preached. He is a forceful speaker and

very well posted, especially along *Book of Mormon* lines. As a result of these meetings seven were baptized.

Apostle D. T. Williams has again started his circuit, and Battle Creek welcomed him the night of October 7, when his theme was "*A God Who Speaks Today.*"

Bemidji, Minnesota

Helped by Visit From Apostle

J. F. Curtis

Since last communicating with the *Herald*, Bemidji officers have tried to keep pace with the inward growth of the church. They see the work gaining ground here.

These members welcome the new *Saints' Herald*. "It is a wonderful paper," they declare.

Two more families of members have moved there from Independence, Missouri, and are a great help to the branch.

Sister Vera Sanderson, of Plano, Illinois, was here for some time, helping in the church work.

Pastor George Day went with Elder Sam Case of Warba, to Palisade the latter part of August, and Brother Day baptized Mrs. Emil Shuman and Mrs. Frank Thurston. Some children were blessed.

September 24 and 25, a number of the Saints attended the district conference, enjoying the trip and the good meetings. President F. M. McDowell was present, and his preaching encouraged the Saints to continue in the great Restoration movement.

From October 4 to 16, Apostle J. F. Curtis held services in Bemidji church, and some nonmembers were present. The Saints benefited greatly from his sermons.

Brother H. L. Bosshardt was ordained an elder during the fall conference held at Duluth. He is doing all he can to build up the work.

Cherryvale, Kansas

Alert to Gospel Opportunities

Two children were baptized by Brother Glenn Bruch, and three by Brother Henry Ford, of Parsons Branch, in the creek north of Cherryvale, Kansas, the afternoon of September 25. Confirmation was by Brother Charles Anderson, of Independence, Kansas, and Brother Henry Ford at the home of O. W. Bruch.

Saints of Cherryvale held an all-day meeting October 2, the attendance of the church school being one hundred and five. Members were present from Parsons, Chanute, Independence, Coffeyville, and Tulsa, Oklahoma. Brothers Lee Quick and Amos T. Higdon had charge of the sacrament service and preaching. Fourteen church officers were seated on the platform. A baptismal service was held at the creek west of Cherryvale.

James Wright, a father from Parsons, and the nine-year-old son of Sister Carson, of Dennis, were inducted into the kingdom.

At noon a basket dinner was served cafeteria style, and everyone enjoyed the afternoon sermon, also one by Brother Higdon in the evening.

On the evenings of October 3 and 4, Brothers Quick and Higdon held services at Hazel Dell Community Church, seven miles north of Cherryvale. A storm on Monday night prevented a large attendance, but on Tuesday evening there was a fair audience of nonmembers as well as Saints from Cherryvale and Pleasant Dale.

October 16, Saints of this region gathered at Independence, Kansas, to hold an all-day meeting. After church school Brother Tom Bath and Brother Smith, a college teacher from Pittsburg, gave interesting talks. Brother Quick delivered a forceful sermon. Two young people were baptized in the river. Dinner at noon was spread at the Shelter House, Riverside Park. Confirmation of those baptized and a priesthood meeting took place in the afternoon. The evening service was held at Independence Saints' meeting place, the Adventist church.

Saints of these neighboring towns enjoy the spiritual and social meetings with the priesthood, missionaries, and each other.

Hammond, Indiana

Special Lectures on "The Signs of the Times"

Since the vacation season Hammond Branch has been the scene of renewed activity, and promises to have a year of prosperity, despite the prevailing depression.

The annual election of officers has been held and some of the officers elected were as follows: Pastor, Elder R. W. Smith, 733 Eaton Street; branch clerk, H. G. Cresse; branch treasurer, C. C. Ellis; in charge of the Sunday school, C. C. Ellis, and in charge of the Thursday evening service, Brother Carl Hedelius.

The Saints enjoyed five lectures by Brother Roy Healey, of Chicago, on "*The Signs of the Times.*" These were effectively presented the week of September 19. A lunch was served in the lower auditorium of the church after the closing lecture of the series, which resulted in both pleasure and profit.

Again on September 28, they were treated to a stereopticon lecture on Jerusalem by Elder Homer Doty, who has spent some time there.

Hammond members enjoyed on October 12 a visit from Elder Charles Harpe, who has been laboring as a missionary in Western Michigan District. He joined in the sacramental service in the morning and preached in the evening. He found a number of his friends here who had had previous contact with him while

he was in the missionary field in another district.

Apostle D. T. Williams presented a fitting climax to recent special services in the form of a sermon, the subject being, "A God Who Speaks Today." His sermon was splendid and well received by a large and appreciative audience.

Skiatook, Oklahoma

Hold Impressive Promotion and Installation Services

The church school and branch are growing. During July and August four churches in town, the Saints' church included, conducted union, open-air preaching meetings on Sunday night. This did much to establish friendly relations and destroy prejudice. Each minister took his turn, and the Saints had two services which appealed to the people.

Elder Lee Quick started a revival September 11, and preached two weeks. Brother Quick is an able speaker and many commented on his wonderful sermons. Good response and cooperation were given the Saints by other churches, and Brother Quick now has some not of the faith thinking on the truths he presented. Three souls were inducted into the kingdom.

The September election of officers for the new church school and branch year resulted in the following official staff: Pastor, T. P. Greenwood; church school director, Sister Lula B. Woslum; adult division, Ralph Vickery; young people's division, Fred Woslum; children's division, Sister Pearl Greenwood. Each division has its various officers and functions very well under the new church plan. The school is better organized and expects to do more this year.

Sunday, October 2, was a busy day. At nine o'clock in the morning a baptismal service was conducted by T. P. Greenwood, pastor. Sister Margaret Standridge was the candidate. Sister Woslum was in charge of the church school at the usual hour, ten o'clock. T. P. Greenwood was in charge of the eleven o'clock sacrament service. The funeral of Brother Frank North, who died September 30, from an internal hemorrhage, was held at two o'clock that Sunday afternoon, Brother W. P. Rumsey preaching the sermon. In the evening a promotion and installation service interested the congregation. A processional, Sister Mozell Elliott at the piano, opened the program, and all pupils dressed in graduating gowns and caps took their places on the platform, also those who participated in the program. There was a reading "On Promotion," by Junior Gondles, a hymn by the congregation, prayer by Brother Fred Woslum, and Scripture reading, (John 15: 1-18) by Brother John Cohea. "Working Together With God," was the theme of a talk by Sister Lulu B. Woslum; then Sister Pearl Greenwood read

a poem for church school leaders, introduced the classes for promotion and the awarding of the certificates.

While soft music was played, the pupils retired from the platform, and teachers and officers filed into place for the installation service. Sister Lyda Wood read "The Builder," and Sister Johnnie Woslum read, "He Did Not Fit In." Teachers and officers stood while a prayer of thanks for the group of workers was given by Pastor T. P. Greenwood, and the congregation responded by singing "Be With Me Lord." A special number was "Onward to Zion," by Sister Josephine Faulk, and a charge was given the teachers by Brother Greenwood. To this the teachers responded, "A Charge to Keep I Have." Brother Greenwood also delivered a charge to the congregation which sang "I'll Go Where You Want Me to Go." Brother Ralph Vickery offered the benediction.

Spring River Young People Meet

About one hundred young people of Spring River District reveled in the joys of a hobo party outing at Pittsburg, Kansas, October 20. There was group singing, a large bonfire, lunch, and a program given by the Pittsburg group.

The next meeting of the district young people will be in honor of Joseph Smith's centennial at Webb City, Missouri, November 22.

Belding, Michigan

All-day Meeting Is Outstanding Experience

The work of the church shall go on! This is the attitude of Belding Saints. Belding has had its share of the "depression," and many of the Saints do not have employment on account of the closing down of the silk mills for which this city has been famous for a number of years.

For the past eight years Belding Branch has been presided over by Elder W. A. Aelick, well known to Canadian Saints, and during this period many pleasant experiences have been enjoyed by the members.

An outstanding experience of this kind occurred September 25, when Saints from Grand Rapids, Ionia, Lansing, and Greenville assembled for an all-day meeting. The heavenly Father spoke words of comfort to the people on that occasion and to the pastor. Many remarked that this was the best meeting ever held in Belding Branch.

Again on October 16, the morning prayer meeting, some thought, surpassed the meeting of September 25.

By such experiences the Saints feel encouraged to press on in the face of the depression.

October 23, a Graceland program was

held. This was arranged by Miss Elizabeth Aelick, a former Graceland student, and exhibited much of the talent of the branch.

Halloween festivities are now being planned.

Former Hoquiam Branch Members Are Scattered

Former members of Hoquiam Branch (Washington) are scattered throughout the State and even at more distant points. Mention of the whereabouts of some of these will be of interest to *Herald* readers.

E. E. Fishel, former pastor, still lives on the old homestead near Quinault and is superintendent of the union Sunday school.

A. L. Ward is still living on a ranch near Aberdeen, Washington. He is superintendent of a union Sunday school held at the Wishkah High School.

F. A. Pierce and wife have been located at Tillamook, Oregon, for the past seven years.

The depression though quite severe in this region, seems to have rested more lightly on the Saints than many others, according to a letter by Sister Elizabeth Fishel, of Hoquiam.

Winnipeg, Manitoba

Local Men Plan Missionary Effort

Church members of this branch are showing splendid interest, and there is a beautiful spirit among the Saints. They look for the branch to move forward, and hope much good can be done.

Each week is well occupied. On Sunday the Saints have Sunday school at ten thirty, a short sermon at eleven thirty, and preaching again at 7 p. m. Wednesday evening there is prayer service; Thursday evening Brother Shields conducts a class in the study of psychology, and on Friday night a round table talk is the attraction. At other times the Saints manage to hold entertainments.

"I have been with Winnipeg Branch about a month, and enjoy working with the Saints," writes Elder V. H. Fisher. "It is my first experience in the missionary field. I was ordained an elder in July. The Saints in Winnipeg are very kind to me and overlook all shortcomings which are the result of inexperience."

Interest in church work was renewed when Apostle J. F. Curtis spent a week with the Saints of Winnipeg. They now are determined to move forward.

A few nonmembers are attending regular services, and the Saints feel that they may be convinced of the truth of the gospel. Sometime in the near future it is the hope of Brother Fisher and local men to hold a series of meetings in a hall in the downtown section of the city.

They think such a series would attract many other nonmembers.

Winnipeg Saints are able to hear the Sunday evening radio broadcast from the Stone Church in Independence. On October 23, they had a clear reception of a lecture on Prohibition and an organ recital.

Muskegon, Michigan

Rally Day Builds Enthusiasm

The committees for Thanksgiving and Christmas programs have been chosen, and Saints are expecting two great days long to be remembered in this locality.

Everyone in the branch is working in the interests of the gospel and enjoying the Spirit of the Master. There have been eleven baptisms, three weddings, and a number of children have been blessed during the year.

Rally day was held here October 2, and, as usual, proved very successful, there being large attendance at all meetings. Orchestra practice was held at nine o'clock; Sunday school at ten; preaching was by Apostle D. T. Williams who is starting another series of sermons for the winter months. His discourse was much appreciated. Sacrament service was held at twelve o'clock, everyone enjoying the Spirit in abundance. A gift of tongues was given through one of God's servants. The women served dinner in the church basement at one-thirty. Preaching by Elder Carlisle Whitehead, of Pontiac, was the attraction at three o'clock; round table talk with Elders Whitehead, of Muskegon, and Blett, of Grand Rapids, in charge, was held at four o'clock, followed by a sermon at five thirty by Elder Blett. The young people presented a play at six forty-five, displaying much talent. The seven thirty preaching service, conducted by Elder Whitehead, brought the day to a close. Several out-of-town Saints attended.

The annual business meeting occurred at the church September 26, with good attendance. Although the church has shared in the depression, Muskegon Saints have been able to make a substantial showing in decreasing the principal of their church debt. Elder Whitehead was chosen as pastor and Sister Whitehead as secretary for the coming year. This will make Brother Whitehead's fourteenth year as presiding elder of the branch. Vern Swager and Robert Roberts were chosen superintendent of Sunday school; Edwin Hittle and Robert Roberts are the new superintendents of the religio. All other officers were re-elected with the exception of Sister Dial who was chosen as assistant chorister.

Brother Douglas Osborne, priest, has accepted a position as cook on a freighter plying between Milwaukee and Muskegon. Douglas is greatly missed

by the branch, especially by the young people with whom he has played an active part as their director.

Independence

Saints of Independence commemorated the one hundredth anniversary of the birth of the late Joseph Smith, Prophet and President of the church for many years, with a brief memorial service at his grave in Mound Grove Cemetery last Sunday afternoon, November 6. Pastor John F. Sheehy read Brother Joseph's last instructions to the church, his statement given just before his death, and those gathered at the grave sang one verse of "*There Is a Land Immortal*," a hymn sung at his funeral. Prayer was offered by Evangelist U. W. Greene, and Joseph Smith, grandson of the late Prophet, and son of Brother and Sister Israel A. Smith, placed a wreath on the tomb.

Women workers were happy to present to the church a sacrifice offering from their department for this week amounting to three hundred and sixty dollars. The envelopes were collected and the total amount of the offering was announced at the weekly meeting Monday afternoon. Pastor J. F. Sheehy was in charge of this meeting and talked inspiringly of the sacrifices of our forefathers. Bishop J. S. Kelley also was there.

This sum equals the amount given the first week of the drive for personal sacrifice among the women. The first sum, however, was considerably augmented by the contribution of the Laurel Club which gave the proceeds from a dinner served at the Auditorium. This week's offering gives evidences of greater individual contributions, and more personal sacrifice. Group one added to the sum with proceeds from a play, "*The Spinners' Convention*," given at the Dining Hall last Friday night.

The women of Independence are enthusiastic over the information gained, the contacts made, and the wholehearted participation of all workers and helpers in this offering campaign.

Stone Church

Pastor John F. Sheehy invoked the spirit and peace of the late President and Prophet Joseph Smith upon the Stone Church congregation in his sacrament talk Sunday morning. Commemorating the one hundredth anniversary of this great man of the church, Brother Sheehy told how he proved himself a Prophet and leader, how he led the church onward and improved Zion, and of the teachings and helps and hymns he gave to the church.

Assisting Pastor Sheehy in the stand were Patriarch Albert Carmichael, Bishops J. S. Kelley and R. T. Cooper, and

Elders H. G. Barto, W. Wallace Smith, and C. Ed. Miller.

It was fitting and impressive that the opening song should be "*The Old, Old Path*." The spirit of worship prevailed at this service, and the crowd of worshippers was large.

Following a period of silent prayer and meditation, Patriarch Albert Carmichael offered a special prayer for the church and its progress.

The afternoon was crowded with activities, priesthood meeting at the church, the memorial service at the grave of Joseph Smith, and class work at six o'clock.

Stone Church Saints in great numbers enjoyed the illustrated lecture of Brother C. Ed. Miller Sunday night, which presented a fine collection of scenes from the life of the late Joseph Smith. Brother Miller has spent many weeks and months getting this collection together, and has been asked to present this lecture at several other places in the near future. His effort Sunday night was to refresh the memories of many who personally knew the late Joseph, and to acquaint those who are younger with the goodness and greatness of the man who took charge of the church at the Amboy conference, and was its President until his death in 1914.

The evening's music was supplied by the Stone Church Choir.

Sister Viola V. Short, seventy-eight years of age, died November 1, at her home, her passing resulting from a broken hip which she suffered on September 13, when she fell while attending a meeting at the Auditorium. She was at the Independence Sanitarium three weeks and for the past four weeks had been at her home. She was born July 23, 1854, at Millersburg, Illinois, and married Morris T. Short in 1880. They came to Independence and built the home in which she lived until her death. Her husband, a missionary in the church for years, died about thirty years ago. Sister Short was the author of a book, "*The Fourth Relaford*," served for some time as local librarian of the church; was active in the Laurel Club which she helped to organize. The funeral was held from the Stone Church November 3, President F. M. Smith preaching the sermon. Interment was in Mound Grove Cemetery. She is survived by two daughters, Mrs. Arthur McKim, of Independence, and Mrs. W. E. La Rue, of Washington, and a son, June A. Short, of Independence; eight grandchildren, other relatives, and a wide circle of friends.

Brother J. T. Dimick, eighty years old, died November 2, at his home, having been bedfast for several weeks. He was a member of the church for many years. His wife, Emily, preceded him in death about twenty-five years. Surviving are his daughter, Mrs. Marie Campbell, of the home, and five sons: Charles G., Elmer F., Eugene L., Leroy, and Harry

A., and many friends. The funeral sermon was preached by Elder Joseph Luff at the Carson Funeral Home, and interment was in Mound Grove Cemetery.

Another aged sister and a sufferer of several months, Sister Mary E. James, died at her home November 6. She was eighty-three years of age and had belonged to the church since July 26, 1863. Came with her parents from England to Illinois when she was four years of age, and had lived in Independence continuously for forty-eight years. She was the widow of Thomas James, a Civil War veteran, and a former postmaster of Independence. Surviving are two daughters, Mrs. L. R. Wells and Mrs. Frank Esgar; two brothers, a sister, five grandchildren, one great grandchild, and many friends. The funeral was held Tuesday afternoon from Stahl's Funeral Home, and interment was in Woodlawn Cemetery.

Second Church

The former pastor, A. K. Dillie, talked a short time at the church school Sunday, November 6, of *"The Late Joseph Smith."* Several amusing incidents in the life of Brother Joseph Smith were related to the congregation.

The communion service was opened by an organ prelude played by Mrs. Vinnie Hatch. Following this Brother A. K. Dillie read from Matthew 24. The invocation was given by Brother Ben Sarratt. Mrs. Kathern Inman sang a hymn which was followed by the blessing of Robert Gene Willoughby by Elder William Inman and Brother Sarratt. The talk on the oblation was made by William Inman, the theme being, *"Can God Depend On Me?"* The passing of the sacrament was preceded by the offering and a short period of meditation.

Elder William Inman was in charge of the seven thirty service assisted by Ivan Dillie. *"Unmoved by Fear,"* was sung by the choir. Elder H. O. Smith, speaker of the evening, used as his subject, *"The Young Joseph Smith,"* and gave an interesting account of his life.

At the business meeting Wednesday, November 2, Elder William Inman was elected pastor, Mrs. Kathern Inman, leader of women and Elder Sam Inman the bishop's agent. During the meeting there were three ordinations. Brother Roy Settles was ordained a teacher, Brother Archie Davis, a deacon, and Sam Inman, an elder.

Walnut Park Church

At the business meeting of Walnut Park congregation Wednesday evening, November 2, the officers elected were Pastor, Elder Frank McDonald; assistant pastor, Elder Mansel Williams; bishop's agent, Fred Horn; custodian, John Reynolds; director of church school, Albert Chapman; director of music, Orlando Nace; director of women, Sister Mansel Williams.

Sacrament service Sunday was in charge of Elders Frank McDonald and

Mansel Williams. The church was filled and a splendid meeting was experienced. Goldie Nadine Newell, little daughter of Brother and Sister Hugh E. Newell, was blessed during this service, Elders Frank McDonald and Carroll Olson officiating.

Sunday evening class work is proceeding, with large numbers in attendance. One hundred and sixty were reported present last Sunday. At the assembly period following the classes the following program was presented, in charge of Opal Horn: Vocal solo, Melba Moorman; readings, Jean Cross, and Pauline Burke; vocal duet sung in German, Sister Warnecke and daughter, Elsa Warnecke; talk, Brother Benjamin Bean.

The Galilean Class had a Halloween masquerade party Monday evening, October 31. About forty-five attended.

A daughter was born at the Sanitarium, Monday evening, October 31, to Brother and Sister Sharon Thomas.

Enoch Hill Church

October 23, the pastor in Zion, John F. Sheehy, was the morning speaker, taking as his theme, *"What Would Jesus Do?"* He brought out many beautiful thoughts that will help the Saints to become more like Jesus.

In the evening the Saints on the hill met with other Independence Saints at the Auditorium to hear President F. M. Smith.

October 30 was College Day. Millard Pace, a former Graceland student, gave a splendid talk on the merits of the church college during the church school hour, and the senior young people's class sang the *"Alma Mater Hymn."*

Brother R. V. Hopkins occupied the morning hour. Having been both student and faculty member at Graceland he was very capable of discussing the college from several angles. Olive Curtis, a Graceland, played a violin solo; Mrs. Lilla Warren and Mrs. May Jones sang *"Remember Thy Creator in the Days of Thy Youth."* The choir sang *"Win Them One by One,"* at the opening of the service, and after the sermon *"Graceland Forever"* was sung.

Pastor H. L. Barto occupied the evening hour, taking for his subject, *"When the Wicked Rule the People Mourn."* Musical numbers were furnished by Mr. and Mrs. Millard Pace, who sang *"In Jesus,"* and Mr. Pace and W. T. Shakespeare sang *"Love's Triumphant Story."*

The Centennial of Joseph Smith was celebrated by the singing of the songs of the Prophet. Elder Barto gave many little incidents from the life of Joseph Smith, and a quartet composed of Mrs. Ruth Hayes, Mrs. Rilla Johnson, Mrs. May Worth, and Miss Ruby Johnson, sang *"Tenderly, Tenderly Lead Thou Me On."*

A large congregation attended the sacrament service, and there was a great degree of God's Spirit present.

In the evening a quartet from Ather-

ton, Donald Bullard, Florence O'Dell, Marjory Snively, and Ted Snively sang *"Ivory Palaces,"* and from Liberty Street Church came Hubert and Stanley Mills, who presented a trombone and cornet duet, and Hubert Mills played a trombone solo.

Further tribute was paid Joseph Smith in the evening sermon by Elder J. E. Vanderwood. Following the sermon the choir sang *"We Thank Thee, O God, for a Prophet."*

The annual branch business meeting was held at the church Wednesday evening, November 2. Bishop J. Stanley Kelley was present. All the old officers were reinstated: Pastor, Herbert L. Barto; assistant pastor, Robert Whitsitt; church school director, C. E. Beal; bishop's agent, J. C. Alexander; chorister, Mrs. Henrietta Allen, and women's leader, Mrs. Iva Chrestensen.

Spring Branch Church

The branch business meeting occurred here last Wednesday evening, Elder D. S. McNamara in charge, assisted by Elders Robert Fish and George W. Eastwood. The following officers were elected: Pastor, Elder G. W. Eastwood; associate pastor, Robert Fish; bishop's agent, Morris Jacobson; director of Religious Education, Alma Tankard; assistant, J. S. Andes; women's leader, Sister Robert Fish; young people's leader, Joseph Farrow; chorister, Sister Jalmer Nelson. In the church school organization the secretary is Sister Ada Tankard; primary superintendent, Sister Jessie Smith; children's division leader, Sister Jessie Smith. The spirit of unity prevailed throughout the whole meeting. At eight forty the meeting was turned into a prayer and testimony service.

Sunday services began auspiciously with a fine prayer meeting in charge of Jessie Smith and Alma Tankard. Brother Smith talked briefly on the theme, *"We Thank Thee, O God, for a Prophet."*

At the Sunday school hour there was a talk on business. Pastor Eastwood had the branch vote on two more officers: Sister Robert Fish as adult superintendent and Sister Ethel Peer, nursery superintendent.

Brother Eastwood presided over the sacrament service at eleven o'clock, and Brother John Bozarth gave the sacrament talk. The spirit of peace and blessing was felt by the worshipers at this hour.

The evening church school program was in charge of Sister Nellie Martin.

The eight o'clock speaker was Brother George F. Weston whose Scripture reading was 1 Corinthians 15: 16-22. A quartet of local singers sang two of Joseph Smith's compositions in honor of the one hundredth anniversary of his birth.

The women's department will meet tomorrow at the home of Sister Arthur Peers, to sew for the church.

Esther, Missouri

Pastor Baptizes Nine

Saints here rejoice over the nine baptisms performed by Pastor Ellis Jarrells since the first of the year. The first to obey was Sister Mandy Manning, of Herculeaneum, a sister of Mrs. Jarrells, of Esther. The next was a young woman of Marquand, Miss Christy Kelley, a daughter of Sister Musgraves. The third to be baptized was Mrs. Bertie Wilson, of Potosi, Missouri, now of Esther, who is afflicted, and needs the prayers of the Saints.

Within the last few weeks a man, Pearl Linn, of Flat River, Missouri, and head of a family, was baptized, and during October five more were inducted into the kingdom: another sister of Mrs. Jarrells and her grown daughter, Sister Alva, and Miss Marie Blanke, of Saint Louis. After the confirmation of these women, a good spiritual prayer meeting was held.

About two weeks later Charles Rigler and wife, Ruby, only daughter of Mrs. Jarrells, and Mrs. Alberta Richardson Jarrells, wife of Glenwood Jarrells, and daughter of Brother George and Sister Dora M. Richardson, were baptized and a lively prayer service followed their confirmation by Elder Jarrells. Also the infant son of Brother and Sister Rigler was blessed. Others are interested in the gospel and near the kingdom.

Kalamazoo, Michigan

Happy to Have Another Priesthood Helper

Gospel work in Kalamazoo goes onward. Things have not always gone as best they could, yet many here have worked tirelessly. The membership has increased by the baptism of four children of the Sunday school not long ago.

The church here has had cause to rejoice in that another has been called into the priesthood. Brother Glenn Myers who came here to attend Teachers College two years ago and who is now teaching in the city public schools, was ordained to the office of priest by Apostle D. T. Williams on one of his recent visits here.

Brother Williams has made two visits to Kalamazoo this fall. His coming is looked forward to for he is the only missionary who passes this way, and much good is derived from his help.

This summer the church school held two picnics.

In the children's division the classes were promoted as units to higher rank. The children are proud of their promotion certificates which have helped greatly to add to the interest in the church school.

Election of officers was held a short time ago so that this branch might be more in line with the general church,

having its year begin the first of October. Elder E. J. Goodenough, of Comstock, Michigan, was chosen to preside over the branch, and Glenn Myers was named as his assistant. Harry Whipple was reelected branch clerk; Sister Bertha Priester, chorister. She has since organized a choir, and they are working as an added feature and help in branch activities. Glenn Myers was elected church school director with Muriel Robinson as his assistant. His helpers are: superintendent of adult division, Mrs. Dean West; superintendent of young people, Miss Lucretia McCormick, and superintendent of children, Mrs. Gladys Wilson.

Brother Arthur Smith, a distant relative of the Prophet of the church, is running a newsstand in the Michigan Central Depot, and will be glad to meet any Saints passing through who have a few minutes to rest from their ride.

Kansas City Stake

The evening of November 1, representatives of the various stake churches met at the stake office to devise ways and means to organize a permanent corps of assistants to the bishopric, to canvass the entire membership for money to liquidate the pressing debts of the local and general church, this to be done under the bishopric's direction. Workers expressed themselves as not favoring drives resorted to for that purpose, as they do not effect a continuous flow of means into the treasury, but compose a desultory method which fails in its full purpose. The entire representation was in favor of an equitable arrangement whereby the financial needs of the church can be kept before *all* the membership *all* the time. As soon as the details of the plan are worked out more will be said of it.

Heathwood Church

The last few weeks have been busy ones for Heathwood Church. Attendance and devotion have been increasing at nearly all the services and other activities, and the spirit of unity and willingness is prevalent among the Saints.

Every woman has pledged herself to sacrifice for the church, giving a definite amount each week and more when possible, beginning October 23, and continuing as long as the church needs special help.

A play entitled "*Faith*" was presented by the adult division Sunday evening, October 9, to a full church.

Brother Green gave an interesting illustrated lecture October 2, on "*The Early Days of the Church*."

"*Appreciation*" was the theme chosen by James Post at the church school worship service Sunday morning. Brother Post is one of the branch's high school boys, and he presented his talk in a convincing manner.

The O. B. K. chorus and orchestra, under the direction of Sister J. L. Johnson furnish special music every Sunday morning and evening.

The children's division is coming to the front under the supervision of Sister Edna Decker. A *Bible* story-telling class is held in the basement of the church each Wednesday evening. An average of thirty-five children from the neighborhood attend.

Study classes have been organized to meet at six thirty each Sunday evening. Brother D. E. Hough is teaching the adult class church history. A short program follows the study period.

Recent speakers have been J. O. Worden, D. E. Hough, Bishop C. A. Skinner, and Pastor John Tucker.

Holden Stake

Jefferson City

Saints of this city have been very much aided of late by the untiring work of their pastor, also by the help of Brother Charles Warren. Missionary Smith has labored here for a period of about two weeks. His lectures were ably rendered and illustrated by the use of charts on each subject.

The group of members here felt quite alone on the day the Holden Stake conference was held, the conference having claimed a number from Jefferson City. But on that day, they were pleasantly surprised with a visit from Elder E. A. Curtis, who helped in the Sunday school services, and followed with a talk.

Brother Curtis helped to gather the Saints together when the first meetings were held here. There were three families at that time.

Local Saints would appreciate the help of any elders or priests who happen to be passing through Jefferson City. The group is growing slowly but steadily. Mrs. N. R. Sapp is the adult supervisor.

Twelve Baptized in Minnesota

Two weeks ago I came here and began meetings in the Saints' church. The interest was good and increased. Yesterday (October 30) I had the pleasure of baptizing twelve persons in Clitherall Lake. The ground was covered with snow and the weather was cold. The ages of those baptized ranged from nine to seventy-eight years.

We then went to the church and had a fine confirmation meeting followed by testimonies from Saints old and new.

Elder F. Lester Whiting is branch president and he and his family and other noble Saints have stood by the work here for several years. Yesterday they rejoiced to have twelve more added to their number. Others are favorable, so we are continuing the meetings.

I have baptized thirty persons since June 5, and prospects are good for more.

J. F. CURTIS.

A Devoted and Harmonious Group at Drumright

Musicians Assist in Services

While visiting and preaching in Northern Michigan, we, my wife and I, saw a letter from this place (Drumright, Oklahoma). The writer, Brother B. F. Pollard, asked for help in the musical line.

We came here the first week in September, and are leaving soon for Borger, Texas. Today, October 30, seven were led into the waters of baptism, as a direct result of the prayers and faithful lives of the Saints residing here. Others will no doubt follow soon.

We have found an unusual manifestation of unity and love displayed here in the little church about midway between Drumright and Oilton. If only those who live the artificial city life with its frivolities and follies could realize the joy that comes from sharing with others the simple things, they would have a better conception of Zion. Before we came here, the principles and details which must be observed before Zion can be realized, seemed insurmountable, distant, and even distorted. When one has lived where the magic potion of love has not been procurable and where the life of the community has been dominated by fear and selfishness, the negative feelings of society are easily acquired.

Brother B. F. Pollard, the elder in charge, has devoted himself unstintingly to the work of the church. Priest Noah Wise is stalwart in his integrity and faithfulness. The other member of the priesthood, William Bunch, a young man having the office of teacher, is to be commended for his work among the young who number about thirty.

A group of members such as this, living in their present relationship can be one of the greatest factors in the desired culmination of our latter-day work.

One of those baptized, a man of fifty years, without solicitation, asked for help in filing his inventory blank, vowing that he intended to pay his tithes on the things he possesses.

Another brother who has been retarded in spiritual blessings by the use of tobacco, has given up that habit; while many others, wishing to observe the celestial law in its fullness, have discontinued the use of tea and coffee.

We sent the word "telestial" to the publishers of the *Webster's New International Dictionary*, after we had corresponded with them and they requested it. It is a new word, one coined through the vocabulary of inspiration, and we felt that these publishers should know that such a word was given through Joseph Smith.

There are only four families of Saints at Borger, so we hear, but we are going there to cheer them up, and if possible, secure preaching appointments.

My wife was formerly a member of the Utah Church. She is an accom-

plished pianist, and I lead the songs and preach the word. We are praying for the onward progress of earth's greatest institution, the church.

HOWARD J. CARPENTER.

Central Michigan District Goes Forward

Fine Spirit of Harmony and Peace

Meetings of peace, harmony, and deep spirituality made the recent district conference held at Beaverton, Michigan, long to be remembered. There was no jarring, no contention, but agreement prevailed. The prayer meetings were excellent. Saints returned to their home branches determined to make this district a glorious place to live. By unanimous vote they decided to hold reunion next year, serving free meals and inviting Eastern Michigan and Detroit Districts to join them.

The work of Central Michigan District is onward. Many of the branches are working in fine spirit, making the necessary preparations for Zion. There are some careless ones who seem to have no vision of life and its meaning, and these fail to realize that the gospel is the answer to their needs.

We shall be glad to have a visit from President F. M. McDowell and Apostle D. T. Williams in this district in the near future. Brother Williams will be with us for an all-day meeting at Tawas City, November 11, and Brother McDowell at Saginaw, December 8, for an all-day meeting.

A goodly number have been baptized in the last year, and I am asking all of the priesthood to see that candidates are coming in with an understanding heart, sensing what the step means. There is little use to bring people into the church unless they are willing to fit into the activities and needs of the body, unless they come to make a real contribution to the upbuilding of the church, for in so doing they build their own lives for God and his work.

Brother B. H. Doty and family, Brother and Sister DuRose, Brother and Sister Earl Burt, and the White family, from Toronto, were at our excellent conference.

HUBERT CASE.

Jesus did not toss his message of "Be ye perfect" to his eager disciples, and then withdraw to let them struggle unaided towards its attainment. In his own perfect and matchless life he gave a living revelation of how it could be done. I am not prepared as some are to speak of the efficacy of Christ's spilled blood in redeeming man, but I am prepared to say that the man who catches the living revelation of Christ's life and applies that revelation to his own, is already on the road to the realization of Christ's message of "Be ye perfect." He, too, will be a son of God.—Lonzo Jones.

Miscellaneous

Conference Notices

Southern Missouri district conference will convene with Springfield Branch, December 3 and 4. The first service, a prayer meeting will be held Saturday at 10.30 a. m. At 2 p. m. business meeting will open. In the evening at 7.30 Springfield Branch is sponsoring a splendid program. Branch secretaries, please see that your statistical reports are in the hands of the district secretary, Mrs. H. E. Waite, of Thayer, Missouri, not later than November 27. All branch presidents' reports should also be in my hands not later than November 27. Please send same to Springfield, Missouri. Apostle J. F. Garver will be present. We are expecting a good attendance.—W. E. Haden, district president.

Conference Minutes

HOLDEN STAKE.—The forty-fourth conference of Holden Stake convened at Atherton, Missouri, October 29, and 30, with W. S. Macrae and F. A. McWethy of the stake presidency in charge. The first session was a prayer meeting at 9 a. m., which by reason of the harmonious spirit that prevailed, seemed to portend good things for the conference. At 10 a. m. a session for business was formally opened with F. A. McWethy in charge. After songs and a violin selection by Roscoe Moorman, of Jefferson City, prayer was offered by A. H. Wintermeyer also of the capital city. It was next moved and ordered that President F. M. McDowell be associated with the stake presidency in presiding over and making provision for the conference. Brother McDowell then came forward and presided, associated with Brothers Macrae and McWethy. Sister Gladys Beebe was appointed secretary, and Brother S. S. Smith, publicity agent of the conference. Stake Bishop J. A. Koehler submitted his report, which was read and commented upon by himself. Amos Allen, also of the stake bishopric made a few observations. Recorder's report by Sister Elmarie McCormick, of the stake, covering a period from November 30, 1931, to September 30, 1932, showed a net gain of 68. November 30, 1931, the membership was 1,977. Gain by baptism, 49; gain by transfer, 142; loss by transfer, 106; loss by death, 17; no expulsions; present membership, 2,045. The quorum of elders of Holden Stake in which fifteen reported, made the following summary: Sermons, 119; times in charge, 200; assisted in presiding, 87; other services attended, 643; baptized, 12; confirmed, 14; assisted to confirm, 9; children blessed, 3; assisted in blessing, 3; administered to sick, 120; assisted in administering, 17; marriages, 5; pastoral visits, 38; priests, 12; administered the sacrament, 19; tracts distributed, 534, and house to house calls, 49. This report was by G. F. Baker. A motion prevailed that we change the time of annual branch business meetings from May to September, and thus make it harmonize with the general church organization. The stake high council recommended the following ordinations through President W. S. Macrae: Brother Ray Eddleman, of Lexington, to the office of priest; Brother Charles Wintermeyer, of Jefferson City, to the office of priest, and Brother Joseph Brown, of Jefferson City, to the office of teacher. These names were acted upon separately by the conference. After favorable comments by several who knew these men and were also acquainted with the circumstances of the call, the conference approved of the recommendation, and made provision for the ordinations. Pursuant to the suggestion of J. A. Koehler of the stake bishopric, it was moved the conference approve the action of the stake officers in discontinuing and disposing of the "Square Deal Dining-Hall" at the State fair grounds at Sedalia, Missouri. This motion prevailed. F. A. McWethy of the stake presidency, and Amos Allen spoke in appreciation of the work

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of those who have helped in the dining-hall work, and especially of President W. S. Macrae and his untiring efforts to make this work a success. It was also pointed out and stressed, respecting the contribution this dining hall work had made to the stake building fund. Brother W. S. Macrae was given a vote of thanks in appreciation of his labors to establish this work on a paying basis. A motion prevailed that we endorse the action of the stake officials in buying a lot at Blue Springs, which was alluded to in the bishop's report. It was suggested on the conference floor that some provision be made for a Holden Stake booth at the Harvest Home Festival, and it was then moved that the stake presidency be asked to make such provision as is necessary for such a booth. The motion was carried. At this junction Bishop J. A. Koehler made timely suggestions concerning the work of individual stake members in preparation for the Harvest Home Festival. The election of stake officers was next taken up, and the stake presidency, as presently constituted, was sustained. The stake bishopric as now constituted was sustained. The high council of the stake was likewise sustained, as well as the stake quorum of elders. Sister Gladys Beebe was elected stake secretary. The matter of choosing a stake recorder was left to the stake presidency with power to act. The choice of a director of Religious Education, was likewise left to the stake presidency for selection. Two names were placed in nomination for stake musical director, G. E. Wells and Sister Anna Lou Haus. Sister Haus was elected. The time and place of the next stake conference are left to the selection of the stake presidency. Announcements and appointments for the conference were then made by the stake president, W. S. Macrae; doxology was sung; dismissal prayer by W. A. McDowell. Dinner was served to the large crowd, cafeteria and style, by the sisters of Atherton group and everything passed off systematically and harmoniously. At 2 p. m. President F. M. McDowell spoke effectively on the theme, "Open Avenues for Service." At 7.30 p. m. preaching was by Brother W. A. McDowell on the subject, "The Law of the Lord." This meeting was in charge of Brother Amos E. Allen. Special music was by Atherton Ladies Quartet. Sunday morning at 9.30 the conference met in various groups—the children's division met at the church under the leadership of Sister May Curtis. President F. M. McDowell spoke to the young people's division on the advisability of a stake organization, and steps were then taken to carry this out, and an organization was effected. The following officers were elected: President, Gladys Beebe, of Atherton; vice president, Charles Wintermeyer, of Jefferson City; secretary, Genevieve Smith, of Lees Summit; councilmen, Gladys Carr, of Holden; Earnest Enslay, of Post Oak; Ben Kramer, of Knobnoster, and Ammon Andes, of Warrensburg. The adult division was addressed by Bishop J. A. Koehler on the subject of "Social Ideals of the Church." At eleven o'clock President McDowell again spoke, this time on the subject "Foundations That Endure," or the "Ongoing Program of God," and five great truths were stressed: (1) God is our Father; (2) All men are paternal sons; (3) Men are essentially brothers; (4) Brotherhood, and (5) The power of love. Special musical numbers were a solo by Bishop Koehler, and a quartet number by Atherton young people. Stake President W. S. Macrae in charge. At 1 o'clock Sister Charles Koehler addressed the women of the stake relative to the coming sacrifice period. There was also an elders' quorum meeting at the same hour. At 2 p. m. there was an ordination service in charge of President W. S. Macrae and W. A. McDowell, prayer by the latter. Violin number by Brother R. F. Moorman. Encouragement and admonition were given in the charge to the candidates for ordination by Brother W. A. McDowell. A solo by Sister Arthur Haus was accompanied by violin and piano. Brother Ray Edleman, of Lexington, was then ordained a priest by Bishop J. A. Koehler and Robert Dillon. Brother Charles Wintermeyer, of Jefferson City, was ordained a priest by Amos E. Allen and A. H. Wintermeyer, and Brother Joseph Brown, of Jefferson City, a teacher, by F. A. McDowell and Roscoe F. Moorman. Brother McWethy extended the hand of fellowship and welcome on behalf of the members and priesthood of the stake. A vote of thanks was extended Atherton Saints for their generous hospitality in feeding and caring for the conference. The last meal, it was estimated, cared for 500. The conference adjourned according to previous resolution; dismissal prayer by Bishop Koehler.

NORTHERN WISCONSIN.—District conference was held with Black River Falls Branch October 8 and 9. Business session was held at 2 o'clock. Elder Leonard Houghton was in charge and made a short talk. Motion carried that Elders Houghton and I. H. Bowen have charge of the conference. All reports were read and approved. Recommendation by District President Houghton to ordain Alva Jerome to the office of priest was accepted and approved. New officers for the coming year were elected as follows: District president, Leonard Houghton; counselors chosen by Brother Houghton were unanimously approved by the body, Elders I. H. Bowen and F. A. Atwood. Secretary, Mary Mair; treasurer, Horace Scafe; chorister, Sister Rufus Perkins; librarian, Sister George Hemstock; member of auditing committee, Sister Sherwood; Sunday school secretary, Sister Sherwood; Religious Education director, Brother Sherwood. Motion carried that the district presidency see fit and proper to hold a reunion in 1933, to do so in consideration with Minnesota District. Next conference will be held with Frankfort Branch. A vote of thanks was extended Saints of Black River Falls Branch for their hospitality. Bishops' Agent Lee Root was sustained by unanimous vote. Preaching at eight o'clock was by Brother Houghton. Sunday, October 9: Young people's prayer service in charge of Lee Root and Horace Scafe at 9 o'clock. Prayer service in main church at 9 o'clock. Church school in charge of Brother Sherwood at 10 o'clock, prayer by Elder Manley Shedd. Brother Houghton was the 11 o'clock speaker, I. H. Bowen assisting. At 2 p. m. a round-table was in charge of I. H. Bowen and Leonard Houghton. Brother Houghton was the evening speaker. Thus ended one of the best conferences ever held in Northern Wisconsin. The Spirit of the Master was felt by all, and our aim is onward to Zion.

LONDON.—The conference of London District met in London October 15 and 16. The business session opened at 2 p. m., Apostle D. T. Williams and the district presidency in charge. Apostle Williams gave an address in which he appealed to the Saints to create a spiritual atmosphere in the home by having family worship, studying the books of the church, and singing the songs of Zion in the family group, thus building up a spiritual background on which to grow, that all may rise gradually to the heights of the Divine. Elder R. S. Salyards also addressed the conference, and spoke on the great need for study of church books so that all will know why they are Latter Day Saints, and realize that only a close adherence to these principles will bring them successfully to their goal. The necessary business was transacted after which the following officers were elected: President, Elder James Winegarden; counselors, Elder J. E. MacGregor and Bishop J. C. Dent; treas. and bishops' agent, Clarence Weeks; sec., C. Schlotzhauer; music director, D. A. Witrow; supervisor of church schools, R. H. Atkinson, and assistants, Grace Perry and Elder Percy Farrow. At 8 p. m. a program by the young people of the district was very much appreciated. This consisted of a selection by London Branch Orchestra; prayer by Apostle D. T. Williams; chairman's address, J. C. Dent; organ selection, Mrs. C. Abell; solo, T. B. Richardson; violin selection, Harold Neal; address, Apostle D. T. Williams; cornet solo, Ronald Neal; reading, Miss Verda Evans; solo, T. B. Richardson; piano selection, Raymond Neal. The program closed by singing, "Blest Be the Tie That Binds." Sunday morning at 9.15 the conference met in prayer service. The time was well occupied, and a feeling of peace and gratitude was present during the entire service. At 11 a. m., Brother Salyards occupied as speaker and urged that the Saints become well informed so that they may remain firm under all condition. Apostle Williams spoke at 2.30 and at 7 p. m. and urged that all be loyal, and that they look upon the heart and not upon outward appearance. The conference adjourned to meet again at the call of the presidency.

Our Departed Ones

SPROULE.—Lillian Bertha Turner was born on December 31, 1904, at Trinidad, Colorado. She was married to Paul Sproule July 12, 1926, and to this union was born one child, a daughter. She became a member of the Reorganized Church of Jesus Christ of Latter Day Saints on September 6, 1913, and was faithful to her baptismal covenant. After an illness of about three years, she passed away at her home in Raton, New Mexico,

October 24, 1932. She leaves to mourn her passing: her husband, Paul Sproule; her daughter, Eva May Sproule; her father, John Turner; four sisters; one brother, and many other relatives and friends. The funeral service was conducted by Glaude A. Smith at Raton, and interment was in the city cemetery.

PILTZ.—Mary Piltz, wife of Captain George H. Piltz, master of the cable ship *Dickenson*, died at her home in Hawaii September 13, 1932. Her maiden name was Mary Pinoham and she was brought up by Queen Liliuokalani, being one of the five girls who were cared for by the queen. During the reign of her sovereign she lived at Iolani palace, and after the queens' abdication went with her to live at Washington Place. She was baptized a member of the church October 11, 1836, by G. J. Waller. The funeral was held at the Saints' chapel, Lunalilo Tract, Makiki, Elder Waller in charge, followed by burial in Nuuanu Cemetery. Surviving are the following children: Mrs. M. Akana, Guy Piltz, Mrs. Friscilla Kramer, Hazel Piltz, and Winifred Piltz.

WALL.—Norman Wall was born March 29, 1889. Died September 30, 1932. He married Mabel L. Wells July 14, 1914, and to them was born one son, Norman Dan Wall. Leaves to mourn his untimely death, his wife, son, four brothers and one sister: Mrs. Savannah Lavender, and Thomas and Earl, of Danville, Virginia; Porter, of Shreveport, Louisiana, and Lucas Wall, of Hamilton, Washington. His father and mother preceded him in death some years ago. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints by Elder A. H. Nieman at Columbus, Ohio, October 2, 1931. The funeral was conducted by Elder Franklin Rieske, and interment was at the National Military Soldiers Home at Dayton, Ohio.

GEORGE.—William C. George was born in Manchester, England, December 1, 1855, and passed from this life at his late home at Kirtland, Ohio, October 12, 1932. When about three years old he came to America with his parents. In 1877, he married Alma Savoy, and to them were born five children: Edna, Richard, Alma, Marcine, and Nellie. Nellie died in infancy. November 25, 1887, the wife and mother of the home was taken by death, and in September two years later Mr. George married Mary E. Hulmes. Three children were born to this union: Mary H., Edwin L., and Claire. Claire died when but an infant. In 1893, he moved with his family to Kirtland, which place was his home for nearly forty years. In 1874, he entered the kingdom through the water of baptism, and to this covenant he gave himself unreservedly to the end. For many months preceding his death he was sorely afflicted with cancer of the throat, being unable to carry on a conversation except by writing. The ennobling qualities of his Christian life stood the test through it all. He was the embodiment of patience, gentleness, faith, and sweetness, and in this atmosphere he came to the end of the day and passed away. His soul was immersed with the Spirit of Christ's love and redemption, and his church and its mission were his constant concern. For a number of years he was in the employ of the Ohio State University at Columbus. His friends there were many and when affliction came upon him, he was not forgotten. He was intimately acquainted with many of the early ministers of the Reorganization. His faithful wife who went with him through the shadow of affliction in loving service and sacrifice, mourns his passing along with his children and many friends. The funeral services were held in the Temple in charge of Elders Ebenezer Curry, Earnest A. Webbe, and John L. Cooper. Interment was in Temple Hill Cemetery.

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Sunday, 11 a. m., music by Stone Church Choir.

Sunday, 5 p. m., *Vesper Service*, U. W. Greene, speaker.

Sunday, 10 p. m., *Doctrine Hour*, A. B. Phillips, speaker.

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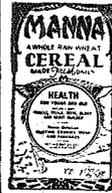
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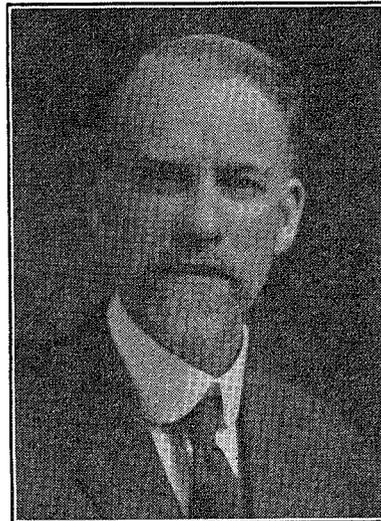
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THE SAINTS' HERALD

November 16, 1932

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Number 46

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NEWS OF CHURCH AND HOME

MISCELLANEOUS

The Pigeonhole

A Good Christian

Just recently I met a good Christian. By that I mean a person whose religion goes with her everywhere, and not just to church. Hers is a religion of the heart, not of the lips. Her testimony is not eloquent—though she does not fail there—but she is very valiant in deeds. It is a refreshing and encouraging experience to meet one true convert to the gospel among so many church-goers.

She is not wealthy—in fact, she has a hard struggle to take the place of both father and mother to her family, and keep them together, to maintain a home for them, to send some to school, and to see that others are kept in steady work. All this would be more than enough for most women to do. But she does not stop there. She probably does more for the comfort of the traveling ministry than any other two families in her branch.

Her great virtue is thoughtfulness of the little things that contribute to the comfort and health of those who must be here and there, suffering the inconveniences that one can not escape in travel. If she knows that they have been for hours without rest or food, she has a place for them to take a brief nap and something warm for them to eat and drink. Others invite them to fine dinners on the big occasions. She takes care of them on all the little occasions when everybody else neglects them. And she does all of these things unostentatiously, as a part of her day's work, and without any particular claim for credit.

She is of that number whose faces are made beautiful by kindness, whose whole lives become transcendent in service.

I won't tell her name. It would embarrass her to tears to get any publicity for the work that she performs joyfully and regards as of little importance. Yet I can not help reflecting the great contribution that people like her make to the building of the kingdom of God. It is the spirit that moves them that makes their whole lives a noble example.

THE PIGEON.

To say I don't need the church is mere bravado. I needed it when my father died. I needed it when we were married and when our babies were taken from us, and I shall need it again, sooner or later, and need it badly. I am in good health now, and I could, I suppose, get along nicely for a time without a clergyman or a choir or even a prayer. But what sort of a man is he who scorns and neglects and despises his best friend until his hour of tribulation?—Edgar A. Guest.

The superstition that all our hours of work are a minus quantity in the happiness of life, and all the hours of idleness are plus ones, is a most ludicrous and pernicious doctrine, and its greatest support comes from our not taking sufficient trouble, not making a real effort, to make work as near pleasure as it can be.—Lord Balfour.

"There is no question that we have contributed to our own misfortunes. Selfishness is the besetting sin of humanity, and we have been guilty."—Secretary of War Patrick J. Hurley, at the Auditorium.

Editorial

Thanksgiving Day

What have we for which to be thankful?

The custom of designating a specific day on which to give thanks to Deity for blessings received is well fixed and has its place among our holidays. It is quite appropriate, too, that the day should have been fixed at the close of the Harvest Home season of the year. For with larders filled even a winter of hardships can be faced with equanimity and even happiness.

And so we give thanks!

But returning thanks should by no means be peculiar to Thanksgiving Day. Those truly cognizant of dependence upon God for life and peace, should and do have always hearts overflowing with gratitude, and thanks are expressed in word or by deed every day and every hour.

The church, our church, today faces a situation which will try and is trying our mettle. We must needs be alert, active, full of faith and devoted to our tasks; but even in the midst of such times we have much for which to give thanks. And we do.

We join all who feel disposed on Thanksgiving Day, or at any other time, to share in concerted expressions of gratitude to a beneficent Providence.

F. M. S.

Remembrance

At a time when we are expressing our thanks for such blessings as we continue to enjoy, even in the midst of adversity, we must hold in remembrance those who have less of this world's goods to be thankful for than we have. All of us have suffered, but some have suffered far greater hardships than others have. Our pity and mercy must be extended towards the unfortunate. It is consonant with the spirit and teaching of the Master that this should be so. Only the spirit of selfishness and greed can move people to sit idly by in times of distress and hoard their resources to themselves for their own exclusive satisfaction.

In these times we must remember the families of the missionaries, those who have lived scantily in even the best of times. They have always been willing to live for little of this world's goods in order that they might carry on the work of the Master. They, in many cases have given all. They have sacrificed profitable careers, they have put their faith for the future in the church rather than in worldly wealth. Now we can not fail them. It

is our moral responsibility. It is our turn to sacrifice for them. If we do not, we can not face the world as a church organization. If we neglect our honest debts our moral credit is worth nothing.

We must hold ever in remembrance the ideals of the gospel—to help the poor, to relieve the suffering, to visit the sick, to labor day in and day out for the cause of righteousness.

L. L.

"Just a Mistake"

Not long ago, so the story goes, a criminal went from one city to another with the intention of engaging in the illicit liquor traffic there. He found a "gang" already well established in the other city, with a practical monopoly on that illicit liquor traffic. But he decided to compete, and he did so with the liberal use of pistols and the occasional employment of machine guns. In gang parlance this is called "muscling in." At last he was trapped in a lonely place by his enemies, and he saw that he was "on the spot." He decided to try to talk for his life. "Gentlemen," he said, "I see that I have made a mistake." "Yes," answered the leader of the rival gang, "but you will not make that mistake again!" And the next morning the police were baffled by another underworld murder. His repentance came too late. He did not admit his mistake until it came time for him to pay for the consequences of his folly.

The courts of our land are crowded with people who have repented too late. They did not recognize and admit their mistakes soon enough. Sin and evil carried them too far before they awoke to the fact that they were going the pathway to destruction.

I live not far from a very wide highway. When it was narrow and rough and the traveling somewhat dangerous, there were few accidents reported. Drivers were careful and lived up to their responsibilities. The very difficulties on the road seemed to put them on their guard against the fatal mistakes. But now that it has been made wide and smooth so that many can travel rapidly and in comfort, the accidents have increased. Hardly a week goes by but there are several bad accidents, with costly damage to property, with serious injuries to bodies and sometimes with fatalities to life. These are all the result of mistakes.

In all these accidents the drivers have known, but all too late, that they were making mistakes. And

their mistakes sometimes have cost the lives of innocent parties who helplessly go to injury or death on the strength of the mistakes of others. They repented too late when brakes could no longer save nor steel protect them.

God knew, when he gave men their liberty and free agency, that they would make mistakes, and that they would make many of them. Something even less than the mind of Omniscience could have predicted that. But experiment is necessary to the growth of character and conscience, and to the development of that intangible part of the personality called the soul. You can make a man safe by enslaving him; but you can not thereby make an admirable or free-acting agent of any quality out of him. God knew that. He knew how long it would take to develop men who could be free and righteous at the same time. He knew the cost, but he wanted them badly, and He was willing to pay the price. And so it is that men find themselves with an endowment that was denied to all of the animals: their freedom of choice.

It is an odd thing, and one hard to understand, that it is this very freedom of choice which we have been given, that can raise us to the spiritual heights of heaven, or plunge us to the carnal depths of hell. We have only to choose our ways of life. And our choices are not irrevocable. If we have chosen wrong, we have the right to choose again—and it is this second and better choice, dictated by experience, which is called repentance. L. L.

Save Your Heralds

Certain Numbers Contain Useful Material That Should Be Preserved

People who are engaged in local and branch work often have need of material that has been printed in the *Herald* within the past year or two. Lists of plays, programs, helps, and special articles are of this kind. When inquiries come to the office for material, it is very convenient to refer to past issues of our publication.

It is unfortunate when the time comes that such people need material, and we refer them to it, they reply, "I am sorry. My subscription ran out, and I didn't renew it in time," or, "I didn't save my *Heralds*."

Our supplies of the specially useful numbers of the *Herald* are often exhausted quickly. We can not keep on hand enough of them for demands that can not be anticipated.

This teaches us two things: to save the *Herald*, and to keep up the subscriptions.

If all local officers would follow these two rules, they would find it much easier to carry on their

work. Some people object that it takes too much space to save all copies. They could at least save the special issues that contain the useful material for programs and church work. L. L.

Of a Malignant Tongue

The tongue, says the Apostle James, is a devouring fire, a world of iniquity, an unruly evil, full of deadly poison. And behold what I would have applied to the tongue of the evil-speaker, had I undertaken to give you a just and natural idea of all the enormity of this vice: I would have said that the tongue of the slanderer is a devouring fire which tarnishes whatever it touches; which exercises its fury on the good grain, equally as on the chaff; on the profane, as on the sacred; which, wherever it passes, leaves only desolation and ruin; digs even into the bowels of the earth, and fixes itself on things the most hidden; turns into vile ashes what only a moment before had appeared to us so precious and brilliant; acts with more violence and danger than ever in the time when it was apparently smothered up and almost extinct; which blackens what it can not consume, and sometimes sparkles and delights before it destroys.

I would have told you that evil-speaking is an assemblage of iniquity; a secret pride, which discovers to us the mote in our brother's eye, but hides the beam which is in our own; a mean envy, which, hurt at the talents of prosperity of others, makes them the subject of its censures, and studies to dim the splendor of whatever outshines itself; a disguised hatred, which sheds, in its speeches, the hidden venom of the heart; an unworthy duplicity, which praises to the face and tears to pieces behind the back; a shameful levity, which has no command over itself or its words, and often sacrifices both fortune and comfort to the imprudence of an amusing conversation; a deliberate barbarity, which goes to pierce your absent brother; a scandal, where you become a subject of shame and sin to those who listen to you; an injustice, where you ravish from your brother what is dearest to him. I should have said that slander is a restless evil, which disturbs society, spreads dissension through cities and countries, disunites the strictest friendships; is the source of hatred and revenge; fills, wherever it enters, with disturbances and confusion; and everywhere is an enemy to peace, comfort, and Christian good-breeding. Lastly, I should have added that it is an evil full of deadly poison; whatever flows from it is infected, and poisons whatever it approaches; that even its praises are empoisoned, its applauses malicious, its silence criminal; its gestures, motions,

and looks have all their venom, and spread it each in their way.—From a sermon by the famous French preacher, Bishop Jean Baptiste Massillon (1663-1742).

Building Upon the Rock of Ages

A few years ago a mission worker who was a beautiful saint went to comfort a friend who had lost a wife. If this friend was a Christian at all, he was only nominally so. The minister spoke to him of the consolations of the gospel. But the bereaved man turned on him bitterly and said: "Have you ever lost your wife?" The preacher answered in the negative. "Well," said the other impatiently, "you don't know what you are talking about. Wait till you have a sorrow like mine and see if your Christ can meet the test."

The preacher went away with a sense of failure. But the testing time was closer to him, too, than he dreamed. Suddenly, without the slightest warning, the news came that his brilliant and gifted wife had been killed in a railroad accident. The remains were brought to the city and taken to the mission hall. This grief-stricken husband stood by the coffin of his wife to speak. He said: "Some six months ago, I tried to comfort a bereaved husband, but I failed. He said I did not know what I was talking about. Is he here?" And the man stood up. The preacher then continued: "My friend, I know today. I am in the midst of a sorrow like your sorrow, and I want to tell you that, while my heart is bleeding and broken, I find His grace sufficient. I find that his hand holds me and steadies me. I find that my skies are as bright as the promises of God, and that underneath are the Everlasting Arms."—Clovis G. Chappel, in *The Sermon on the Mount*; Cokesbury Press.

Somewhere I read the story of a high school commencement. The brightest boy in the class was chosen to make a speech, but he lisped so terribly that he begged off and the teachers agreed it was best, and yet they felt his fine scholarship and his popularity with his fellow students should be publicly recognized. At length he said, "I can play the flute. Let me do that." It was an innovation, but they agreed. He set about practicing, and on the day of the commencement he moved the audience deeply as he breathed his fine spirit and skill into the instrument. That did not stutter or lisp, but gave his message, the message of an undaunted spirit.

Each in his own way must invest his life for the Master.—Howard K. Williams, in *Young People's Leader*.

STUDY OUTLINES

TITHING

By Bishop L. F. P. Curry

1. Why must we return so frequently to a discussion of the law of tithing?
2. Tell the differences between tithing and sacrifice offerings. What moral obligation is back of each?
3. The person who opposes efforts to teach tithing in the sacrifice periods sets himself in opposition to the law of the church. Such persons should yield their individual and private judgments to the will of the majority.
4. Recount briefly some of the history of the practice of tithing.
5. What is the tithe? How much is it? How is one to determine it?
6. Explain the author's words: "The margin between total income and living expenses." It is a test of character and devotion to govern living expenses so that they shall not completely consume the total income. It is in the determination to assure such a margin, from which support for the church may be taken, that we find the true indication of our conversion and our Christian character.

THE FOUNDATIONS OF OUR FAITH.—IX.

By Elbert A. Smith

1. What has been the effect of the crisis of the church on the faith of the people?
2. What definite gains can the church count to its credit since the beginning of the Reorganization? Why should these gains give us courage?
3. What vision started the events that culminated in the founding of the church? What vision is it that keeps the people of our day at work with and for the church?
4. What are the basic principles of belief that underlie that vision?
5. Should we become impatient that we have not made faster progress towards our goal?
6. Though we may not reach the goal ourselves, for whom should we work, that they may reach it?

Friendship is a very beautiful and sacred thing, so beautiful and sacred that when it does come into one's life it should be guarded as wisely and carefully as though it was a rare jewel. For, like all rare and costly things, it has many cheap imitations, and these often bring unlooked-for sorrow and disaster instead of the joy and gladness which had been expected. All too often a passing attraction is mistaken for a lasting comradeship; and unless friendship possesses this rare element, it is but a make-believe.—*Home and School*.

NEWS BRIEFS

General Churchmen Attend Texas Conference

The presence of Presiding Bishop L. F. P. Curry, Apostle R. S. Budd, and Missionary G. H. Wixom was no small factor contributing to the success of the conference of Southwestern Texas District which convened with First Church, San Antonio, October 9. Each of these visitors proved very helpful on the conference program.

Elder J. J. Ledsworth an Active Missionary

For three years Elder J. J. Ledsworth has worked as missionary in Northern Michigan District, and in that period has baptized nearly three hundred people into the church. News often comes to the *Herald* of his visits to and work in the branches of that district, and he is loved and respected by hundreds of grateful people. His report to the conference of Northern Michigan District, at East Jordan, November 5 and 6, accounted for a full year of missionary labors. Here are some of the high points: Sermons preached, 265; services attended, 365; baptized 50; made 540 visits; effected four new openings. In addition to these he administered to the sick, counseled workers, blessed little children, attended classes at General Conference and reunion. The church owes much to such consecrated laborers as Brother Ledsworth.

Elder Thomas Leitch Is Dead

Elder Thomas Leitch, former pastor of Fargo Branch, and active in ministerial work throughout the State of North Dakota, passed away October 18. Born at Asphodel, Ontario, February 14, 1862, and baptized in 1894, Brother Leitch faithfully served the church many years. Burial was at Clifford, North Dakota.

Apostle Roy S. Budd Takes Part in Memorial Services at Lincoln

The branch at Lincoln, Nebraska, observed the Joseph Smith Centennial anniversary October 30, a week early, in order to have Apostle Roy S. Budd as speaker.

Among the events celebrating the day were the reading of "*Joseph Smith*" the centennial oration written by Inez Smith Davis, and the blessing of the youngest descendant of Joseph Smith, Dorothy Dillon Anderson, a great-granddaughter. Dorothy, who is the daughter of Brother and Sister Duane Anderson, was blessed by Apostle Budd and her grandfather, Elder B. M. Anderson.

Fellowship Meeting Important in Graceland Home-coming

Always the Sunday morning fellowship meeting of Graceland's Home-coming is an important part of the week-end program. This year's service, October 23, was no exception. At an early hour, students, alumni, and friends gathered in the chapel for the worship hour. It was impressive. R. A. Cheville led the meeting, and President F. M. McDowell's talk, "*Enduring Investments*," touched a responsive chord in the hearts of everyone. To many, according to the *Graceland Tower*, the spirit of this service made it the most important and most inspiring part of the Home-coming.

Visitors Cheer Genoa, Colorado, Saints

Genoa Branch has in recent weeks appreciated the encouragement given by visiting general and district church helpers. These include Apostle R. S. Budd, District President Glaude A. Smith, Elder J. D. Curtis, of the district presidency; Floyd Engstrom, church school superintendent; Sister O. E. Sade, widow of one-time missionary who labored in Colorado, and Ralph Vincent, bishop's agent.

Genoa Branch is divided into three groups, each of which conducts a separate Sunday school, Seibert, Flat Top, and Genoa. People of this region have experienced four years of severe drouth, and now have scarcely the necessities of life.

Elder Hubert Case Injured in Auto Accident

Elder Hubert Case was injured in an auto accident November 5, when the car in which he was traveling with five other persons, went into the ditch near Saginaw, Michigan. Brother Case suffered a severe scalp wound. After spending a week in the hospital, he is now at the home of Brother Louis Grice in Saginaw, where he is improving.

Preaches to Colored People

Priest J. P. Carson, colored, of Chanute, Kansas, at the request of Brentwood Missouri Branch, traveled from Chanute to preach to his race at Webster Groves, Missouri, a distance of more than four hundred miles.

Saints of Brentwood assisted in the services, enabling Brother Carson to bring the gospel to his people. During the ten nights of meetings, many were in attendance and listened attentively.

Brother Carson has returned to his place of employment, but promised to return for a longer series next summer. There are several to be baptized upon his return.

Tithing

By L. F. P. Curry

I.

The pilgrims of an earlier day refreshed their souls by journeying to the shrines of their faith, finding in the meditations of the period of travel thither, and in the worship of that for which the shrine stood a clarifying and strengthening of their purpose. So may we today turn to the fundamentals of our faith, and in study and contemplation find emerging a clearer view of the purposes inherent in the enterprise in which we have a part.

Since the fact is so obvious, it is not unkind to say that again and again we show ourselves to be "forgetful hearers" in need of reminding that the law of tithing calls for constant obedience. Possibly, too, the teacher's maxim of constant review is as necessary here as elsewhere. For this or any law to be fixed in mind bids fair to fix it also in life. Thus there are several sound reasons for renewing the discussion of what to many may be more than "a twice told tale."

But another reason exists for examining anew this fundamental of our faith. It lies in the needs of this present hour. In order to pay the debts under which the church now struggles, no plan is so concise, so well understood, or so completely a part of the law of God as tithing. Complete obedience to this law very probably would meet the exigencies of the situation we now face. This is said with an all too painful knowledge of the manner in which our people now suffer from partial employment or none at all. All of us may be surfeited with "drives" and "campaigns," but who may say that he is sick of calls to obey the law?

The principle of tithing must be an immensely vital thing to survive as it has through many centuries of man's experience with God. That vitality may lie as much as anything in the simplicity with which the principle of tithing solves the problem of method in financing the costs in the kingdom of God, of making possible a common sharing of the burden on an equitable basis, and of being a harmonious part of the mechanism for bringing about equality in material things.

A complete study of the subject must await another time, it being sufficient for the present purpose to raise some thoughts with respect to the tithe as a tenth and closely related aspects which may be of benefit as they apply to our current requirements.

II.

When the race was young tithing was paid, as is seen in the account of Abraham's contact with

Melchisedec. (Genesis 14: 20; 37-39, Inspired Version.) Tithing was a part of the Mosaic law, to which the children of Israel were intermittently obedient in that period extending from the entry into Canaan to the day of Christ. Jesus himself commended the Pharisees for their obedience to this phase of the Mosaic law, and at the same time condemned them for their omission of the "weightier things, . . . judgment, mercy, and faith. . . ." (Matthew 23: 20, Inspired Version.) There is no record of tithe paying after the Christian era, for centuries, but during the second and third centuries the writings available show that suggestions were made to pay tithing in harmony with the Mosaic law. During the fifth century payment of tithing was made a matter of church law. By the eleventh century in England, "it finally became customary for all to pay their tithe offerings," and "the custom . . . gradually changed into a common right."¹ A most important canon on payment of tithes in England appeared A. D. 1295, in the reign of Edward I. It states that because of quarrels and different methods of paying tithing uniformity was needed. It was therefore ordained that tithes were to be paid on the gross value of all crops; artificers and merchants were to pay tithes of the profits of their business; and wage earners were to pay tithes of their wages. "This meant that after deducting all reasonable and necessary expenses, they were to pay the tenth part of the profits."² Apparently it was assumed that crops cost nothing to produce and were a pure increase of the land, but in connection with business and wages the deduction of "reasonable and necessary expenses" were emphasized in arriving at the tithable net.

During the Reformation period the principle of tithing does not emerge as a matter of controversy, and for us the next point of interest in the historical sequence is the Restoration. Among the churches of this modern period, our own took the lead in the teaching and practice of tithing, and although our contemporaries, wittingly or unwittingly have followed our lead, our approach to the problem remains unique.

III.

The tithe, literally the tenth, has been said by some to mean a tenth of the total income or worth. However, the church teaches that it is a tenth of the net worth after the deduction of indebtedness,

1. *A History of Tithing*, H. W. Clarke, 1891, page xviii. (Son-nenschein.)
2. *Ibid.*, page 134.

or a tenth of the increase after the deduction of necessary living expenses. The term is also applied to the surplus, per *Doctrine and Covenants* 106.

The tenth of the total income is easy to ascertain; no strain is placed upon human nature in the temptation to deduct as much as possible from the gross; there are no questions involved either of selfishness or generosity. It is possible that this interpretation would result in greater income to the church, but the objection would still remain that those with small incomes and large "necessary living expenses" would share an unjust portion of the burden as compared with those having large incomes and proportionately moderate "necessary living expenses." Moreover, it has been pretty clearly proved that this method does not conform to the scriptural standard, broadly considered.

The interpretation that the tithe is to be paid on the increase in net worth or net income conforms to biblical usage, as far as it may be clearly understood, and to the latter-day message. It is fair, being equitable in application and incidence. It is a developer and test of character, and respects the agency of man.

By definition, increase is said to mean "that which is added to the original stock by augmentation or growth; produce; profit; interest." And interest, synonymously, means "any excess of advantage over and above an exact equivalent for what is given or rendered." In the light of this definition, present-day interpretation accords with Abraham's practice, in that he gave to Melchisedec a tenth of the spoils (Genesis 14: 20, Inspired Version), these having arisen from victory over the raiders who carried away Lot. Moreover, Abraham paid to Melchisedec "tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need." (Ibid., verse 39.) This distinctly recognizes the payment of the tithe of that which remains after his needs were provided, the net increase. The *Doctrine and Covenants* (106: 1) carries this view forward, using the word, interest, as a synonym of increase; and at the same time pointing out a fundamental aspect of the tithe in the payment of the entire surplus property of the individual. It is not so easy to follow the references in the Old Testament to the crops of the land and their relation to tithing, but the practice in designating the tenth of the flock passing under the rod (Leviticus 27: 30-33; Deuteronomy 14: 22-25, Inspired Version), is manifest, for from this flock the living of the owner had been taken.

As to fairness of application and incidence, the interpretation of the tenth of the increase falls alike upon everyone subject to tithing. Whether the living expenses be large or small, when taken in con-

sideration with the gross income, the person heavily burdened in this manner is not called upon to pay disproportionately. If his net increase is small the tithing due is correspondingly small. If the net increase is large the tithing due is also correspondingly large. In the first instance the maintenance does not become a hardship to the limited purse, and in the second, the share called for again works no suffering. Everyone with an increase of any amount is given the opportunity of sharing.

The test of character in this interpretation arises in the creation of the margin between total income and living expenses to be deducted in ascertaining the increase. If one follows his selfish, possibly natural, bent, income may easily be spent, leaving none for the payment of the tithe accrued. Living expenses may be made unnecessarily large, or funds remaining after their provision may be dissipated. God has given to us the power to choose, and leaves it to us, very largely, as to the manner in which we administer our personal resources and account to him. We can not escape the accounting, however, and each person should not seek to excuse himself by pointing to the manner of spending of others, but should see to it that he is frugal in his own outlay, seeking to create what margin he can for the purpose of increasing the tithe to be laid upon the altar of God. A young woman once protested to the writer that the church was unjust in its tithing law, for the reason that she personally sacrificed by foregoing expenditures for clothing, and other things dear to a girl's heart, whereas a friend spent her income freely for clothing. Both appeared to be equal in standing before the church. The answer was obvious: Both were being tested in the manner of their practices; both were choosing.

Since God is the owner of all things, and we the users, our tithe in a sense is a rental we bring to him. Unlike the landlords of the world, he turns back to mankind, through the administration of the activities of the church every cent thus rendered to him. The tithe in this aspect of reciprocation thus becomes a symbol of the intimate association between man and God, both as to the material needs and well being of man, and in the adventures of the soul in religious things.

In upholding this meaning of the tithe as a tenth of the increase after living expenses, the bishopric of the church has always leaned towards conservatism, choosing to favor, if anyone may be said to be favored, the contributor, rather than to exact from him the last possible cent. In doing this no rights have been infringed as far as the people are concerned, and the integrity of the church from a scriptural basis has been maintained. How zealous are we in obeying the principle thus placed before us?



The Work of the Church



The Work of Women's Groups in the Church

By C. B. Woodstock

In some localities there is still uncertainty as to the place and function of groups of women of the church who wish to meet during the week for study or worship and to engage in various types of productive effort. Previous to the General Conference of 1930 such women's groups operated under the leadership of a Women's Department, a fairly independent organization with local, district and general officers. Much most valuable work was done in lines of study, worship, social contact, local aid and the actual earning of money for local and general church expenses.

In the great majority of the branches of the church the change anticipated in 1930 has been welcomed and the women are finding opening before them an unusual opportunity to render a splendid service to the church. That there may be a clear understanding of the purpose and plan of the change the following statement has been prepared. This is wholly in accord with the conference action and with the plan of organization set out in *The Church School Handbook*.

"By common consent and with the best interests of the work of the church in mind, the former Women's Department was merged with the Sunday school and the Department of Recreation and Expression in a single department of Religious Education for the church by the General Conference of April, 1930. It was by no means intended, however, that the work of the women in organized groups should cease. Rather should this function of the women of the branches find new emphasis and enthusiastic direction under the woman's group supervisor, closely associated with the pastor and the director of the church school.

"In all branches of the church the woman's group supervisor will be chosen by nomination of the pastor and the church school director and approved either by the branch as a whole or by the women's group itself. In many places the adult supervisor, if a woman, will also serve as women's group leader.

"Whenever the work of the women's group involves the holding of classes these should be arranged with the approval and the fullest cooperation of the church school director, and carried on under his general supervision. Other phases of women's group work, socials, bazaars, sewing and

aid, and the like are carried out in consultation with the pastor, the church school director and the financial agent, in harmony with the church program for the branch.

"In Zion, where there are 13 districts and 46 women's groups, nominations in each district are made by the pastors and church school directors in each case, and the work of all is under the direction of a women's supervisor in Zion appointed by the pastor in Zion."

It must be obvious from the above that definite provision is made for the work of the women of the church. The nature of their work is not changed, nor are they released of the responsibility formerly carried. This activity is more closely related, if possible, to the other activities of the branch and all are unified under the sympathetic encouragement of the pastor and other officers of the branch.

Local women's groups are now ready to respond in an organized way to accomplish whatever lines of endeavor in the total church program may seem most to need their effort. This may be to provide week-day study classes, to render aid to the local needy, to earn for local or general church projects, or to provide social occasions with financial returns as in socials, bazaars, suppers, etc.

In this time when finances are low care should be taken that available sources of income and saving to the church should be carefully safeguarded. It is no time for waste or needless expenditure. Often the good sisters of a branch may assist materially in earning for the local and general church needs in ways which will not reduce the regular income of the church.

At Eastertime in Jerusalem men gather at the holy sepulchre and through a crack in the marble a light is thrust, and at this light the waiting messengers light their tapers, and others light their tapers from these, and so on to the outer limits of the crowd, and then on out and out until, it is said, from that original taper the light goes even to Russia.

In like manner, little bodies of believing Christians lighting their lives at the torch of Jesus, have gathered through the ages, lighting their torches one by one, from age to age, until the present, and will 'til time shall be no more. Is your torch burning?—Howard K. Williams, in *Young People's Leader*.

The Foundations of Our Faith

IX.—The Vision of Zion

By Elbert A. Smith

(An address at the Sacramental Service, at the Stone Church, Sunday, September 4, 1932.)

The past two years have been difficult for the church and for individual members of the church. Some of our most fundamental and cherished enterprises have been greatly hindered if not brought to a stop. Other enterprises not so fundamental have come to ruin. Many of our members have suffered great loss, some of them experiencing privation and want. Some have been under the hand of affliction and sorrow. The two years mentioned have been years of tribulation. But what was said in the book of Revelation? "Who are these arrayed in white? These are they who have come *up* through great tribulation." It is easy to go down in tribulation; to come up through great tribulation is a different thing.

STRONG TO MEET THE CRISIS

The spiritual attitude of the Saints as a whole is better than it was before these days of trial. Many have had a new devotion born in them proportionate to the crisis. Their souls rise up heroically to meet the needs of the hour. But naturally some are despondent. In Independence we have felt the full brunt of the blows borne by the church. Sometimes we hear men say that a hundred years of church history have passed away and we are no nearer Zion than we were—that the whole thing is a failure. Such statements are not true. They spring out of a spirit of despondency and as a consequence are greatly exaggerated.

OUR GAINS

There are those present today who remember when there were only two or three families living in all Zion and the regions round about. Now we have six thousand four hundred and sixty-one Saints in Independence; over sixteen thousand two hundred in Zion and the stakes. The gathering is an accomplished fact at least physically. Many of us remember when some of the fundamental principles involved in building Zion were seldom if ever preached to the Saints. They were not studied or understood. I myself recall distinctly the time when Bishop Kelley and Bishop Hilliard first came into the pulpit of the old Brick Church in Lamoni preaching equality, stewardships, and the consecration of surplus. We had never heard those doctrines taught before. Our teaching had been prac-

tically limited (in the financial law) to tithing. So we have made a distinct gain in our teaching and comprehension of principles involved. We may have gained even in the blunders and failures that we have made in our experiments. They are like the falls that we encountered when we were first learning to walk, painful, but even a loving father could not save us from those experiences. We would not or could not learn in any other way.

Tennyson says: "'Tis better to have loved and lost than never to have loved at all." It is better to have tried and failed than never to have tried. Thank God that we have tried and thank God we still have the vision and the will to try again.

OUR VISION

Back of every forward-going, religious movement and experience there must be a vision. "Where there is no vision, the people perish." There must be a vision of something higher and beyond anything yet experienced and that vision must be as compelling to the whole people of the church as was to him the vision which Paul saw. No matter what straits or difficulties or dangers he found himself in, no matter what antagonists were arrayed against him, he always replied, "I have seen a vision. I know I have seen a vision." And this vision made Paul an entirely changed man and the greatest missionary of all time. It was so with Joseph Smith, whose vision changed him from an obscure and unlettered New York farm boy into one of the most remarkable religious leaders that modern history has known and quite unlike any religious leader in modern history prior to his day. It was not alone the vision that these men saw for a moment or an hour of time but the persistent vision that remained with them.

The vision that this people has seen, more moving than any other vision, is of the City of Zion. We visualize a gathered people, living together in righteousness and in peace, a community from which ignorance and poverty are banished, where there shall be love and equality. We see the development of industries that will support such a community, carried forward in a way not now known in the world. We see in the community a school of

(Continued in Run-Over Department, page 1182.)

Short Talks for Home Missionaries

"Repent Ye"

By Leonard Lea

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel."—Mark 1: 14, 15.

Repentance is simply the capacity and willingness to admit that you have made mistakes. The world is full of people who are too proud or too stubborn to admit that they have made a mistake. And many of them add deception to their pride and stubbornness in order to conceal their errors. It takes no intelligence to be stubborn. Anybody can insist that he is right when he knows he is wrong.

All of us—and nearly everyone can be thoroughly honest with his inmost thoughts—can see that we have made mistakes: not only one or two, but hundreds and thousands of them. Our blunders and errors are legion. And not all of them have been of trifling importance either. Some of them in the lives of all of us have been big and serious and harmful mistakes; mistakes that spoiled our chances of success and usefulness, mistakes that have marred the happiness and welfare of others, cruel and mischievous mistakes, whether we intended them to be so or not. "To err is human," says the proverb; the making of mistakes is a universal fault. There is nothing mysterious or difficult to understand about repentance; it is the full recognition of these mistakes.

Repentance is graduated to all scales of intelligence. The baby burns his hand on the stove, and repents for having put it there; his repentance is purely on the physical order. The young man tries a life of dissipation and sees the evil, the contaminating harm of it; and he repents for having wasted and misused so much of his life; and his repentance is of the moral order. A man of middle age whose moral standards have been high, but who has all his days believed in a materialistic philosophy of life, sees in the latest statements of scientists an indication that his materialistic philosophy is wrong, and that there are such things as spiritual values in the universe; he repents of his mistake; and his repentance is of a spiritual order.

Repentance can only proceed from a consciousness of sin. That consciousness of sin must be based on the perception and acceptance of a moral code and a set of spiritual standards.

Some people deny the existence of sin. They should as well deny the existence of mistakes. The denial does not destroy the thing denied. Sections

of the social world in the experience recorded by history have defined sin differently, it is true for different societies, but it has fairly well established the idea of sin. A concept that has been worked into the thought and vocabulary of millions of people is not to be lightly dismissed by the supercilious skeptic. To deny the thing is not to change the fact. You do not alter any category or classification of life or its phenomena by taking away the name of it. The thing itself remains. There is such a thing as sin, and it blights the minds and souls of men, and its grosser manifestations destroy their bodies. The world is full of suffering and misery which is not checked by the laws of our governments, and much of it can never be checked by law. And yet it is wrong, horribly wrong, and there must be some agencies in the world to work against it. There is such a thing as sin!

Sin calls for repentance just as truth and justice call for the correction of errors. Sin is destructive, and repentance is re-creative. Every destroying force at work in the world and society must be matched or overcome by an equally strong force that operates for good, or society eventually will perish of the canker that is eating at it.

We have found in the last dozen years, if we did not know it before, that goodness can not be enacted among the people by legislation. The law finds it very difficult to change our habits; it can hardly touch our hearts. Only religion—and a religion like that of Jesus—can do that. Some of the most important things of our life have nothing to do with statutes or papers, receipts, accounts, and bills, and all the other things with which our business life is cluttered—though these things are highly important in themselves. Righteousness, loyalty, faith, honesty—these are the intangibles without which all of the tangible values in the world are as nothing. And indeed the tangible values of property are insecure unless they have the intangible values to preserve them. Repentance has its place, not only in the building of the kingdom of God, but as well in the business of governing the work-a-day world.

No repentance is complete until it carries with it restitution of wrongs committed. It is not enough to feel sorry, although, as the Scriptures say, "Godly sorrow worketh repentance." Note that the text does not say, "Godly sorrow is repentance." It "worketh repentance." It causes you to restore.

A story is told of a native lad who had become attached to a mission. He was caught stealing. He said he was very sorry, but he stole again. Finally it occurred to one of the ministers to ask the lad what he was sorry for. It turned out that he was sorry for being caught! He had not even begun to understand repentance.

Repentance is a recognition that justice has been violated. It is not complete until justice has been restored, so far as possible. Something must be done to make up for things that have gone wrong. Some sacrifices need to be made to prove the sincerity and genuineness of the repentance.

Sin is like a two-edged sword that cuts both ways. It may do physical harm to the one sinned against. But it does harm to the mind and moral fibre of the sinner. Indeed, the sinner always suffers more by the sin than anyone else. The truly tragic thing about sin is that it makes a man into that terrible thing that is a sinner. Repentance, on the contrary, is reciprocally beneficial. It restores something (though not always everything, for there are some things that can never be restored) to the victim of the sin. But likewise it restores something of vaster importance to the reforming sinner. It restores his mental cleanness and his right relation with the world of men and the kingdom of God. It restores his self-respect. It replaces him on an open and equal footing with all other men.

Sin is disease; repentance is health. Sin is a lie; repentance is truth. Sin is dirty; repentance is clean. Sin is malignant wrong; repentance is healing right.

People often ask about death-bed repentance. What is the last possible minute, they want to know, that they can continue in sin and expect to be saved? How far can they go and still escape destruction? There is something calculating and commercial about these questions. Ananias and Sapphira were of that spirit. And they suffered spiritual and later physical death for it. A like fate awaits those who continue to love the wrong things and the wrong kind of life. They will not be given capital punishment, of course. But the harm works within.

Terrible is the situation of one who lives a mistake and doesn't know it. But far more terrible is the situation of one who is living a mistake and knows it, but continues because he prefers the way of life.

Joy and peace and satisfaction await the person who repents of his sins and reconciles himself to God. It is true that God demands that repentance of him before he can be saved, in any sense of the word. But it is also true that his own nature demands it of him before he can be purified and

purged of the things that have poisoned and thwarted and misdirected his life. When he has so repented and cleansed himself he can expect that personal mental health which will result in cleanness of soul.

It is never too early for one to begin that self-examination which leads to repentance and improvement. For repentance can begin to operate for your benefit at any time. It is never entirely too late for repentance, for there is always something good to be salvaged from a life, no matter how bad a wreck it may be. It is better early than late, however, for there is more to save, and more time for that restitution which is necessary to the balancing of the scales of justice.

You may be far from God, but there is a road that leads to Him no matter where you are; and you can find that road if you sincerely look for it. It may be a long road to travel, but it will be a road of happiness and peace, for you will know that at last the days of wandering in the wilderness are over and that you are on your way home, like a prodigal son who has come to himself and understood. The scales of false values are stripped from your eyes by the miracle of spiritual regeneration, and you can see your own life in the clear light of truth.

You have tasted life, and you have found its worldly pleasures vain, its wealth perishable, and its fame fleeting. Pleasure has not brought you happiness, fame has not brought you satisfaction, money has not brought you security, and the things for which you have sold your life you find to be not so fine as you had imagined them.

But there is peace and happiness, security and satisfaction in store for you if you reconcile yourself to God. The invitation is always open to you, for Jesus said, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." Thus the Savior promises to you and to all others who will hear his voice that spiritual feast which brings the peace and joy that you can never have known in any other way. God's love reaches out to you wherever you are. John wrote, "God is love," and those who have devoted themselves to the good way of life tell us that love is His greatest characteristic. We can find that love if, having faith, we go forward through repentance through the development which will bring us complete regeneration.

The Sunday newspaper costs you five dollars a year. The *Saints' Herald* costs two dollars a year. If you must choose between them, which will it be?

The account of the passing of Sister Short appeared in last week's news. We present here the paper that was read at the funeral services. Her many works, and the societies she founded and helped maintain for benevolent and cultural purposes, remain as a monument to the nobility, thoughtfulness and kindness of her life. Arrangements have been made that the remains of her husband, M. T. Short, to whose memory she maintained so beautiful a devotion to the end, will rest beside hers in Mound Grove Cemetery, a symbol of their inseparable companionship.—Editors.

The obituary of Viola Vernon Short epitomizes both the pioneer's life of the middle west and the sacrificial history of an early Latter Day Saint missionary family. Her parents, James Vernon and Eliza Duncan Vernon were among the sturdy, God-fearing, American pioneers who came West from Virginia to help found the great State of Illinois and there they were converted from their Scotch Presbyterianism to the faith that became the dominating factor in their lives. At the little village of Millersburg, Illinois, they put up their home and there on April 28, 1854, Viola Vernon was born. She had one brother, Thomas Vernon, and one sister, Sallie Vernon Riddell, both of whom lived a full allotment of years and passed on ahead of her. The son of Sallie Vernon Riddell Thomas is present today.

The open house of James and Eliza Vernon sheltered many a traveler and its hospitality was especially warm to the missionary. It was a happy destiny that brought Morris T. Short, first a soldier in the service of his nation, and then a soldier in the cause of his church, to this friendly home. It was love at first sight for the stalwart young missionary and the lovely young daughter Viola Vernon, and the romance begun then, and the marriage that followed, were a perfect flowering of love at its highest and best.

Busy, happy, sacrificial years unfolded rapidly, the father traveling far and wide to proclaim his Christian message but with thoughts ever in tune with his loved ones at home. The letters of this Godly man and his devoted wife are a heritage in themselves.

In 1899 the family, now grown to include a son June A. Short, and two daughters, Cordie and Ruby, moved to Independence. Here on land platted years before by an Uncle Jacob Vernon and amidst the lovely maples planted by this uncle's hand, the Short home was built. It was a happy home and even the early death of Morris T. Short which came in 1902 did not for long disrupt it. The Mother became both parents in one and carried on as a true soldier's wife.

Viola Vernon Short

A
Brief
Biography



It were a long story to recite the many and varied achievements of Viola Vernon Short, but the community knows them all for good. It was in the Laurel Club that she wrought her best and from its founding to the day of her injury she was a moving spirit in this loyal organization. She loved the Laurel sisters as her own and their many kindnesses to her were treasured up to the last. Verily she died in the service itself for she was in uniform on her way home from a Laurel function when she fell and sustained the injury from which seven weeks later on Tuesday, November 1, she died.

"Mother Short," as she was known to all her family, loved the sons and daughters who married into her family circle as her very own and her eight grandchildren who all survive her were a crown of blessing to her years. She gave unstintingly of her love and care to them all and they today sustain the loss of one who was ever a sweet presence among them.

Her eldest daughter, Mrs. W. E. LaRue, from Washington, District of Columbia, together with her son June and her daughter, Mrs. Arthur E. McKim, were with her constantly and her passing was the sweet sleep that comes with full and well spent years.

A beautiful tribute comes to hand from one who knew her well, a woman near her in years and in sympathetic understanding: "Today the mortal remains of a dear friend will be laid to rest, and as one who learned to know her well, I can but express a few of my thoughts and feelings in appreciation of her beautiful character. In our association together I sometimes caught a glimpse of her innermost spirit. Hers was an unusually pure and upright soul. She loved life, and the natural beauties of earth, the grandeur of the mountains, as well as the simple blossom growing by the wayside. She had the natural gifts of an artist, and also of a poet, which were ever a predominant influence in her life's work. Her's was a simple faith and trust in God, and the future life—the home above, and the more abundant life."

QUESTION TIME

Please state the year, day, and hour of Christ's crucifixion.

The exact year is not entirely certain. John (19: 31) shows that the next day after the crucifixion was not only a sabbath but was "an high day." This means that the Passover and sabbath came on the same day. The only times when such a combination was possible in that period were A. D. 29, 30, and 33, as the Passover always began after sundown on the 15th of Nisan, being prepared on the 14th. Early Christian tradition appears to favor 29 A. D., which would place the crucifixion at March 18th. The year 33 evidently would be too late, but some still hold to April 7, A. D. 30, the date on which the 14th of Nisan came in that year.

From the foregoing facts it would appear that Jesus was crucified on the day before the Jewish sabbath, but at what hour of the day has been the subject of discussion. The statement of Mark is: "And it was the third hour, and they crucified him." (15: 25.) But John (19: 14) states that Christ was still before Pilate at "about the sixth hour," which must allow some time to elapse before he was finally crucified. This apparent difference seems best explained by assuming that Mark used Jewish time, which would be about 9 a. m., while John used Roman time, on which basis the sixth hour was about 6 a. m. If this be conceded, the crucifixion occurred about three hours after Christ was before Pilate, and no discrepancy would exist by this reckoning.

John 1: 35-39 appears to support the assumption that this disciple used Roman time, for it states that two disciples followed Jesus at about the tenth hour, and abode with him that day. If this be correct, it was about 10 a. m. when they came to the home of Jesus, which agrees with the other circumstances there narrated.

Were the Hittites a nation, or were they only a tribe of people?

Doctor Isaac Taylor states that they were "the most powerful nation of northwestern Asia" prior to the rise of Assyria. They were already a powerful nation in the time of Abraham, and the Egyptians were unable to conquer them, and at one time were in fear of them. Opinions differ as to whether or not they were of Semitic origin, but Young calls

them descendants of Heth, of the lineage of Ham.

The Hittites are referred to in fifteen books of the *Bible*, and some of them associated with Jewish people, as did Ahimelech, Ephron, Judith, Uriah and others of scriptural mention. Egyptian and Assyrian inscriptions mention more than 300 Hittite places, and one of the Hyksos dynasties is said to have been Hittite. At one time the Trojans were under the command of the Hittite king in his war against Ramesis II, as were also ten or more other peoples. Before the great battle Egyptian history referred to him as "the miserable king of the Hittites," but after it they called him "the great king of the Hittites," indicating his military prowess, and perhaps his success.

That the Hittites were a long-established nation is indicated by the fact that a great number of inscriptions found scattered over a wide area are ascribed to them. They originated the double eagle figure and also the mural crown, and the earliest money transaction in history was between them and Abraham. The Egyptian records show that the Hittites were far in advance of the other nations in both the arts of war and peace. They are first mentioned in the inscriptions of Sargon I, dated by Mr. Pinches of the British Museum at about 3800 B. C.

What does the term "bottomless pit" mean in Revelation 9: 1, 2 and elsewhere?

This term is derived from the Greek word *abusos*, meaning "very deep," and from *phrear*, meaning "pit" or "dungeon." The Emphatic Diaglott, and the Moffatt, Syriac, and Revised versions render it "pit of the abyss," which better accords with the meaning of the Greek term. The Septuagint uses it to apply either to the ocean or sea (Genesis 1: 2; 7: 11), or to the underworld (Psalm 107: 26). In Romans 10: 7 the same Greek word is used of Christ's descent into the realms of the dead, and this seems to be the meaning in the Revelation text.

Explain "amercé" as used in Deuteronomy 22: 19.

The Hebrew word is *anash*, meaning to fine. It meant a pecuniary penalty for an offense committed. In law it was a fine imposed in the judgment of the ruler, and not statutory. But the scriptural text does not indicate this distinction.

A. B. PHILLIPS.

Vitamin C

By Mae Clark Warren

Head of the Home Economics Department, Graceland College

This article discussing vitamin C concludes the series on vitamins. You recall that the vitamins A, D, and E, were grouped under the fat soluble vitamins, while F and G (B_1 and B_2) and C were grouped under the water soluble vitamins. Vitamins F and G (B_1 and B_2) were discussed last month. The discussion this month is the explanation of the deficiency disease caused by a lack of vitamin C in the diet, and the common foods one should include daily to insure an adequate supply.

Vitamin C is called the antiscorbutic vitamin. The word antiscorbutic comes from the word scurvy, the disease which is now attributed to the lack of vitamin C.

Scurvy is an old, old disease. Many accounts of it are noted in history, especially among soldiers, sailors, and explorers who subsisted for long periods of time without fresh foods.

In 1747 Doctor Lind, a surgeon in the British Navy, experimented with twelve scurvy patients on board a British ship, the *Salisbury*. (1) Doctor Lind thought the disease was caused by the sailors not eating enough of certain kinds of food. He tried the curative effect of a number of foods and herbs. The men were divided into groups. They had one common diet and in addition some were given vinegar, some cider, one group sea water, while still others were given oranges or lemons. The extract of several seeds and gums was given to one group. The result of this nutrition experiment was that in six days, the men receiving the oranges and lemons had improved the most. This experiment was followed by others and as a result lemon (lime) juice was added to the regular ration of the British Navy. Scurvy practically disappeared even though the diet was the same except for the daily addition of the lemon juice. (This explains why British sailors are sometimes referred to as "limies.")

You recall that in the experimental laboratory work of vitamin A, B, D, and E, white rats were used. Guinea pigs are used for most experimental work with vitamin C, because rats are not susceptible to scurvy. If the diet is devoid of vitamin C, a person will develop scurvy in about four months. Guinea pigs will develop the disease in about two weeks. Guinea pigs which show definite signs of developing scurvy, lose weight, their joints become very tender and swollen, and they lie flat on their stomach, a position assumed to relieve the pressure

on their joints. Such an abnormal posture is referred to as scurvy posture. Changes in the bones may occur; the ends of the ribs usually become swollen and upon autopsy the joints usually show signs of hemorrhage. (2) Animals suffering from scurvy are weak and listless. Diarrhea occurs in nearly all cases.

Although severe cases of scurvy do not often occur in this country, many cases of latent scurvy are known. The symptoms are characterized by dullness, congestion of the alimentary canal, soreness and stiffness of the joints with a tendency for the joints to hemorrhage. There is also a soreness of the gums leading to looseness of the teeth. This does not mean, of course, that all rheumatic pains are caused by a lack of the vitamin C. There are many infections and diseases which may cause rheumatism. Latent scurvy, however, is one form of rheumatism.

What foods does one need to include in the diet in order to insure an adequate amount of vitamin C? Among the richest sources are oranges, lemons, limes, tomatoes, and raw cabbage. Apples, bananas, carrots, and potatoes do not contain such a high concentration of the vitamin, but are important because of the quantities eaten. Potatoes become a very important source of the vitamin because of the large extent to which they enter into the daily dietaries of many people.

Vitamin C is so readily oxidized (this occurs when heat is applied in the presence of air) and destroyed, so that a partial deficiency of this vitamin often occurs unless a special effort is made to eat raw fruits and vegetables. Thus citric fruits, lettuce, cabbage, apples, and carrots are much better sources of Vitamin C if they can be eaten raw.

Acids present in the food *help to prevent* the destruction of the vitamin, while a base (soda) *will hasten* the destruction of the vitamin. This explains why cooked tomatoes may still be very high in vitamin C. One should not, however, overcook tomatoes because the longer the heat is applied, the more of Vitamin C is destroyed. Tomatoes canned by the cold pack method are, of course, much higher in the Vitamin than those canned with the open kettle method. Canned tomato juice is especially valuable as a substitute for orange juice when the price of oranges prohibits their use. In these times of economic stress, tomatoes are cheap, why not

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Prayer and Testimony

God Speaks to Us on Every Hand

(A Selection)

"God is speaking to us through natural objects; in the order which we find in the universe; in the beauty which is common to flower and to star; in the ceaseless succession of living creatures; in the marvel of our own bodies; in the uses which nature serves in our lives.

"God is speaking to us in our own souls; in those intuitions of the good, the true, and the beautiful that arise within us, we know not how, and furnish us with the standards by which we judge the choices and the conditions of life as better or worse, beautiful or ugly, useful or harmful.

"God is speaking to us in human history, in the persistent social ideals through which our understanding of his character gains definiteness and his purpose is made explicit; in the succession of great personalities who have been most vividly aware of his presence; through the books that record their insights and perpetuate their memory; and through the institutions that carry on the work which they have begun.

"God is speaking to us in the suffering that harrows the soil of the soul, the suffering that disciplines our own lives, the suffering in other lives that stirs our sympathy.

"God is speaking to us, above all, through human need; the need that we feel in ourselves of inspiration, of guidance, and of renewal; the need of others who turn to us for help that we are often impotent to give. It is his voice that comes to us across the ages in that familiar word of Jesus, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"—William Adams Brown, in *Pathways to Certainty*.

An Experience in Baptism

By Mrs. Roderick May

Being a constant reader of the *Herald* and *Ensign*, and receiving so much encouragement and inspiration from their pages, the thought came to me to add my mite that possibly some one may be strengthened and encouraged by a word of testimony as a witness for Christ, and the restored gospel in these last days by prophets long foretold. As I have been requested by some to write an account of the baptism of myself and Sister Bushnell, who still lives here in Independence, and can witness as to the truthfulness of this statement, as can also Brother A. Dempsey, of this city. I will state briefly my wonderful experiences.

It was in midwinter of the year 1875 in London, Canada, that we were baptized. I had heard Brother J. J. Cornish preach a number of sermons, and was convinced that I had heard the true gospel of the kingdom of God, and asked for baptism on Wednesday night after prayer meeting. It had been a day of sunshine. The ice had melted, but a thin coat of ice had frozen in the evening making it slippery, and we had about a half mile to walk to the river. There were about twenty Saints and ten nonmembers present. One of this number was William Clow, who at this time was a devout Methodist, a Sunday school teacher. When some one would slip and fall, he would laugh and make fun of it and treated the matter lightly. It was a very dark night, and appeared dangerous to some going out into the river where the ice had thawed and pieces were floating down stream; but the

Lord, whom we were serving, was gracious, and as soon as we stepped into the water a beautiful pillar of light descended from the clouds and hovered over us illuminating the river, and encircled us, extending over to where the people were standing on the shore. As soon as I was raised from the water I cried out, "Do you see the glorious light?" Brother Cornish, with tears streaming down his face said, "Oh yes, sister, it is the glory of God." Surely we were baptized with fire and with the Holy Ghost. This light remained until we reached the shore, where we found the Saints, and others on their knees, thanking the Lord for such a wonderful manifestation of his loving favor, and the nonmembers looked on with wonder and amazement asking the Lord's mercy. William Clow, who had before been laughing, heard a voice distinct and clear, admonishing him, "You must not laugh at this people; these are my people." During the confirmation that night the voice of prophecy was heard and a promise from the Lord that certain blessings would come to me, the gift of dreams, visions and prophecy. This has all been fulfilled. All of the nonmembers, who were present to behold this wonderful experience after much studying and searching the scriptures, received light and were led to obey the will of God and received a knowledge of its truthfulness.

I now desire to tell the Saints and friends in England and elsewhere, that I am still firm in the faith of the restored gospel, never more to be tossed about by every wind of doctrine. Since our long stay of nearly ten years with the Saints in England, I recall many pleasant memories of their hospitality and kind treatment when we were trying to plant the gospel seed in the hearts of the people. We have often felt the impression that God had a people yet to be gathered out in future time. I also recall the trials and tribulation and horror of the war and its devastating effect. Painful and distressing were the scenes we witnessed. It was then we felt how blest the tie that binds the hearts of God's children in the love of the truth, and we also realized the protecting power of God encircled round about us delivering us from the destroyer. As it was, not a Saint I know of was injured in London, and many people would gather in the little hall at Enfield and feel more safe under its shelter, having heard Brother Judd preach the gospel inviting the people to search the scriptures and warning them to prepare for the hour of God's judgment. How glad we are now that our well beloved Brother Rushton has returned to the land of his nativity to assist in building up the church and kingdom and to establish its righteousness. Our prayers are that he may be a power in the hands of God for good and that his efforts may be effectual in reviving the Saints, that the seal of God's approval may rest upon his labors, so that when the set time to favor Zion has come the Saints may be ready to come with songs of joy to the city of refuge, when they must needs flee to Zion for safety. May the light and power of the gospel shine out upon the Saints and people of the British Isles once more as in the early days, is our prayer.

As in former days, when the voice of John the Baptist was heard crying in the wilderness, repentance and baptism for the remission of sins, so today after wandering in the wilderness of sin the call is again heard as on the day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the Holy Ghost, for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." God is calling the people back

Prayer and Testimony

to the old, old paths, for "this gospel of the kingdom" was to be preached for a witness unto all nations and "then shall the end come." The gospel reveals but one way of salvation, one Lord, one faith, and one baptism. Happy are the ones who have entered into the kingdom in God's appointed way.

The Lord has said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." The Apostle John says: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

Dear Saints, how thankful we should be that we have heard the voice of the good shepherd, and choose to follow where he leads, having heard of the voice of revelation calling us out of Babylon that we partake not of her sins and receive not of her plagues.

We have proved God's promise to be true that we should know the truth and the truth would make us free, and give us the sure testimony that Jesus is the Christ, the Son of the living God, which knowledge the world can neither give nor take away.

What a firm foundation we stand upon! No other foundation can any man lay save that of Christ Jesus, if so they perish when the winds and the storm beat upon them. Truly, there are many who cry, "Lord! Lord!" but obey not his commandments. They shut their eyes and close their ears against the truth. Surely the warning voice has gone forth in this day of preparation. Zion must arise and shine, and her children must obey the celestial law that they might be able to abide the celestial glory.

May the glory of God rest upon Zion which can not fail, nor be moved out of her place, for God has promised by the power of his might to be her salvation. Therefore let us be united, and of one heart and mind, and Zion shall rejoice. So when the cry comes, "Behold, the bridegroom cometh, go ye out to meet him, may the bride, the church of the living God, have on the robes of righteousness that they may enter into the marriage supper of the lamb, and with the Saints of all ages, crown him Lord of all. May this be the happy lot of all his Saints and the children of God from every land and clime is the prayer of your sister in Christ.

INDEPENDENCE, MISSOURI, 620 North Delaware Street.

Healed Through Prayer

By Florence Rock

Words can not adequately describe my gratitude and thanks to God for his mercies. As I lie here in the hospital, I feel that I must write of my experiences, being confident of cheering other Saints. Does God answer prayer? and again, Is there power in administration? I must bear my testimony.

Just twelve months ago I was taken ill and this illness resulted in an attack of tuberculosis of the lungs. I was sent away for three months' treatment in a sanatorium. When I returned home I was still ill. My lung had not healed, and I had to sleep outdoors in a *chalet*. The time came for my examination by the doctor, and feeling ill, I once again petitioned my heavenly Father to heal me. I called for administration and had no fear afterwards, for I knew that God had heard the prayers offered by me and in my behalf.

When I went to the specialist, he said that my chest was healed but that something was wrong with my back which he thought might be tubercular. I was X-rayed, and the

plate showed the defect in the spine but not tuberculosis. The doctor said it was arthritis and that there was *no cure*, but I was sent to this institution to obtain relief. I had prayed for guidance and wished I could once again be administered to when to my surprise Brother and Sister F. H. Edwards came into the ward. What a relief and comfort once more to be encouraged by one of God's chosen servants! Brother Edwards administered to me and that night I slept as I had not done for some time.

Even this does not end my testimony. On Friday last week I misplaced a bone in my back while trying to reach for something. I was in agony and the nurses saw it. Finally on Sunday morning they decided to call the doctor. About 11.30 a. m. I was impressed to sit up, a thing I had not been able to do and suddenly my back cracked and the bone went back. My pain left and has not returned. That afternoon Elder A. Kendrick visited me, and I told him of my experience and when it had happened. I learned then that the Saints in Birmingham were holding a prayer and testimony meeting and praying for me at that hour. Once more it proved the power there is in prayer.

On Monday the doctor examined me. He thought it best I have my spine X-rayed. This was done and it was found that every defect has gone. God has blessed me in many ways. Though my faith has been tested to the utmost, it is strengthened. I ask an interest in your prayers that I may continue faithful and prayerful. Also, pray for Sister Foster who met with an accident three weeks ago and is in this hospital in another ward. What should we do without the gospel? Even in a place like this, the opportunity comes to let our light shine. Let us be not discouraged for our heavenly Father is mindful of us.

BEARWOOD, BIRMINGHAM, ENGLAND.

Sister Ruth Hayes, who is now in the Lake Julia Sanatorium, Puposky, Minnesota, suffering with tuberculosis, writes of a series of illnesses from which she has been relieved through administration. Always the prayers of the Saints have helped her. Among those who have been effective instruments of divine administration are Elders Lester Whiting and George Day. Sister Hayes reports progress in health in the last few weeks.

Sister Aldora Shell, Brewton, Alabama, Route 3, writes that she has had many wonderful experiences in the gospel. She recalls them even from early childhood, healings, blessings, testimonies. Sister Shell is the mother of six children, five daughters and a son, ranging in age from one to thirteen years, who enjoy the privileges of church and Sunday school. She enjoys the letters of the Saints and rejoices in the knowledge that the good spirit is working in all the world where the gospel is being proclaimed. She wishes always to be loyal and faithful in the Master's cause.

Requests for Prayers

Sister Lucile Veal who lies very ill in the Greeley, Colorado, Hospital, asks the prayers of the Saints that she may continue faithful to the end. She bears a strong testimony of God's wonderful love, and expresses sorrow that she has many times failed to take advantage of opportunities to serve the Lord. Her condition is serious, but she trusts in a loving heavenly Father.

GREELEY HOSPITAL, COLORADO.

Sacrifice and Debt Paying

By M. F. Gowell

I sometimes think that we as a people don't know much about sacrifice, and not too much about debt paying. The habit of debt paying is not near as widespread or deeprooted as the habit of debt contracting, or credit would not have failed as it has. The overstraining and the abuse of credit has brought nations and individuals up against a stone wall. (Wall Street?) So we have the depression. Business has been run on the credit system. The credit system having failed (temporarily perhaps), everything is halted. The social order is weak at the bottom in its individual units, as all are debtors or spenders—that is, self-gratifying spenders. In consideration of the extreme poverty of many millions in all nations, both spiritually and temporally, and of our debt of love to them—the great amount we owe them and the little we are paying—we have nothing to boast of as debt payers. The structure of society is weak at the top as might be expected, in that its governing authorities have not spared to run up debts and unbalance the budget both in times of war and peace. For political purposes our own Congress runs counter to the warnings and recommendations of the highest authorities in financial matters, and invites disaster, while scorning safety. If the individual does not take warning from the existing conditions and put the brakes on himself in regard to debt contracting, observing the Divine injunction to “be frugal,” who or what will save us? God himself will not save us. We must “save ourselves from this untoward generation.” The generation will not save itself. All about us the social structure is crumbling. It must soon fall.

TAKE UP THE CROSS

It is evident that we as a people must put forth a mighty and sustained effort to save ourselves, first from the incubus of financial debt that we have contracted in order that we may be able to pay the larger debt of love that we owe to “every nation, and kindred, and tongue, and people.” Nothing but real sacrifice will enable us to pay this debt. As the payment of the present church debt is conditioned on sacrifice, the guarantee of the payment of the still larger debt of love must be sacrifice. I have not until recently been able to sense the full significance of a dream of many years ago which instructed me that I must make great sacrifices till the temple is built. I think I at least begin to understand. As I see it now, the sacrificing period is *on to continue* till the temple is built, (at least it is for me), and presumably till the Lord comes to accept it at our hands. A brief period of sacrifice, then a relapse to former indulgences, will not fill the measure

of sacrifice demanded of us as a people and as individuals. Our hearts must be put into this work of God for man, as well as our heads. If our hearts are in it in reality, our bodies will respond as living sacrifices, and no unnecessary indulgences will be granted their luxury or fashion-craving demands. To rid ourselves of debt, individual and collective, which must include in its larger outlook our debt of love to the world, it must needs be so. I must not only take up my cross periodically, I must take it up daily to fill the measure of sacrifice required. The foundation of *our* structure in individual righteousness must needs be sound and free from selfishness or self love. The value of one right principle established in the mind and heart of man can not be measured in terms of gold, or houses, or lands. They are as nothing compared with it. So it was not much after all that Jesus asked of the rich young man when he required him to sell what he had and give to the poor, then come and follow Him. He was but asked to release himself from the bondage of serving things, that he might serve in a larger and better way in association with the Lord. But he went *his* way exceeding sorrowful when he might have gone on in the Lord's way rejoicing.

THE RICH AND THE POOR

I have no feeling against the rich if there are rich in the church, rather a feeling *for* them in suggesting sacrifice. I have no brief for the poor if there are poor in the church. All may be rich as God views riches if the spirit of sacrifice is possessed. All are poor who do not possess it and allow it to rule in their lives. They are not in as close relationship to God as they might be, however much they may try to deceive themselves. This is not saying that the worthy poor should not be honored. They should be, and even sought out as the Lord has commanded, for they are not forward in making their needs known. If employment can be furnished or procured for them whereby they may retain their self respect, it should be. Other help may be judged by individuals or the church as occasion requires. But neither poor nor rich can be exempt from penalty for unwise outlays or expenditures.

THE AMOUNT OF TITHING AND SACRIFICE

The conditions and necessities of the church at the present time seem to be comparable with reference to finance to those of the church when Section 106 (*Doctrine and Covenants*) was given. Under those conditions the question was asked of the Lord, “Show unto thy servants how much thou requirest of the properties of thy people for a tithing?” Evidently his servants in 1838 were somewhat familiar with the principle of tithing (literally tenting), but were not satisfied that one tenth would or could fill the measure of sacrifice required for the building up

of Zion and the preaching of the gospel in all the world, together with the conditions of debt as incurred by the presidency. The building up of Zion was before the Lord and the people. It was imminent. It is today. The church can not function as a church scattered all over the world as it could in a gathered condition. It must be organized temporarily, and according to God's laws or it will be cut off. (*Doctrine and Covenants* 51:1.) The appointment of stewardships is a basic law in building up Zion. This can not be done except by the consecration of properties. This law can not be made operative and effective except as a whole. The one tenth we owe the Lord without Zion is not sufficient for the building up of Zion. It is but the law of Moses. It makes nothing perfect in society. The larger debt of love is all that an individual can give or pay and operate his stewardship. To know his debt the individual must know what his stewardship is. The church must begin to know what an individual's stewardship is, hence the requirement of coming before the bishop, or the coming together of the individual and the official head in temporal things for a decision as to what and how much the individual responsibility is. There must be mutuality or cooperation in temporal things. Are we not facing the necessity of a proper beginning for the building up of Zion, which proper beginning or "laying the foundation of Zion" requires all that an individual can put into it of himself, and therefore of his possessions; all his surplus over and above the needs of his stewardship? We have not tackled the job, but must do it or be cut off. The world will not save us. Neither can we save the world until we are organized and endowed for it. But our mission is to save the world as far as possible. It is not possible without Zion. We can not save ourselves without Zion.

The matter of who shall move to Zion or constitute the nucleus for future enlargement is a very important matter requiring logically the consideration of the Presidency and Bishopric as the law states. (*Doctrine and Covenants* 48:2.) Who comes to Zion in the spirit of sacrifice and law observance is likely to continue therein. I am no longer for spasmodic sacrifice. I am for continuity of sacrifice not only till the present church debt is paid, but until the temple is built and the preparation is adequate for warning the world by precept and by example.

I can ask myself as an individual how much sacrifice I shall make, and answer my own question by saying, "All that I am capable of making." The church as a church does not need to ask that question over again for it has been asked and answered, and the answer is before us in print in rather specific terms, needing in its *application* only the advice and action of the Bishopric. I tell myself each day

that I must look duty in the face for that day. An occasional glimpsing of duty is not sufficient, or a partial look at it. My responsibilities may not be large, but they are continuous. I will cheat myself by sidestepping them.

INDIVIDUALS MUST BE READY

No demand of the Lord, or the Presidency, or Bishopric, will amount to anything any farther than there is spirit and initiative in the individual units or members of the church to take hold of it willingly and gladly. I can't judge how much of this there is at the present time to "go on in faith" with reference to the Zionic proposition till it is a fact, no longer a fancy. It is not needful that I should judge any but myself, though we are told "that the inhabitants of Zion shall judge all things pertaining to Zion." (*Doctrine and Covenants* 64:7.) I can judge of the foundational principles and conformity or nonconformity to them. I hope there is plenty of the Zion-building spirit to see it through until the temple is built and ready for the Master's acceptance. The present sacrifice demanded is with a view to the payment of the church debt which when paid means, "Onward to Zion." The real objective is Zion. Towards the close of a former sacrifice period, I was given to know by the Spirit that Zion's redemption was near. It seemed so very near, and yet since then we have been plunged into the "depression" with the rest of the world. Since the last sacrifice period and at this time I can better see the way forward. It is as I have indicated, which means me and you, the rich and the poor alike, no exceptions, no favorites. If we are mere servants, we do as little as we can perchance for the money we get out of it. If we are sons indeed, we do as much as we can with little thought of wages or money for our part. We delight to serve, the more largely the better it suits us. When we make sacrifices we are so well compensated that they do not seem to be sacrifices. They are sacrifices before but not after. Zionic joy and millennial rest and peace will wipe out all memory of sacrifices made to attain. What sacrifice have we made, what sacrifice can we make commensurate with the sacrifice of our Lord and Savior?

THE LIFE OF SACRIFICE

It is a blessing that we are asked to make a sacrifice in association with Him, that we may share his reward and joy, his commendation and approval now and at his coming. Let us not miss the sacrifice (so called) opportunity as it comes to us, or as we see it without special demand of the authorities. I have reason to believe that there are those who sacrifice continually and are incapable of doing more at sacrifice periods than at other times. They are leaders rather than followers, however poor they may be.

This is not written for their benefit. It is written for the benefit of those who are not responding, only in part, to the high demand of the gospel of Christ, which if responded to by rich and poor alike and fully, would meet the debt obligation with comparative ease and we would be moving Zionward, hastening Zion's redemption. Zion's redemption is near, very near, if we respond to the great and high demand of the hour. It is not near for us if we do not. The means of our salvation are with us if we use them. If the rich do not, the poor can be made rich and the rich be made poor. The mistakes or so-called mistakes of the leaders are but excuses for noncompliance with the perfect law as it stands on the statute books of our faith. The mistakes may not be as large as some we have made ourselves, or are making. Before coming in touch with the faith of the Saints, I heard a lecture by Robert Ingersoll on "*The Mistakes of Moses*." Though I was young, my impression was that it was quite unfair. It was nonconstructive and unnecessary.

"THE WILLING AND OBEDIENT . . ."

More judging of the individual self in the light of the perfect law, less judging of the other fellow would greatly hasten things with reference to Zion. (See Psalm 15.) I have no apology to make for the law or for writing that which is intended to magnify it and encourage accountability to it to the full extent of spiritual and temporal responsibility. The rich and poor all look alike to me, money distinction notwithstanding. The pure in heart are all that are worth while, and that purity is to be measured by the perfect law. It can be known as it is expressed in action, not inaction and failure to sacrifice according to the celestial law, the only basis of Zion's redemption. Shall it be hastened or retarded, is a question we may ask and answer, each for himself. Are we paying or have we decided to pay our individual debt of love to mankind which requires all we are able to pay, not a little spasm of sacrifice periodically, in my judgment, as I consider Jesus Christ and the law he has revealed in written form. We can at least be willing, if not highly able, for, "The willing and obedient shall eat the good of the land of Zion in these last days." (*Doctrine and Covenants* 64: 7.)

MACHINERY WITHOUT POWER IS USELESS

As I have intimated, the humblest among the membership of the church may be leaders by example, and we need and appreciate such, but revelation and experience both teach us that we need spiritual leadership in the priesthood to forward the work of restoration and redemption, concerning which the Lord once said: "Therefore, blessed are ye if ye continue in my goodness, a light unto the

Gentiles, and through this priesthood a savor unto my people Israel." (*Doctrine and Covenants* 84: 3, 4.)

It can not be otherwise than that through the spiritualization of the priesthood, the whole body of the church is to be leavened. No mere mechanics or technique of visiting or study of homiletics will suffice. We have been brought into a condition where we are made to realize that man at his best is insufficient, and that Zion can not be redeemed until the "elders are endowed with power from on high." Then the church will respond as it should respond to the demand for sacrifice and the need for finance. We must place the leading responsibility where God has placed it, or allow it to rest upon ourselves to the extent that God has intended it to. Nothing but personal contacts with Divinity will suffice the priesthood. They should know how to go about it to obtain such contacts and be in a condition to raise the standard of Zion among the membership. In the last analysis then, the need is of an endowed priesthood. With the priesthood converted, the conversion of the membership or those who are prospective members and what they possess will be easy, not difficult as at present.

I would again affirm that this law needs to be taught and applied "as a whole." (*Doctrine and Covenants* 126: 10.) If I can not teach it as a whole, I will keep still till I can. I will not teach the law of Moses when I should be teaching the gospel. In my humble but firm opinion, it is of no use to dabble with the appointment of stewardships until we are more ready for it. The spirit of consecration and sacrifice is not with us to a sufficient extent as yet. The machinery is of no use without the power to run it. The priesthood must be charged with it at least. Then the membership will be ready to respond.

WE NEED THE SPIRIT OF GOD

We may lack money individually and collectively, but there is nothing we lack so much as the Spirit of God. The financial problem is not the basic problem. We will have to look into the perfect law more deeply as individuals to judge what our basic problems are. If faithful, we will be able to judge ourselves. We will have enough of the Spirit of God to do it. We will be ready for the judgment of the highest authorities in heaven or on earth. We need to be, for "Zion shall be redeemed with judgment [not judgments] and her converts with righteousness." (Isaiah 1: 27.) We should welcome the full operation and application of the law with the judgment necessary for it. Are we content with a profession of belief in the celestial law while we live back under the law of Moses and its tithing?

If, or so long as we are, we will have no more Zion here than the Jews had at Jerusalem.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Apostle John W. Rushton Visits Sweden and Denmark

Hold Meetings at Stockholm

After spending exactly four weeks in Norway, Brother Rushton, accompanied by the writer as his interpreter, went to Stockholm, the capital city of Sweden. We received a warm welcome at the home of Mr. and Mrs. Bertil Lindberg, who by the way, are not members of the church. If they had been members they could not have treated us more kindly or with greater hospitality.

We found the Saints in Stockholm quite discouraged owing to the fact that no missionary work has been done there since 1928. They have no regular meetings and feel very much alone and neglected. Of course they asked Brother Rushton when a missionary could be sent to them. Under present conditions in the church not much encouragement could be given them along that line. The best Brother Rushton could do was to promise them that I would try to visit them at least twice a year as long as I am in this mission.

During the eight days that we were there we held four meetings and visited daily in the homes of the Saints. The attendance at the public meetings was good, and the messages of our brother were well received by nonmembers as well as members. I felt blessed in trying to interpret his sermons in the Swedish language. A local elder resides near Stockholm, but because no home that is suitable for meetings is available, very few are held. In discussing with them the matter of trying to hold regular meetings, Brother Lundström very generously offered to pay the hall rent for a meeting the first Sunday in each month. This was arranged for, and the Stockholm Saints may now look forward to at least one meeting a month in which the sacrament may be served and preaching had if desired.

Stockholm is a beautiful city built on three islands. During the week we were there the Prince of Wales was also visiting the city and the Union Jack was in evidence everywhere on the streets as well as in the business houses. The sight of that old flag of course brought joy to Brother Rushton's heart. And we were fortunate enough one evening in the Central Station to see the Prince of Wales and his brother, Prince George, as they

passed within three or four feet of where we were standing.

Cheer Members at Aalborg, Denmark

We were loath to leave our brothers and sisters alone again in that city, but it was necessary that we go to Denmark. We went by train to Gotenborg and took the boat from there over to Fredrickshavn, Denmark. We had a very rough voyage and as usual I was very seasick. That was the longest six hours I think I have ever spent. Brother Rushton, fortunately, was not sick and apparently enjoyed the experience of a storm at sea, although he was quite sympathetic with me.

From Fredrikshavn we went to Aalborg by train, where we spent about five days holding meetings and visiting Saints and friends. Here, too, we found the work in bad shape with no regular meetings and several of the Saints indifferent and discouraged. They need a leader who can teach them the gospel of Christ in terms of their social problems. Brother Rushton's sermons seemed to touch a warm spot in their hearts and the response and enthusiasm was good to see. At our public meetings we were surprised at the large attendance of nonmembers especially with so little advertising. The little hall we rented for the first evening was filled to capacity which made it necessary for us to change to a larger hall for the next night. We wished we could have spent more time there. These Saints also feel very much alone with no missionary among them. They, too, put the question to Brother Rushton, "When can we expect a missionary?" Upon being answered that that is very uncertain they then asked him, "Why can't Brother Ruch and family come to Denmark? They have been in Norway long enough." Because of having more members which gives us a larger field of operation it is thought best that we remain in Norway, but our brother promised them that I would try to visit them periodically.

Brothers Rushton and Ruch Separate at Copenhagen

From Aalborg we went by ship to Copenhagen, the capital city of Denmark. It is a real city of about six hundred thousand and has been rightly called the "Athens of the North." Here we spent two busy days looking up members and friends. The first day we enjoyed the hospitality of Apostle P. M. Hanson's relatives who were very kind to us. In their automobile they drove us to many

places of interest, among others the castle "Kronborg" where Shakespeare tells us that the Ghost of Hamlet's father walked.

Knowing that Brother Edward Larsen's parents lived in Copenhagen we looked them up next day and spent a pleasant two hours with his mother who was the only one home when we got there. We just have two or three members in the city and we succeeded in finding one of them. She is a lady about forty years of age and is quite cultured. She speaks English, German, and French as well as Danish. She has had many unusual spiritual experiences which she related for us. We spent a pleasant three hours with this interesting woman.

On Saturday morning, October 22, Brother Rushton and I separated in Copenhagen after being together every day for six weeks and two days. Being associated that long, holding meetings together, organizing branches, administering to the sick, visiting Saints and friends, discussing problems of the mission, eating and sleeping together, we feel as if we know each other better than before. I had never before had the privilege of his association and knew him only by sight, but now I can say that I do, in a measure, know him personally. I found him a very considerate and congenial companion, and even in the difficult situations in which he found himself in these foreign countries where he could not understand the language or make himself understood, where customs were strange to him, where the modern conveniences of the average American home were missing, and where the food is prepared and served differently from that to which he is accustomed in America, he proved to be a good sport, met every situation as a gentleman and man of God, and did not criticize or complain.

The Saints of the Scandinavian Mission, together with the missionary and his family, thank Apostle Rushton for the interest he took in our problems and for the encouragement, advice, and help which he gave. We hope to see him among us again before his return to America.

His train left Copenhagen for Berlin, Germany, two and one half hours before I was to start my journey back to Norway. When he had gone I felt very much alone standing there on the platform and the great responsibility of trying to represent God and be a leader to

his people in these three Scandinavian countries almost overwhelmed me. I felt very keenly the need of God. Sister Ruch and I ask an interest in your prayers.

Brother Ruch Goes Back to Norway

As my train back to Oslo, Norway, was to pass through Helsingborg, Sweden, I planned to stop there a day or two to visit our few members whom I knew only through correspondence. I arrived there Saturday afternoon and was given a warm welcome. Saturday evening and all day Sunday was spent with the Saints and a very enjoyable time was had. I preached two sermons for them, and they kept me singing a good deal of the time as they enjoy hearing the songs of Zion. They have had no missionary work done there since C. A. Swensen left there in 1916. Since then several families of Saints have gone to America and some of them are living in Independence. The three members who are still living there are faithful and deeply interested in the church. They also asked me that ever present question, "when will there be missionary work done in Helsingborg again?" After being with them that short time a deep feeling of brotherhood and love had grown up between us, and it was difficult for me to believe that I had so recently met them for the first time. There is something in this work which binds us together as one family.

I left Helsingborg Monday morning and arrived at Oslo that evening. Thousands of people were at the station, but not to meet me. Otto von Porat, Norway's famous boxer, was returning on the same train from his knockout victory on the Friday evening before in Berlin over Hein Muller, Germany's heavy-weight champion. Porat is Norway's hero these days and he was carried out of the station on the shoulders of his admirers.

We Latter Day Saints have our hero in Jesus Christ. Let us worship our hero and walk in his footsteps and may the beautiful traits which characterized his life become a part of our daily lives.

V. D. RUCH.

GREFSEN, NORWAY, November 1, 1932.

I wonder what the best method of revealing Jesus is if it is not in art, architecture, literature, theology, ritual, music, institutions, or organizations. I am wondering if the best method of revealing Jesus of all methods that have been tried, is not found in the characters of men and women. At times down through the ages men and women have caught the inspiration of the message of Jesus, have taken him seriously, and have gone out and set on fire the souls of others. They have endeavored to complete the unfinished portrait of Jesus.—From "The Unfinished Portrait," a sermon by F. M. McDowell, preached at the Stone Church, Independence, Missouri.

Nauvoo, Illinois

Monday, October 10, the following officers were elected: Pastor, J. C. Page; director of church school, A. L. Sanford; director of music, Mildred Sanford; secretary, L. H. Lewis, and treasurer, August Lee.

The following Wednesday evening the prayer meeting was in charge of Arnold Ourth, whose theme, "Cooperation," met with splendid response. A goodly number were present and the spirit manifested was encouraging for the new year.

Two Boy Scouts, twelve and thirteen years of age, Joseph Henderson and Roderick Lewis, are regular attendants at the midweek services, and their testimonies are an inspiration to the older ones. Joseph is a great-grandson and namesake of Joseph Burton and Roderick a grandson of Tamzie Newcombe, sister of Emma Burton.

"What Lack I Yet?" was the theme of the pastor's sermon the Sunday following, causing each one to ask himself the question, "What more can I do for the advancement of the work in our branch?" The results are being manifested.

The worship programs published in the *Saints' Herald* are being adapted to the needs of the branch and posted a week in advance with the names of those taking part. Thus far they have met with a splendid response.

The *Book of Mormon* quarterlies, edited by C. B. Woodstock, are being used in Sunday evening classes. The class study is followed by a program or short sermon. Last Sunday, "The More Abundant Life," by Clara L. Nichols, was pleasingly carried out by the young people.

Graceland Day was observed with appropriate songs and readings. Mildred Sanford compared Graceland with other colleges and A. L. Sanford talked on "A Parent's Observations." The collection for Graceland amounted to ten dollars. Two Nauvoo young people are attending Graceland this year, David Lee, a freshman, and Jack Sanford, a sophomore.

Brother and Sister Lee, Mary and John, were privileged to attend the Graceland Home-coming, October 23, and witnessed the college play in which David took part.

The women's department has been working for some time to raise money for the purchasing of new seats for the building. The realization of their hopes seemed to be some time in the future until Brother Johnson, pastor of the branch in Decatur, Illinois, attended the reunion and informed workers that twenty-four new oak pews, made to sell for \$1,550, were for sale in his city for \$150. Through the kindness of Brother Johnson and District President F. C. Mussell, the matter was investigated and the seats purchased. They add much

to the appearance of the church building.

In compliance with the wishes of the Presiding Bishop, the women's department is now desirous of bending its energies toward helping the general church.

A number of interesting visitors have been here since last writing. Among these were Patriarch Richard Baldwin and wife and Brother and Sister Nicholson, of Saint Louis, who were guests of the Sanfords over Labor Day. The Baldwins came prepared, and presented a well arranged program for the Sunday morning services, each one present was given a mimeographed booklet of the complete program. In the evening Brother Baldwin gave a splendid sermon on zionic attitudes.

Elder H. A. Doty was here on the evening of September 27 and delivered an illustrated lecture on "Jerusalem to Galilee and Through Syria." The slides were made and colored by Brother Doty from pictures taken during his sojourn in Palestine.

Brother and Sister Gilbert Bowser, of Saint Joseph, Missouri, were guests of the Pages for a few days, and Brother Bowser spoke one Sunday evening.

Sister Henry Williams, of Tipton, Iowa, is making her home with the Pages for a time. She is a great-granddaughter of Catherine Salisbury, sister of the Martyr.

A number of Saints from Rock Creek and other parts of the district gathered at the church on October 2, bringing with them their fruit for the harvest festival, which made a nice display. It was then shipped to Independence.

A special prayer service was held one Wednesday evening in behalf of little Maxine Salisbury, granddaughter of Sister Hattie Lambert, of Rock Creek, whose condition was critical. Since that time she has shown decided improvement.

Joan Louise, infant daughter of Blanche Klingelmuller, was blessed October 30 by J. C. Page and L. H. Lewis.

Brother Page was agreeably surprised on the evening of his birthday anniversary when his Sunday school class of twenty members dropped in to spend the evening. A social time was enjoyed and refreshments of ice cream and cake were served.

Sister Keir, of Chicago, presented an old-fashioned knitting machine and old-style balance scale, to be added to the antiques with which the rooms in the Old Homestead are being furnished.

Last evening there were twenty-five present at the midweek prayer service, and there were twenty-four testimonies and three prayers. Eight-year-old Mabel Henderson took part for the first time.

PUT THE "HERALD" IN
EVERY HOME

Wigan Branch (England) Celebrates Twenty-first Birthday

W. H. Chandler, Early Worker, Is Special Speaker

Sunday, October 9, was an auspicious occasion for Wigan Branch, a day which recalled happy memories. On this day the local harvest thanksgiving service was held and the twenty-first anniversary of the branch was celebrated.

The day also marked the twenty-first birthday in the church of Priest J. Entwistle, branch historian, and was the twenty-first anniversary of the blessing of Brother Entwistle's eldest son.

Twenty-one years ago Elder W. H. Chandler, now president of Manchester District, traveled from Warrington to Wigan to see what could be done to reorganize a branch of the church that had gone out of existence. He came to Wigan with the spirit of work in his heart and set about his task with all the power he could command. He knocked at the door of Elder W. Spargo, who has since passed on, who welcomed him as soon as Brother Chandler explained his mission. These two men set out to visit the scattered members. The first visit paid was to Elder James Spargo, another stalwart of the church.

These three men organized a meeting and invited a few friends. The preaching was inspiring. This meeting formed the foundation of a great work in Wigan. A business meeting was called a short time afterwards, to organize the branch with all its officers. This was held October 1, 1911. Elder W. H. Greenwood, of Manchester, presided and gave an inspiring address on the importance of the work and its achievements. The branch organized.

Elder Chandler commenced to work with a handful of Saints. A room known as the Moot Hall was rented in Wigan Market Place, and in this little room the Saints were blessed with the Spirit of God to such an extent that they soon had the room full of interested people. They then started an open-air campaign on Wigan Market Square, where they soon found out their persecutors. Some of the members were much astonished at the attitude of men whom they had thought good Christians. Each Sunday night as Brother Chandler opened his meeting, persecution came from every part of the crowd until they became so rowdy and violent that the police came on the scene, and the Saints had to ask them for protection. Be that as it may, the spirit of the work prevailed. Brother Chandler went on and built up a fine branch. He conducted about fifty souls into the kingdom. He did his work well notwithstanding the hardships through which he passed, and worked for the love of God and his church.

And so, after twenty-one years, the

branch invited him to return and preach at its anniversary service. His address on "*Christ Left One Church Upon Earth*" inspired the hearers.

Since the organization of the branch, Wigan people have been blessed by the visits of a few missionaries from headquarters. Here are some of the visitors, Apostles U. W. Greene, J. F. Curtis, J. A. Gillen, D. T. Williams, T. W. Williams, Elder Fry, Patriarch and Sister Richard Baldwin, and Elder D. B. Sorden. All of these left behind happy memories.

The work is still going on. Elder F. O. Davies comes among the Saints to give encouragement. At present Elder W. J. Fawcett, 1 Alliance Street, Wigan, presides over the branch. He would like to hear from some of the brothers above named.

Boston, Massachusetts

Organize for New Year of Activities

Boston Branch had its Graceland program. There was a paper by Mrs. Agnes Fisher and also a talk by Miss Roberta Lewis, from Nauvoo, who is in Boston this winter, attending Boston University. Miss Lewis is also doing excellent work in the junior church, being very popular with all; and "all" is not restricted to the junior church department. The primary department is in charge of Mrs. Frances Traver. Mr. Arthur Beverage is doing valuable work in this younger division of the church also, talking to the children each Sunday.

Wednesday evening, November 2, a short business meeting was held after the regular prayer meeting to ratify the appointments of the heads of the various departments. They are, "The Leaders" (women's group), Mrs. Rebecca Carter; "The Crusaders" (young people), Edward L. Traver, jr. The others have been mentioned, junior church and primary departments.

The leaders will hold their first meeting at the home of Mrs. Leah Traver, Arlington, on Thursday, November 10.

The conference has been postponed from November 12 and 13 until November 19 and 20, in order that President Floyd M. McDowell may be here to conduct classes.

The "younger-young-people," as they are called, had a Halloween party at the Fisher Business College on October 29, and an enjoyable time was had. Several "distinguished" guests were there. They established themselves on the ground floor, where there was the least danger of meeting with any of the ghosts, sailors, and other strange characters that were to be seen. They were E. H., M. C., Florence, and Sanford Fisher, and Wallace and "Becky" Carter. There were peanuts galore for them and they found the cider delicious.

"Last week" writes Ruth Alice Carter, Boston's correspondent, "I visited the

scene of our fair summer days, and felt that it was a pity we couldn't have one of our fine old prayer meetings there under the gorgeous red and gold of the beloved Onset scene. However, the tide was out, so—well, you who have seen the famous 'Mud Cove' at low tide, will understand what I am leaving out."

On October 2, two of the sacred ordinances of the church were administered. The baptism of little Celia Black was followed by the blessing of the baby of Mr. and Mrs. Belmore. May both of these children continue in the path in which their parents have started them.

Mason City, Iowa

Harvest Festival Gifts to Needy

Recent meetings have been most inspiring. October 9, was Harvest Home Festival Day for the branch. Donations came in abundance, there being three bushel baskets and one box full of potatoes, cabbage, squashes, carrots, pumpkins, beans, rice, and some canned goods.

Sister Luda H. Nelson was chosen to deliver these supplies to needy families of Saints and local harvest contributions were kept here instead of being sent to headquarters.

October 30, twenty-six gathered at the home of Sister Henry Smith for classes and at noon a sumptuous potluck picnic dinner was served.

Everyone enjoyed a good dinner and afternoon of conversation. They departed looking forward to spring and a renewal of classes. It was thought necessary to disband meetings because of approaching cold weather and possible bad roads for those who have a distance to drive.

Wagner, South Dakota

In October this group had a "backward party" at the home of Mr. and Mrs. William Bueler. Guests dressed backwards, entered the home backwards, saying goodnight to the hostess. Lunch was then served, and the remainder of the evening was in charge of the game committee.

"*Belief of the Church for Youth*" is the subject of study for the adult class. The young people's class is discussing "*Problems Young People Must Solve*."

Graceland Day was observed October 23. Short talks were given by Sister Ruth Bueler, "*Curriculum and Financial Aids at Graceland*"; Sister Nina Amundson, "*Social and Extra-curricular Activities*," and Sister Kleta Finley, "*Graceland Fellowship*."

A trip through the witch's den, fortunes, ghost stories, games, and stunts were enjoyed at the ghost party at the Calvin Crisman home, October 29. Forty were present.

Preceding the Sunday school hour, October 30, Sister Nina Amundson sang, "*The Heavens Declare the Glory of God*."

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San Antonio, Texas

First Church, South Cherry and Rockwood Court

Southwestern Texas district conference convened October 9, with First San Antonio Church. At 9.45 a. m. the church school was in charge of local officers, and Bishop L. F. P. Curry was the eleven o'clock speaker. He spoke with splendid liberty along financial lines. Both attendance and attention were good.

Most of the members remained at the church where lunch was served on tables on the lawn back of the building. People were present from San Antonio Second Church, from Hines, Pipe Creek, and Medina City. Brother and Sister George Hiles and daughter, Mary, from Beeville, brought a large quantity of "Mother" Hile's doughnuts which were enjoyed.

The ministry present included Apostle R. S. Budd, Bishop L. F. P. Curry, and Missionary George H. Wixom.

The conference assembled in business meeting at 2.30 p. m., President E. L. Henson, associated with Apostle R. S. Budd, was in charge. The peaceful influence of the Spirit was felt throughout the session, and business was transacted in perfect harmony. The following officers were unanimously chosen: President of the district, Elder J. A. Robinson, who chose as counselors, H. E. Henson and T. J. Jett, jr. Teddy Dorow was sustained secretary of the district; Floyd Jett, supervisor of Religious Education; Sister J. A. Robinson, musical director.

In the evening Apostle Budd spoke trying with all earnestness to convince the Saints of the importance of living their religion. Brother Budd arrived at San Antonio about 6 p. m. Saturday, the day before the conference, and was met by J. A. Robinson, who took him home. After partaking of refreshments, he was conducted to the church where he preached.

The choir, directed by Mrs. Fay Hall, assisted by Miss Emma Jackson, furnished music.

Everyone felt that this was one of the best conferences held in a number of years.

Bishop Curry talked to the women of the church, soliciting their cooperation in a financial way to help raise funds for the payment of back missionary allowances. Judging from the way these women are now at work, this appeal was not in vain. They meet at the church every Thursday afternoon to work, and some go in the morning and remain all day. They are securing all the quilting they can do. Brother J. A. Robinson meets with them and talks on different topics while the women quilt. Recently the women had a guest, Mrs. R. E. Miller, of Dallas. Sister Miller used to live in San Antonio, and old friends were glad to see her.

The women sponsored a Halloween

festival which netted them a sum of more than fifteen dollars, to go to the general church.

Prior to the district conference Elder G. H. Wixom held a series of meetings. His talks, delivered with splendid liberty, were deeply appreciated. Attendance was fairly good. After the conference he went to Beeville, but returned to preach here October 23.

T. J. Sheppard, an old-time missionary, was the morning speaker on that day. It was good to hear his voice once more raised in defense of the latter-day work. Though he is advanced in years, his effort is characterized by the same clearness of mind and ability to put his message across as of old. His text was "Work while it is called day, for the night cometh when no man can work."

Genoa, Colorado

General and District Officers Help Scattered Drouth-stricken Branch

We are few in number and have suffered from four years of severe drouth, and sometimes we feel that we are the "forgotten man" we hear about. Then something happens that makes us feel that we still have the Friend who fails not.

I have lived in a number of branches of this church and have never found a more united company of Saints even though they are widely scattered. We have three Sunday schools in the branch, all using our own literature. One is at Flat Top; one at Seibert, and one at Genoa. All are striving to build spiritually although all are suffering severely from the drouth and the world-wide depression.

Apostle Roy S. Budd and Elder Glaude A. Smith were in this branch in September. They spent one day at Seibert, one in Flat Top community, and most of two days at Genoa. We used (perhaps they would say "misused") them all the time they were among us and enjoyed their stay, even the evening at Flat Top, when we think the subject should have been, "*Lend Us of Your Oil for Our Lamps Have Gone Out.*" Instead Brother Budd gave a fine sermon on "*The Law.*" Poor lights did not seem to make any difference to him or to us either. Both men gave many good things for us to remember long after they are gone.

Brother Budd made many friends all over this district. Brother Smith has had many friends ever since he came among us.

The Sunday of their visit was Genoa's rally day, and Saints came from all around. Many were here, some coming from as far away as Goodland, Kansas.

Two weeks later Brothers J. D. Curtis and Floyd Engstrom from Colorado Springs, accompanied by Sister O. E. Sade, visited this branch, and there was a second rally day. Brother Curtis is

of the district presidency, and Brother Floyd Engstrom is district church school superintendent, while Sister Sade is a very dear friend, widow of Brother O. E. Sade, who labored as missionary here for some time, and left us with tender memories of his useful life. We had beautiful services that day, and to us Sister Sade's visit filled the day with happy memories.

The next Sunday brought Brother Ralph Vincent, bishop's agent for the district, and another full and pleasant day.

We are quite well ministered to in this branch, being presided over by an active high priest, assisted by an elder, two priests, two teachers, and a deacon. All but the high priest are young men and active in the church work. Elder Sutton (high priest) does all the missionary work he can, traveling over eastern Colorado, visiting the scattered ones and preaching and baptizing. His work often calls him into western Kansas. His field is a wide one, and calls for much more time than he can give. Yet, frequently, he returns to the branch and helps us here.

This will be a hard winter on all of eastern Colorado. Some have raised practically nothing for four years, and all will have barely the necessities of life. Many, even among the Saints, will have scarcely that. We have collected and made over clothing to help as we can.

Saints of this region are much concerned about the church and its work, but under existing conditions there seems to be not much we can do except to hold fast and try to keep the faith.

ELIZABETH SUTTON.

Sister Mary Ann Farley Passes Away

Sister Mary Ann Farley was the wife of William B. Farley, the president of Western Colorado District. She was his constant companion and helper in his labors for the Lord, and they were planning a trip over the District together when she suddenly became sick with pneumonia and passed away within four days, October 25.

The esteem in which Brother Farley and his wife are held, in their home town, Durango, Colorado, was well attested to by the large group of friends who filled the Community Club Hall, where the funeral services were held. Friends of many and varied church affiliations came to pay their last respects to a good life, well lived.

Elder Glaude A. Smith, president of Eastern Colorado District, was called to take charge of the services, held October 30.

PUT THE "HERALD" IN EVERY HOME

Far West Stake

Young People's Rally

The young people's rally for Far West Stake, held at Stewartville, Missouri, November 12 and 13, proved beyond all doubt that the young men and women of that section are responding to the needs and call of the church. "*Faith of Our Fathers—Living Still?*" was the theme of the rally, and every part of the program answered that question with a ringing "Yes."

Though many inches of snow on dirt roads made it impossible for some to attend the rally, the crowd was good in size and attention. Guest speakers were Elder Roy A. Cheville, of Graceland College, and Elder Leonard Lea, of Independence, Missouri. To the young people's stake organization goes a large share of the credit for the success of the program. Officers of the organizations are, Wayne Simmons, president; Kenneth Piepergerdes, vice president; Helen R. Beadnall, secretary-treasurer, and Leonard G. Ehlers, director of activities. The rally also had the stanch support and help of the president of the stake, Elder Ward A. Hougas.

On Saturday night an entertaining program was given by stake young people and their guests. There was music by a quartet from Fourth Saint Joseph Church; a vocal solo by Thurston Schoff, of Oakdale; a piano solo by Gertrude Hayter, Third Saint Joseph. Then a play, "*Aunt Debby's Speculation*," was given by young people from Maple Grove and Stewartville. Kingston Branch contributed a musical number, and the young people's choir from Second Saint Joseph Church sang, also a quartet from Cameron. Brother Cheville was the leader in the fellowship hour.

Sunday's program was crowded, and outstanding in these activities was the allegiance meeting of the young people at eleven o'clock, Ward A. Hougas and Roy Cheville presiding. In the course of a few moments many expressed their desire to serve the church as they are needed, consecrating their time, talent, and strength to its needs.

Downstairs at this hour Brother Lea spoke to the older people.

A good response was given to the nine forty-five lecture by Brother Cheville, and the hymn fest led by L. G. Ehlers at ten thirty, proved as one visitor expressed it, that "the young people of Far West Stake certainly can sing."

Everyone had been asked to bring lunch, and at twelve fifteen the congregation sat down to eat basket dinner.

At two o'clock a musical prelude by the Girls' Chorus, of First Saint Joseph Branch, directed by Mrs. Ruth Haden, opened another hour of entertainment and enjoyment. Mrs. Leonard Lea read "*Twelve Young Gideons*," and a quartet from Cameron sang. At two thirty class discussion was led by Roy Cheville.

The sacred program in the evening

proved a fitting close to the rally. Music was supplied by Stewartville, Guilford, and Maple Grove Branches, and the O. T. Z.'s, of First Saint Joseph Church, presented a pageant, "*The Call to Youth*." "*Youth's Answer*" was the theme of Elder Ward A. Hougas's sermon.

Officers of Far West Stake and the young people's organization are endeavoring to make this rally a regular quarterly event. To another of its kind the youth look forward.

Holden Stake

Strasburg Mission

A little over a year ago a few families of Saints moved into this vicinity, bringing with them a desire to worship in this community. It is so far to Holden that some could not attend services. Elder Roy Keckler, of Kingsville, was sent here by the stake presidency to hold a series of meetings. These were conducted in a hall at Strasburg. Some interest was shown, and local Saints were on the alert for a regular place of worship.

Throughout the winter, prayer services were held each Wednesday night in the home of Brother and Sister J. J. McLanahan, near Strasburg, and in March of this year, permission was obtained to hold Sunday school and preaching services in a country school building in Strasburg district.

Brother Eliason helped the Saints to organize a church school which is now growing under the leadership of Brother M. A. Goodfellow. There is an enrollment of thirty-five. Sister Goodfellow is the musical director and Sister M. R. Swift, of Pleasant Hill, the story-teller, favors the group with a fine story every Sunday immediately after church school.

As soon as the Saints obtained use of the schoolhouse, Brother Kleckler began to preach every Sunday night and his sermons have been wonderfully interesting. Local members feel that there is a chance for great work here, and non-members who attend services are observing all things closely. There have been as many as sixty-five in attendance at preaching, and as a result of these services and visiting, four have been added to the group by baptism.

Sacrament services are held in the home of Brother and Sister Goodfellow with good attendance and a wonderful degree of the Spirit. Sunday, November 6, twenty-five were present. Prayer services also are well attended, there being as many as forty present.

This is a new field and the Saints are whole-heartedly and unitedly striving to do their part toward the redemption of Zion. The women have answered the call of President F. M. McDowell and are doing their bit. The attitude of the Saints is one of valiant loyalty to the covenant they have made to their God and to the gospel they have embraced. The workers of this new, little group ask

to be remembered in the prayers of the church, that the gospel work will grow at Strasburg.

Kansas City Stake

Central Church

The adult and young people's departments of the church school assembled in the main auditorium on Friday evening for a "depression party." Depression clothes were worn, and shortly after nine o'clock old man depression was excluded from the party and a jolly good time was entered into by all. Community singing was led by Harold Burgess after which amusing games were played. All entered into them whole-heartedly and for an evening the "depression" was forgotten. The climax brought about a treasure hunt, and the treasures found were turned over to the pastor and his wife, Brother and Sister C. E. Wight. Refreshments of doughnuts and cider were served.

The sacrament service the first of the month was very well attended and a marked degree of the spirit of testimony pervaded.

The leadership school met a hearty response from the different groups of the stake and the enrollment was gratifying to the stake presidency.

After a snowstorm election day and a week of cold and chilling weather, last Sunday dawned, a beautiful November day, the sun shining brightly. The eleven o'clock hour was occupied by Elder A. B. Phillips. The choir, under the direction of Clayton Wolfe, rendered the anthem, "*Lead Kindly Light*." Sister Mae Kelly, of Omaha, was the guest soloist, singing in her clear soprano, "*The King of Love My Shepherd Is*."

After a half-hour concert by the choir, the congregation enjoyed the inspiring sermon of Elder John F. Sheehy at the evening service. The choir repeated its program over KMBC at ten o'clock under the direction of George Anway.

Stake conference will convene next Sunday and Monday, November 20 and 21. Apostle John F. Garver will be the speaker at the eleven o'clock service. On Monday evening the business session will be held. Many items of importance are to come before the assembly.

Plans are well under way for a Thanksgiving service at Central Church on Thanksgiving Day after which a turkey dinner is to be served and a general get-together time is planned for the big church family. Neighboring Saints and friends are invited and urged to make your reservations at the church office.

Sister Fred Gerber, who fell several weeks ago injuring several ribs, is able to be up for a short time and receive her friends. Sister Pritchard, who sustained a broken hip last June, has been removed from the Trinity Lutheran Hospital to her daughter's home and is getting along nicely.

Independence

Stone Church

On Sunday morning Apostle F. Henry Edwards delivered a thoughtful sermon to a large congregation. This was, in effect, a farewell sermon for a time, for Brother Edwards left Sunday night for the Pacific Coast, where he will labor until Christmas, going north into Oregon and Washington.

As the Scripture basis of his discourse, he chose to read *Doctrine and Covenants* 1: 3, and discussed the church and its significance in the lives of men and the progress of the world.

The Stone Church Choir, directed by Paul N. Craig, sang two anthems, "*Bless the Lord, O My Soul*," and "*Into the Woods My Master Went*," by Sidney Lanier. Elder H. G. Barto was in charge of the service, assisted by Elder W. E. Shakespeare.

The funeral of little Grace Maxine Booker, daughter of Mr. and Mrs. Zeno Booker, occurred at the church at one-thirty in the afternoon. The three-year-old child died at the Independence Sanitarium November 11. She is survived by her parents, a brother, Zenos Francis Booker, sixteen months old, and two grandparents, Mr. and Mrs. F. A. Hawley, of Deerfield, Missouri. Pastor John F. Sheehy was in charge of the services, and interment was in Mound Grove Cemetery.

Close upon the six o'clock evening class study came the evening preaching service. "*True Succession in the Church Presidency and the Place of the First Presidency in the Church*" was the theme of Historian S. A. Burgess.

Special music was by a quartet composed of Mrs. Nina G. Smith, Mrs. Alice M. Burgess, J. Glenn Fairbanks, and D. O. Cato.

At the annual church school business meeting, in charge of Pastor John F. Sheehy, Monday night, the following corps of officers was chosen for the coming year: General superintendent, S. A. Thiel; assistant superintendent, Elder H. W. Harder; nursery superintendent, Mrs. Horace Roberts; beginners, Mrs. Tessie Smith; primaries, Miss Ruby Williamson; juniors, Mrs. R. A. Moler; intermediates, Miss Leta B. Moriarty; young people, Mr. and Mrs. T. A. Beck; adults, Mrs. J. F. Frazier; secretary of church school, Miss Elizabeth Okerlind, and Christmas Offering superintendent, Mrs. Edith Bullard.

Action was taken by the body to discontinue these annual meetings, referring choice of church school officers to the pastor and the school's executive council.

Reports from the various departments indicated a brave effort to carry on in the work of Religious Education though at this time many retrenchments and sacrifices are found necessary.

Second Church

Pastor William Inman was the officer in charge of the eleven o'clock service Sunday, November 13, assisted by Elder John Miller. After the invocation a response, by the choir, was entitled, "*Bow Down Thine Ear*." Miss Pauline Crawford and Mrs. Joy Hulmes sang a number accompanied by Mrs. Helen Barnett, followed by the choir which sang "*O Lamb of God*." Elder J. F. Sheehy, pastor of Zion and speaker of the service, chose as his text, John 7: 17.

The theme of the junior service was "*Peace*." Brother Conyers was in charge, helped by Billy McPherson as pianist, and Evelyn Anthony as leader of the music. "*The Iron Cross*," a story, was told by Mrs. Agnes Edmunds. Elder Dewey McNamara, assistant pastor of Zion, told of his experiences in the World War. His talk was very interesting.

An organ prelude by Sister Lena Mortimer opened the seven thirty service. Mildred Foulk, accompanied by Geraldine Fields on the piano, sang "*Trees*." Brother A. H. Thomas offered the opening prayer. A girls' quartet composed of Nadine Inman, Geraldine Fields, Mildred Foulk and Elsie Lee Street sang "*Only the Child-Like*," accompanied by Sister Gladys Inman. The speaker, Bishop A. B. Phillips, used as his subject, "*Revelations of the Late Joseph Smith and What Might Have Been the Results Had We Heeded Them*."

As a correction: The newly-elected Second Church officers should have been as, William Inman, pastor; Ben Sarratt, assistant pastor; Sam Inman, bishop's agent; Roy Settles, Sunday school superintendent, and Mrs. J. T. Westwood, jr., director of music.

The young people have taken upon themselves the furnishing of Christmas treats for the children. Several have already given something toward the cost.

Brother J. T. Curtis who has been ill for some time is improving.

Walnut Park Church

Pastor Frank McDonald was the speaker at the morning service Sunday. The financial needs of the church formed the basis of the service, and Brother McDonald delivered a discourse inspiring his hearers with a vision of beckoning Zion. "*Zion, the Beautiful, Beckons Us On*," played by Drexel Mollison at the organ and Sister Gladys Reynolds at the piano, furnished an appropriate setting for the service, and the choir, directed by Sister Minnie Scott Dobson, sang, "*More Love to Thee, O Christ*."

Marian Louise Ginn, infant daughter of Brother and Sister Otis Ginn, was blessed at the morning service, Elders George Jenkins and F. W. Lanpher officiating.

The attendance at Religio, held at six o'clock each Sunday evening, is steadily increasing. One hundred and eighty-eight were present Sunday. After the class period a program was given by the

Boy Scouts of Troop 227. Brother C. G. Closson, scout committeeman, was in charge. The scouts, under the direction of Jessie Anderson, presented a playlet, portraying a meeting of a troop of Boy Scouts. The following scouts took part in the playlet: Jack Green, Marion Wille, Leonard Curtis, Henry Countryman, John Crandall, David Crandall, Robert Masters, and Harold Dillee. Between scenes Jessie Anderson read "*Deceitful Man*," and at the close Lucille Mosby Gard read two numbers, and Elder W. T. Gard gave a five-minute talk.

Evangelist Ammon White was the speaker at the Sunday evening service.

Friday evening, November 11, the Walnut Park Church was the scene of the wedding of Miss Margaret Terryberry and Lloyd Stoner. The ceremony was read by Elder John F. Sheehy. Preceding the service Thelma Vincent Krahl sang "*Until*" and "*Because*." Florence Koehler Campbell accompanied her and also played the wedding marches. The bride's sister, Miss Jean Terryberry, was her maid of honor. Miss Norma Dean Fryor was bridesmaid. William Whetstone was best man for Mr. Stoner, and Jesse Chadwick was groomsman. A reception followed at the home of the bride's parents, Brother and Sister A. E. Terryberry. The young couple will be at home after November 21 at 1337 South Osage Street, Independence.

Enoch Hill Church

Enoch Hill church school is increasing in interest and numbers. If attendance keeps growing the church building will soon be too small. Due to the proximity of Armistice Day, patriotic numbers were used at the morning service last Sunday. The poem, "*Our Dream*," was read by Mrs. Ruth Hayes, and Dorothy Winegar told an Armistice Day story.

At the morning service the choir sang "*Star Spangled Banner*." In his sermon, Pastor H. L. Barto portrayed the beauty of a Christ-like life, and showed that men must pass through suffering equal to the suffering of Christ in order that they may be glorified as Christ was glorified.

"*Israel Is Free*," was sung by the choir Sunday evening, after which Patriarch H. O. Smith gave an instructive sermon on the necessity of the First Presidency, and clearly set forth the duties of the various church officers.

The women's department is busy. The workers are happy that they can do something to help the work of the church along. They meet every Thursday for work, spending the entire day, each woman bringing a covered dish. In the afternoon they have an hour for class work to further their knowledge of the Scriptures. Elder Walter Self is their instructor during this hour.

The young people on the hill are sorry to lose Elder C. E. Beal, who has been their capable leader for several years,

but are happy to know that since they can not have Brother Beal, they are to have one equally capable in the person of Elder H. E. Winegar.

Twenty-five boys and girls of young senior age belonging to the class taught by E. H. McKean and Ruth Hayes, had a jolly evening at the home of Brother McKean the evening of November 7. They enjoyed songs, games, and a chili supper. This class is growing in numbers. Not long ago it was assigned the choir loft for a meeting place during the church school hour, but last Sunday the platform was more than crowded. The students are responding to the lessons contained in Brother R. A. Cheville's quarterly, "*What It Means to Be a Latter-day Saint.*"

Englewood Church

From the nursery to the old people's class the branch is going forward. The Sunday evening Religio, the newest "help" organization of the local, is the young people's project. The age limits of this group are from twelve to thirty, and these have chosen as their executive staff the following leaders: President, Ralph Dunlap; vice president, Inez Tousley; secretary, La Vern Morrison, and sponsor, Sister Florence Moore. The group has chosen dramatics for its special work and has invited the older people and the children under twelve to attend its meetings. A class of older people is studying "*Parliamentary Law and Practices.*"

Sister Winifred Gould has been chosen supervisor of the children's division.

On last Wednesday at the regular meeting of the women's department, the members were given an agreeable surprise when their hostess, Sister Pauline Clow Seymour, led them to her spacious, well-lighted and well-ventilated basement where two quilts were in frames and marked ready for quilting. She announced that if it was agreeable to the department, this could be its future, permanent headquarters. Her gracious offer was unanimously accepted. There is still room for another quilt, and one will be put in frames next week if the number of workers justify.

At the recent election of branch officers Sister Gladys Closson Welch was chosen supervisor of the women's department. She is the wife of Brother Arthur Welch, the mother of three little children, and although she is new in the work of supervision, the women are sure that her ability coupled with her devotion to the church will make her a good leader. The women of Englewood are mostly members of the "younger set," yet many who are older are working, too. The spirit of the women's work is contagious. The children have it, too. A church school class of little girls is asking Sister Seymour, their teacher, to help them plan a quilt.

The women's department had its first

business meeting under the new leadership last Wednesday, and the following were chosen to assist Sister Welch: Assistant supervisor, Florence Moore; secretary-treasurer, Ruth Crum Donaldson; leader Group 35 East, Edna Long; leader Group 35 West, and chairman of Commodity Shop work, Pauline Seymour; leader of Group 36 West, Ina McCaulla; leader of Group 36 East, Maria Hiles; chairman for Englewood of the women's exchange shop also Harvest Home chairman of Group 36 East, Grace Koehler Moore; chairman of Harvest Home for 35 East, Myra Clow; for 35 West, Goldie Bassett, and for 36 West, Vera Crees Hood.

The women are working on plans for a chicken dinner and bazaar to be had December 9.

Elder Perry Hiles was continued as pastor at the recent branch business meeting. Other leaders are: Assistant pastor, A. G. Hougas; superintendent church school, Elder Roy Howerly; assistant, Arthur Welch; bishop's agent and custodian of church properties, Deacon Robert Clow.

Guest speakers since last report from Englewood have been Elder Ward A. Hougas, Patriarch U. W. Greene, Patriarch Albert Carmichael whose subject was "*Brother Joseph as I knew Him,*" and last Sunday night Bishop M. H. Siegfried addressed the congregation.

Gudgell Park Church

The local women's group is studying "*Church Objectives,*" and the students are delighted with their teacher, Sister Hallie Gould.

Sister Mary M. Lowry died at the home of her daughter, Mrs. W. A. Atwell, in Independence, November 2. She was born in Carroll County, Missouri, March 3, 1850, and was the wife of Richard Lowry, a Civil War veteran. They were married August 19, 1866, and to them were born eight children. Six survive her, two daughters and four sons. Sister Lowry was baptized into the church in 1893, at Rich Hill, Missouri, and was faithful to the end. The funeral sermon was by E. A. Davis, assisted by Elder J. M. Baker, and interment was in Mound Grove Cemetery.

Wednesday night, November 2, this church had no prayer meeting because of the holding of its business meeting. Elder S. A. Thiel came as a representative from the Pastor in Zion. Officers for the new year are: Pastor, Walter Chapman; assistant, P. A. Sherman; church school in charge of C. E. Martin; recreation, Roy Sherman; secretary, Kenneth Sherman; chorister, Sister John Hook; leader of women, Sister Nina Tucker; Harvest Home chairman, Sister Roy Sherman. This group looks forward to a year prosperous in spiritual things.

Brother and Sister Alma Atwell are the happy parents of an eight-pound daughter born November 2. They have named her Caroline Lucille.

Sunday morning, November 6, at eight

o'clock, Walter Chapman, jr., and Rose Marie Barnhard were baptized in the Walnut Park font, and confirmed at the Gudgell Park sacrament service, Elders T. C. Kelley, P. A. Sherman, Walter Chapman, sr., and R. O. Self officiating.

A peaceful communion hour encouraged the members, and the church was full to the doors.

Elder H. G. Barto preached that evening.

Of late this group has been visited by several of its former members as well as by new friends. These are always welcome.

Some highly spiritual prayer meetings have been enjoyed in recent weeks.

Spring Branch Church

In his opening remarks for the Sunday morning prayer meeting Alma Tankard sketched the history of the hymn, "*Stand Up, Stand Up for Jesus.*" Assisting him in this service was Henry Badder.

There were talks at the church school hour by D. S. McNarama, head of the Religious Education Department in Independence, and George Bilquist. Sister Brown, of the children's division of Lees Summit Branch, was present.

Elder C. B. Woodstock was the morning speaker Sunday. The service was in charge of Robert Fish and John Bozarth, and the choir sang "*Jesus Lover of My Soul.*" There was a special number by Winogene Boyce, Irene Roberts, and Gladys Smith.

J. S. Andes, the evening speaker, gave his attention to a discussion of the Restoration of the gospel. Preceding the sermon a trio composed of Alma, Imogene, and Gladys Dixon sang "*I'll Exchange My Cross for a Starry Crown.*" Jesse Smith and Delbert McClain presided over the service.

The local women's group is active. On last Thursday besides regular work of piecing quilt blocks, they elected officers for the new year. They are stressing efforts which will make money for the church.

The more we study the life, mission, and work of Jesus Christ, the Savior of men, the more we realize that the very aim, the very heart of his teachings had as its purpose the development among men of that type of life that should be expressed not in individualism alone, but should be gathered up in the grouping together of people to serve Him in the highest type of life known among men. There is no other way, no other means of working with Him.—E. Y. Hunker, in a sermon preached at the Stone Church Church, Independence, Missouri.

To work; to help and be helped; to learn sympathy through suffering; to learn faith by perplexity; to reach truth through wonder—behold, this is what it is to prosper, this is what it is to live.—Phillips Brooks.

Run-Over Department

THE FOUNDATIONS OF OUR FAITH

(Continued from page 1164.)

the prophets in which the ministry shall be educated in a way pleasing to God, so that from them to the members may also go this intellectual quickening. We see the temple to which the ministry may come for their spiritual endowment of power and in which the members may receive their blessing and make their consecrations. We see the large storehouse to which shall flow the surplus of the strong and successful and from which that surplus shall again flow to the unfortunate and needy, so that there shall be neither rich nor poor in that great community.

THE PRINCIPLES INVOLVED

The principles underlying this vision upon which this community will be builded are eternally true and practical. God by right of creation is owner of all things. All that men have and hold, they have and hold as stewards, whether they recognize that stewardship or not. It follows inevitably that when we enter into covenant relationship with God we should recognize and administer that stewardship as we have not previously done. It follows inevitably that when we enter into covenant with him and become his sons and thus brothers, (all entering the covenant) we shall administer that stewardship not for our selfish gain but in ways best calculated to serve all the brethren. These principles are true and no failure that has been made to apply them or work them out in practical detail can in any way alter them and should not in any way diminish our faith.

Men of the world see a vision and cling to it, sometimes working for centuries towards its realization. Hundreds of years ago men had a vision of aviation. Tennyson said that he "saw the heavens filled with commerce." Thousands of men indirectly, perhaps unconsciously, contributed to the realization of this vision who never lived to see its fulfillment. Hundreds of others consciously, definitely made their contribution who passed away before their vision was realized. Even those who first learned to weave cloth and work in metals were making the vision finally possible. Electricity had to be discovered and applied. The internal combustion engine had to be invented. The principles of flight had to be studied. There were thousands of artisans and experimenters whose labor went into these enterprises. There were numbers of men who gave their lives in the dangerous initial steps involved in flight. Shall we who believe that our vision is of God be less tenacious than

men of the world are who see a vision and work until it is realized.

ABRAHAM'S VISION

Abraham was promised the Holy Land and was given to behold it, but four hundred years passed away before he entered in. We may imagine that even though they kept the vision alive the Hebrews in their long experience of adversity and slavery may have said, "One hundred years has passed away and nothing done yet. Two hundred years have gone by and nothing accomplished. Three hundred years gone and we are no nearer the goal than we were," but the promises of God stand sure. Eventually they entered the promised land. Jerusalem was built. From it went the law and to it came Christ. Many had contributed to those results who were not permitted to enter in. The promise is equally sure that the New Jerusalem shall be built. From it the law shall go. To it Christ shall come.

I am not meaning to infer that we shall be four hundred years or two hundred years in redeeming Zion, but we must remember that we are facing one of the most difficult problems that has ever engaged the attention of man. It involves practically the making over of human nature, the forming of new habits, the setting of new goals, the recording of new incentives, the abandoning of all those selfish habits and motives that yet hold humanity enthralled. Scores of attempts have been made to build communities somewhat resembling that which we have seen in vision. All of them have failed. Only this past week a scientist speaking before the annual gathering of the British Association for the Advancement of Science proposed that a community of a hundred thousand members be organized to work out problems confronting industry, to strive towards equality and prosperity; this community to serve as a model on which the world later should build. He declared that of the two great obstacles the first was a lack of "outlook"; "where there is no vision the people perish." The second obstacle was the tendency for every society to observe the rule, "Every man for himself and the devil take the hindmost."

Only three times in history do we have record of a community that approximated the goal that we have visioned, and then it was worked out under the laws prescribed from heaven with the aid and direction of the spirit of the Lord. There was the City of Enoch, the community of interest in the early Christian church in Jerusalem, and the church in the *Book of Mormon* days.

THOUGH I MAY NOT ENTER IN

This is a point now that I would impress especially upon your minds. Though the redemption of Zion seems to

be delayed, though it shall be delayed even beyond my day, though I may never see it realized, if I can do even one thing now that will help to make the vision come true at some future time, I shall be happy in that work. There can be nothing finer than the consciousness of doing the thing that the Lord wants done. If I can do nothing more than help hold the people together and keep this vision alive until the time is opportune for another and a triumphant drive forward then I shall be happy in that work; and what I say for myself I can say of my brethren, if they, too, shall be spent in this cause and not live to see it victorious, if by so doing they may contribute something to the final realization of this vision I shall be happy in seeing them thus spent. That is the consolation I have sometimes when I see men broken in this work with no immediate, visible benefits. The promise is sure. Zion shall be redeemed. It has been revealed to us often, not only in the written word in the *Book of Commandments*, but also under the spirit of prophecy in our assemblies, even very recently, the definite, sure promise of God that Zion shall be built.

REMEMBER OLD DECISIONS

In conclusion may I say something that I have often before said, that when one is in a period of trouble and depression it is no time to make new decisions. At a time in the past when our minds were clear, when we were under the greatest light of the divine spirit that we have enjoyed, when we stood upon the heights, we made our decision and we made our covenant in this church. Now if we find ourselves in a period of depression and under the cloud and down in the valley, it is no time to think things over and make a new decision or to attempt to establish new goals. We must remember the vision that we had and the decision that we made when we were at our best and press forward until the clouds shall vanish and the light of heaven break in upon us and our souls be revived again for the task before us.

VITAMIN C

(Continued from page 1169.)

can enough tomato juice to insure your family of obtaining adequate Vitamin C by being able to serve to each member a half a glass of tomato juice instead of the customary orange juice.

Since heating destroys Vitamin C, pasteurized milk would naturally contain less Vitamin C than unpasteurized milk. Since pasteurization kills pathogenic bacteria, one should in most cases use pasteurized milk. With the feeding of children especially, food should be added to the diet which will insure the adequate supply of the vitamin. Babies, as early as the beginning of the fourth month, should have orange or tomato juice added to the diet.

These discussions on the vitamins have been very brief. One dislikes to see a

person who is always analyzing the food which is being eaten, and perhaps unconsciously making those near uncomfortable by talking too much on the subject. It is, however, desirable to have a scientific understanding of food, why certain foods are more nutritive than others and why certain combinations are desirable. If one has this scientific background in judging the nutritive value of food, one does not need to become a prey to fanatical and misleading food information. The field of advertising is crowded with such information.

Vitamins are only one small part of the field of nutrition. They are a very important part and need careful consideration in planning our daily diet.

1. Sherman, H. C., *Chemistry of Foods and Nutrition*, pages 421, 440.
2. Rose, Mary Swartz, *The Foundation of Nutrition*, pages 212-218.

Weekly Health Letter

Hardening of the Arteries

By A. W. Teel, M. D., Church Physician

Hardening arteries or arteriosclerosis is a very serious condition, and deaths from it are rapidly becoming more frequent in this country. Poisons circulating in the blood is the cause of this disease, and the most active of the poisons are lead, syphilis, alcohol, tea, coffee and meat. It is always an indication of premature old age. The most prominent symptom is a high blood pressure, which is seldom noticeable, and causes very little inconvenience in the beginning. Outdoor life is essential together with moderate exercise, warm baths—not hot, and every possible means to suppress the development and absorption of the poisons. It is a progressive disease and those suffering from it must fight with great thoroughness and persistence. The final result is apoplexy, Bright's disease, heart disease, or a combination of all three. It is a life-long struggle which must be kept up if the individual wishes to live for any considerable length of time. The complications are cirrhosis of the liver, Bright's disease and apoplexy.

The diet is of the utmost importance. All red meats should be absolutely forbidden, and much better and quicker results will be obtained if meats are eliminated altogether. Vegetables and dairy foods form a good substitute. Fruits are important in the dietary, and in most cases, should only be eaten between meals without sugar or cream.

Whatever diet may be prescribed for any particular case must be carefully watched. Buttermilk, sour milk, cultured milk may be taken for variety, in place of fruit. Starchy or sweet foods should be taken very sparingly. Fresh vegetables, such as lettuce, celery, toma-

Miscellaneous

Conference Notices

Southeastern Illinois district conference will convene at Marion, December 10 and 11. Please send all reports to Mrs. Myrtle Choate, Marion, Illinois.—R. L. Fulk, for the district presidency.

Central Illinois district conference will meet at Beardstown, December 17 and 18. Please send all reports to Miss Lena Fusselman, Hull, Illinois.—R. L. Fulk, for the district presidency.

Spring River district conference will convene at Joplin, Missouri, church, corner of Twenty-first and Annie Baxter, November 25 to 27. Apostle John F. Garver expects to meet with us. All reports should be sent at once to Mrs. C. E. Wilson, 2018 South Connor, Joplin, Missouri.—Amos T. Higdon, district president.

Florida district conference will meet with the local branch near Huxford, Alabama, November 26, and 27. The business session will be held at 10 a. m. Saturday, November 26. This is the time for the election of the district officers for the coming year. It is hoped that a large attendance will be present. Elder Jacob G. Halb, of Middletown, Ohio, will be in attendance. Several matters of importance are expected to come before the conference.—A. D. McCall, president Florida district, Bagdad, Florida.

Southwestern Kansas district conference will convene with Wichita Branch, December 3 and 4. Election of officers will occur at this time. Apostle R. S. Budd will be present.—A. E. Stoff, district president; Mrs. L. R. Field, district secretary.

Annual district conference of Spokane District will be held at the church at Spokane, Washington, Third Avenue and Smith Street, November 25, 26, and 27. The first service will be at 7.30 p. m. Friday, November 25. Apostle J. A. Gillen is to be the principal speaker.—Mur-

toes, parsnips, corn, etc., should predominate. Water is very important and should be pure and one should drink as much as the system requires. It is beneficial to drink lemon, orange, baked apple, berries or fruit of any kind in water a half hour before breakfast. Use as little salt and seasoning as possible. The food should be chewed well and not eaten unless the individual is really hungry, leaving the table a little hungry.

My advice is for you to keep your mind off your ailment, and discuss it with no one but your doctor; to shun irritating environments; not to brood, but smile; to learn to relax both physically and mentally.

iel Whiting, district secretary, East 2504 Fourth Avenue, Spokane, Washington.

All-day Thanksgiving for Portland

An all-day service of Thanksgiving has been planned by Portland Saints for Thanksgiving Day. There will be a prayer meeting at 10 a. m. with perhaps a sermon to follow. A basket dinner will be held in the basement of the church so that everyone may share in the true spirit of Thanksgiving. Saints hope to have Apostle F. Henry Edwards with them during the day and to preach in the evening. A play will be given by the young people either on Thanksgiving Day or the day following which marks the opening of the district young people's conference. Apostle Edwards will conduct classes for the young people on November 25, 26, and 27, and if the attendance and enthusiasm are as great as they were when the district organized, this will be a fine series of meetings. With the inspiration and vision of a man like Apostle Edwards to lead them, the young people expect to benefit greatly from this year's conference. Elder J. L. Verhei, district president, will be in charge of adult classes during the conference.—Leslie Hunt.

A Correction

In the news letter from Kirtland, Ohio, printed in the *Herald* for November 9, page 1144, second column, toward the middle of the second paragraph, the name, "Brother Joseph Biggs" should read "Sister Joseph Biggs." This correction would make that clause read: "articles brought from the South Sea Islands by Sister Joseph Biggs, once a missionary there." Sister Biggs, accompanied her first husband, Elder Charles H. Lake, on his mission to the South Sea Islands. The editors regret this error.

Conference Minutes

ROCK ISLAND.—Annual October conference convened at Rock Island, Illinois, church, October 14 to 16, beginning with a program Friday evening. No general church appointee could be secured for special speaker, but with the efficient work of the district presidency and Missionary L. G. Holloway, a fine conference was enjoyed. Weather was ideal, and Saints motored in from branches near and far. Excellent meals were served at a low cost by the women's department, and visitors were welcomed into the homes of local members. The Friday evening program was in charge of Elder L. A. White, and with the cooperation of Tri-City congregations a delightful hour was enjoyed. Instrumental numbers were presented by Leslie Davis, John Stiegel, Warren Hinkle, and Richard Sackfield, Sisters Nellie White, Louise Gunlock, Jennie Cady, Thelma Willy, and Irene Macklin. Brother and Sister A. J. Gray and Brother F. C. Bevan favored the congregation with vocal selections, and two delightful readings were given by Evelyn Ekright, Elder L. G. Holloway and Brother Edward Jones were in charge of a spiritual prayer service Saturday morning, and in the afternoon the regular business session was held. The following officers were elected or approved: District President, E. R. Davis; counselors, Edward Jones, and C. A. Bell; secretary, Winifred Stiegel; treasurer and bishop's agent John C. Stiegel; superintendent of department of music, Nola Epperly; superintendent of Religious Education, John C. Stiegel; N. R. statistician Marjorie Holmes; auditor, Leonard W. Stiegel; appro-

priation committee: the district presidency, treasurer, and L. A. White; publicity agent, Leonard W. Stiegel; housing committee; branch presidents of Moline and Rock Island and the retiring president of Davenport, O. E. Lindsay. According to the statistical report the present district enrollment is 1,712, a net gain of 50 with 78 baptisms noted for the period. In the district treasury there is a balance of \$130.28 in the building and loan fund with \$195 in loans receivable. For this period we have received \$95.72 into the district treasury with disbursements of \$51.42, leaving a total balance of \$426.61. For the coming year a budget was adopted which apportions \$150 among the branches to be raised for district funds, and \$60 to be raised at the two conferences which will be held in 1933 instead of the usual three. For general church funds a total of \$2,940.31 was raised by the district from January 1, 1932, to October 14, 1932. Three ordinations were approved by the conference: L. L. Allen, of Muscatine, to the office of elder; Charles Shippy, of Oelwein, to the office of elder, and Hurshall Symmonds, of Muscatine, to the office of deacon. Many arose to speak in commendation of these good men and at the afternoon service on Sunday they were ordained under the hands of E. R. Davis, L. G. Holloway, and F. C. Bevan. The conference granted to Davenport Branch power to disorganize if they so desire, and details are to be left to the district officers and general church authorities to do as they see fit. In appreciation for services rendered, a vote of thanks was tendered to the retiring district officers, namely: Sister Orpha Holmes, R. R. Welday, Thomas Willets, Fritz Stiegel, and Warren Hinkle. At the Saturday evening service E. R. Davis gave a splendid sermon. Sunday morning a large crowd attended the prayer service which was of spiritual nature. The Sunday school hour followed with Brother Bevan addressing the young people and adults on the subject of priesthood. Leonard Holloway spoke at morning and evening preaching hours with a challenge which should cause everyone to "rise up and be done with lesser things." F. C. Bevan gave a stirring sermon at the afternoon session with the song, "Through the Furnace, Through the Heat," as his theme. Leonard Stiegel baptized little Barbara Ann McAdams and David Cox Sunday afternoon in the Rock Island font. They were confirmed Sunday under the hands of George McFarlane and L. W. Stiegel, and E. R. Davis delivered the charge.

DETROIT.—The annual conference of Detroit District convened at Lake Orion, Michigan Saturday, October 29, at 2.30 p. m., District President A. H. DuRose and his associates, Elders John Hall and Carlisle Whitehead, in charge. A business meeting was held and the following officers were elected for the coming year: President, Elder K. H. Green, of Detroit; associates, Elders A. B. Smith, of Detroit, and M. J. Crowley, of Pontiac; treasurer, J. Charles Mottashed, of Detroit; clerk, Myrtle E. Berndt, of Pontiac. Saturday evening Elder J. Charles Mottashed spoke from the theme, "Social Regeneration." Sunday morning at nine, Elders A. H. DuRose and K. H. Green were in charge of the prayer service. At the church school hour Elder M. J. Crowley spoke to the adults on "Education." Miss Mildred Hall and Mrs. Anis McBride, of Lake Orion, were in charge of the primary classes. Music for this service was supplied by musicians of Pontiac Branch. Frank Davis, of Orion, was ordained to the office of elder at this service. At eleven o'clock Elder David Dowker, of Detroit, used for his theme, "Opportunity," and music was rendered by Lake Orion singers. At two thirty Elder R. S. Salyards, of Independence, Missouri, was the speaker, and the choir from the Flint church gave a musical program. The Saturday meetings were held in the Saints' chapel on Broadway, and the Sunday services in the high school auditorium. The ladies of Lake Orion church served a chicken dinner Sunday noon at the church.

ALABAMA.—District conference was held at Lone Star Branch, October 8 and 9, opening with a prayer service at 9 a. m. followed by a business session at 11 a. m. There was recreation in the afternoon, and a contest between Pleasant Hill and Lone Star was very close. A musical recital was given at 6.30 p. m., each performer doing his part well. The violin solo by Morris Minard, accompanied at the piano by Willa Sellers, was repeated by request the next day. B. E. Barlow, the evening speaker, took for his text James 1: 27. On Sunday the program of activities was fittingly opened with a nine o'clock prayer meeting; church school at ten in charge of local officers. The morning

speaker, H. H. Wiggins, took for his theme, "Weighed in the Balance and Found Wanting." A basket lunch at noon bountifully supplied everyone with food, and 1.30 p. m. everyone assembled in the church for more music. At two o'clock W. H. Drake was the speaker and his topic was "Keeping Fit." Then came an ordination service, D. E. Sellers offering the ordination prayer, H. H. Wiggins giving the charge to the candidates. E. W. Booker was ordained a priest by W. J. Williamson and D. E. Sellers; C. F. Brown was ordained priest by H. H. Wiggins and J. R. Harper; Mack Salter was ordained a teacher by B. E. Barlow and D. E. Sellers. Then Brother Sellers sang a solo, "Hark, the Voice of Jesus Calling," and the meeting closed with a good feeling. The next conference of Alabama District will be at Pleasant Hill, December 10 and 11. All Saints are invited to attend and especially the priesthood, for at this conference district officers will be elected. Brother J. G. Halb is expected to be present at this conference.

CENTRAL MICHIGAN.—Annual conference convened at Beaverton, Michigan, October 8, at 10 a. m. After the opening hymn, Elder G. W. Burt offered prayer. This was followed by singing "My Faith Looks Up to Thee." A motion unanimously prevailed that the district presidency preside over meeting. Minutes of previous conferences were read and approved. The next item of business was reading of reports. Branch reports and priesthood reports and other officers' reports were read and ordered spread on the minutes. Statistical reports from the following branches were then read and accepted: Tawas City, Bay City, Beaverton, Farwell, West Branch, Whittemore, Midland, Iosco, Gladwin, Bentley, and Houghton Lake. At this juncture the order of the meeting

was changed in that further business was deferred until the afternoon session, and the balance of the forenoon was given over to short talks by the following: G. W. Burt, E. S. White, Matthew Umphrey, and Hubert Case. All gave inspirational talks. At 2 p. m., the afternoon session opened; prayer by E. S. White. Minutes of previous session were read and approved. Treasurer's report and auditor's report were then read. Motion prevailed that the reports be approved. The motion unanimously carried that visiting members be given voice and vote. A motion then prevailed that election of officers for the ensuing year be taken up: District President: Motion unanimously carried that we sustain the present incumbent, Elder Hubert Case. Elder Case then nominated two counselors, Elders E. S. White and Matthew Umphrey, and recommended same to conference for ratification. Motion so carried unanimously. Secretary: Motion unanimously carried that the present incumbent, Mrs. Winnie

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Independence, Mo.

Ward A. Hougas, Mgr.

M. Hulbert, be sustained. Treasurer: Motion carried to sustain the present incumbent, John Armstrong. Director of Religious Education: Several nominations were made for this office, resulting in the election of Lloyd McDonald, of Beaverton, Michigan. It was suggested and finally adopted that this director of Religious Education confer with district president and appoint four local helpers to assist in various parts of District. Superintendent of Department of Women: Nominations were made, resulting in the election of Mrs. Mabel Jordan, of Houghton Lake, Michigan. Musical Director: Motion unanimously carried that the present incumbent, C. M. Lambkin, be sustained. Bishop's agent: Motion prevailed that the present incumbent, Otto Bartlett, be sustained. Some communications were read from the First Presidency, after which the matter of reunion for 1933 was taken up. Motion prevailed that a reunion be held in Central Michigan in 1933. Motion also prevailed that time and place of this reunion be left in hands of a committee to be chosen at this conference,

and report at the spring conference. The committee was then chosen as follows: G. W. Burt and Matthew Umphrey. These men to act with the district president, constituting reunion committee. Motion prevailed that this district invite Eastern and Detroit Districts to unite with us in this reunion. Motion carried that no charge be made for meals. Motion carried that the reunion committee be given full power to act, and effect such organization and arrangements as may be necessary. The following resolution was then presented to the conference: Whereas, some of the branches have failed to observe the action of a former conference, said action being that each branch send in last collection of each month for district expenses, and Whereas, such failure has seriously retarded the work of the district by not having sufficient funds on hand to meet current expenses, Therefore, BE IT RESOLVED that this conference recommend that each branch pay \$1.00 per month into district treasury for such expenses.—C. M. Lambkin. Resolution moved: Substitute offered that the district president estimate and assess each branch its proportionate share of district expenses. Substitute carried. Motion prevailed that a letter of condolence be sent to the family of Brother Ben Burtch, who recently passed away. Brothers Case and White made some fitting remarks regarding the work for the coming year, after which adjournment was had. At 8 p. m. further items of business were taken up as follows: The name of Arthur Rogers was recommended for ordination to office of teacher. Recommendation approved and ratified by the conference. The names of Calvin Martin, of Saginaw, and Alger Wood, of Bay City, were recommended for ordination to office of deacon. These recommendations were also approved and ratified by the conference. Motion prevailed that we extend a rising vote of thanks to Beaverton Saints for their hospitality. Meeting adjourned.

Our Departed Ones

SCOTT.—Martha J. Scott was born in Penn Township, May 22, 1851. Lived in Pittsburgh, Pennsylvania, all her life. Was baptized into the church June 1, 1890. Died at her late residence in Pittsburgh October 25, 1932. Her husband preceded her in 1909. To them were born six children, three of whom are now living. Sister Scott was a faithful, Christian woman, beloved by all who knew her. Funeral service was held at her home by Elder E. B. Hull, assisted by the Reverend Luther Horne, of the Methodist Church South. Interment in Homewood Cemetery in Pittsburgh, Pennsylvania.

ARNOLD.—Mary C. Conrad was born June 24, 1879. She married Charles W. Arnold July 10, 1904, and to them were born five children. Arbery, the oldest son, preceded her in death. The remaining children are Mrs. Florence Heishman, of Corydon; Mildard Arnold, Sellersburg; Mrs. Carl McKim, Ramsey, and Robert Arnold, Corydon. She is also survived by her husband, four grand children, other relatives, and many friends. Some months ago she underwent a serious operation from which she never recovered, and after weeks of suffering, death brought relief. She united with the Reorganized Church of Jesus Christ of Latter Day Saints June 24, 1917, being baptized by Elder L. C. Moore. She was a faithful member, never wavering in her belief, a devoted wife and mother. The funeral was held from the Methodist Episcopal Church in Lanesville, Indiana, October 30. The sermon was by Elder J. O. Dutton, and interment was in Lanesville Cemetery. More than four hundred friends crowded the church to participate in the last rites for Sister Arnold.

SKILLICORN.—Sarah Jane Skillicorn was born in Whithaven, Cumberland, England, January 3, 1857. She was the widow of William Skillicorn, who preceded her in death twenty years ago. To them were born thirteen children four of whom survive her death. They are Jackson, George, Annie, and Lucy. Also there are five grandchildren to mourn her death. The greater part of her life was spent in Douglas, Isle of Man. She came to this country thirteen years ago, and united with the church the following year, being baptized by Apostle G. T. Griffiths at Kirtland, Ohio. She passed peacefully away September 25, at the home of her daughter, Mrs. John McNeil, in Cleveland. Her last hours were spent in company with her loved ones, singing her favorite gospel hymns. The funeral was conducted from the Saints' church in Cleveland, by Elder John L. Cooper. Interment was in the Temple Hill Cemetery, Kirtland, Ohio.

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Sunday, 11 a. m., music by Stone Church Choir.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

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F. H. Edwards

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The SAINTS HERALD

CAMPAIGN NUMBER

Remember

An Editorial

The Gifts and the Fruits

By R. S. Budd

"Like a Father"

By Evan Fry

Christmas Plays

A Non-Royalty List for Churches

The Story-Teller Presents:

BREAD OF LIFE

By Gladys Mae Smith

Volume 79 - - NOVEMBER 23, 1932 - - Number 47

THE SAINTS' HERALD

November 23, 1932

Volume 79

Number 47

FREDERICK M. SMITH, Editor in Chief.
ELBERT A. SMITH, Associate Editor.
FLOYD M. McDOWELL, Associate Editor.
LEONARD J. LEA, Managing Editor.
LETA B. MORIARTY, Assistant Editor.

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The Pigeonhole

Seeing the Truth

Not long ago I read a story of a woman who had been, during the high-flying days of the nation's greatest prosperity, one of the proudest of New York's wealthiest social set. Pride had made her a snob, and she was known among all her friends as one of the most imperious of women. Following the debacle of the stock market crash, her family found itself stripped of its fortunes and actually facing want. Now she is a cashier in a New York restaurant where formerly she would have disdained to eat. The few of her old friends who see her nowadays say that she is a completely changed woman. She has become human. She is kindly. And she is not bitter about the loss of her fortune. She is quoted as saying: "My trouble was looking at the world through a lorgnette." And the lenses in that lorgnette were made of something more than mere glass; they were pride and arrogance. Fortunate woman that she could give them up. Fortunate woman that she had the intelligence to be human, to resign herself to life and accept her fate gracefully.

Sometimes it takes just such bitter experiences to bring us to an understanding of the real character of life. In times of prosperity we often live for wrong philosophies and wrong ideals. But adversity brings us to understand the truth.

It is not always the person who has a glib explanation for everything, a ready-made philosophy of life, that really knows the truth. One may leave a painted canvas screen depicting a sunset with a perfect verbal description of it; and the same person will turn from a real sunset painted on the screen of the western sky speechless and silent. From great experiences of contact with the truth, men turn away stammering and incoherent, for they know that the truth itself is something far too big for them. It is those who have never perceived the truth that think they know so much about the facts.



If you like gossip, lean over this way, and the Pigeon will spill a little of it in your ear. There is a new serial story planned for the *Herald* in the near future, entitled, "Riches Untold." The author? —Well, we aren't telling that, just yet. Suffice it to say that she has lived in the good old Center Place long enough to know a Few Things about the way people live and act and get along with each other. And there are a number of rather pretty problems involved in the various chapters of the story. If you take our advice you will see that there is nothing the matter with your *Herald* subscription.



Somebody's hungry dog is always tipping over the garbage can looking for something to eat. He ought to be discouraged by this time, finding nothing but orange rinds and milk-bottle caps. Wonder who these tender-hearted people are that keep a dog because they love pets and starve him because they are stingy? It is our notion that a real lover of animals would either take care of the dog and make him comfortable, or put him out of his present misery.

THE PIGEON.

Editorial

This Week We Begin—

This week we begin an educational effort for the people of the church. On the two pages that follow this the reader will find the work of the artist combined with that of the printer to present the cause of the church in vivid form. Each succeeding week the effort will be continued.

The officers of the church solicit the cooperation of the pastors in this great and highly necessary work. It is suggested that those who are preaching on the coming Sunday (November 27) may very well take the picture and the text accompanying it as material for a sermon to the people, using it as a foundation for his remarks. This is *suggested* only, but it is suggested because of the necessity confronting the church.

It might be well to cut the picture out and display it on the bulletin board at the inside door of the church, or to have a large sign or card made like it to place before the pulpit during the Sunday morning sermon.

L. L.

Credit

A particular point which I think we common people may reasonably require of our world money-credit system and those in expert control of it is that it should work as a restraint upon war. For that, manifestly, it needs a consciousness of itself as a world factor and a common conception of its role in human life. If it had that, it could act as a most powerful brake upon war preparations. That indeed—that want of a consciousness of itself as a world factor—is what I am driving at in all this discourse.

The money-credit organization of the world is the center of power in human affairs and it is no good for bankers to go on pretending and imagining they are a lot of irresponsible, innocent, honorable, trustworthy gentlemen who just want to be let alone to take charge of other people's money and lend it on sound security. . . .

In the application of big business and world finance to the creation of one organized world community lies the possibility of a world philosophy by which a great number of energetic and influential men may direct their lives and work in harmony. But their work has to be done with open eyes. A world philosophy that never gets beyond annual addresses to stockholders, after-dinner talks, vague allusions and private meditations will not stand the strain of this adventure.—H. G. Wells.

Renewed Vitality

A most encouraging thing to observe in the church and its work these days is the evidence of the vitality of faith and the interest in the work that is manifested by the people. Almost crushed for a time by the consciousness of the many difficulties to be faced, the church people found it hard to readjust themselves to the new financial program and the greater sacrifices that the necessities of the church placed upon them.

But the people are rallying. There is a spirit of courage and hope, a resurgence of faith and devotion, that returns one's confidence in the unconquerable spirit of the church. The work of the women recently in their sacrifice is one manifestation of a strong will to free the church of its burdens. This is only one sign. Another is the growing power and church-consciousness of the young people. And there are others.

In spite of the dark times, in spite of the difficulties encountered, we are strong in hope and faith. It has been a time of trial and spiritual cleansing, but our suffering has brought us to our knees and closer to God.

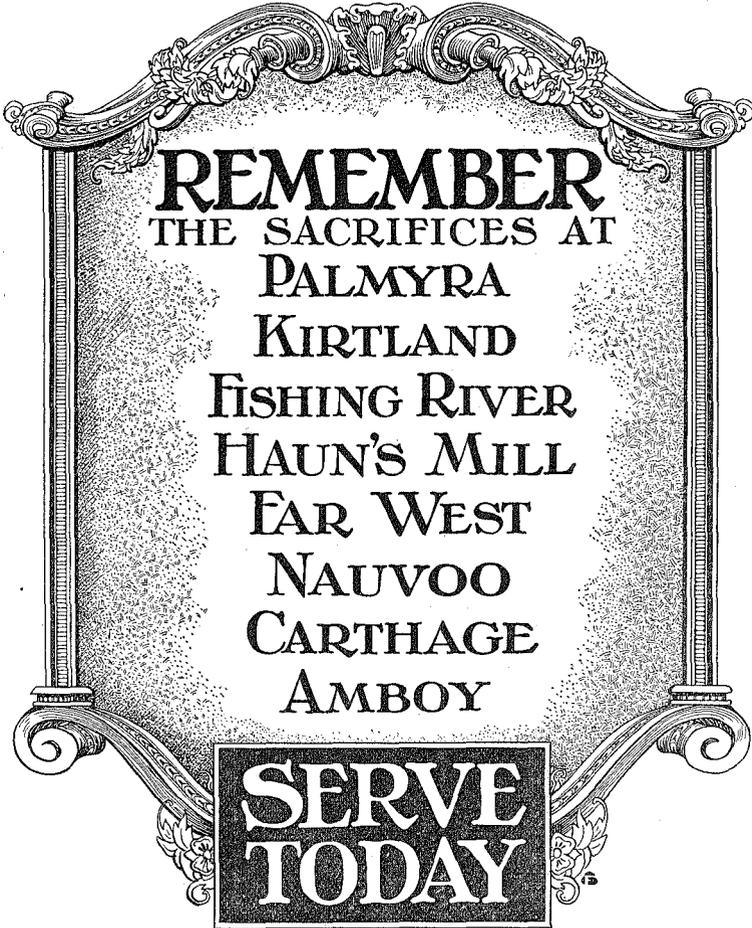
L. L.

Our Mistakes

What are some of the mistakes that we, as citizens of our country and of the world, are making every day? What are the things of which we ought to repent? Can we take inventory of the operative forces of our lives and see if we have the equipment of sane and well-balanced lives? Yes, we can; and the task is not difficult if we may devote a little time to it.

We should overcome selfishness; we should conquer pride and vanity. We defraud ourselves until we have learned to deal impartially with truth as if we had no personal advantage to gain from it. We must keep our minds out of the gutters of life, and use them as vessels for clean thoughts. Anything that harms us or lessens our powers, physically, mentally or morally, is a sin, and should be abandoned. Anything that brings unhappiness to others, or causes them pain is a sin and should be abandoned. The operation of the principle of repentance will cause us to live for the highest and best for ourselves and for our fellow men.

L. L.



REMEMBER
THE SACRIFICES AT
PALMYRA
KIRTLAND
FISHING RIVER
HAUN'S MILL
EAR WEST
NAUVOO
CARTHAGE
AMBOY

**SERVE
TODAY**

Remember

REMEMBER the past. Remember its lessons, its opportunities, its blessings, its sacrifices. The brute creation reflects very little; men are supposed to remember. To the animals the past is only a blur, and the future is not even a source of speculation; they live like opportunists—only for the present. Whatever acts they perform in preparation for the future seem to be instinctive, the gift of Providence. Men are not supposed to be like that, but too often they *are* like that. Men are supposed to be better than the animals—wiser, more provident—they are supposed to have memories. Under the Spirit of God men have arisen, and do arise to heights where they can learn from history and apply its lessons to the present. We believe that this is true of our people.

Remember Palmyra. Remember the great things that were revealed there, the spiritual blessings the men of the church experienced. Remember the courage and the faith of their brave venture. Remember their dedication of life, their consecration of talent, all given in response to the command of a great vision.

Remember Kirtland. Remember the joy and ecstasy of the gathering there. Remember the outpouring of the Spirit they enjoyed, the more than Pentecostal blessings.

Remember Fishing River. Remember their suffering, their prayers rising out of the ashes of burned homes, out of defeat and humiliation. Remember their fortitude and faith surviving disaster.

Remember Haun's Mill. Remember the massacre, and what the people died for who died there. Remember the principles and faith for which they had the courage to die.

Remember Far West. Remember it as the scene of early missionary effort, as the scene of an attempt to build again after the disaster in Zion, as the scene of yet further trials through which faith lived to triumph.

Remember Nauvoo, the flowering of the hope of the early church. Remember its virtues and strength, as well as its weaknesses. Remember its energy, its industry, its consecration to the tasks of its time. Remember the blessings enjoyed in the few short years there.

Remember Carthage, the scene of the martyrdom, and the "dark and cloudy day" that was inaugurated by the injustice and inhumanity of what occurred there. Remember it as a grim and solemn warning of what things human depravity can lead men to do. Remember how the church was scattered and driven by what happened there.

Remember Amboy. Remember the persistence and faithfulness of the little group who met there to call to their leadership "Young Joseph," the son of the founder of the church.

All these memories motivate us to one thing—to "carry on." "The work of the church must go on," has been a slogan on many lips. It is the thought of many hearts. Many a sacrifice and many an offering will be made in order that it might be fulfilled.

Are you one of those who will serve the church today?

L. L.

NEWS BRIEFS

Busy Season for the Church

Frequently one hears the remark, "This is the busiest season of the year!" And, strictly speaking, it is a very busy season for the church.

During the fall branches near and far have observed Rally Day, Promotion Day, College Day, the Joseph Smith Centennial, and other special occasions. Some have enjoyed one-day and two-day meetings and institutes; others, special missionary services. Graceland had her Home-coming. The Harvest Home Festival movement was widespread. And right now the districts are holding their conferences.

But the church must not forget. Tomorrow opens the special Sacrifice Period which is to continue until the Christmas Holidays. During this time all loyal members are called to remember the needs of the church in personal and group sacrifice, in prayer, and in consecration.

Plymouth Historic in More Than One Respect

Plymouth, Massachusetts, is nationally known as a historic center, but now it is growing historic in a church sense, too. This year marks the fiftieth anniversary of the founding of Plymouth Branch. At the business meeting in October a committee was appointed to write the branch's history. The exact date of the anniversary was July 18.

New Hymnals Are Anniversary Gift for Chatham

On its thirtieth anniversary Chatham Branch, Ontario, was presented a gift of sixty new *Saints' Hymnals* by the local department of women. The presentation of the gift took place during the church school hour, October 23.

Speakers at the special services of the day were Elder R. S. Salyards and Bishop J. C. Dent.

Apostle G. G. Lewis and Family Soon to Arrive in Australia

Apostle G. G. Lewis, his wife, Edith, and little daughter, Alice June, are expected to arrive in Australia early in December, according to a note in *The Gospel Standard* (paper of the Australasian Mission). Possibly they will conduct classes at the Tiona Reunion, held near Christmas time.

When Apostle and Sister Lewis sailed from the United States, August 31, they planned to spend one month working with the native Saints in Tahiti, a short time in New Zealand, then on to Australia. But a recent cablegram to officials in Australia in-

formed them of a change in the missionaries' plans. They spent two months in Tahiti, and plan to be in New Zealand two weeks, from which they will sail to Sydney, Australia.

Radio Speaker Reads Book of Mormon

Pastor John F. Sheehy, of Independence, the early morning week-day speaker over KMBC, Kansas City, has for the past eleven months been reading and discussing the New Testament. This reading he finished the morning of November 18, and on Monday morning, this week, began reading the *Book of Mormon* to his radio listeners.

Pastor Sheehy and Brother Paul N. Craig each morning have charge of the fifteen-minute devotional service from the Stone Church studio, beginning at seven o'clock, "John" speaking and "Paul" at the organ. This broadcast is KMBC's "Good-morning" to the radio world.

Elder J. W. A. Bailey Holds Special Series at Tulsa, Oklahoma

Elder J. W. A. Bailey conducted five weeks of special missionary meetings in Tulsa Branch during October and early November. Ample and intensive preparations had been made for this series by local Saints.

For three weeks a congregation averaging one hundred and forty people listened to sermons from the prophets and history of the *Bible*. At the end of that time they voted for him to continue two more weeks. Then he supplemented his talks on the *Book of Mormon* and life of Christ with pictures. His closing sermon, November 6, was given to two hundred and fifty people.

In the late summer and early fall Colorado Saints profited from Brother Bailey's liberal use of charts and maps to illustrate his sermons.

Things Are Happening

Among recent general church workers on the Pacific Coast have been President Elbert A. Smith and Presiding Bishop L. F. P. Curry in and around Los Angeles, and Apostle E. J. Gleazer and Elder Arthur Oakman in and near San Francisco.

The branch at Saskatoon, Saskatchewan, Canada, has lately lost some members. The economic depression has compelled several families to trek north to the homestead region.

Elder William I. Flegg is very busy in his field, New York District. Not long ago he took a helpful part in the district conference at Sherrill, and was the principal speaker at the Buffalo Branch Joseph Smith Centennial services.

◆◆◆ "Like a Father" ◆◆◆

By Evan A. Fry

"For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."—Psalm 91: 11, 12.

I saw a trivial incident recently which inspired the thoughts of this sermon. I was walking along Kansas City's Main Street at its most thickly crowded portion, during the height of the afternoon shopping rush, and the crush of the crowd was disconcerting enough for even a thoroughly experienced adult. For the little fellow I saw approaching between his father and mother, the crowd must have been little short of appalling. But was he frightened? No, for he had his mother's hand clutched tightly in his own three-year-old one, and his father was within reaching distance on the other side. Just before the party passed me, the little fellow stumbled—I never did see why—and only his grip on his mother's hand saved him from a catastrophe. As it was, his mother's other hand was full of bundles, and for a second or two the young man dangled perilously while he tried to get both feet planted firmly on the pavement again so as to continue his journey.

A peculiar expression crossed his face. He was trying so hard to be a full-fledged man, and to stand on his own feet and make his own way through the crowd. He was half ashamed of himself for being so inexperienced and awkward as to stumble right in the midst of a crowd of spectators. He wasn't just sure how Mother and Dad were going to take it either, for they were both in a hurry, and had little time to wait for small boys who stumbled. But in the fraction of a second during which he dangled from Mother's supporting hand, Father reached out from the other side, grasped the other hand, restored his equilibrium, and set him back on his own two feet. And best of all, as the little man looked around at the source of this unexpected help, he was greeted with a smile on the face of the big man, which promptly found its reflection in the face of the son. The puzzled, half ashamed, and bewildered look disappeared, and wreathed in smiles, the whole party went on towards what must have been a very happy home.

I could not help admiring that father and mother. There was no anger—no impatience because son had stumbled—no arm jerking or face slapping such as is an all too common sight on downtown streets—and this in spite of the quite obvious fact that both parents were in a tremendous hurry, and in no mood to be delayed by clumsy little boys. There

was no insulting the child's dignity by forcibly picking him up and carrying him, though he was amply small to have justified such measures. Neither did he have to cry out for help; his father was watching, and as soon as help was needed, he was prompt to give it—freely, willingly, and smilingly, as man to man, not condescendingly or patronizingly, as man to child.

I was reminded again of the oft repeated lesson of Christ for his disciples—that God is our Father, and that as a father pities his children, so the Lord pities them that fear him. I thought, too, that perhaps that little boy was the type of all mankind of all ages. We are all in a tremendous hurry these days to go somewhere—we are not always just sure where. We try so hard to be self-sufficient—to stand on our own feet—to walk alone—to find our way through the crowded mazes of our fast moving existence unaided. We are always bewildered by the rush of the world about us; we are always a little hesitant about which way to take. And every now and then in spite of our best precautions and our most elaborate pains, our feet do stumble, and we fall, sometimes to rise again—sometimes to be crushed by the feet of unheeding brethren.

Sometimes we stumble over a temptation which lies in our way, perhaps an obvious one, perhaps one as imperceptible as the nothingness over which the small boy of my story stumbled. Perhaps we stumble over the misdeeds or the faults or the shortcomings of another whom we have always regarded as a paragon of virtue. Perhaps we stumble over the letter of the law, and neglect to see the clear path that points us to the spirit of the law. Perhaps a devastating sorrow brings us low, or perhaps we merely become tired and worn out with the single-handed struggle of life, and sink down too exhausted to go farther alone.

In any of these situations, God is beside us just as this earthly father was beside his son in his moment of need. We do not even need to cry out; all we need to do is to reach out—to stretch forth our hand. We shall always find that God's hand is extended more than half way to us in love and mercy and pity, and that he is ready to help us all the rest of the way if we will only trust him. He will not scold us or frown upon us because we stumbled once; he is our Father, and we are his well-beloved children upon whom his smiles and his sympathetic understanding will be bestowed so long as we willingly receive them.

◆◆◆ The Evolution of Human Rights ◆◆◆

By A. B. Phillips

The greatest problem that ever confronted the human race is a matter that has never yet been solved to its satisfaction. I refer to the problem of determining and protecting the rights of individuals and society. This problem has been studied for many ages by the world's greatest thinkers—philosophers, lawyers, statesmen, educators, theologians, historians, socialists, industrial workers, and others; but the conclusions of each type of students do not agree with the others. Neither have the convictions of any particular class remained the same from age to age, but with the passage of time and experience a distinct change of opinions in some important respects may be observed.

It is true that certain aspects of this great problem have appeared in much the same light in all ages of which we have adequate history, but others have changed greatly in the concepts of the people from time to time, and in some respects they have come to hold an importance that for many centuries was little recognized. This is particularly true concerning the rights of the individual and of society as related to each other, and the rights of the person as against all others. The most enlightened nations have for some time been trending toward more pronounced views of social supremacy, but the wide difference of opinions existing have overturned governments, confiscated properties, caused the destruction of people and of morals, and produced unrest and disintegration in many places.

FAMOUS DECLARATIONS OF HUMAN RIGHTS

In various critical or revolutionary periods attempts have been made to define the rights of the people in certain respects, because of the great pressure of public opinion which had been aroused. Generally such opinions developed out of periods of injustice and oppression, and could hardly be expected to express themselves very much outside of the sphere which engendered them. Quite naturally, therefore, they gave voice only to the more pressing aspects of the subject confronting them at that time. For this reason history does not record any single pronouncement which attempts to cover all of the rights which mankind possess, neither are they by any means entirely stated.

One of the famous expressions of this nature was the English Declaration and Bill of Rights adopted by Parliament in 1689, which transferred to that body certain powers that it was felt had been abused by the King, by whom they had previously been

exercised. This bill affirmed what was termed "true, ancient, and indubitable rights of the people," among them being that it is lawful to petition the sovereign, a right that we of today can hardly believe would have been denied. The free election of Parliament, and freedom of debate were maintained, and the forfeiture of estates before the offender was convicted was prohibited, as were also excessive fines or cruel punishments.

Seventy-six years later, or in 1765, a Declaration of Rights and Liberties was drawn up by an American congress representing nine states, and eleven years afterward our famous Declaration of Independence was adopted. It is evident that this great question was agitating a great portion of the civilized world, and in France it took the form of a declaration of the Rights of Man, a celebrated document that was adopted by the French National Assembly in 1779, only three years after our own Independence was declared. The French declaration affirmed that all men are born and remain equal in rights; that members of the state shall bear public burdens according to ability; and that everyone is free to write or speak, but is responsible for abuse of the right.

ALL RIGHTS INVOLVE RESPONSIBILITIES

Reflection will convince any one that there can be no right existing without a definite responsibility pertaining to it. For instance, a right must be defined. This means that it has specific limitations, and the one possessing it is responsible for violating those limitations, just as surely as others are responsible for doing so. A right that can not be defined has no practical existence; but when defined, responsibility for its abuse arises, as affirmed in the French declaration. Without the fixing of responsibility it would be impossible to protect or maintain any human right. The willful disregard of responsibility has been the chief cause of the world's misery, for those who keep within their rights do not harm anyone. The Roman philosopher Epictetus stated this truth in the first century of the Christian era, when he declared:

"If you take for your own only that which is your own, and view what belongs to others just as it really is, then no one will ever compel you, no one will restrict you, you will find fault with no one; . . . no one will hurt you, you will not have an enemy, nor will you suffer any harm."—*World's Best Literature*, volume 10, page 5505.

(Continued in Run-Over Department, page 1207.)

◆◆◆ The Gifts and the Fruits ◆◆◆

By R. S. Budd .

IN HIS SERMON on the Mount Christ in a very clear, definite manner points out that those who are his disciples will be known not by words or phrases used but by a particular type of performance which will produce certain recognizable results in the lives of those claiming discipleship. "Ye shall know them by their fruits." Jesus was willing to apply this same test to himself. In reply to John's question, "Art thou he that should come, or do we look for another?" he gave this answer, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

Our failures are many times a result of our becoming satisfied when we receive gifts, not appreciating that these gifts are only to assist us in the development of fruit, which is the goal fixed for us by Christ. It appears that people in Paul's day, as well as in our modern age, were more interested in gifts than fruits. To the Corinthians Saints Paul states: "Concerning spiritual gifts—I would not have you ignorant," but in his letter to the Galatian Saints he describes the fruits of the Spirit quite in detail. There is a great difference in gifts and fruit.

A gift is something given to or bestowed upon an individual. It may or may not represent merit on the part of the one receiving it. Spiritual gifts, like talents, are bestowed upon us by God, not necessarily because of anything we may have done to merit them. They are gifts which God expects us to use in the development of character, the establishment of his kingdom, the producing of fruit individually and collectively which will determine our discipleship.

Fruit implies labor, use, something produced, an effect, the result of experience. God's gifts make possible the development and determine the kind of fruit. "Do men gather grapes of thorns, or figs of thistles?" Upon a peach tree is bestowed the gift of producing peaches but the production is determined by the performance of the tree in using the gifts. Upon a Latter Day Saint is bestowed the gifts of producing the fruits of the Spirit, but the product is determined by his performance in the use of the gifts. Men, like trees, are marked by their fruit.

As an example consider a fruit tree laden with delicious fruit and a Christmas tree covered with beautiful presents. The fruit represents labor, the use of powers, bestowed upon it by its creator. It

has sent its roots down deep into the earth to gather the substance essential to producing fruit, and has labored against the laws of gravity to lift that substance, in the form of sap to the topmost branches where the fruit is perfected. It must also labor against the elements, insects, etc., and when its fruit is removed it has power to reproduce it. The Christmas tree equal to or surpassing the peach tree in beauty has nothing to boast of but gifts, and its gifts do not determine what kind of a tree it is. It can only support the beauty bestowed upon it by others. When its beauty is removed it has not power to reproduce it, and is soon of no value but for firewood. Those who accept the gifts of the gospel and do not labor to produce the fruit of the Spirit are like the Christmas tree. "Ye shall know them by their fruits."

Since the church is the bride of Christ it is reasonable to expect him to bestow gifts upon it. Such is in keeping with the nature of man and our well-established customs. When a man ceases to bestow gifts upon his bride it is evidence of unfaithfulness on the part of the bride or groom. When Christ ceases to bestow gifts it is evidence of unfaithfulness on the part of the church, his bride.

The gospel, which "is the power of God unto salvation," is a gift of God according to Paul's statement in Ephesians 2: 8. "To as many as believed on him, to them gave he power to become Sons of God." The gift of the gospel to man is like the gift of producing peaches is to the peach tree. It offers an opportunity to labor, using the gift bestowed to produce the fruit desired. Our salvation is not determined by the gift but by our performance and use of the gift in producing the fruit.

A farmer is not only a man who lives in the country and has certain notions or ideals about sowing and reaping, the raising of stock, etc. A farmer is a man who prepares the soil for planting, and plants the seed and cares for the plants in such a way that grain is produced, and that breeds and feeds animals in such a way as to profit from the increase. A lot of men are called farmers that are not farmers at all—they have gifts to farm but have not produced the fruits, and "ye shall know them by their fruits." The same test can be applied to prophets, apostles, evangelists, pastors, teachers, Saints.

The greatest gift that came through the Restoration was the priesthood, the right to represent God to the people and to represent the people to God.

A call to the priesthood is a great honor, a gift bestowed upon men by God, an opportunity to work for God in the preparation of a people to meet Christ at his coming. "Many are called but few are chosen." God does the calling, extends the gift, but each individual does his own choosing. The choosing is determined by performance after the gift is received. The test is the way he uses this most precious gift, first in building his own character and then in assisting others to build character.

Jeremiah was not a prophet because God sanctified him before his birth, but because he functioned in the office for which he was sanctified, neither was Isaiah prophet because he saw the Lord and heard him say, "Whom will I send, and who will go for me?" and answered, "Here am I, send me," but because he went forth in answer to the call and in harmony with his answer acted as the call implied. The thing that caused Jonah to be listed with the prophets was not the request from God that he go or the ride he took with the fish but his going and declaring God's message to the Ninevites. Joseph Smith was a prophet not because he accepted God's call, but because he gave his time and talents to the task of building and establishing the kingdom of God on earth and performing in keeping with God's advice and counsel.

Peter and Andrew were not apostles because Jesus called them from their nets and said, "Come follow me and I will make you fishers of men," but because they went forth and ministered to mankind witnessing for Jesus, doing the works of apostles. Paul was not an apostle because it was spoken, "Separate me Barnabas and Paul for the work whereunto I have called them," but because he heeded the call, went forth and preached the gospel in harmony with Christ's statement in Luke 4: 18: "To preach the gospel to the poor; . . . to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

When John was in prison he sent one of his disciples to Jesus to determine whether he was the Christ. To convince John that he was the Christ Jesus did not trace his lineage showing his right to occupy neither did he attempt to prove that God had called him to that particular office. He simply suggested to the disciples that they tell John what he was doing, what fruit he was bearing, and when John beheld the fruit he knew he was the Christ.

A boy may be called to the football field by the coach but the way he performs will determine his getting on the team. The amount of practicing he has done will determine the skill of his performance. We are all called to be Saints but the manner of our performance will determine our being chosen

to occupy. We are really facing the tryout now, as President Smith has put it, "the sifting time." Those on the ball team are required to practice continually to keep themselves fit so that they may produce the fruits of the game. God has said to us in *Doctrine and Covenants* 46: 9, "Practice virtue and holiness before me continually." Our difficulty is that we do not practice and therefore can not produce the fruit necessary for a demonstration before the world that this is indeed the church of Christ with blessings equal to those when John sent his disciples to inquire.

Sometimes I go into a branch and inquire for those holding priesthood. They are pointed out to me as elder, priest, teacher, deacon. I ask for the evidence and am referred to the call by the Spirit and ordination by the laying on of hands. But I ask where is the fruit of priesthood? Does this elder preach, teach, expound, exhort, baptize? Does he watch over the church and take the lead of meetings? Does this priest preach, teach, expound, exhort? Does he visit the houses of each member exhorting them to pray vocally and in secret? Does this teacher watch over the church always and be with and strengthen them and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting nor evil speaking? "Does he see that the members do their duty?" Does he invite all to come to Christ? Does this deacon act as a standing minister? Does he watch over the church?

A janitor performs certain tasks, such as sweeping floors, building fires, dusting furniture, etc. The performance of these tasks makes him a janitor, and a refusal to perform, although some one may have called upon him to be a janitor, denies him the right to the title. The offices of prophet, apostle, high priest, seventy, bishop, evangelist, elder, priest, teacher and deacon require certain acts or performances and a refusal on the part of any one to function should deny him the privilege of using the title. He who shrinks from the responsibility of priesthood should also be relieved of the honor. "Ye shall know them by their fruits [performance]."

If the shepherds fail to keep watch over the sheep, it is to be expected that the sheep will suffer hunger and be torn by the wolves as well as failing in many ways to develop as the owner might desire and has a right to expect. If the husbandman fails to prune the tree and cultivate the ground about it the owner can not hope to obtain a good quality of fruit. If the priesthood become "overcharged with surfeiting, and drunkenness and cares (pleasures) of this life," neglecting to care for the souls intrusted to them, failing to use the gifts bestowed upon them, the members can not bear the fruit

(Continued in Run-Over Department, page 1205.)

◆◆◆ Bread of Life ◆◆◆

By Gladys Mae Smith

HE WAS young and arrogant, and whistled as he worked. He cocked his round, white cap at a jaunty angle and balanced a tray of aromatic concoctions on the wide spread fingers of his left hand.

From her position at the sealer deftly tucking the flaky, brown loaves into their wrappers, Jane Huston smiled quietly at the tuneless melody.

"Everything has always been so easy for him," she thought and sighed. Aloud she said as he came into the room.

"Your bread is lovely this morning, Ferdie."

"Yeah? Thanks. You're looking at the world's champeen baker. What do you think?"

Jane laughed and snapped the electric switch.

"I think you're terribly conceited, Ferd Mason," she replied.

"Conceited?" he asked in exaggerated amazement and thrust his hands into the pockets of his white jacket. "Conceited! Well, why not? Men like me feed the world."

She looked at him thoughtfully. In spite of his egotism he was only an irresistible boy. But there were little puffs around his mocking grey eyes, and his chin was not as firm as Jane might have wished.

"Man can not live by bread alone," she quoted and held his gaze with her serious glance. He smiled suddenly, reached out a long arm to twist her ear where the soft brown hair parted over it.

"Besides being a prune, Jane," he said whimsically, "you should have been born a boy. You'd make an excellent preacher—like my mother."

Jane stacked the freshly wrapped, fragrant loaves in a neat row inside the wide glass case.

"I consider that a real compliment, Ferdie," she laughed up at him and wrinkled her nose. While most girls floundered abashed and tongue-tied in Ferdie Mason's magnetic presence, Jane had dared, since her pinafore days, to wrinkle her small nose in disagreement of his airy views.

"I can't think of a person I'd rather be like than your mother. I suppose you're going home to spend Thanksgiving with her?"

He moved restlessly a pace. His lower lip protruded in a boyish pout.

"Thanksgiving? What is it? Gobble the gobbler, indigest mince meatless pies. Blah! Thanksgiving doesn't mean a thing in my young life. It's just another day to me."

"It shouldn't be," she reproved gently, "It was *the* day to our ancestors at Plymouth Rock, a day of rejoicing in the mercies and blessings of God. You have

so much for which to be grateful, Ferdie Mason—youth, health, ability . . ."

The half smile on his curving lips set, became cynical.

"Don't forget to mention the salary cut I got last week," he remarked bitterly.

"Oh, Ferdie, you still have a *job* even if Mr. Minden did find it necessary to reduce your wages." He made an impatient gesture.

"Well, you haven't noticed that my work has been reduced."

"Business is bad. Be reasonable," she pleaded, "Think of the vast army of unemployed, many of them married men with dependent families. You're lucky, Ferdie, really lucky." With lightning-like rapidity, his mood changed. He bowed low from the hips with lithe grace.

"Little original Pollyanna, aren't you, Janie?" he teased, swung on his heel and departed as blithely as he had entered.

Jane gazed after his retreating form with vague misgivings. Always, even as a small boy, he had been like that—a contradiction between tempest and sunshine. He was more than versatile; he was as changeless as the wind.

"He's so selfish, so inconsistent," she sighed, "He should be developing some stability of character."

THERE were two reasons why Jane had accepted a position in The Willow Creek Steam Bakery. One was that she needed money to develop a talent that God had given her. Her golden voice that sang the gospel message with such sincerity needed toning, perfecting. Bubs, her youthful brother, was in high school. Aunt Louise, her father's maiden sister, had come to make her home with them. Jane was no longer needed to make the mechanical wheels of home go round. After years of unstinting service to those she loved, she was free at last to live her own life, to plan for her own future.

"That little ole six per won't go far in music, Dad," she talked it over with her father, "But it'll help me to sneak in a few vocal lessons. Oh, Daddy, to think that my chance would come right in this terrible depression . . . Well, I don't believe in Santa Claus, but," she said it reverently in a hushed voice, "I *do* believe in God."

The other reason, strangely enough, was Ferdie Mason. And back of her concern for the boy himself was a stronger incentive—a humble, little grey-haired mother whose Christ-like character had cast a very definite impression upon the mind of a young girl.

"You might be able to influence him

if you work with him, Janie," she urged with pathetic hopefulness, "He'd be more likely to listen to one of his own generation. He isn't a bad boy at heart, but he's weak. There are so many temptations that he can't resist."

And in the weeks since she had taken up her duties in the same establishment where Ferdie Mason was also employed, Jane had been appalled by the boy's gay wanderings down the primrose path of pleasure. His pals, self confident, debonair, loafed around the bake shop in Mr. Minden's absence, and Jane could not help hearing things. Furtive whisperings, ribald insinuations, they were, low voiced murmurings of liquor, road houses, gay night life.

"You can't break the laws of God without breaking yourself, Ferdie," she sought to warn him. But he refused to be serious; turned his trouser pockets inside out.

"What more can a man be after he's broke, Jane?" he laughed.

"Much more," she told him with meaning, "He can be devoid of honor."

"Oh, don't be like that," he scolded, "You've got me wrong. I'm not going too far. I know when to stop."

Jane faced him squarely.

"You're only kidding yourself, Ferdie, when you think that *you* have anything to do with it. When you tamper with the powers of Satan they drag you down, destroy you."

INDIAN summer broke, and indications of winter set in. The wind blew in a gale for two days followed by gloomy weather and flakes of snow. Mr. Minden was confined to his home several days preceeding Thanksgiving with a severe cold.

Jane, harrassed and conscientious over a business with which she was not familiar, assumed the responsibility with all the courage that had heretofore marked her young life. She was learning most of the tricks of the trade. Mrs. Whitney liked her rye bread without caraway seed; old man Duntley, proprietor of Ye Olde Inn, for strictly business reasons, preferred the smaller buns.

And she was learning more of the caprices of the young baker, Ferdie Mason. As his dissipation increased, he became morose; more frequently inclined to unreasonable fits of pique. He took advantage of Mr. Minden's absence to vent his irritation in detail upon the establishment in general. But for Jane's cajoling, persuasive management, his work in the bake shop would have suffered much.

Then one morning she found him asleep upon the trough; he was still wearing his overcoat and his breath was

thick with alcohol. It was nearly eight o'clock, and the bread should have been out of the oven. Jane's growing apprehension turned to alarm.

"Oh, Ferdie, please snap out of it. We've got to take care of the trade. You'll lose your job."

"Just let that old bird try to fire me," he threatened darkly, and Jane said no more.

THE DAY before Thanksgiving, Jane learned that her employer had recuperated to the extent that he would be down that afternoon. A load seemed to roll off her shoulders, and she set to work with a song on her lips to tidy up the shop in anticipation of his return.

When she was dusting the cash register she thought of it—the bag that contained fifty dollars in bills which she had not had a chance to deposit the evening before. She glanced at her wrist watch; it was a quarter past nine. She would have time to run over to the bank before she washed the cases. Then she opened the compartment where she had carefully stowed the money away. The little black bag was gone.

"Why, I know I put it right there," she mused aloud in consternation and begun a vain search of every nook and corner.

"It must be there," she reiterated, "Why, no one knew it was in here except myself and Ferdie."

Through the wide glass doors, she could see Ferdie's white garbed figure moving methodically about his duties. This morning she had been puzzled by his silent furtive glances. As she stood now groping for some explanation of the money's disappearance, he raised his eyes in an oblique glance toward the front shop and moistened his lips in a nervous gesture. There was something in his manner that pierced Jane with a sudden fear.

"Oh, no," she whispered, agonized and put up her hand as though to ward off a blow, "Ferdie wouldn't do that. He wouldn't." But even as she tried to convince herself that he was not guilty, she somehow knew in her heart that he was.

"A thief!" She gasped the words and went white. "Ferdie Mason, a thief!" She sank weakly into the desk chair and put a hand over her eyes.

In rapid succession a series of pictures passed before her mental vision: Ferdie Mason, proud and chubby, in new two strapped boots, a lovable child of seven; Ferdie Mason, tall and handsome in cap and gown on his graduation night; Ferdie Mason in immaculate white, efficient and assured, the trusted employee of one of the best small town bakeries in the state.

In imagination she saw another picture. The same Ferdie Mason it was, but this time in dishonor and stripes, a victim of the wiles of Satan, beaten, remorseful but helpless in the conse-

quences of his own sin. And there quivering in the background of them all was a little grey-haired woman—a mother, who, regardless of cost to self, would walk by the side of her erring boy to the very doors of the prison itself.

Jane put out her hand involuntarily and drew her handbag across the desk. Mechanically, she extracted a small bank book from its depth. There were numerous entries on its pages that represented her frugal living and her desire to serve God. She scanned each one closely, lovingly. Totaled the columns with precise care.

"I won't do it," she said emphatically aloud, "He'll have to take the consequences."

She heard the door at the back open and close quietly. The very silence, the missing whistle note, smote her with pain. Very slowly she arose to her feet still holding the little bank book in her hand. Suddenly she raised it to her lips.

"Good-bye, vocal lessons," she said tremulously, and there were tears in her eyes. Snapping the night lock in place and clutching the book in her palm, she went purposefully across the street to the bank.

Thanksgiving Day dawned upon a world clothed in virgin whiteness.

"How beautiful," exulted Jane, drinking in the fairy beauty of the landscape from her bedroom window, "What a beautiful Thanksgiving Day."

Mr. Minden had asked her to work until noon. After that Karl would call to drive her to her country home where the Thanksgiving dinner was to be spread. Inez would be there and Buck and Buds and Dad. And Karl . . . Jane's spirits soared with pure joy in living.

Ferdie was awaiting her arrival when she came into the shop. He wore his overcoat and fumbled his hat in his hands. It was their first meeting since the unpleasant incident the day before.

"Going somewhere, Ferdie?" she asked quietly to help him over his apparent embarrassment.

"Home, to spend Thanksgiving with my mother."

There was a white line around his young lips; his eyes were grave and very humble.

"Jane," he said and his voice broke, "You're the best pal a fellow ever had." She tried to laugh, to ease the tension.

"Then you do have something for which to be thankful after all?"

He reached out an unsteady hand and thrust a roll of bills into her own.

"Jane," he choked, "I was crazy . . . I didn't know what I was doing. We boys had been gambling, I lost. I had a grudge against Minden for reducing my wages. I thought of the money in the register . . . I must have been nerts . . ."

There was something very touching about his contrite confession. It was so

strangely at variance with his usual egotistical manner.

"I coughed up to Mr. Winston at the bank . . . pleaded with him to loan me enough to replace it. Then he told me that you had withdrawn your savings and deposited to Mr. Minden's account. Gee, Janie, what must you think of me . . . what do you think of me?"

"I think, Ferdie Mason, that you are the world's champeerd baker. What do you think?"

"I think," he said humbly, "that there is one recipe with which I mean to familiarize myself. That is the bread of life."

The Grace of God

By James E. Bishop

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Continuous with human experience there has been mental sickness or unsoundness of mind. Paul, the master exponent of the grace of God, points the way of deliverance.

In literature, Biblical and classical, medieval and modern, we find descriptions of large numbers of cases of decided unsoundness of mind.

In the Bible we read of Saul's unbalanced condition in which he visited the woman of Endor and from that unlawful source he received certain information. He was driven from the sound methods of inspiration by prophet or by Urim and Thummim. He became crazed for information and proposed to get it at any price. The reason for his condition of mind was his departure from truth. One may read of the mighty Nebuchadnezzar and his reduction to an animal condition. His disintegration of mind came from an insane pride in which he gloated over his accomplishment in building the city of Babylon. In the New Testament there are various descriptions of mental sickness. There is the case of the young man whom the disciples failed to heal, but whom Jesus did heal. It is said that oftentimes he fell in the fire and oftentimes in water. It seems to be a clear description of epilepsy. Much of this phenomena is found among the Greeks and Romans and also in Medieval times.

THE MARKS OF MENTAL INSTABILITY

Today the problem is intensified. Years ago it was said that ten out of every thousand had to be placed and kept in hospitals for the mentally sick. It is reported that Doctor Mayo said: "The world has moved ahead so fast as regards material civilization that man has almost, for the moment, got behind in his power of adaptation. Every other hospital bed in the United States is for mentally afflicted, insane, idiotic, feeble-

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Christmas Plays

Twenty-two Non-Royalty Christmas Plays for Amateur Dramatic Groups of All Ages

Prepared by June Whiting Lea

AT A BETHLEHEM INN, by Velma West Sykes. Three men and two women. Interior scene. Biblical costumes. Time, twenty minutes. A beautiful and dramatic story in blank verse of what might have happened at the inn the night of Christ's birth. It is written in a charming literary style and has been very successfully produced on the stage and over the radio. Forty cents.

A CHRISTMAS CHIME, by Margaret Cameron. Two men and two women. Modern costumes. Time, thirty minutes. A sparkling little comedy dealing with the Terrels who have invited Dolly Wakelee and Ted Owen, an engaged couple, to spend Christmas with them. Dolly and Ted have had a disagreement and the way they are brought together is told in a delightful way. Thirty cents.

A DIFFERENT KIND OF CHRISTMAS. Two boys and three girls. Interior scene. Time, thirty minutes. The youngsters in this little play plan an exchange of Christmases, but learn that the most enjoyable Christmas is the one that belongs to you. A tree and presents are introduced in this unusual holiday play. Contained in volume, *Merry Little Plays for Children*. One dollar.

CHRISTMAS AT FINNEGAN'S FLAT, by Seymour S. Tibbals. Five men, four women and children. One interior. Time, twenty-five minutes. All the neighbors of the tenement contribute something to a Christmas celebration for "them poor Finnegan's" who are most unfortunate. Character parts and humorous lines. Twenty-five cents.

CHRISTMAS HOME-COMING. Three boys and five girls. Interior scene. Modern costumes. Time, thirty minutes. The sentiment of Christmas settles an old quarrel between a brother and a sister when they come back to the family home with their children. Contained in volume, *Merry Little Plays for Children*, one dollar.

CHRISTMAS MEMORIES, by Esther E. Olson. Three main characters and an offstage chorus. Interior scene. Modern costumes. A semi-musical program recalling the much loved Christmas hymns in a home of today. Thirty cents.

LIGHTING THE WAY, by Esther E. Olson. Two boys, two girls, three adults (a woman and two men), although children may carry all parts, if desirable. Easily produced on a platform with simple properties. A refreshing little play wherein a wealthy woman finds the opportunity to play the role of Santa Claus' assistant to a group of unfortunate children. Twenty-five cents.

MIMI LIGHTS THE CANDLE, by Edith Coulter. One man and eight women. Modern costumes. Interior scene. Time, twenty minutes. A beautiful little play dealing with the coming of the Christ Child. Thirty cents.

NO ROOM AT THE INN, by Esther E. Olson. Four characters, either sex, and extras, if desired. Interior scene. It is a story of a crooked mouthed lamp that lighted the way for the Christ Child. Solos and choruses are introduced. Thirty-five cents.

THE CHRISTMAS ANGEL, by Marjorie Woods. Three men and four women. Exterior scene. Sixteenth century costumes. Time, twenty minutes. A beautiful little Christmas play for children which is laid in Europe before the picturesque back-

ground of a winter forest. In volume, *Why We Celebrate*, one dollar and fifty cents.

THE CHRISTMAS BURGLAR, by Mary H. Flanner. Three men and one woman. Interior scene. Modern costumes. Time, twenty minutes. An effective little sketch for the holidays. Thirty cents.

THE CHRISTMAS PARTY, from story by Zona Gale. Two men and six women. One interior. Time, thirty minutes. Camilla's flippant tongue deals many a heartache, but she does not realize it until Chris, her fiance, rebukes her for a careless speech to her mother. The play contains all the Christmas moods from fun under the mistletoe to the blessing. Thirty-five cents.

THE CHRISTMAS STORY, by Virginia A. Griswold. Any number of people—adults and children can be used. Four scenes, two exteriors and two interiors (suggestive). It can be produced in the simplest manner on a platform or with all the Oriental accessories. Time, one hour. Using Biblical language in so far as possible, the receipt of news of Jesus' birth is shown, as heard by the shepherds, by Herod and his court, and by the people of the market place. The last scene is the "Adoration" at the manger. A very effective production. Thirty-five cents.

THE EMPTY ROOM, by Dorothy Clarke Wilson. Four men and three women. Interior scene in Bethlehem at time of the first Christmas. Mary and Joseph seek refuge in the inn and are refused, though a prophet foretells the birth of Christ. Many tokens occur of the miraculous night, and the play ends with a revelation of the way. Thirty-five cents.

THE LITTLE TOWN OF BETHLEHEM, by Katrina Trask. Four men and four women. One interior and four exterior scenes. Biblical costumes. This play, which has now been published for the first time and made available for amateur players, is a beautiful Nativity play. One dollar and seventy-five cents.

THE MIRACLE, by Goldie Grant Thiel. Eleven characters and chorus which may include the whole Sunday school. Three interior and one exterior scenes, but may be easily produced with curtains. Biblical costumes. It is a delightful story of the Christ Child and the innkeeper's family at Bethlehem. Time, thirty minutes. By adding Christmas music, the play forms a complete evening's program in itself and includes old beloved songs and carols with a Christmas story that is charming and different. *No royalty charges if five copies are purchased.* Thirty-five cents.

THE NATIVITY, by Rosamund Kimball. A Christmas Festival composed of selections from the Bible story of the birth of Christ. It is accompanied by carols and may easily be produced by children or young people. Thirty-five cents.

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THE GRACE OF GOD

(Continued from page 1198.)

minded or senile persons. That's worry. It is worry that breaks down the brain, not work as such. The rapid pace leads many to drown their sorrows in drink." The cost of these mentally disqualified persons to the government is immense.

However, the modern insight into the problem is encouraging and, as far as it goes, humanitarian. But strides must be made in many, many directions before the problem is solved. Unwillingness and a certain blindness of thought and lack of sympathy causes people to fail to see the social causes of these conditions and the certain cure that is found only in the gospel of Christ.

Not so long ago the "two block theory was held." A person was either crazy or normal. That is discarded. Degrees of unsoundness is now understood. It is only a matter of degree from the brightest mind to the dullest; from blues to melancholia; from sudden bursts of temper to paranoia. The ideal of life is harmony or integration, but every person without exception, at some time in life, and perhaps many times in life, shows signs of disintegration. There is a tendency for the soundest minds to become neurotic when confronted by problems. "The hardest of all hard things man does in this world is to look a very new and complex situation that is pressing and important squarely in the face, comprehend all its elements, assign each its due weight, and then respond by the right attitude, behavior, or decision."

A few hundred years ago religious leaders would endeavor to beat the devil out of the mentally sick and throw them into dungeons. A man stood out for the theory that there were physical conditions underlying the trouble and that it was the duty of society to treat the mentally afflicted as we treated bodily sickness. Great strides have been made in the treatment of sick and what a king once used to soothe his troubled mind, namely, music, is now used for all in institutions for the welfare of such people. Serious attempts are made to heal

and there is more or less success with certain types. Some types are hopeless, it seems. However most of us are slow to learn and we still think with contempt of those mentally afflicted. We should learn from the observation made by Charles Lamb, who said, when he saw a man led to the gallows, "There, for the grace of God, goes Charles Lamb."

THE TREATMENT OF MENTAL SICKNESS

The methods of healing involve confession. The doctor seeks to bring up to consciousness the troubling factor and then, if it be a moral factor, to get the person to look at it in a practical way, with little emotion. If there are any physical conditions that can be discovered these are treated. Obviously these are only half measures and sometimes blinds as to the real needs. It really becomes a case of "spending money for that which is not bread and labor for that which satisfyeth not." The word of the prophet are signified here: "Hearken diligently unto me and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and a commander to the people."

Such partial treatment does little good and does not touch the real needs nor have any influence on the social causes that must in the last analysis be remedied. If they are not, then professional healers are merely standing at the base of a precipice and patching such as fall over and are broken. The thing to do is to get to the top of the precipice and prevent the falling over. One of the modern French psychologists made an investigation of alcoholism and concluded that people took their first steps in that direction because of unnecessary hardships in social life and concluded that the social causes should be remedied and suggested that society should do away with slums, unfair labor conditions. The unfortunate should be helped. Men should be brothers.

DEVELOPING HEALTHY MINDS

What are the factors that make for soundness of mind? First and foremost it is the realization of the grace of God in one's life. DuBois in his treatment of the mentally sick declares that one needs a philosophy of life and if he can get that from religion let him have religion. The awareness of the grace of God can be cultivated. In the ideal way the child should be reared in a religious atmosphere, a Christian atmosphere. The grace of God comes to a person in a full sense by the practice of Christian duties. The practice of Christian duties ushers a person into a new world of power and of love and of a sound mind. The gospel possesses transforming peace and unction. It satisfies our deepest longings and gives access to the greatest of all hygienic programs. The preacher never should take a back seat to the so-called psychoanalyst. To the shame of gospel ministers, Doctor Hall has said, that the psychoanalyst has become the father confessor. And he charges about ten or twenty dollars for his work and only gives "a liberal dose of Christianity" at that. That is what he does if he does any good. But God never authorized a charge for his goodness. If so it would not be grace, it would be commerce. God is not in that business.

As an aspect of the grace of God in one's life there is the admonition of Paul, "Stir up the gift of God which is in thee." Each normal person is born with some talent that when developed makes him different from his fellows in respect to his talent and puts him in a position to contribute to the general welfare and culture of society. Paul and Peter were both Jews and both labored in the same cause, but their individualities differed. A man in a high place in an institution that tries to mould his brother after a single pattern is a dangerous character. It is the business of society to help the person find his talent and give opportunity for its expression. Likewise it is the business of the person to use to his full capacity that talent. In so doing he is assuring himself of soundness of

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The Work of the Church



The Christmas Offering

By C. B. Woodstock

For over forty years at each Christmas season the spirit of sacrifice and giving have been manifest in an annual Christmas Offering made to Christ through the church. It started as an offering from the boys and girls of the Sunday school but it soon included the older ones as well. All wished to have part in the expression of love and service and sacrifice made possible in concrete form in making the gift. From an annual offering of a few hundred dollars collected in the weeks before Christmas, this special type of offering has grown to an annual fund of from thirty thousand to forty thousand dollars.

From a single offering accepted once a year the custom has grown to the building of a continuous fund accumulated throughout the year and totaled at the close of the calendar year. The amount given in this way has varied with immediate needs of the church and with the ability and willingness of the Saints to make a sacrifice offering. In 1930 under a specially organized effort the total was over \$100,000. In 1931, in the present depression, the total was \$31,267.71.

It is needless to say the present need of funds is acute. But with characteristic zeal and earnestness the Saints, old and young, have shared in the financial burden and we may confidently expect the Lord to especially bless the means provided and the labor given in a willing service and sacrifice. Means thus given, though sometimes small in amount, often represent, in these close times, the abundant love of one who would share in the Lord's work.

The Christmas Offering in the coming weeks may well be considered a part of the general sacrifice offering asked of the church in the period between Thanksgiving and Christmas. Let the Christmas Offering be encouraged through the church school as has been the custom in former years. We are assured the blessing which followed the giving of the "widow's mite" will attend our gift today.

Let us give to the Christmas Offering.

Training for Service in the Teaching Work of the Church

By C. B. Woodstock

There is everywhere in the church an insistent demand for teachers and leaders who have made consistent preparation for their jobs. This does not reflect upon the good work many are doing, for we do have some excellent teachers and leaders, but

the supply is not large enough. Continually we must recruit the teaching forces of the church school to supplement the work of the priesthood in the ministry of education.

When one contemplates the task of religious education that shall produce a people ready to engage intelligently, productively, and with faith and consecration in the great missionary work and the building of Zion in the years before us, the necessity is seen for a most intensive and progressive educational program. The work can not be done with mediocre effort. Only our best, under divine guidance and blessing, shall measure up to the task.

Effective teaching and leadership require the following general qualifications:

1. A pleasing, dynamic personality, expressed in willing and earnest service.
2. Spiritual vision and conviction born of a prayerful, studious, active life in the work of the church.
3. A clear and ready knowledge of the subject matter to be taught and the resources to be drawn upon.
4. A personal, sympathetic acquaintance with the members of one's class, and a working knowledge of psychology and of teaching methods.
5. Skill in the processes of teaching and leadership.

These qualifications may not be elaborated upon here, but they seem to indicate the characteristics for which we must seek as we select teachers and leaders for assignment in the church school. These indicate also the types of training and experience necessary if we are to attain and maintain a high standard of efficiency in the teaching work of the church. Teachers are neither wholly born nor wholly made. All have some native ability or readiness of adaptation, all may improve through study and experience under guidance, and all must attain spiritual vigor and growth through diligently living the life to which they would lead their pupils.

It is a part of the necessary program of religious education that we provide opportunities for the education and training of those who are to teach and lead. This is done in a number of ways from which one may choose, the chief essential being that one must be willing to put forth consistent and continual personal effort if one is to grow. There is no easy or royal road to efficiency. Education and training are not something done for us by instructors, but something we do for ourselves usually under encouragement and guidance. Hence our insti-

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Prayer and Testimony

We Have the Pearl of Great Price

By John E. Karr

I wish to relate an experience I had some time ago. A man with whom I was talking about God and his ways one day said to me, "I have found something that does not sound altogether right." He quoted Genesis 6: 1, 2: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

"It seems," he said, "that men came down from God and married the daughters of men." I told him that I did not remember of having read that passage, but that I would look it up when I got home, and would tell him when we saw each other again.

I found the passage referred to, and looked it up in the Inspired Version of the *Bible* which gives a better explanation. When I met my friend again I was happy because I thought I had something that would do him good. Instead of telling him at once how the Inspired Version read, I quoted John 1: 12: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

"Why, of course that's right," he agreed. "I never thought of that." Then I told him what the Inspired Version said in Genesis 8: 1, 2: "And Noah and his sons hearkened unto the Lord, and gave heed; and they were called the sons of God. And when these men began to multiply on the face of the earth, and daughters were born unto them, the sons of men saw that their daughters were fair, and they took them wives even as they chose."

"What is your Inspired Version?" he asked, and I informed him that it was the *Bible* translated and corrected by the hand of God through the Prophet Joseph Smith.

"You should not read that," he declared. "We don't have prophets any more. They were done away at the coming of Christ."

Several passages of Scripture came to my mind just then, such as Matthew 7: 6: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

I believe we as a people have a pearl of great price, and it is my advice to be careful what we say for we may be casting our pearl before swine. Reading 2 Timothy 4: 1-4, in which Paul charges Timothy to preach the word, "for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables," I am caused to think that the things many ministers teach are fables. We hear that God does not speak to man today, that the sick can not be healed, that it matters not to which church one belongs, and many other teachings. Jesus said that men loved darkness rather than light because their deeds were evil, and that they would not come to the light lest their sins be made manifest. This seems to be the trouble with many of us today. We are afraid of light because we know that we shall have to give up the ways of the world.

Let us work while it is yet day, for the night cometh when no man can work.

CAMERON, WEST VIRGINIA, Rural Free Delivery 5.

We Are Latter-Day Disciples

By Diora Lydick

It is indeed a privilege—and how I appreciate it!—to be a disciple in latter days. Do you recall the words of Judas to the Savior: "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him."

Our Savior spoke many comforting words to his disciples while he tarried with them. He made this promise: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

We as his disciples in latter days have this promise, and what are we able to say to those who declare that God does not manifest himself now as he did in former days? Let us see what Jesus' answer is: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14: 12.)

Do we believe the words of Jesus? The many experiences I have enjoyed and the many manifestations of God's Holy Spirit assure me that we worship the same God who divided the sea and led his people through. His mighty hand and his great love are still the same. Yes, we are Saints of latter-day Israel. May the past blessings of God stimulate us to greater tasks. Let us labor in love. Let us try to help each other in the tasks assigned us.

GLEN EASTON, WEST VIRGINIA.

Spiritual Experience Strengthens Faith

By Mrs. Emma Cothorn

I was a member of the Church of Christ three years and came to New Mexico in 1917. There I heard the Latter Day Saint gospel preached. I began to read and to oppose its teachings, but soon gave up and was baptized by Brother A. J. Layland January 27, 1918.

My people were all opposed to this faith and did everything they could to change me. I knew too little about my new church to defend myself well, and so I went back to the Church of Christ in 1924. However, I felt that I had done wrong, and as time passed this feeling became a conviction. I felt so burdened that I could scarcely endure the awful sadness that dwelt in my breast.

We had planned to move to Ivan, Texas. One morning a very small, still voice said to me: "Don't go to Ivan; go to New Mexico." It was very plain, but aloud I said, "I can't go." Then the Lord caused me to know that he had spoken. For one month this voice said these same words to me in front of me in the day and just above me at night. I prayed almost continuously, but still opposed the instruction. Once when I had prayed and started to go, one foot failed me. I tried the other. It too failed. And then a marvelous power swept over me, and the voice said: "Don't go to Ivan, Texas. Go to New Mexico. If you don't, you will never get right with the Scriptures." "Lord," I cried, falling to my knees, "I know it is you trying to lead me in the right way against my stubborn will. I will go where you want me to go. I

Prayer and Testimony

will do what you want me to do as long as you will make your will known unto me." Then the burden left my soul.

After I had lived in New Mexico a few months, the Lord showed me in a vision that this church is right. I returned to it in 1925, and have been much stronger in the faith than I was before. It has been my lot to enjoy numerous spiritual manifestations, and I rejoice that the old Jerusalem gospel has been restored in its fullness. If any of you are in doubt whether this church is right, or if the *Book of Mormon* is a divine book, take it to the Lord in prayer. He will show you and then the whole world can not change your conviction.

For two years I have been sick in bed and have suffered much pain, but the Lord has never left me alone to suffer. He is ever near to bless us if we trust him.

Last August the Saints in Portales spent a day in fasting and prayer for me, and though the heavenly Father did not see fit to heal me, I received a wonderful blessing and felt an uplift in body and soul. I want to ask you to pray for me that I may recover, if it is the Lord's will, and be able to visit the sick and afflicted ones who are weak in the Spirit. Some of these are interested in our work and I would like to lead them in the way of truth and righteousness.

PORTALES, NEW MEXICO.

Comforted in Loneliness

By Mrs. C. N. Maymon

About four years ago I was told in my patriarchal blessing, given under the hands of Brother A. E. Stone, that some of the experiences which would come to me would cause me to stand and declare the wonderful goodness, mercies, and blessings of God, to my associates and fellow members of the faith.

I am isolated from my home branch (Byrneville, Indiana) at present, and there are no Saints closer than New Albany, twenty miles away. I want to tell you of an experience given me a short time ago.

August 20 and 21, our district conference convened with the Louisville, Kentucky, Branch. Apostle Clyde F. Ellis and Brother J. O. Dutton were expected to be there. I had planned to attend, but when the time came to go, I found it would be impossible for both my husband and me to make the trip. Since he is an elder, I thought it best for me to sacrifice going though I could hardly bear the thought of giving it up. While in prayer over the matter, I asked the Lord to comfort me in my loneliness. I also asked him to be with the Saints in conference that they should be helped and comforted in a way that would also help me when I heard of it.

The good Lord knew best and gave an answer to my prayer in a way entirely different from what I had expected. Saturday night I slept soundly. Before Sunday morning I awoke full of the Spirit. The Lord seemed to be at my side talking to me. Such encouraging thoughts as I have never had, came into my mind, and I felt that it would be a pleasure to tell the world all that I was enjoying.

When I told my husband this experience, he said, "I prayed also that you might be comforted at home."

I am glad that God remembers us anywhere we are and that he blesses us. I hope always to live worthy his blessings.

HENRYVILLE, INDIANA, Box 18.

Injured One Is Healed

By Mrs. Mentie Page

I want to bear my testimony to a wonderful blessing I received through the administration of Elder O. S. Caldwell.

On August 31, 1932, I was helping my sister can tomatoes. A can of boiling tomatoes burst and scalded my lower limb from the knee to the end of my toes. It looked as though my foot and limb were cooked. We did all that we knew to do, but to little avail. I could get around only by the aid of a crutch. I could scarcely put my foot on the floor.

On September 5, Elder O. S. Caldwell came into the community and began a meeting. After hearing him preach the gospel of Jesus Christ, I approached him at the close of the service and asked to be administered to. After that administration I did not use my crutch any more and all pain and misery left me. At once I began to use my limb again, and on the following day I did my housework and a big washing. By the eleventh of that month, my limb was entirely well. When I was administered to some one asked me if I were still going to doctor my limb, and I told them no that I had turned its care over to the Lord. I am very thankful to the heavenly Father for his blessings to me.

HENRY STATION, TENNESSEE.

Editor's Note: Information comes that a few days after this case of healing, Brother O. S. Caldwell baptized this woman and her husband. They are fine people.

"The Lord Is Mindful of His Own"

By Mrs. Howard Westerman

I have had an experience just recently that shows how our heavenly Father watches over us. We are very thankful to him for his protection.

My baby daughter and I were driving in a sedan when it went into the ditch and turned on its side. Not a window was broken, and we were not injured. I knelt there in the car and thanked God for his care over us. I wish to be able to fulfill the purpose he has in me.

There is a God and he truly watches over his children. Let us be diligent in his service and true to the cause of his church. Let us be kingdom builders. Let us pray for one another.

CENTER, COLORADO.

Gives Efforts to Personal Evangelism

By Mrs. Patsy Peevy

It is good to have all the church papers in one, for there are many like myself who are not able to take all three.

I am glad the Lord is directing our leaders in their work, giving them inspiration and wisdom.

Of late I have been trying to give special effort to missionary work. Circumstances limit me in this, since I have no means of transportation to the services of the Saints and my health is poor, but the Lord has blessed me. I have visited more than a hundred Saints and found some of them alive in the gospel work. Some, on the other hand, have grown cold and indifferent. My prayers are for these and for all others. I pray especially for the missionaries far and wide.

The gospel is very dear to me, and I want to do all I can to acquaint my friends and neighbors with the truth.

BREWTON, ALABAMA.

QUESTION TIME

Is the Talmud a kind of Jewish Bible, or is it a sacred book?

In one sense of the word it may be considered as sacred to the Jews, because it contains the writings of rabbis in comment on the sacred books. But it is not sacred in the same degree that the Jewish books of the Law are sacred, or even the books of the Prophets, though the Jews hold it in great reverence.

The *Talmud* is a collection of about twelve volumes of commentaries on Biblical teachings, and embraces the thoughts involving about a thousand years of Jewish life. It was written by various learned rabbis at different times, embracing about three hundred years of time in the compilation. It has two divisions, the *Mishna* and the *Gemarah*.

The *Mishna* includes six sections devoted, 1. to agrarian laws; 2. festivals, sabbaths, and fasts; 3. betrothal, marriage and divorce; 4. damages, and civil and criminal laws; 5. sacred things; 6. purification. According to Jewish reckoning it was completed about the year 3978, or 150 years after the second temple was destroyed. The *Gemarah* contains commentaries on the *Mishna*, and was completed about the year 4127, or 150 years after the *Mishna*. Work was done afterward on the *Gemarah* until about the year 4253. There are two of these commentaries, and they are commonly called the Talmud of Jerusalem, and the Talmud of Babylon. The latter is considered more important, and of more recent date.

Were the unicorns mentioned in scripture mythical, or are they now extinct?

It is not certain what animal is meant by this term, but the Revised Version and some others render the Hebrew word, which is *reem*, "wild ox." Isaiah 34:7 indicates that it was an animal that lived in Palestine, but the one-horned unicorn of tradition does not now exist, if it ever did. The Douay Version renders the word "rhinoceros" five times and "unicorn" four times. About 100 B. C. it was described by Cæsar as being in German forests: "Scarcely less than the elephant in size, but in their nature, color, and form are bulls." Assyrian monuments earlier than 800 B. C. picture it in the chase.

Among the other translations of the word are "buffalo" and "roaring animal." But the Inspired Version renders the Isaiah text by the original Hebrew word *reem*, thus leaving the term according to its original significance.

Were the Samaritans a political or a religious people?

At first, or at least as early as history reveals, the Samaritans included those tribes which came under the rulership of Jeroboam in central Palestine on both sides of the Jordan. They comprised the revolting tribes of Israel who departed from the king of Judah. Jeroboam built various cities in what was called Samaria, and set up idolatrous altars in Bethel and Dan in order to prevent his people from going up to Jerusalem for worship. But in spite of this many were inclined to worship at Jerusalem instead of at the places provided. Some time later Omri, then king of Israel, built the city of Samaria, in which his son later established the worship of Baal.

In the course of time many of various tribes again came under the dominance of the kingdom of Judah. About 721 B. C. the remnant of the ten tribes remaining under Samaritan rule were taken captive by Shalmaneser the Assyrian and carried to Assyria. Thus the cities of Samaria became desolate until Assyrians were sent to repopulate them.

It will be seen that now the Samaritans were no longer Israel, but were at least largely of heathen descent and developed a strange mixture of Jewish and heathen religion. To them came Manasseh, a man of priestly lineage who had been expelled from Jerusalem by Nehemiah for a mixed marriage, and he increased the hatred existing between them and the people of Judah and Jerusalem. The Jews declared that the Samaritan copy of the books of Moses was corrupted, while the Samaritans held it to be more ancient and perfect than that of the Jews. This hatred was increased by Samaritan claims to Jewish blood.

When and where was the Sermon on the Mount preached?

It is generally believed that this remarkable sermon was given on the high plateau country near Capernaum in Galilee. The word *mountain* (Matthew 5:1) may properly be rendered either "mount" or "hill." It was probably early in Jesus' ministry after his twelve disciples had been chosen, four of whom are specifically mentioned before then. This also seems to accord with the record as given by Luke, if we recognize his account of the Master's teaching as being concerned with the same occasion.

A. B. PHILLIPS.

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Run-Over Department

THE GIFTS AND THE FRUITS

(Continued from page 1196.)

Christ had in mind when he said, "Ye shall know them by their fruits."

Some one has said, "Building a millennium, without building souls that are fit to possess it is the height of folly." In theory we have built a Zion. Those of the priesthood and many of the members have a mental picture of Zion, true or false, and take delight in describing it. We have used up our time having visions, dreaming dreams telling folks about our ideals, rejoicing over our gifts. Visions, dreams, and ideals are highly essential and necessary to the establishment of Zion, but to become effective we must develop some practical folks to put these visions, dreams, and ideals into operation in such a way that fruit will obtain. We have been content to sing, "We Thank Thee, O God, for a Prophet," and fail to use the prophetic office for the development of character as God intended.

Our task today is similar to that of Isaiah when the Lord charged him to "Go through the gates, prepare ye the way of the people; cast up the highway; gather out the stones; lift up a standard for the people." We are in need of some one or group who like Christ can say, "Come unto me—and learn of me." The priesthood can not prepare the Saints for Zion until they have first prepared themselves, neither can the church as a whole make much of an impression on the world until we can demonstrate by the fruit we produce the effectiveness of our philosophy. The tree that failed to bear fruit was hewn down and cast out.

The gospel has been restored to earth. We are the custodians of it. The priesthood is in our midst. God has bestowed upon us his choicest gifts. Through his prophets, during the past century, he has revealed his mind and will. We occupy a position of honor. This position of honor places upon us a grave and heavy responsibility. We are ambassadors for Christ. Upon us rests the responsibility of building the kingdom of God on earth, from which will come the fruits of righteousness, to demonstrate to the world that this is God's church.

The words of Brother Joseph in his last address to General Conference in April, 1915, should urge each member of the church, and especially those of the priesthood, on to give unstintingly of their time and talents, in the use of the gifts God has bestowed upon us, through the gospel, to establish Zion. "It seems to me that we ought not to faint, that we ought not to fail; that we ought not to quail. . . . Shall we fail now? In the name of God, No! in the name of Christ, Nay! in the name of the Holy

Spirit, which has stood by us from the first to the last, I say, Nay!! And I hope brethren, I say, Nay with you, and that you say Nay with me to this question!"

THE GRACE OF GOD

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mind and if used in love for man he secures spiritual development.

MAN'S RELATIONSHIP TO GOD

This grace of God in a person's life makes that person realize the fact of kinship to God established by creation. There is much that disturbs people on that point, for many have been influenced to believe that life is the result of chance. People who teach that are ignorant and unfitted for the task of teaching. It makes no difference how we came to be, the fact remains that the power that started the drama of life was equal, at least, to the effects produced. Nothing short of that is logical to science. And it is certainly unchristian and tends to destroy faith in the greatest of all factors of soundness of mind.

Again, the grace of God issues in the knowledge of my kinship to God by adoption. God calls me to hear and obey the gospel. In so doing I become born again. I am immersed in water and in the Holy Spirit. My disability and sin is washed and burnt away. Faith supplants my fears. Love dislodges my hates. I am strengthened and renewed in the inner man. I am prepared to serve my fellow man.

Another aspect of the grace of God, which makes for soundness of mind, is the sense of brotherhood and participation in a movement that has as its culmination the establishment of the kingdom of God. According to Paul there are two kingdoms in this world, the kingdom of darkness and the kingdom of light. The things of the kingdom of darkness hinder the progress of the kingdom of light, but the kingdom of darkness is doomed to destruction.

"Truth crushed to earth shall rise again;

The eternal years of God are hers;

But error wounded writhes in pain,

And dies amid her worshippers."

Among the most important factors that influence life is a man's industrial relations. The world at this time is in the throes of a great industrial upheaval. The present system is weighed in the balance and is found wanting. Great wealth on one hand among the few, and poverty among the many is unchristian and will not continue much longer. "It is not given that one man should possess that which is above another; otherwise

the whole world lieth in sin." Great wealth in the hands of the few is gotten in sinful conditions and promotes ungodliness. There are some men in leadership that have a universal mind, there are others that are sectional, provincial, and narrow, and by that token unfitted for leadership. One man in federal leadership had an income of ten million dollars in one year and refused to help the unemployed of his own state. He would like to lock up the gates of the United States and lose the key. That is bad economics, inhuman and antichristian. No nation lives to itself and the present depression can only be remedied, with any degree of certitude and permanence, when the governments of the world will cooperate in disarmament, and cooperate in sound business policy. They are not likely to do that because the plan of God calls upon his people to gather out of Babylon.

The plan of God calls upon men to repent and believe the gospel and gather on lands which they have purchased on spots designated by God and build up from the foundation that kind of industrial relationship that will be Christian. This will involve stewardship and Christian management of industry. It will mean an equal opportunity to all. Cooperation will supplant competition. Sympathy will take the place of diffidence and cruelty. Fear will be banished. Love will prevail. Soundness of mind and social and individual power in righteousness will overcome mental sickness and the spirit of fear will be banished.

Then "ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." (Isaiah 55: 12.)

When men cooperate with God they bring about new social conditions. God was revealed in Christ. He must also be revealed in his church. Such conditions will then obtain that will destroy fear and make soundness of mind, power and love universal among men."

O God, our heavenly parent, help us to appreciate and love thy righteousness. May thy rich grace dwell in our hearts. May that grace stir up in our hearts a deep love of the beautiful, the true, and the good. And may that well of power and love and soundness of mind that thou shall beget in us be freely given in service to our fellows, for thou, O Lord, hast freely given and taught that "it is more blessed to give than to receive." To this end may thy grace abound to all men. In Jesus name. Amen.

THE CHRISTMAS OFFERING

(Continued from page 1201.)

tutes, credit classes, and training courses. These are more fully listed and discussed in The Certification Plan which will be sent on request.

A "credit point" represents an hour's effort in training under specified conditions and following prescribed causes. Credits are won by students and reported in to the general office for approval and record. For purposes of standardizing our achievement and recognizing worthy effort, three grades of certificates in Religious Education and Leadership are granted. Certain specific requirements must be fulfilled in each case, but in general a Second Grade certificate is awarded when one has one hundred and fifty credits, a First Grade when one has three hundred credits, and a Gold Seal when one has five hundred credits.

The receipt of a certificate is no guarantee that one can teach. If fairly won, it does represent an amount of personal effort to qualify, but one must also possess other qualities of personality, spiritual growth and vigor, as well as some skill in the teaching processes. The required training should help a poor teacher to improve, and an unlearned teacher to gain knowledge, vision and inspiration to equip him for his tasks.

Our training program has been in operation for a number of years. We have on file in the general office the credit records of over five thousand members of the church, most of whom are adding to their count as the months go by. In the six years that our present certificates have been granted the awards have been as follows: Second Grade, ninety-six; First Grade, fifty-one; Gold Seal, eighty-five, making a total of two hundred and thirty-two.

A careful check of the various credits awarded in the past seven months shows the following totals:

Enrollment in correspondence courses	68
Correspondence courses completed	27
Quarterly courses completed for credit	20
Attendance at twenty-seven institutes	914

A total of forty-three courses completed with the International Council schools have been transferred to our credit files, each for twenty-four points of credit.

Thus in seven months, credits have been added to our records for one thousand and seventy-two individuals.

Since the first of March, 1932, the following certificates have been awarded:

Second Grade: Mrs. B. F. Dellar, Topeka, Kansas; Mrs. Florence Kennedy, Buffalo, New York; Mrs. Anna Staton,

Anaconda, Montana; Margaret T. Kenny, Spokane, Washington.

First Grade: Virginia E. Webbe, Kirtland, Ohio; B. S. Lambkin, Burksville, Illinois; Mrs. Florence Epling, Sacramento, California; Doctor Percy L. Weegar, Buffalo, New York; Mrs. Emma McDole, Seattle; Washington.

Gold Seal: Mrs. Mary Sheets, Topeka, Kansas; Amos T. Higdon, Independence, Missouri; Walter G. Gerow, Vancouver, British Columbia; Miss Hazel L. Minkler, Wellington, Ohio.

The winter months are most advantageous for the holding of institutes and credit classes. Write to the Department of Religious Education, The Auditorium, Independence, Missouri, for a list of credit study courses.

Weekly Health Letter

Mumps

By A. W. Teel, M. D., Church Physician

Mumps, sometimes called epidemic parotiditis, is a specific acute inflammation of the largest of the salivary glands situated below and in front of the ear, weighs one half to one ounce, having a duct two and one half inches long which empties opposite the second molar tooth. This disease is highly contagious and usually occurs at the age of five to fifteen years but may attack men of 21 and 31 years.

From a military viewpoint it is one of the most dreaded diseases on account of it being so debilitating and unmanageable. In 1918 at Camp Wheeler there were 5,756 cases among 18,000 men. It is more prevalent among colored people than white and more frequently attacks native white than foreign born children. It is about equally prevalent among girls as boys but if there is any difference at all it is conceded that males may be more susceptible.

Mumps is a disease very difficult to eradicate. It is contagious before the symptoms occur. It is not air born, being usually spread by direct contact, rarely by indirect contact or by a third person. The maximum period of incubation is from eight to thirty days but most cases develop in eighteen to twenty-one days.

The specific cause of mumps is unknown but most investigators believe it is caused by a filterable virus. In 1918 Martha Wollstein obtained some of the virus from the salivary secretion in mumps and injected it into the parotid glands and testicles of cats and succeeded in producing the disease. Recently investigators have discovered that the virus is most readily obtained the first three days, less frequently on the

sixth and not at all on the ninth day. It is not found in the cerebrospinal fluid, but is often present in patients showing marked constitutional symptoms.

The symptoms are that of "a common cold" or "cold in the head" preceded by a sense of lassitude with more or less frontal headache, chilliness, uncomfortable dryness in the nose with a strong inclination to sneeze, followed by a chill and sudden rise of temperature ranging from 101 to 103 F. The pulse is rapid, the urine is scanty, the skin is dry followed in a day or two with stiffness at the angle of the jaw soon followed by swollen, painful parotid gland. After a couple of days the opposite gland may become involved. Difficult swallowing and often earache adds to the distress.

The sexual organs may become involved resulting in sterility. In severe cases or those lacking proper care: brain involvement (meningitis), nephritis (inflammation of the kidneys), arthritis, heart disease, neuritis, etc. Suppuration or gangrene of the gland is rare. Deafness and chronic enlargement of the parotid has been known to occur.

While the prognosis is favorable it is safer to consult the family physician. Even in the very mild cases patients should not be allowed out of doors unless the weather is perfect. In some cases some relief of the symptoms are relieved by heat while in others an ice bag is of service.

Care should be taken to keep the mouth clean. Hydrogen peroxide is a favorite with some for this purpose. The patient should be kept in one room with even temperature isolated from the rest of the family.

Foods should be fluid or semi-fluid and should be of such character as not to demand mastication. Soups, broths, custards, bread and milk, junkets, etc., can be used if given judiciously.

A child who has had mumps should not be allowed to return to school for at least three or four weeks; since the beginning of the symptoms and only then if the swelling has disappeared for at least a week.

Questions and Answers

COLDS—(ILLINOIS)

"I am subject to frequent colds. My wife insists upon having windows and doors open. By having the windows and doors open all the time I am sure this draft is the cause of my having these colds. Every time I object she informs me you advise fresh air. I will appreciate more information on this subject.

Reply: Sleeping rooms should have the windows wide open. A screen should be in the window to keep a strong wind from blowing across your bed. The temperature should be 35 to 45 F. Be sure you have enough bed covers to keep you warm. You must be particular about this. If you "sleep cold," colds, rheumatism, neuralgia or something else may occur. If you are comfortably warm in bed, then it is an indication that there is some other cause of your colds. See

that your nose, throat and teeth are in good condition. Crowded cars, breath, and mists from other people, and an office that is either too hot or dry often is a cause of frequent colds.

The Laurel Club Pays Tribute to Sister M. T. Short

She was called the mother of the club, and we all loved her. Her work did not lie in cooking nor in waiting tables; but if she wanted to work she could always find plenty to do. Mrs. Short could always be found doing her bit. At the bazaar she helped in the art booth. If we were to donate \$5.00 her donations generally brought \$10.00. For the rummage sales she was dependable; for the "fish pond" on the 4th of July, or carnival, she stuck to her post and brought in the money.

As our historian she has served well these many years. The *Journal of History* has a full account of our work compiled by Sisters M. T. and Eva Short.

She has often given words of wisdom and encouragement in our meetings which has aided us over many rough places and helped us out of difficulties.

Even as late as last General Conference she was given a responsible position, one with a lot of hard work, but she performed the task with credit and dependability.

THE EVOLUTION OF HUMAN RIGHTS

(Continued from page 1194.)

This statement was of course based upon a general application of the principle, and would not represent an exception in the face of general disregard, but the rule is in agreement with the precepts of Christ concerning human duty. One of the serious mistakes made by the average person is to give more attention to his supposed rights than to responsibilities arising from their limitations. Many people give little or no thought to the fact that life consists more in the performance of deeds than in the asserting of claims.

JESUS PLACED DUTY ABOVE RIGHTS

If we would reverse our philosophy of life, we should all profit by the change. This was what Jesus did when he commanded:

"All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matthew 7: 12.

The problem of determining our rights and how to protect them would be completely solved, if we would first give faithful heed to the performance of duty. By giving equal thought to the rights of others, most of the antagonisms and resentments of life would disappear out of

their lives for ever, and in their place would be born the spirit of fraternity. The French moralist, La Rochefoucauld, presents a vital observation when he declares:

"It would be useless to say how necessary society is to man. All desire it, and all seek it; but few make use of the means to render it pleasant and lasting. Every one wishes to find his own pleasure and advantage at the expense of others: we always prefer ourselves to those we propose to live with; and we almost always make them feel this preference: it is this which disturbs and breaks up society."—*World's Best Literature*, volume 21, pages 12330, 12331.

Life would be marvelously simple, complete, and satisfying to us all if only we would learn this great lesson which Jesus asks us to master. No other way has ever been found that will bring peace, prosperity, and progress to all the world; but still the problem of life remains a muddled complexity, because we are too stupid and too obstinate to learn the way. And so the world must continue to suffer and strive and hate until it is willing to trust in the only way where healing and peace abide. Let us no longer ask, What are my rights? but rather let us ask, What is my duty? Then shall dawn for us a new world, a world where every breath is joy and every heart beats in concord.

RIGHTS ARE DYNAMIC, NOT STATIC

It is a fatal mistake to suppose that our rights are things which were born with us or were created for us. The truth is almost exactly opposite to that notion. If it were true, then rights would be rigid things that admit of no progress or change, and life itself would be dull, tedious, and monotonous. The splendid truth is that it lies within our power to so use our talents that our rights shall constantly increase and enlarge. Rights are therefore dynamic, and not static. From infancy onward they grow as we grow, and as our powers to properly use them grow. The wise mother withholds from her little child the right to choose everything he may desire to eat or drink, for he must first be trained to choose with some measure of discernment and discretion.

This principle applies to all activities of life, and no person acquires a right until he is competent to use it. The individual who would possess any right must learn his duty concerning its use, for the instant he acquires the right he also must assume the duty of seeing that he does not abuse it. This truth is as old as the human race, and the progress of the world depends upon its observance. It is for this reason, as well as others, that the drunkard has no right to drink intoxicating liquor, for he has proved his ability to assume the duty which he owes to himself, his family, and society.

The Apostle Paul referred to this principle when he declared that the gospel is the law of liberty. He had become free,

for in accepting the gospel of Christ he had assumed the responsibility of choosing to do right. He was living by a higher law than that which held the penalty of death, hence he said:

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans 8: 2.

It is a most wonderful thought that God has created us with those powers of growth which enable us to become free in the exercise of life's activities. If we attempt to choose the things which are harmful to ourselves or to others, then we are not exercising our rights but are transgressing them, and in doing so we incur the penalty of broken law.

RIGHTS DECREASE WHEN VIOLATED

It is in accordance with this well established principle that those who break the laws must pay the penalty which is provided for them. He who violates the law finds that his rights diminish as rapidly as his violations of law increase. The enforcement of this principle is essential to society and to political government of society. Every great code of laws known to man was founded upon it, including the Babylonian, Mosaic, Roman and English codes. In them all the rights of society must be respected by the individual who constitutes a unit of society. When individuals exceed their own rights and violate those of the social or political group, it becomes necessary to enact laws which will effectively control or restrain them.

The whole system of Remedial Law came into being as a result of acts by those who could not be trusted to properly respect others. They became a nuisance and a menace to the tranquillity of the people. Instances of this are so many that it would be difficult to enumerate them. The right to cross the street against a red light is prohibited for this reason. Citizens are prohibited from carrying concealed weapons, not because the carrying of firearms is dangerous in itself, but because a great number could not be trusted with them. The use of alcoholic liquors was prohibited for similar reasons, and the law governing the matter is fully as reasonable and fully as necessary as the laws governing various other crimes and misdemeanors.

An examination of the various laws enacted will disclose even to the most skeptical that rights are restricted or decreased because some have abused them and become a source of danger to others. For such reasons we have penalties to be paid by those who are guilty of murder, robbery, arson, blackmail, embezzlement, bribery, adultery, rape, theft, assault, drunkenness and a host of other offenses against individuals and society. Some of them, such as fraud, libel, nuisance, intimidation, malfeasance, and similar wrongs, are considered lesser offenses, but nevertheless are strictly prohibited by law. As crimes and other evils increase, the people seek protection through the powers of government.

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ANCIENT AND MODERN SCAPEGOATS

Among the ancient Jews a custom was adopted by which certain types of sinners placed their sins theoretically upon the head of a goat, which was then driven out into the wilds. This was a convenient method of appeasing the conscience, perhaps, but to make it effective the offender must repent of the wrongs he had committed. The underlying purpose of the law should also be to effect the repentance of wrongdoers, and not simply retaliation, vengeance, or punishment. Punishment is often necessary, but unless it is required by the stubbornness and viciousness of the culprit, there seems to be no constructive purpose in employing it. The general character of the individual will usually determine this.

The early Roman rulers attempted to make scapegoats of the Christians by charging them with various offenses. They hoped by this means to divert attention from their own flagrant crimes and the corruptions of government which were shocking people of moral decency. The English historian, Froude, in an address given in London, said concerning this:

"The greatest of Roman thinkers, gazing mournfully at the seething mass of moral putrefaction round him, detected and deigned to notice among its elements a certain detestable superstition, so he called it, rising up amidst the offscouring of the Jews, which was named Christianity."—*Modern Eloquence*, volume 5, page 455.

In a strikingly similar way the Wets have obtained political support in their attempts to make a scapegoat of the Eighteenth Amendment, by falsely charging that it is responsible for the crime conditions existing in our nation. Yet it has been proved by undeniable facts that crimes due to liquor have actually decreased since prohibition was enacted, while other types of crime have in some instances increased. In making this false claim the Wets are resorting to the same evasive strategy used by law-breakers of the past who sought to make the innocent suffer for the crimes of the guilty.

THE RIGHTS OF THE SUPER-AGE

It has often been said that we are living in the super-age of the world, the age of education, enlightenment and progress; of science, invention and art; of business, health and enjoyment. But these are not the most important things necessary to a super-age. The use we are making of our boasted possessions holds far greater meaning for us, for if our age produces crime and disregard for the social good, these things may become a curse and a menace to the integrity, security, and happiness of the whole nation. Statistics show that about 12,000 murders are committed among us every year, many of which are scarcely noticed by officers of the law, who in some instances have actually aided those guilty of crime, and in others have been unable to cope with it. Mechanical

knowledge and sordid wealth do not protect a nation, but may endanger it and lead to its downfall.

The evolution of human rights is impossible without individual respect for social justice and morality. The increase of our rights can be obtained only by just and considerate deeds, and not by crime and selfishness. To protect the sacred rights of all the people, rather than to give license to law-breakers, is the only course that can be pursued without bringing disaster upon both ourselves and them.

Bryan's Bequest

(The following is taken from the will of William Jennings Bryan.)

Eleventh: I have saved for the last my bequest for religious education. While I have devoted a large part of my time to the study and discussion of political questions and have found an abundant reward in the reforms adopted with my humble aid I feel more interested in religion than in politics because religion is the only influence that can control the heart "out of which are the issues of life." Next to religion I am most interested in education because education can and should increase one's capacity for service. But education will not be a benefit to its possessor and a blessing to society unless it is wisely used. I am very anxious that each intellectual ship shall be equipped with a moral rudder sufficient to control its course on life's stormy sea. My chief interest is, therefore, in *Christian education*—the entwining of the spiritual with the intellectual. I had hoped to aid in the establishing of an academy that would embody my idea and serve as a model. Fearing that I shall not be able to carry out this plan during the years that remain I am setting aside a fund equal to each child's share in my estate. After taking out the bequest to my wife and other bequests, I desire to divide the remainder in four equal parts. One part, as I have provided above, shall go to each of my three children, the fourth part less fifty thousand dollars, will be set apart for Christian education. As I have recently given our Nebraska home, known as Fairview, to the Methodist Church for a hospital, I feel that its value, conservatively estimated at fifty thousand, should be deducted from the one fourth set apart for Christian education and divided equally between my three children and my wife. If the amount left for this purpose—I estimate it at about fifty thousand—one hundred thousand less the fifty thousand deduction above mentioned—I would like to have it used to establish an academy for boys which shall be under the control of some unit of government of some evangelical church, Presbyterian preferred but not absolutely necessary, so that it can be controlled by a recognized religious organization. I would like to have it cover the junior and senior years of

the high school and the freshman and sophomore years of the college—those being the years when the student most needs religious supervision. I would like special attention given to citizenship and applied Christianity so that the graduates may be prepared for leadership in both state and church. It should not be conducted for profit; board should be furnished students at actual cost, tuition should be as low as possible, room rent should be same for all rooms so as to discourage classification according to wealth. Assignments of room should be made on basis of classes, senior, junior, sophomore, and freshman and in classes according to scholarship where possible and by lot until scholarship is tested. I would like the boys to wear a uniform made of blue and gray to symbolize the reunion of the North and South. If it is impossible to establish such an academy, then the trustees of this fund shall distribute it among boys' schools, selecting schools as nearly like the one described above as possible, care being taken to see that the money is given only to schools that are firmly committed to orthodox Christianity, including the making of man by separate act in God's image, the virgin birth and the bodily resurrection of the Savior. I regard supernatural or revealed religion as given in the *Bible* as the only religion that exerts a controlling influence on our lives. If this money is divided among several colleges, I would like it invested and the income loaned to needy students—not over one half of his annual college expenses so that he will earn the other half—and when collected returned to the revolving fund.

I hereby appoint as trustees of this religious fund my beloved wife, my son, my two daughters, my brother C. W. Bryan, my brother-in-law T. S. Allen, my former partner A. R. Talbot, and the pastors of the First Presbyterian Church of Miami and Grove Temple of Coconut Grove—the pastors to serve while pastors. If any of the life trustees die their places shall be filled by the survivors, preference being given to my personal friends who are also sympathetic in matters of religion.

In witness whereof I have hereunto set my hand and seal this fifth day of July (1925) nineteen hundred and twenty-five at Marymont, Coconut Grove, Florida.

Interest yourself in your church. Think about it much. Talk about it. Teach it to others and especially to your own household. Pray over it. If you think more of the church and God than you do of your business or your crops, then talk church. Tell me what a man thinks, and I will tell you what he is! Men *think* themselves into an attitude of doing either good or bad. Let your thoughts and words be an influence for good.—Ernest E. Crownover, in the Western Oklahoma District Letter.

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NEWS OF CHURCH AND HOME

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Deer Isle, Maine

Island Has Two Branches—Stonington and Mountainville

A few facts concerning this island may be of interest to readers of the *Herald*. It is located off the coast of Maine, about twenty miles from Rockland, in Penobscot Bay, and is an island about twelve miles long by eight miles wide.

Little Deer Isle is connected with Deer Isle at the northwest corner by a bar more than half a mile long which is dry at low tide but covered to a depth of several feet at high tide. Cars can cross from one island to the other whenever the tide is right.

There are two branches on Deer Isle and one on Little Deer Isle, those on the big island being at Stonington and Mountainville. One of the most important branches in Maine is at Stonington. This was for many years the home of U. W. Greene, well known throughout the church as former apostle and patriarch. It has also been the scene of the labors of many churchmen of this and former generations.

The prospects are encouraging for a continuation of faithful work in the branch. Some young men are taking hold of the work in earnest, and there is no limit to the possibilities of accomplishment.

Recently the young people organized as "The Zion Builders," with Brother Cecil Billings, priest, as supervisor, and James Robbins as recreational leader. All meetings including the midweek prayer meeting are well attended, the young people taking active part.

Since last General Conference the branch president, Elder E. F. Robertson, has been absent in other parts of the district much of the time, but the needs of the work have been cared for by Brethren Henry R. Eaton and Cecil Billings. Saints are glad indeed to see Brother Eaton in his place, for he was very seriously sick in the early summer.

Recently Apostle Paul M. Hanson visited Stonington and delivered two interesting illustrated lectures, the first subject, "A Trip Through Palestine," the second "Among the Ancient Cities of Central America." He also preached the funeral sermon of Sister Vina Torrey Hutchinson.

All missionaries and other visiting Saints find a welcome at the hospitable

and commodious home of Brother George and Sister Linnie Billings.

Western Main Conference on Little Deer Island

The semiannual conference of Western Maine District convened with the branch at Little Deer Isle Saturday evening and Sunday, October 29 and 30. And as is the custom in Maine, was the occasion for the gathering together of the Saints of both the Eastern and Western Districts. Among the first arrivals was the school bus from Jonesport, Eastern District, bringing Brother and Sister Newman M. Wilson and a crowd of young folks with a sprinkling of older ones.

When arranging for a conference at Little Deer Isle, it is not always easy to find a date when the tide serves exactly right, so the Saturday evening session had to begin at six o'clock and close at six forty-five to allow the crowd from the larger island to get home, and the majority of those coming from other parts accompanied them.

The young people spent a few hours in social get-together in the young people's room of the Stonington Church, and all were to be ready to start for Little Deer Isle by seven thirty Sunday morning. This proved to be a miscalculation, however, as at seven thirty the bar was under water and about fifty of the Saints found themselves too late to get across. Garfield Billings got half way over when the water became so high that it stalled his car, so he and his family had to abandon it and wade to shore, and soon the billows were rolling over it and it could not be seen.

Saints and friends living near the shore soon saw the plight of the crowd who could not get across and in a short time row boats were in action. By nine o'clock the first meeting of the day was under way, being in charge of Apostle Paul M. Hanson, E. F. Robertson, and Henry Eaton, of the district presidency.

This was an interesting and spiritual prayer and testimony meeting, and was followed by an ordination service, when James Robbins, of Mountainville, was ordained to the office of elder, and George Billings, of Stonington, to the office of priest, the two district presidents, E. F. Robertson and Newman M. Wilson officiating. After the ordinations, short speeches were made by William H. Clarke, of Sargentville Branch; Henry

R. Eaton, of Stonington; Harlan H. Billings, of Little Deer Isle; James Robbins, of Mountainville; Robert E. Billings, of Rockland; Everett Merrill, of Dixfield, and W. E. Rogers, of Eastern Maine District.

After this service the audience listened to an inspirational sermon from Brother Wilson, which concluded the program of the forenoon.

At two-thirty Apostle P. M. Hanson preached, his sermon being well received by the audience which had been augmented by several arrivals from Stonington, the tide now being off the bar. Brother Garfield Billings had rescued his car, and all were smiling and happy.

After the afternoon session people from Eastern Maine and many from Stonington returned home, but the church was as full as ever in the evening when Brother Hanson delivered the closing sermon of the conference. This was the high point of the conference, to some at least, for the sermon was highly spiritual and encouraging as well as deeply intellectual.

By six o'clock on Monday morning Brother Hanson had left, going as far as Lewiston on his way to Boston with Saints returning to Dixfield.

Elder Robertson spent Sunday, November 6, at Stonington, assisting with the centennial program of Joseph Smith III in the evening.

Saints of Mountainville Branch are preparing a play, to be given in the near future, the proceeds to go to their Christmas Offering.

Columbus, Ohio

Second Church, Rinehard and Twenty-second Streets

Columbus Saints at Second Church were glad to have President Frederick M. Smith as a visitor the first Sunday of October. The morning meeting was of a high spiritual order, and in the evening President F. M. Smith talked on the theme, "The Sacrament."

The morning service the following Sunday was dismissed in order that the Saints might meet with First Church to hear President Smith. On that day the members returned home with a better understanding of the objectives of the church and their duty as Saints. Their faith was increased to accomplish the

task before them. "Forward" is the watchword.

On the next Sunday morning District President A. E. Anderton preached a splendid sermon on "Our Spiritual Atmosphere."

The women's department met October 20, with twenty-one members and two visitors present. Sister J. E. Matthews read a paper on "The Church as Organized by Joseph Smith." The program was good, beautiful thoughts being expressed in poetry and short articles.

Elder C. W. Clark preached on the evening of October 23 on the text: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17: 3.)

The little daughter of Mr. and Mrs. Ford was blessed October 30, by G. H. Kirkendall and A. E. Anderton.

Temple Builders, Orioles, and Blue Birds are growing under their respective leaders. Each group is doing something helpful. Other speakers for the month were Elders G. H. Kirkendall, R. E. Madden, A. H. Nieman, Teacher Chester A. Carey, and Bishop H. E. French.

Fargo, North Dakota

Bungalow Church, 1423 First Avenue,
South

Elder Thomas Leitch, seventy years of age, former pastor of Fargo, and active in ministerial work throughout the State of North Dakota, passed away October 18. He had been suffering from ill health for some time. He was a faithful member, always ready to relieve those in need, and he is greatly missed by the Saints. Two sisters survive, Sister Jane Perchie, of Saskatoon, Canada, and Sister Barbara Thompson, of Clifford, North Dakota. Funeral services were held from the Boughler-Hughes Funeral Home. Elder Arthur Bundy, of Duluth, officiated. Interment was at Clifford, North Dakota, the service being conducted by Pastor H. E. Ratcliffe.

The women of the adult division have elected Sister Thomas Hunter superintendent of the ladies' aid, and Sister Fred Wiedling, assistant. The social committee consists of Sisters R. T. Walker, S. M. Brown, and R. H. Freeman. The relief committee, Sisters J. F. Rotzien, and William Shackow.

The branch held a chicken pie supper and bazaar at Brother John Rotzien's home, the proceeds to be used to erect a new chimney in the church and to repair the furnace.

The young people's division enjoyed a wiener roast at Oak Grove Park and a farewell party at the home of Brother Frank Stowell in honor of Roy Weddle who has returned to his home at Lamoni, Iowa.

Halloween was celebrated with games and refreshments by the young people

on Halloween evening and by the children's division on Tuesday evening at Brother John Rotzien's.

Pastor H. E. Ratcliffe, always faithful in his office, has preached several interesting sermons. Some of his subjects have been "Be Strong and Courageous Enough to Live What We Believe," and "True Christians Are Reporters," quoted from Apostle Edwards, in *Ensign*; also "Thrift," "Temperance," and "The Source of Spiritual Power," in honor of the Joseph Smith centennial. The church school also celebrated this occasion with readings and songs.

The younger priesthood members have assisted in preaching. Brother Jerome Stowell gave a good talk, and Brother Courtney Rotzien presented "Assurance" from Elder J. A. Gunsolley's quarterly, "The Belief of the Church for Youth."

A son, Roger Hunt, was born September 27, to Pastor and Sister H. E. Ratcliffe.

Missionary P. T. Andersen called on Fargo Saints on his way to La Moure and Straubsville, North Dakota, to hold services.

The sacrament service was well attended November 6, and a good spirit prevailed. The theme was the Joseph Smith centennial.

Fanning, Kansas

Plan to Help the Needy

There was large attendance at the November sacrament service, in charge of Elders William Marsh and William Twombly. Because of the funeral of Brother Thompson in the afternoon the prayer and testimony service was omitted. William Twombly was the speaker at the evening service.

Informal discussions in the form of a round table have been held preceding the church services on the last two Sunday nights. Some concrete suggestions for the care of the needy in this community have been made and it is hoped that some of these can be carried out.

On Sunday afternoon, November 6, the funeral services for Brother Johnnie Thompson were held from Fanning church. The sermon was preached by Elder Samuel Twombly. Brother Thompson was highly esteemed in this community and this fact was attested to by the presence of between four and five hundred people at the funeral. It was one of the largest funerals ever held from Fanning church.

At the monthly meeting of the young people's class, October 27, Phillip Tilden and Mary Helen Thomas were host and hostess. After playing games around a bonfire near the rock quarry on the Tilden farm, the young folk went to the Thomas home where refreshments were served.

Two of the young people of this branch, Cordie Wiley and Marvin Jes-

chke, were united in marriage on Monday night, October 31, at the home of the bride's parents, by Elder James A. Thomas.

Portsmouth, Ohio

West Side Mission

Saints of this mission are enjoying their services: Sunday school at nine thirty each Sunday morning; prayer and praise meeting at 10.45; preaching by the local priesthood in the evening; Bible study each Thursday evening.

Elder John R. Grice, of Columbus, Ohio, the district missionary, was here the latter part of September. His subject for the first week was, "The Kingdom of God and What it Includes." So plain were his sermons that the smallest member could understand, and there was a fair audience at each service. Brother Grice preached on the restored gospel and the Prophet, the second week of his series.

A fine spirit attended the November sacrament meeting, and peace prevailed. The prayer and praise service was held at two thirty in the afternoon in order that members from nearby branches might attend. A number were present from McDermott, Ohio.

Sunday, October 16, was a day long to be remembered. The gift of tongues and interpretation was given. Brother Grice remained here until the nineteenth.

The women's department is active. They meet every two weeks on Wednesday afternoon.

Elder Rexroad, president of this mission, brought a wonderful sermon message to the Saints October 23. He is a fine leader.

Pleasanton, Iowa

Aged Couple Are Baptized

Sunday, October 23, a few members of Pleasanton Branch met at the usual church school hour, ten o'clock, for service. Owing to the condition of the weather and roads not many were there. An aged couple, James N. Estes, eighty-three years of age, and his wife, Rose Bicknell Estes, seventy-five years, had given their names for baptism and had motored down from Leon, Iowa. They arrived that morning just at the church school hour. The school was dismissed in order that the baptismal ceremony might take place early as Brother and Sister Estes wished to return to Ames in the afternoon.

Elder J. Emmett Leeper officiated in the service of baptism, and the pair were confirmed by Elders Leeper and L. W. Moffett.

Years ago Brother Estes's parents were neighbors to John Keown, one of the pioneers of the church. Brother Estes states that his mother never joined the church, but had she joined any

church it would have been the organization of the Saints. He has lived in the vicinity of Pleasanton, Iowa, since the first church people settled here eighty years ago. Mrs. Estes's mother was a member of the church and also all her sisters. She is the last daughter of the Bicknell family to join the church. She was reared and has lived all her life in Pleasanton.

Independence

Tomorrow is Thanksgiving Day, and the Saints of Independence will observe it with a service of worship, thanksgiving, and praise. Ten o'clock is the hour set for Thanksgiving services in the various congregations.

At the Stone Church Pastor John F. Sheehy will speak. There will be appropriate hymns by the congregation, "*Come, Ye Thankful People, Come,*" and "*Praise God From Whom All Blessings Flow.*" The choir will sing, directed by Paul N. Craig, and there will be solo numbers both vocal and violin. The call to worship will be given by the pastor who will read the President's Thanksgiving Proclamation. Elder H. G. Barto will offer the invocation. During this hour a special Thanksgiving offering will be taken up.

The women of Independence raised a sum of approximately nine hundred and fifty dollars in their first three weeks of special personal sacrifice. The money was collected in envelopes distributed to the women in all the groups once each week, and counted following the women's mass meeting held every Monday afternoon at two o'clock.

At the meeting last Monday the needs of the Commodity Shop were stressed, and the operation of the new "Women's Exchange" was explained. Various measures of household economy are being discussed and initiated by the women who not only are thinking of their own special endeavor to help the general church, but also of other ways to sacrifice as the church begins its Thanksgiving-to-Christmas Sacrifice Period.

Not long ago the Young People's Council of Independence announced the opening of a Sunday afternoon meeting for young men and women of the city in the young people's room at the Auditorium. The first meeting of this group occurred last Sunday afternoon at two-thirty, and Pastor John F. Sheehy was the speaker. He chose to discuss an important theme, "*Choose You This Day Whom Ye Will Serve,*" the words of Joshua.

All observations of the Joseph Smith Centennial held in Independence during the month of November will be fittingly climaxed next Sunday night with a union meeting of all congregations in the basement of the Auditorium. The pageant, "*Milestones in the Life of Joseph*

Smith III," written by Elder and Sister S. A. Burgess and produced under the direction of the White Masque Players, will be presented.

Stone Church

In his sermon to the Stone Church congregation Sunday morning Apostle J. F. Curtis, commemorating the Joseph Smith Centennial, established on a sound basis of law the office of the First Presidency in the church and also the right of Joseph Smith, son of the first President of the church, to occupy in that office. For a Scripture lesson Brother Curtis read Joshua 1: 1-9.

It has been some months since Brother Curtis appeared in the Stone Church pulpit where he is a welcome speaker. He plans to remain in Independence for a time, and will enter the Independence Sanitarium this week for an operation and treatment.

The choir, directed by Paul N. Craig, sang "*Prayer of Thanksgiving,*" a Welsh melody; "*More Love to Thee, O Christ,*" and "*Holy Art Thou,*" Handel's "*Largo.*" Mrs. Nelle Atkinson Kelley, soprano soloist, of Kansas City, Missouri, sang "*Whither Shall I Go From Thy Spirit?*" Elder H. G. Barto was in charge of the service, assisted by Elder Calvin H. Rich.

The evening service was designed to present a more personal aspect of the late President of the church, and Pastor John F. Sheehy spoke on "*Joseph Smith as I Knew Him.*" The remainder of the program was furnished by the Wahdemna Choral Club, directed by Paul N. Craig. They sang "*Hear, Lord, Our God,*" and "*Hymn of Praise,*" both by Tschaiakowsky, and Miss Fern Griggs, soprano, sang "*Alone With Thee,*" by Bailey. Gomer Cool, violinist, played a selection from Schumann, and Mrs. Hazel Scott Withee, rendered organ selections. Miss Olive Curtis, a member of the choral club, gave the oration, "*Joseph Smith.*"

Walnut Park Church

Sunday morning the new church school superintendent, Albert Chapman, presented nominations for his corps of helpers for the coming year. The following names were presented and approved by the school: Assistant superintendent, C. G. Closson; superintendent of young people's department, Ruth Bryant; assistant superintendent of young people, Kenneth Morford; superintendent of children's division, Sister Irwin Moorman; secretary, Audrey Horn. The superintendent of the adult department is yet to be selected.

Lois Jean Williams, daughter of Assistant Pastor and Sister M. T. Williams, gave two entertaining Thanksgiving readings during the program period of the church school, and Joe Countryman played a cornet solo.

The young people's chorus, under the direction of Maurine Nace, sang at the

morning preaching service Sunday. The message of the hour was delivered by Elder C. B. Woodstock. Elder R. S. Salyards was the speaker Sunday evening, and the anthem was by the senior choir, Minnie Scott Dobson directing.

The success of the Religio, which is held at six o'clock each Sunday evening, is surpassing the fondest hopes of its sponsors. From a start of about one hundred at its initial meeting two months ago, it has increased each succeeding Sunday until last Sunday two hundred and six were present at the class period. A large number of early comers for the evening preaching services always drop in for the assembly hour and enjoy the program. Sunday evening the program consisted of a Thanksgiving reading by Glenna Dean Jacobs, five years old, and a spelling match in which the members of the young people's classes participated.

The Galilean Class of the church school is sponsoring a missionary effort in the vicinity of the Rock Creek School, just west of Independence, meetings being held once each week at the home of Mr. Babbitt, a nonmember. Tuesday evening Elder I. E. Burke, teacher of the class, was the speaker, his subject being, "*The Message of the Book of Mormon.*" A very good interest is reported in these meetings.

A group of girls of the congregation recently met at the home of Violet Chase, and organized a sewing club, under the direction of Sister Mansel Williams. The following officers were elected: President, Violet Chase; vice president, Helen Moorman; and secretary, Ina Lutz. A committee consisting of Mary Belle Sanders, Kathryn Price and Audrey Horn was appointed by the president to choose a name for the club, and from the names suggested the Dorcas Club was selected. The purpose of the club is to sew for the needy, thus emulating the example of the *Bible* character for whom the club is named. Meetings are held each Friday.

The young people's class taught by Elder W. T. Gard, in conjunction with the Galilean Class, held a covered-dish supper at 6:30 Monday evening in the basement of the church. In addition to a covered dish, each person attending brought a pound of some nonperishable food, to be used in making up Thanksgiving baskets for the needy. Meat for the baskets will be purchased with money from the class treasuries.

Spring Branch Church

Last Wednesday night two prayer services were held in this district, one at the church and one at the home of A. L. Murdock. At the church Morris Jacobsen and George Bilquist were in charge, and the theme was "*Prayer.*" At eight fifteen the branch had silent prayer for Brother Murdock who was administered to at that time. At the home of the sick man, J. S. Andes and Robert Fish were

in charge. Both services were well attended, and Brother Murdock is much improved.

Elder Robert Fish, the morning speaker Sunday, chose as his theme words from Luke 17, "Remember Lot's Wife." Pastor G. W. Eastwood was in charge of this service, assisted by Jesse Smith. Oral McClain sang, "Beautiful Garden of Prayer," and the prelude was played by Gladys Smith.

The program for the church school hour consisted of two piano numbers by Harold Buseth, and Pastor Eastwood told two stories on sacrifice and work.

Another local minister, Morris Jacobsen, was the evening speaker. For a text he chose Hebrews 11: 6. Fern Belk, Gladys and Othelia Dixon, and Francis Tankard sang, "All the Way."

A farewell party was held for the George Bilquist family Monday night, at the church. They are moving to Atherton and in so doing take from this congregation eleven active members.

Friday night, "The Spinsters' Convention," a play, will be given at the church. Proceeds from this event will go to the women's sacrifice fund to pay back missionary allowances.

Utah District Observes Joseph Smith Centennial

Special Meetings of Ogden, Provo, and Salt Lake City Branches

The centennial anniversary of the birth of Joseph Smith III was very satisfactorily observed through the Utah district. On account of the distance from Salt Lake City, Malad, Idaho, celebrated the day as a local. Ogden and Provo joined with Salt Lake in an all-day meeting, November 6, all three places being very well represented.

The day begun with the church school at ten o'clock in the morning. The primaries marched to their class room, and the other classes remaining in assembly room, were taught by Elder A. M. Chase, who gave them the lesson from the life of the late Prophet. An excellent spirit prevailed at the sacrament service which followed at eleven o'clock. A basket dinner was served at twelve thirty, and at two thirty Elder R. R. Robertson gave an instructive and interesting sermon on "Sources of Spiritual Power." This was followed by a talk by Sister A. M. Chase on "Women's Work and Part in the Sacrifice Period." From three thirty to four thirty Elder Chase conducted a round table. Following this a basket luncheon was served.

From seven to seven thirty the time was occupied in a general songfest, interspersed with reminiscences and instrumental numbers. Beginning at seven thirty the play, "Milestones in the Life of Joseph Smith III," was given by Salt Lake and Ogden Branches, Ogden fur-

nishing the musical numbers between the scenes. This was done from their position in the gallery, giving a very fine effect. This enterprise necessitated considerable planning and energy for the small branch here, but all entered diligently into the undertaking with an excellent spirit. The house was comparatively full, and workers were happy to know that the message was "put across" in a creditable manner.

Between scenes they were favored with two musical numbers by the two daughters and son of Brother and Sister Allen Wardel, using piano, violin, and saxophone, and Miss Louise Kinghorn gave us a beautiful piano solo. These were all from Salt Lake City Branch.

It was a privilege to present to this people these highlights from the life of this wonderful man who so ably succeeded his father as Prophet of the church. The Saints wish this message could be given in every city and ward of this Mormon community.

A few weeks ago they witnessed a pageant in the big tabernacle here, "Genealogy of Joseph the Seer." The pageantry was well done, but the effort to glorify the man not so creditable. This tracing of his ancestry through regal and prophetic families back to Adam seemed to be misdirected zeal to glorify the man, rather than his message. And the alleged object of this pageant, to show the importance of the Temple work—searching out genealogies and sealing the families in one—seemed to Reorganized Church members to come very short of the mark. When one considers the ramifications and interlocking of these genealogies he is led into a maze from which there can be no deliverance. The close of this pageant shows Joseph Smith I blessing Joseph the Seer, bestowing upon him the blessings of Abraham, etc. From the seat next to them Brother and Sister Chase heard, "Oh, is this all? Does it end this way?" And from another: "Did Joseph the Seer have no posterity?"

Surely Brother and Sister S. A. Burgess must have been inspired to write their wonderful play for special use in Utah! The Saints wish they could have presented it before thousands of people who witnessed the pageant in the tabernacle. It would have been a fitting climax, and would have answered their questions, bringing the Lord's work down to date.

The next district enterprise is to put over the program of the Sacrifice Period.

An honest man is the noblest work of God. I don't expect to find perfection in the church, because I am a part of it, but this should not discourage me from trying for perfection.—James F. Keir, in a sermon to the branch at Omaha, Nebraska.

Lowbanks, Ontario

Priesthood Speak at Rally Day Services

This branch had rally day October 23, and in the morning after the Sunday school Elder D. Clatworthy gave a fine sermon. The choir of fourteen young people sang hymns. Dinner was spread in the basement, and two hours of interesting speeches were enjoyed in the afternoon. There were seven of the priesthood present besides the one in charge. They came from Welland, Niagara Falls, Humberstone, and Fort Erie. Six of these were called upon for five-minute sermonets, Hiram MacDonald, the oldest member in the branch; Elder F. C. Baldwin, of Welland, Austin MacDonald, Niagara Falls; Percy Baldwin, Ernest Willmott, and Edward Barwick, the pastor. Sister Roy Clatworthy, of Fort Erie, sang a solo.

Two young men were baptized early in October by Elder Clatworthy, Willbert Minnor and Russell Chalmers.

Study class attendance on Sunday morning is good. To begin the month of October, Elder Clatworthy introduced a contest which he called "Crossing the Continent by Auto." Four captains were chosen from the young people, and names of places and cars were given. The two cars to arrive first at their destinations will be declared winners, and are entitled to a treat from the losers.

The Saints were pleased with the reunion of the past season. Study classes were especially instructive.

San Francisco, California

Danver Street Branch

Saints of this group are earnestly engaged in spreading the gospel message. On October 9, six souls were inducted into the kingdom by baptism. Five were from Redwood City and one from San Francisco. The five were brought into the church through the efforts of Brother and Sister E. E. Hartsough, of Redwood City. All joined the Danver Street Branch.

The financial condition through which the world is passing, has brought misfortune and lack of employment to some, but most of the wage earners are still working and doing what they can for the church in a financial way.

This branch is proud of its women's department. Through the untiring efforts of the women much has been accomplished. The things done by the constantly active women's department, are always well done. They responded generously in taking care of the building of the social hall.

Sometime ago at a lovely wedding ceremony Miss Grace Newbrough became the bride of Louis Fitzgerald, Elder Edward B. Hinton officiating. The wed-

ding took place at the home of the bride in Millbrae Highlands, and about fifty were present. Sister Grace is a niece of Elder P. R. Burton, a missionary for many years.

The hearts of this branch were saddened September 12, by the death of a noble sister, Hattie Putney, known to all traveling missionaries. Her passing leaves a vacancy that can never be filled.

Apostle E. J. Gleazer is here, giving some wonderful sermons and counsel. The Saints also enjoy the services of Elder Arthur Oakman who is doing a good work. The desire of local workers is to help make the Lord's work grow and accomplish its purpose.

Tulsa, Oklahoma

Elder J. W. A. Bailey Conducts Five Weeks of Meetings

November 12.—During July and August the Saints of Tulsa met on Sunday evenings in a union service of all city churches at Skelly Stadium. Then for the first three weeks of September they met in group prayer services. These services were a part of the program arranged by branch officers as preparation for a series of meetings planned for the full month of October.

September 25, rally day, was therefore like a home-coming as well as the beginning of an intensive fall program. The day opened with a prayer service at eight thirty, followed by church school. At eleven o'clock the hour was taken for the installation of the officers of the branch, who had been elected for the fiscal year on the Thursday evening before. Each department leader pledged the cooperation of his department as called upon, and the congregation at the conclusion stood and, in turn, pledged its support. The department of women had charge of the serving of a basket dinner, and it was a most enjoyable feast served to some two hundred Saints. In the evening the choir presented a sacred concert which was enjoyed by a large congregation.

On Sunday, October 3, Elder J. W. A. Bailey met with the congregation in communion service, and was introduced as the speaker for the coming month. Brother Bailey made a short and interesting introductory talk concerning his subjects for the services, and quickly won his way into the confidence of the people. That evening the audience, who are accustomed to hearing a missionary begin on the six principles of the gospel, were surprised to hear a splendid presentation of our social program, "Government by God," or "Zion."

Not only had our people been prepared for these services by three weeks of prayer meetings, but considerable advertising had been done. There was a special advertisement in the daily paper and a news article, as well as the regular

information on the church page. Some of the members of our congregation volunteered to distribute two thousand five hundred cards, giving the purpose of the meeting and some of the subjects to be presented. Nine-foot banners on sign cloth were placed on two sides of the church building, and a string of colored lights was placed over the entrance to call attention of those passing. Besides these methods of endeavoring to reach those outside, the membership promised to invite their neighbors. Help and cooperation were manifested in every department for the entire five weeks.

For three weeks Brother Bailey held his audience with sermons from the prophets and the history of the Bible. At the end of the third week, the audience with an average attendance of one hundred and forty voted that he continue two more weeks. The last two weeks he supplemented his talks on the *Book of Mormon* and the life of Christ with pictures. His last lecture, Sunday evening, November 6, was on Solomon's Temple and was given to a crowd of two hundred and fifty.

Brother Bailey had a number of friends in this part of the country, having held a six months' meeting in Wagoner, Oklahoma, some years ago. His friends came from a number of the surrounding branches, and one family drove ninety miles round trip and attended as many as half the services. We were glad to welcome Saints from Oklahoma City, Terilton, Drumright, Skiatook, and Sperry.

During the period of missionary effort, eight were baptized and confirmed members of the church. Circumstances hindered three others from being baptized who had confessed they were ready for church membership. Officers have no way of measuring the good done to those outside the church, other than the words of appreciation they have heard from some of them, nor is it likely they will ever know the good that came to our Tulsa members. Many church members of years' standing confessed deeper conception of the beauty and magnitude of the gospel and a greater love for the church. According to the testimony of some of the young people, there has been laid a foundation for their belief that will not be erased by the years to come.

The creeds of 1830 bottled up Jesus. They made him a man of yesterday, a character of the past only. The Restoration is a call to bring the influences of a living Christ through a living church into this century of the world's history. It is the task of this church to finish the portrait of Jesus not as a man of yesterday, but as the divine Son living today, not Jesus who was, but Jesus who is and who goes on before.—F. M. McDowell, in "The Unfinished Portrait," a sermon preached at the Stone Church.

Omaha, Nebraska

Omaha Branch was pleased to have Apostle J. F. Garver in attendance at the annual business meeting September 23, at which time the following officers were chosen: Elder Ray Whiting, pastor, with Elders Marion Cooper and R. W. Scott as counselors; Elder Merl Grover, church school director; Elder C. T. Self, secretary; Elder Fred Lang, adult supervisor; Mindred Keairnes, young people's supervisor; Mrs. Cecil Stark, children's supervisor, and Mrs. Dorothy Stoff, chorister.

Following a rally on September 25, a series of missionary services was held with Pastor Ray Whiting as the speaker. The theme for this series was, "The Kingdom of God," with special emphasis on the fact that "We should be kingdom of God builders, and not just church members."

Roscoe Davey, visiting elder from Chicago, occupied the pulpit October 9, and in his sermon dwelt on transformations and qualities in individual lives which are essential to kingdom of God building.

A priesthood class beginning October 10, meets every Monday evening to study the new *Priesthood Manual*, under the direction of Pastor Whiting.

The choir, directed by Dorothy Stoff, has organized for the coming year, and rendered its first anthem at the Sunday evening service October 16. The morning sermon on that day was given by Bishop James F. Keir, of Independence. A touching solo, "Thanks be to God," rendered by Harry Greenway, completed this excellent service.

A short program was given by the Graceland alumni on Graceland Day, October 23, and was followed by a sermonet by Pastor Whiting, also a former Graceland student.

The young people were quite active during October. About thirty-five hikers enjoyed an evening around a large bonfire, roasting wieners and playing games. And again, a Halloween party provided a good time for about twenty-five young folks.

The Wednesday evening prayer services are swelling in attendance and a peaceful spirit seems to be felt by all. Especially did this spirit prevail at the last sacrament service at which time God spoke to the Saints through one of the elders.

Omaha Saints have established a branch storehouse to help meet the needs of the poor families in their midst this winter. A large number of contributions have been made, and much credit is due the women's group for their untiring efforts in canning and preserving perishable foods, donated for this purpose. At present the storehouse contains about four hundred quarts of fruit and vegetables, a quantity of flour, potatoes, and other nonperishable foods. The storehouse also includes clothing, shoes, and bedding. Workers hope to be able to

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provide for their poor this winter without the necessity of raising funds for this purpose.

The branch treasury was swelled about eleven dollars Monday, November 7, when forty-five women attended an electrical demonstration given by the Nebraska Power Company. The church received twenty-five cents for each woman who attended.

Two weddings have taken place during the recent past. Miss Alta Royer, formerly of Shenandoah, Iowa, became the bride of John Topham, of Omaha. Both are former Graceland students, and are rapidly finding work to do. Mrs. Topham has been given full charge of all dramatic productions, and is also a talented pianist. Miss Lura Louise Kinney and Mr. Marvin Jones were quietly married November 4. Both these young people are active in church school work. Best wishes are extended to both young couples.

Los Angeles, California

Central Church, Thirty-ninth and Grand Avenue

The inexorable march of time goes on, and in its passing, brings all the joys, hopes, and disappointments that go to make up life. Of recent date the Saints were made sad by the death of Sister Fern McConley. And, while they will and do miss her, they feel sure she has entered into a far more glorious experience than she ever had in this life. They are also happy, knowing that her days of usefulness have not been ended, as she has entered into a new life.

Elder Lawrence O. Brockway and Miss Hazel M. Klein, daughter of Mr. and Mrs. F. W. Klein, were married in Los Angeles, California, September 30, by Apostle M. A. McConley. The bridal pair were attended by Miss Stella Brockway, sister of the bridegroom, and Mr. Sidney Omohundro.

Friday, October 21, the Los Angeles Central Choir gave a musical concert which was enjoyed by all present.

Elder Mark Yeoman and wife, of Portland, Oregon, were visitors of Central Los Angeles Branch Sunday, October 23.

Presiding Bishop L. F. P. Curry paid this branch a visit some time past, and gave two good talks along financial lines. His talks were well received, and his frank and pleasing personality made him many friends in Los Angeles.

President Elbert A. Smith has been here for some little time. He preached in different parts of the Southern California District with good crowds attending. He preached again in Los Angeles Central Sunday, October 30, morning and evening. The evening service was particularly for the young people, and a large crowd was present; quite a number from some of the other branches. Church attendance is about normal.

Brentwood (Missouri) Branch

Marshall and Berry Avenues

The new church school plan has been put into operation in the branch. Various officers were elected, and all is going splendidly. The junior services, a part of the plan, have been well attended by the children of the church school. Heretofore they had gone home after the usual Sunday school hour.

A girls' quartet, composed of Mildred Fath, Selma Oliver, Pauline Gillespie, and Lucille Demargel, has been assisting in recent services.

A Halloween party was sponsored by the "Goodfellows" at the church the Thursday evening before the usual date.

Sister Hazel Nelson while on her trip to Kansas City, had to undergo an operation. She is expected home soon, well and strong.

The young men's club gave another spaghetti supper the evening of November 3, which was most successful.

"Where Wilt Thou Put Thy Trust?" was the theme of Ira S. Day, who spoke the morning of October 30.

Saints of this branch have been assisting Priest J. P. Carson, colored, in his preaching services at Webster Groves. A hall was rented for the occasion, and a room was secured for Brother Carson and his wife. Brentwood Saints are grateful for the services of Brother and Sister Carson in this nearby town. Several are interested in the restored gospel and are to be baptized upon his return next summer.

Delta, Colorado

Local Harvest Festival an Attraction

It is encouraging to note the continued interest displayed in different church services in Delta. All seem to have a "work together" spirit that is indeed commendable.

October 1 and 2, a local harvest home festival was held in the upper church rooms. Very fine selections consisting of fruits and vegetables (canned and fresh) and grains as well as flowers, quilts and needlework were among the artistically arranged displays. A few of the more nonperishable samples and some canned fruits were shipped to Independence for entrance into the big Harvest Home Festival there. The young people and different departments put on the programs to help furnish entertainment both amusing and helpful during the festival.

Glen Rose, son of Brother and Sister Arthur Rose, of Montrose, was baptized October 9, an impressive service having been specially prepared for the occasion.

Brother and Sister Clarence Wallis are proud of a fine, wee daughter born the latter part of September. She was named Carla Jean.

The young people are active. A Halloween party was enjoyed at the Truman

Vest ranch home, and on November 2, a box social was held west of Delta. A splendid time was had and something over eight dollars was collected on the sale of the boxes. The proceeds are to be applied as sacrifice offering for the group.

The Joseph Smith centennial was observed with an appropriate program and Brother Seph Hubbard preached a splendid sermon in accord with the theme of the day.

Manchester, England

Beresford Road Church

On October 12, the Girl Guides held a tea party to commemorate the seventh anniversary of their existence, and under the supervision of Captain Marie Walker a very enjoyable evening was had. The school director, Elder Abel Hall, received an invitation to be present, and although the business session of the branch took place that same evening, he spent one hour with them before leaving for the business meeting. Each of the girls brought along some part of the food. The decorations for the table were also made by the hands of the Guides. During the evening Brother Hall was requested to present two gifts, one to Guide Joan Nield, and one to Guide Winifred Ollier. The day of the party happened to be also the day of Miss Nield's fourteenth birthday, and as two days following was the birthday of Miss Ollier, both were the recipients of gifts purchased by the captain.

After the tea, they entered into a social evening. On these occasions the girls always remember the anniversary of the death of High Priest Joseph Dew-snap, for it happened during the very week of the inauguration of the Guide movement in the branch, and the Guides always see to it that his grave receives a gift of flowers.

Two weeks prior to this they also gave a concert in the schoolroom of Beresford Road, for the purpose of raising funds to enable them to meet their expenses. The following gave recitations: Misses Ena Gillatt, Joan Smith, Ivy Stevenson, Joan Nield and Winnie Rawson. Piano-forte solos were rendered by Miss May Crowe. An amusing "backward drill" was given by the Brownies, Miss Joan Nield gave a splendid exhibition of club swinging, and Miss Winnie Rawson, a child about eight years of age, gave a beautiful exhibition of dancing.

Two little playlets were also given during the evening, one by the Guides entitled "Cornish Cream," and one by the Brownies, entitled "Brownies' Baby." Elder Abel Hall was the chairman of the evening.

October 16 the branch held its harvest festival, and under the direction of the school director, the pupils again gave the program of music, etc. For the afternoon and evening services special

efforts were made. Elder James Baty, a worthy son of a worthy father, the late patriarch of the British Isles Mission, was the chairman of the afternoon service, and Elder Fred Tapping, of the James Street Branch, was the speaker. He gave an interesting talk on the beauties of harvest-time. The school, under the direction of its director, rendered the following musical numbers, "Look for the Beautiful," and "Consecration." Sister Marie Walker sang "Lord of the Harvest," and Master Eric King recited a Psalm.

The evening session was in charge of the pastor, W. R. Armstrong, and the speaker was Elder Abel Hall, who took for his subject the words of Christ, "I am he that is in all things."

During the evening the singing was of a high order, indeed, and was undoubtedly directed by the Spirit of the Master himself. It influenced the meeting considerably, and made all feel that they were entering into the presence of the Holy One.

William Hall sang "List to the Evening Song," and the choir immediately followed with the chorus, "Neath the Palms." Both of these were taken from the oratorio, "Under the Palms," and were feelingly sung by Brother Hall and the choir. A beautiful duet was sung by Elder S. F. Mather and William Hall, "Breathe On Me, Breath of God," to the tune, "Trentham," and the choir sang as a chorus, "O Father Almighty."

Several of the old-time members expressed their joy at the tone of the services, and, like Oliver Twist, asked for more.

Buffalo, New York

Hold Uplifting Joseph Smith Centennial Services

So enlightening and educational was their program celebrating the centennial of the birth of the Prophet, Joseph Smith, the third, that Buffalo, New York, Saints now count him a personal friend.

The first meeting was held on Friday night, several readings being given to introduce Brother Smith, and a quartet rendering one of his beautiful compositions, "Tenderly, Tenderly, Lead Thou Me On." Elder William I. Fligg, district missionary, spoke on "The Prophetic Leadership of Joseph Smith," and brought the Saints in closer touch with the part he played in the gospel plan.

Elder Fligg had charge of a round table discussion of priesthood problems Saturday afternoon.

That night a beautiful program was presented. There were several musical selections, and Brother Fligg's subject was "The Prophetic Office."

The most outstanding meeting of the centennial celebration was the Sunday morning sacrament service which was characterized by peace and reverence. The combined choirs of Niagara Falls and Buffalo Branches sang "Send Forth

the Sowers Lord," by Joseph Smith, and "Let Us Shake Off the Coals From Our Garments," by David Smith. The subject of Brother Fligg's sermon was "Joseph Smith and the Reorganization." At the close of this service a gift of two pictures, brought from England several years ago by Sister Lloyd, was presented to the branch.

Sunday afternoon papers were read with reference to Joseph Smith's work in the community, in his home, and in the church. Then came tributes to his memory. One sister read from her autograph book verses written by the Prophet when once he visited in England.

The final service of the celebration was the evening preaching service, Brother Fligg's topic being "Sources of Spiritual Power."

So uplifting were these services that the Saints not only were made better acquainted with the second Prophet of Latter Days, but also were given a greater desire to aid in the completion of his work.

Individualistic tendencies that men have permitted to ripen in their lives have composed one of the greatest curses that has ever come to the human race. . . . And no greater error has ever been made in the work of God, with its aim to build up a people socially minded to save themselves and others from the sins of the world, than the idea that the teachings of Jesus are individualistic.—E. Y. Hunker, in a sermon preached at the Stone Church, Independence, Missouri.

Good Christmas Programs

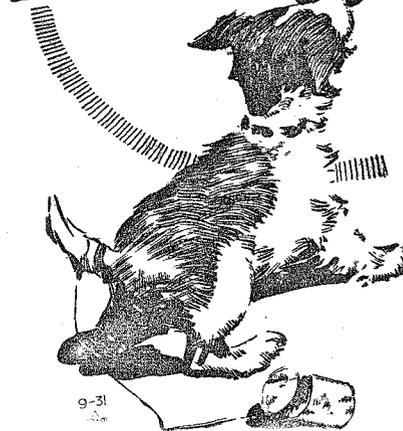


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New York Fall Conference at Sherrill

Instructive Program Carried Out

The weather man favored the semi-annual conference of New York District, October 22 and 23, and Saints came to Sherrill from Niagara Falls, Johnson City, Fulton, Syracuse, Buffalo, and Red Creek. District President P. L. Weegar was in charge.

Due to circumstances the early conference crowd is almost always small, and on this occasion this condition was particularly regrettable. The Saturday afternoon session was an important one.

The district chorister, Catharine Lambert, who brought her mother, Sister Tillie Lambert, and Sister Maurine Weegar, was on time, and helped in her office. Special numbers were given by Sister Maurine and Sister Ada Davidson.

During the course of the afternoon, "Branch Problems," and "Factors Producing Growth," were considered by Brothers F. C. Mesle and M. Whitehead. "Attractive Features of the Church" were catalogued by Elder James Bishop, and "What Constitutes a Falling Away From the Church and Reasons," was discussed by Brother Floyd Rathbun. "The Place of Youth in the Church," was the subject of talks by Dorothy Mesle and Vernon Whitehead. District Missionary William I. Fligg, spoke on "Identifying Christ With His Church."

Brother Fligg had spent two weeks in Sherrill previous to the conference, giving splendid sermons on his chart each night except Tuesdays and Saturdays. On Tuesday evenings Saints met in the homes and enjoyed pleasant services.

On conference Sunday morning at nine thirty the prayer service was well attended, and so good was the response that the church school session was omitted in order that more time might be given to prayer and testimony. The Spirit was evidenced by the many testimonies.

At eleven o'clock the district missionary presented a convincing sermon. The dinner at twelve thirty was served in the basement as were also supper on Saturday evening, and other meals on Sunday.

District Saints were pleased to have present from Rensselaer, Sister A. H. Sutton and family. They came from near Albany and returned the same day on account of Brother Sutton's work.

A short priesthood meeting convened at two o'clock in the afternoon, Doctor Weegar in charge until the hour for him to leave arrived. Then others of the priesthood spoke.

By the time of the evening service, the crowd began to assume proportions of the local congregation, but there were present some friends who seldom come. James E. Bishop preached a fine sermon.

Elder and Sister Bishop visited Sherrill about three weeks before the conference. He was district missionary here

thirteen years ago, and was extended a hearty welcome. They were homeward bound after a trip East which included stops at Scranton and Philadelphia.

The Saints enjoyed the lecture and pictures on Kirtland Temple the first Sunday night Brother Bishop was here. Leaving the morning after the conference, Brother Bishop planned to take Brother and Sister Ernest Davies, of Scranton, who had favored New York Saints with their presence at the conference, as well as Brother Lot Bishop and wife on a trip to Hill Cumorah before returning to Johnson City and Scranton.

The second morning Elder Fligg left intending to spend a week at Rochester on his way to Buffalo and Niagara Falls, where he was scheduled to conduct special services. Sherrill members will be glad to see him again. He is ambitious to do good and to help bring souls into the kingdom.

People are not flocking to hear the gospel as we might wish. In good times they are engrossed in pleasure; in depressing times they are too engrossed in their troubles and problems to think of their souls.

Sherrill Branch has suffered the loss of Sister Dunn and her husband who are now in Michigan.

The local women's departments meets every week on Wednesday afternoon. One evening they had a shower in honor of Stewart Burke and bride who make their home in Munnsville.

Brother and Sister Archibald Angus visited this branch as they were returning home from the Kirtland reunion. Their son, Arnold, and his wife are in Sherrill part of the time. He has had no regular position for some time. They are welcome here for they are very helpful among the young people.

The Sunday school superintendent, Carl Mesle, is now attending Graceland College, and his sister, Dorothy, elected to take his place, is away getting further schooling at Syracuse, where she is able to meet with Saints.

Sherrill members are aware of the serious needs of the church and hope soon to do something to assist. They like the new *Herald* and hope it will be more widely circulated than ever before.

The branch postponed the Joseph Smith centennial program from the sixth to the thirteenth of November in order that they may celebrate it with Syracuse Saints.

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Ionia, Michigan, Church Is Dedicated

District President A. C. Barmore
Principal Speaker

October 30 was a happy day for Saints of Ionia, Michigan, for it was the date set aside by District President A. C. Barmore for the dedication of their church building. Saints came from Lansing, Grand Rapids, and Belding, and the church was full.

The day's services began with a nine thirty prayer meeting in charge of Elders J. D. Aelick and E. B. Blett. The dedicatory service occurred at eleven o'clock, and the sermon by Elder Barmore, emphasized the purposes for which the church was built. It was a clear, thoughtful, and instructive discourse. The opening prayer was offered by Elder S. A. Barss, pastor of Lansing Branch, and consisted in part of the gift of tongues.

Five years ago Saints of Ionia built a house of worship. In this work Elder C. E. Harrington, then district president, took active part. The church has been occupied ever since its completion, but could not be dedicated because of the indebtedness on it. Elder J. D. Aelick was the branch president when the building was erected. He lives in Belding, sixteen miles away, and has repeatedly traveled that distance to work with Ionia Saints. Brother Aelick and his family have been good help and have received the loyal support of local workers.

In the afternoon, beginning at two thirty, Elder Archie Whitehead, of Muskegon, delivered an excellent discourse, and at three forty-five a brief but edifying address was given by Bishop Elmer C. Evans, of Grand Rapids. Sister Louise Evans, also of Grand Rapids, had charge of the music.



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Chatham, Ontario

Branch Observes Thirtieth Anniversary

Under the supervision of the pastor, Elder D. J. Williams, and his counselors, Elders V. E. Pritchard and R. Wood, Chatham Branch is making progress.

The church school with R. MacRae and a very capable staff of officers and teachers is creating renewed interest

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among the children, and the continuation of the school on Tuesday evenings, under the leadership of George Thorpe, draws the attention of many. The students of the second period are studying the *Book of Mormon*, and as special features there are interesting debates and contests.

The thirtieth anniversary services of the branch were held October 23. Elder R. S. Salyards and Bishop J. C. Dent were present, and each preached inspiring sermons during the day. At the church school period, the women's department presented the branch sixty new *Hymnals*.

On Monday evening the women, under

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the leadership of Sister D. J. Williams, sponsored a chicken supper and program with gratifying results, both socially and financially.

Brother and Sister Williams are untiring laborers among Chatham Saints, and their help is greatly appreciated.

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While we exercise care in the acceptance of advertisements appearing in these columns, we can not guarantee full satisfaction between buyer and seller and we therefore advise that in every instance a proper investigation be made by all parties concerned.

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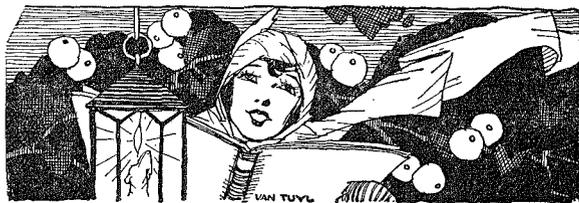
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The SAINTS' HERALD



To Finish the Task

An Editorial by F. M. S.

Beginning

How Shall We Build on Our Foundations?

By Elbert A. Smith ✓

Tithing

By Bishop L. F. P. Curry

Missionary Objectives and Procedure

By Paul M. Hanson

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THE SAINTS' HERALD

November 30, 1932

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Number 48

FREDERICK M. SMITH, Editor in Chief.
ELBERT A. SMITH, Associate Editor.
FLOYD M. McDOWELL, Associate Editor.
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The Pigeonhole

"With the Jawbone of an Ass"

"That," said the Pigeon, as he strutted on our window ledge a few days ago, "is *Scripture*. Maybe you remember reading that a fellow named Samson was angered at his neighbors who lived over by the sea-coast. And finding nothing handy but that poor weapon he slew ten thousand of them."

We had never expected to find a modern instance. But the other day the *Independence Examiner* carried a story of a man in a neighboring town who became enraged at his daughter-in-law. So violent was his wrath that he sought something to throw at her. Nothing else being handy, he drew out his false teeth and threw them.

Samson found his weapon on the hillside, but our neighbor had only to reach in his own mouth!

All this goes to show the folly of trifling with a violent temper. The man who has one is unfortunate, and the person who vexes him is also unfortunate in lacking judgment. Somebody is bound to get hurt.

Violent passions, whether of individual or of nations, lead men to bad ends. Samson's whole life brought nothing but an amazing exhibition of physical power. No great good resulted from his having lived—nothing comparable with the lives of the prophets, nothing at all like the life of the Master.

Anger and passion, whether exhibited by factions in our own political warfare, by the Reds in attempting to discredit and break down government, or by the Nazis in Germany, are equally futile and destructive. They accomplish nothing.



Suffragettes Still Unhappy

They Can't Pick on the Men Now, So They Pick on the Women

"Professional women have for the most part no sense of loyalty to the women pioneers. They treat their privileges of education and training as if they had dropped like manna from heaven. They pride themselves frequently on not thinking very much of women or women's achievements, on not being feminists. They have their fair share of sex snobbery—that is, a desire to stand in with and to stand well with the "stronger sex."—Lady Rhondda.



"If you want to improve the world start with yourself."

This advice is often given by one who should start with himself.



Death

Death is a dialogue between
The spirit and the dust.

"Dissolve," says Death; the spirit, "Sir,
I have another trust."

Death doubts it, argues from the ground.

The spirit turns away,
Just laying off, for evidence,
An overcoat of clay.

—Emily Dickinson.

Editorial

To Finish the Task

From Palmyra (1830) to Independence (1933) is a continuous road along which the Church has traveled towards the goals always more or less clearly in view, though mayhaps at times veiled in the mists of misunderstandings and forensic combat, and at times seen through the eyes of hope somewhat clouded by discouragement. The distant next objective along any road is never clearly seen when in the vale between the hills. There faith keeps one moving.

Our road has been up hill and down vale, but through faith the journey has been directioned and hope burnishes the distant mark towards which we travel.

Periods of prosperity have followed those of adversity, and the ups and downs have influenced the spirit and elan of the advancing army. It has been in the periods of adversity when the spirit of the church has shown to best advantage, and revealed the deep-seated emotional content of our faith. In dark places we *feel* our way, and in periods of depression we fall back upon the basis of faith. It is well we do, for progress such as Deity wills we shall make is made only by those who "walk by faith." But they must have the *will* to walk. The Saints in the past in crises and periods of despair have placed their hands in the hand of God and moved forward.

And their progress has been marked by monuments of achievement. These monuments have been the completed tasks with which they have been confronted. Each stretch of the road traversed has had a group of tasks which center around a definite

nucleus or objective, the achievement of which has demanded devotion, sacrifice, application of effort, and extraordinary faith. And these the Saints have had and displayed at such points.

From Palmyra with the organization of the church and the publication of one of the three standard books the Saints led on to Kirtland, where the priesthood schools and the Kirtland Temple called out the best of efforts and faith. The stalwart spirit of the pioneer dominated and so they passed on from one to another task.

From Kirtland to Fishing River the spirit of the pioneer still carried them, and the spirit which carried them called out the spiritual direction which marks Fishing River as a milestone of progress. And the sacrifices carried them to Independence and the efforts at community building there demanded. It was the same spirit of the pioneer which bravely faces the adversities of unfavorable conditions which prompted the Saints to tenderly gather up and inter the mutilated bodies of their brethren at Haun's Mill, and with the collected remnants of their scat-

tered properties pass on their way to build up their community at Far West, erect their homes and schoolhouses, and lay the foundations of a temple.

Undaunted though dismayed and depressed by the persecution and expulsion from Far West, the rough road to Nauvoo was traversed by feet guided by zeal and the work of hands stimulated by the love of the institution and faith in God.

So Nauvoo rose like magic though the storm clouds of persecution were slowly but surely gathering again. Even from the prostration by the



We'll Finish The Job

shock of murdered prophet and patriarch the Saints arose eventually, men of sorrow and acquainted with grief, and at Amboy began the negotiation of still another section of the road as yet untraversed. From Amboy to Plano, from Plano to Lamoni, and finally from Lamoni to Independence with the headquarters, every achievement was bought at the price of faith, devotion, and sacrifice. One goal after another set and reached: printing plant, college, church buildings, sanitarium, stone church, stakes, expanding districts and branches. With forces fluctuating by force of circumstances the vanguard has pressed on from task to task, gaining ground, consolidating, advancing, diversifying, integrating, adapting, and meeting the inevitable with poise and faith.

And so we come to the period when changing conditions have forced us into another crisis. To meet it a definite task has been set for us. The debt of the church must be paid. We have started the job. Will we finish it?

Sure, we'll finish the job!

To keep our record of past achievement clear, we must. And in the light of the sacrifices at Palmyra, Kirtland, Fishing River, Independence, Liberty, Haun's Mill, Far West, Nauvoo, Plano, Lamoni, and Independence, there is only one answer—*We will.*

F. M. S.

How Shall We Build on Our Foundations?

I.—Missionary Endeavor

"Seek ye first to build up the kingdom of God and to establish his righteousness."—Matthew 6. Inspired Translation.

Recently we discussed at some length the topic, *"The Foundations of Our Faith."* The foundations were laid for us in divine wisdom. As Paul says: "Our gospel was not taught us by men, neither did we receive it of men." The doctrines of the church were given to us from on high. The organization of the church was planned in the divine mind. The gifts and blessings of the gospel come from the heavenly Father. Christ himself, who is described as the "chief corner stone," came not of our volition but was sent because the Father so loved the world that he gave his only begotten Son. Paul declares that "other foundation can no man lay than that is laid, which is Christ Jesus," and continues with the admonition, "Let every man take heed how he shall build on that foundation." Christ gives us the commandment in the Inspired Version, "Seek ye first to build up the kingdom of God." The King James Version has it, "Seek first the kingdom of God," but Christ was speaking to a people who had found

the kingdom, and his word as properly rendered in the Inspired Version is "Seek we first to *build up* the kingdom." The church is the Kingdom—not all of the Kingdom, but that part with which *we* have to do. How shall we build it up?

The foundations are laid. How shall we build upon them, not only individually but as a church? How shall we build the church up numerically and spiritually?

CHRIST AS A MISSIONARY

In building the church up numerically, the first great endeavor has always been along missionary lines. Christ himself first of all was a missionary. He came from his temptation in the wilderness and from his spiritual preparation "in the power of the Spirit," (Luke 4: 14), and went about "preaching the gospel of the kingdom in every synagogue." He had no converts. He was alone. He had no organization. His first endeavor therefore was missionary, to go out and make new openings, to find converts, to gather together a following out of which he could build the church. To his disciples he said, "The works that I do shall ye do also."

The first work of this church for many years was missionary. Joseph Smith received the angelic visitation and at once told it to his father. That night, according to family tradition, his father gathered the family together and by candlelight related to them the story of the angel's visit. Subsequently they invited in the neighbors and gave them the message. The church had not been organized one year when the first mission was appointed. Four young men went west from New York State, stopping en route to build up Kirtland, and finally ending their mission at Independence. Their first mission thus unwittingly led to Zion, and we may yet find our way to Zion through missionary endeavor.

OUR GAINS OVER A PERIOD OF YEARS

It is interesting to compare the growth of the church over a period of years. We have recently celebrated the centennial of the birth of President Joseph Smith, that man who more nearly than any other man any of us have ever known approximated the character and spiritual attitude of Christ. When he came to the Presidency of the church in 1860 there were 179 members; today there are 112,000. Then there were eight branches; today there are 745. He had with him approximately 30 members of the priesthood; now we have 6,935. Much of this gain is the result of missionary endeavor.

Personally I have been interested in making more recent comparisons. My first mission under Conference appointment was to Southern California in 1900. A recent visit to that district prompted me to make comparisons of the gains over a period of

thirty years. In 1900 we had a membership of 45,361; thirty years later we had 108,500. That year we had 2,316 baptisms; in 1930 there were 4,208 baptisms. The tithes and offerings per capita in 1902 amounted to \$1.77 for the entire church; thirty years later (approximately) they amounted to \$4.50. The total tithes and offerings in 1902 amounted to \$86,383; in 1929 they were \$477,761. We had then in Independence and the stakes a comparatively small membership; today we have 16,204. These figures represent a steady and continuous gain over a period of years. Shall we continue that gain? That depends a great deal on our missionary zeal.

MISSIONARY BRANCHES

In 1930 we put on a special missionary effort throughout the entire church, beginning in the spring; and consistently, month after month, we broke all previous records for baptisms; 1930 thus became a record year for baptisms. That shows what can be done when we give our attention, as we should, to the great missionary commission. The depression has crippled our general missionary endeavor. It becomes therefore more necessary that the local branches and districts and local men should give their attention with redoubled zeal to missionary work. Every branch should be a missionary center, having missionary sermons Sunday evening when convenient (and making it convenient so to do); holding periodic missionary series, and with available local men opening up new missions in the immediate neighborhood.

Some years ago I visited a local branch that was at the time without any missionary or pastor under conference appointment. The local priesthood of that branch were maintaining eight pulpits on Sunday, the central church and seven missions. By contrast I visited another branch where they had a beautiful little church in a fine section of the city surrounded by thousands of middle-class families of the better type. The district president, standing on the steps of the church, swung his arm about to indicate the neighborhood surrounding the church, and said, "Those people do not know that we exist. We have never visited them, never given them tracts, never gone to them and invited them to come to our services." The local branches should awake to their opportunities to do missionary work.

MISSIONARY FAMILIES

So far as possible every family should be a missionary family, not crowding their belief upon others who do not wish to hear it, not engaging in heated arguments that, as some one has said, enable us to "win the argument but lose the convert,"

but wherever possible interesting others, speaking to them words favorable to the church and its message. They must not be like the family of which Bishop Carmichael relates the following story. He visited this family, having been invited to dinner, but immediately was told that the daughter of the house was expecting her young man friend to be at the dinner and Bishop Carmichael was enjoined to say nothing about the church because the family did not wish the young man to know they were "Mormons." Readers of the *Herald* can imagine with what mischievous pleasure Bishop Carmichael, during the dinner hour, led the conversation time and again to the very threshold of the church; then, when every member of the family was squirming uneasily, he would change the subject. After the dinner he got the young man (who seemed to be a fine fellow) to one side and talked with him, and in response to some questions discovered that he came from the vicinity of a well-known branch and that many of his people were members of the church—but he did not wish this family to know it.

An old hymn says, "We want no cowards in our ranks who will our colors fly. We call for valiant-hearted men who're not afraid to die." This little verse is more than poetry. Three of the six men who organized the church one hundred years ago gave their lives as an offering in the cause. Two of them were shot to death, and one died subsequently as a result of exposure and exhaustion endured while fleeing from the mob. Fifty per cent of the charter members made the ultimate sacrifice. Paul said, "I am not ashamed of the gospel of Christ." Every member of the church should feel that way. A real Latter Day Saint has no need to be ashamed. Christ says, "If any man is ashamed of me now, of him will I be ashamed in the day of judgment." Latter Day Saints need to remember the admonition that Isaiah voiced, "Remember the quarry [pit] from which you were digged and the rock from which you were hewn." The church has lifted us up, given us our ideals, given many of us our education, given us about all that we know about God and things that are really worth while. Shall we now be ashamed of its message?

REBUILDING OUR MISSIONARY FORCE

Our first endeavor in building the church should be along missionary lines, and it should be the systematic purpose of all the membership to liberate the church from its present debt as quickly as possible, that we may rehabilitate our missionary force, return worthy men who have been released, add to its numbers young men as God may indicate, and go about the first great commission to preach the gospel in all the world.

ELBERT A. SMITH.

(To be continued.)

NEWS BRIEFS

No Christmas Vacation at Graceland

Graceland College student body voted November 14, to have no Christmas vacation this year. Ninety-seven voted in favor of foregoing the vacation to fifty-one against it, according to the *Graceland Tower*.

Several advantages will accrue to the students and the administration through this measure. Students will save around \$2,000 which would otherwise be spent on trips home, and the college will save from \$500 to \$1,000 which would otherwise be required for maintenance of college buildings. Besides this saving, the school will close two weeks earlier in the spring, allowing the students a greater opportunity for securing work.

Although it is a sacrifice, the students are showing a commendable attitude, and because of the cheerful cooperation of everyone the Christmas season will be an enjoyable one on the hill. Once before, in the winter of 1917-18, the students sacrificed the vacation period.

District Endeavors to Raise Budget Quota

Seattle and British Columbia District is exerting every effort to raise its part of the church budget. Of the Saints' efforts Apostle J. A. Gillen writes in a letter to the First Presidency: "I am quite sure that if the spirit prevailing in this district is representative of the spirit of sacrifice and devotion throughout the church, the budget will be raised and the church will be made happy. I rejoice to be identified with the good people of Seattle and British Columbia District."

Missionary Notes From Australia

Elders W. J. Haworth and A. J. Corbett devoted about a month's labors to Victoria District a short time ago, according to the *Gospel Standard*. They attended and assisted in the district conference there.

Elder E. H. Davies, pastor of Subiaco Branch, is busy in Perth and Fremantle. He has been conducting a missionary series in a Fremantle Hall.

Evangelist J. H. N. Jones combines the duties of missionary with those of his patriarchal office, and is doing a good work in Victoria District.

Elder A. V. Robinson is in a busy center in the Newcastle District. There the church has four preaching points.

Notwithstanding a spell of illness, Elder C. A. Davies works steadily at Adelaide, South Australia.

Elder W. J. Vaughan finds more than he can do in the Northern New South Wales field. Recently

he had some assistance from Elder J. R. Taylor, and Elder Parker, the district president, is a zealous helper.

Elder H. Peisker is hard at work in Auckland where his multitude of duties range from those of pastor to missionary and relief worker among the poor of the church and of the vicinity.

These missionaries are enjoying the blessings of the Spirit of God in their work. "If God be with us," they say, "who can avail against us?"

San Bernardino's Storehouse Is Full

San Bernardino Branch, California, has almost one thousand jars of fruit in its storehouse besides other foodstuffs. These gifts for the needy were on exhibit at the local harvest home festival November 4, 5, and 6. These three days composed a gala occasion for the Saints, there being special services, dramatic, musical, social, and worship. Included in the week-end program was a memorial ceremony in honor of the Joseph Smith Centennial. President Elbert A. Smith was San Bernardino's harvest home guest.

Sister Earl D. Bailey Killed in Accident

Sister Earl D. Bailey, of Tulsa, Oklahoma, was killed in an automobile accident at Wichita, Kansas, Sunday afternoon, November 27. Her husband, Elder Earl D. Bailey, was also injured. Sister Bailey was sixty-eight years old. Details of this event will be found in the News under "Independence."

Rich Experiences for Elder L. O. Wildermuth

Rich and reassuring experiences have been Elder Lester O. Wildermuth's in his travels among Saints in Wyoming, Montana, and North Dakota during the late summer and fall. An event of this nature was his baptizing of four people November 22, after a few cottage meetings at Williston, North Dakota.

These additions, according to Brother Wildermuth, are chiefly due to the efforts of faithful Saints living in that vicinity. And though it was necessary to cut the ice for the ceremony of baptism, none seemed to notice the cold.

Elder P. T. Anderson, missionary to North Dakota, also held meetings at Williston in the summer and baptized several.

Author Is Dramatic Director

Sister Jessie Ward, author of the book *The Call at Evening*, and numerous short stories and articles, is directing the dramatic club in her home branch, Centralia, Washington. In past months this club has given several plays.



Tithing



By L. F. P. Curry

IV.

It is perfectly natural for us to seek in the Scriptures the basis for tithing, for there, in the record of God's dealings with man, should be found abundant testimony of this divine law. Yet we may approach the Word in the wrong attitude, seeking for means to sustain a personal opinion, rather than for light as to the way of life. A young friend was once asked to describe the method of study pursued by a *Doctrine and Covenants* class. He replied, "First they read a paragraph, and then they argue." Division and strife are the usual fruits of argument; unity and peace are found when truth is humbly sought. The humble seeker will find the Scriptures to be an inexhaustible mine, for however much is taken, as much remains.

There are two broad scriptural grounds for the law of tithing. The first exists in the acknowledged ownership of God of all things; the second, in the commands of God which have never been abrogated.

This ownership of God is comprehensive. The gold and silver and other precious things of the earth; the beasts of the forest and field, the cattle which roam the hills and plains; the very world, God claims. Notwithstanding, these have been prepared for the creatures of God whose purpose it is to provide for His saints. (Haggai 2: 8; Psalm 50: 10-12, Inspired Version; *Doctrine and Covenants* 101: 2.)

Even we ourselves, who have been bought with the terrible price of Calvary, are God's as the Prophet Ezekiel and the great missionary, Apostle Paul, have pointed out (Ezekiel 18: 4; 1 Corinthians 6: 20, Inspired Version).

It will be recognized that the first ground for tithing is also the foundation of the principle of stewardship. The ownership of God is the basis for both. Our stewardship is inherent in the relation we bear to God, and whether we have publicly acknowledged the responsibility by being set apart as a steward, or not, tithing is one of the means of expressing the material results of our management of that with which we have been blessed.

The second scriptural basis for tithing was stated to exist in the commands of God which continue in force. It is important to note that there are some aspects of God's teachings which may never be abandoned, in whatever age those teachings are imparted to mankind. The Mosaic law was fulfilled in Christ, and whether or not those who had been trained under the law grasped its spiritual intent,

the law as such ceased to be binding. Some aspects of the law, however, having to do with the broad relations of human society, were picked up and re-enunciated by Christ in his personal ministry, and restated in the latter-day revelations to our church. One example is the requirements of the decalogue (Mark 10: 17-20, Inspired Version; *Doctrine and Covenants* 42: 6, 7); and another is the law of tithing (Leviticus 27: 30-33; Deuteronomy 14: 22-25; Malachi 3: 8-10; Matthew 23: 23; Nephi 11: 2, 3, Thirty-third edition, 1907, *Book of Mormon; Doctrine and Covenants* 64: 5; 106). Tithing is thus a link in the chain of method for propagating the everlasting truths of God among the children of men.

As has been true of the offering, the tithe has been devoted to the purposes of God's work. In Israelitish and Judaic times, the poor, the fatherless and dependent widow, the Levites and the priests were supported from the tithe. The Levites received the tenth, and they in turn gave one tenth of their receipts to the priests. Today, in the support of the poor, the widow and orphan, for the sustenance of the ministry, and general work of the church, the tithe, together with the offerings made, is absorbed. From this source also comes the means for the specific upbuilding of Zion. The simplicity and directness of the tithing plan as a way to finance the costs of the kingdom of God is characteristic of all of the works of God. For whether it be one of the least of the flowers of the field, or the lowest form of animal existence, the particular thing is designed to meet effectively the conditions of its life.

The use of the title in the general work of the church enables it to play an important role at the present hour in meeting the debts which confront us. Many plans for the discharge of the debts have been suggested, and these have been appreciated deeply, witnessing as they do to the deep interest of the members in their church. But the principle of tithing is and always has been the backbone of the plan God gave us, and supplement it as fully as we may and should by offerings born of sacrifices, tithing will so remain. The cards which are being distributed to members during this present Sacrifice Period of November and December, do not seek to commit one to the payment of a *specific sum* as tithing, but to the payment of the *tenth of the increase*, whatever it may be; and ask for the contribution of as large an offering as possible. The method of

approach is the same which is expected to be used in the continuance of our efforts to pay every debt of the church. A more spectacular plan might result in greater temporary interest, but after all, God has clung to the plan of tithing in every age, therefore why should we think of giving it up now?

God's purpose in using the tithe in the work of the church shows how intimately the principle of tithing is bound up with the financial policy to which the church is now committed, especially that portion relating to hereafter first providing the cash before engaging in some new enterprise of church work. If we tithe the surplus as well as the increase, adding thereto such offerings as may be given, our needs in their due order will be provided for if the Saints will more and more fully embrace God's way of having men share the burdens of the cause. For the church to proceed in this fashion, first providing the cost of beginning the new work, whatever it may be, and also providing reasonably the operating or continuing cost thereof, should beget a sense of security and confidence, and nurture faith and courage.

Finally there is a practical aspect of the use of tithes to which, ordinarily, little attention has been paid, namely the implied responsibility of the church to devote a portion of the tithes to the creation of reserves. This also is a vital part of the financial policy under which we are working. Joseph in Egypt grasped the principle of reserves in building up surpluses in the seven years of plenty upon which the people drew during the seven years of famine. The church today embraces many activities very vital to the work as a whole, the discontinuance of which even in part works a hardship upon those who have been engaged therein, and deprives the church and the world of something which may be sorely needed. The missionary work is a specific example. There rests upon us the necessity of providing during years of prosperity for the requirements of the leaner years, so that the work of Christ shall not be halted. Moreover, if the people are asked to consecrate their surplus and to pay the tithe and offering, is not the church bound to so use these means that in the hour of need of the people who have contributed that need commensurately may be met? As full compliance with the financial law occurs, there must go forward at the same time, in proper relation to the degree of compliance, the creation of reserves. The obligation is specific and may not be evaded. Thus will the change take place without shock from a society engaged in economic activities for profit to a society engaged in economic activities for the satisfaction of the just needs of men.

Out of the ownership of the things of this world

by our heavenly Father arises His command, never changed, to tender to Him the tenth of the increase. He has ever directed the use of the proceeds in financing the costs of the kingdom. The plan He has given us, simple and direct as it is, ties into and is a part of the entire financial law, and of the gospel as a whole. And the plan is intimately related to this crisis through which we are passing. May God richly bless everyone who will bear a part of the burden with Him.

Note: Bishop Curry has promised to write additional articles touching the following subject matter:

Significance of the Requirement of Tithing.

Ascertaining of the Amount of the Tithe.

When the Tithe Shall be Paid.

The Reward for Obedience.

Our readers will find these articles to be of both interest and importance, coming as they do from a high officer in the church.

Life Rather Than Preaching

But above all, let the spread of the spirit of Christ be rather by mode of life than preaching. I am weary unto death with this incessant preaching. It deadens all thought, confuses all issues, it is producing in our Chinese church a horde of hypocrites and in our theological seminaries a body of Chinese ministers which makes one despair for the future. Let us cease our talk for a time and cut off our talkers, and try to express our religion in terms of living service, so that we may show others and see for ourselves if our religion is worth anything or not.—Pearl S. Buck, in *The Christian Century* for November 23, 1932.

Power in Books

Printer's ink has been running a race against gunpowder these many, many years. Ink is handicapped, in a way, because you can blow a man up with gunpowder in half a second, while it may take twenty years to blow him up with a book. But the gunpowder destroys itself along with its victim, while a book can keep on exploding for centuries. There's Hardy's *Dynasts* for example. When you read that book you can feel it blowing up your mind. It leaves you gasping, ill, nauseated—oh, it's not pleasant to feel some really pure intellect filtered into one's brain! It hurts! There's enough T. N. T. in that book to blast war from the face of the globe. But there's a slow fuse attached to it. It hasn't really exploded yet. Maybe it won't for another fifty years.—Roger Mifflin, in *The Haunted Bookshop*, by Christopher Morley.

The truth and rapture of man are holy things, not lightly to be scorned. A carelessness of life and beauty marks the glutton, the idler, and the fool in their deadly path across history.—John Masefield.

◆◆◆ Missionary Objectives and Procedure ◆◆◆

By Paul M. Hanson

Missionary work is a vastly different thing from a mere verbal bombardment of the ears of auditors with the facts of the gospel of Christ. Jesus was engaged in missionary work when removing racial and religious prejudices, voicing prayers, stirring the divine in man to respond to the divinity of their Creator, attracting children to himself, teaching by means of parables, disclosing the nature of heaven and hell, associating others with himself in profound spiritual experiences, preaching repentance, unfolding various aspects of the kingdom of God, emphasizing the weighty character of judgment, mercy, and faith, making known man's responsibility to God for the right use of gifts and talents and material possessions, announcing heavenly promises, working miracles, bringing hope to the dismayed, cheer to the disconsolate, and creating within hearts having an open door a consciousness of God.

There can be no higher missionary objective than is set forth in the words read from the Scriptures by Jesus in the synagogue in Nazareth:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4: 18, 19.)

What is more needed today than the power of the gospel to save, and the spiritual forces of the kingdom of heaven to buoy up mankind in life's conflicts, discouragements, and lonely hours?

We must be concerned about the things that troubled Christ and be moved by his mind and Spirit. Then the church will fill its mission at home and abroad to the glory of God and the salvation of man.

The following procedure to assist in the prosecution of missionary work is divinely authorized:

"Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all." (*Doctrine and Covenants* 119: 8.)

World wide is our missionary objective. It was

lucidly set forth by Christ to his apostles soon after his resurrection:

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matthew 28: 18-20.)

Such is the encompassing and adventurous mission of the church, to be prosecuted collectively and individually by those who have named the name of Christ, the prosecution to be attended by a fulfillment of the glorious promises of God.

The above commission, re-stated to the church in latter-day revelation, remains to be carried to completion. When the church whole-heartedly engages in this task, many souls in all lands will see in the church as it authoritatively interprets the word of God, an institution "clear as the sun, fair as the moon, and terrible as an army with banners." Then through it will the waters of everlasting life overflow the souls of others.

It is given to the church to be a "light to the world."

Who is not impressed by the proselyting value of branches functioning in their respective communities as healthy and efficient members of the "body of Christ"? Here is a field which with intensive work and expansion provides unlimited possibilities.

Jesus said to the Apostle Peter: "When thou art converted, strengthen the brethren." There will ever remain much room for the forces of conversion to operate within the church.

Missionary work is going forward as the light of Christ enters the souls of men, inside or outside the church.

Appropriate tracts, Christian influences in association with others, prayer meetings, preaching services, Scripture class studies, musical talents, prayers in faith for the sick, and ministering practically to the demands of the kingdom of God, are mighty and available forces for the extension of the work of God.

Decision Day, Mother's Day, Rally Day, and others of similar character are for congregations important missionary aids.

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At least one of our women readers feels that the members of her sex are underprivileged and not accorded the full rights to which a civilized and moral state of society should entitle them. The Editor is not conscious that he has been a party to any plot to keep the women in subjection; but he thinks the women ought to have a right to state their feelings on the matter, so long as that statement is reasonable. We think the article here presented meets the qualification.

We wonder what other women think about it. Would they be willing to write their opinions to us?

The Bible

on the

"Woman Question"

By Ruth M. Kirby

There are different ways in which people view the teachings of the *Bible*. Some are frankly skeptical of history, prophecy and doctrine alike. Some accept history, attempt to understand prophecy, but reject doctrine. Others, particularly the people of our own church, pride themselves in their understanding of doctrine and prophecy, and, in so doing, sometimes lose the particular significance of history. In other words, in our enthusiastic support of eternal doctrine and of the fulfillment of prophecy, unconsciously, we include in our belief the customs of *Bible* people, which, unlike doctrine, are not eternal.

It is alarming to some to see changes in custom, because they still confuse custom, which comes under the heading of history, with doctrine, which is entirely a different thing; and in seeing a departure from custom they infer that this necessarily means a departure from doctrine. It is important in arriving at an intelligent conception of the value of the *Bible* to us, to separate customs and traditions of the peoples of the *Bible* from the teachings of the *Bible* itself.

It is somewhat puzzling on first thought to understand that while statements concerning doctrine and prophecy are eternal verities, other statements regarding traditions and customs are only references to transient conditions, and while the statements were true under the conditions in which they were made they are not applicable under other conditions.

This, no doubt, is responsible for much of the confusion regarding the status of women as gleaned from the *Bible*. It is no wonder that pious people look askance on the subject of equality of sexes when they think that in so doing they are breaking away from the doctrine of Christ and the will of the Almighty. But are they? Impressive arguments

have been made, pro and con, but let us look to the *Bible* itself for our answer,

To begin at the beginning there is the so-called "curse." Is the curse inevitable? Or is it not the natural result of man's sin? If so, through the redemption of the race it will automatically be eliminated. But if the curse *were* inevitable, is there any support for the idea that it is more inevitable for the woman than for the man? Let us open our *Bibles* and read carefully Genesis 3: 22-25 (Inspired Translation) and see if one curse is any more eternal than the other. God told Adam: "By the sweat of thy face thou shalt eat bread," yet man has not hesitated to invent labor-saving machinery, with the result that if our machinery were properly used today this part of the curse would have its fulfillment and be a thing of the past. He also said to Adam, "Cursed shall be the ground for thy sake," and "Thorns and thistles shall it bring forth to thee," yet man has done all within his power to exterminate harmful weeds and has brought about wonderful improvements on nature. He also told Adam, "For thou shalt surely die," and if any of this so-called curse applies to other than those to whom it was spoken, this does also, and, if so, there have been notable exceptions from this curse, the greatest of them all, namely John the Beloved and the three Nephites. We must conclude, then, that the curse placed upon man is not inevitable.

Now if this curse is not inevitable for man it follows it is not inevitable for woman. Or, in plainer language, if women are predestined to be overburdened with children, if they are intended to suffer with no attempt to reduce suffering and pain to a minimum, if they are expected to look to their husbands as superiors to be obeyed rather than as companions and equals, then man is supposed to earn

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The Old West Door



A Talk on Graceland College

By James B. Moses

"Oh, Graceland, whose portals fling wide for the brave
And whose halls are abode of the true,
Though thy walls they be simple and plain 'neath the sun,
Yet we give for thy old gold and blue.

"Oh, Graceland, dear land, we are all coming back
To the sun-burnished days that we knew.
Up the old winding path to thy wide-open door,
And we're bringing clean lives great and true."

THE OLD WEST DOOR of Graceland's Administration Building has come to be one of the symbols of life on the college hill. Its steps are known as a meeting place for those fellows who want to talk and those who want to listen during the noon hour. At Graceland the Old West Door takes the place of a college quadrangle. It is the campus synagogue. Moreover, every student who has graduated is referred to as having passed out of the Old West Door of Graceland into his or her life's work, or on to higher institutions of learning. The Old West Door is a symbol of accomplishment.

When a boy or girl enters college, he or she enters a new world. There are new conquests to be made, new chances to be taken. It is a time of transition and of growing pains. If one has a true concept of life before he enters college, he will have the task of finding reasons for his convictions. If he has a false concept of life, his will be the task of losing those false ideals and perhaps floundering in a sea of doubt for awhile before finally finding the correct course. The problem of a college man or woman is to find as nearly as possible what life really is and his or her place in it. This is not easy, but conquest is sweet. To have reasons for being what one is and believing what one does is success in the task. With it goes the ability to see another's view as clearly as one's own.

The other evening as I sat in the library thinking over what I might say this evening, my eye was attracted by a picture on the wall. In the foreground was a stretch of the ocean with the waves rolling fierce and high. Above the waves floated a mass of dark and foreboding clouds. Towards the top the clouds lost part of their gloom and the sun's rays played upon them, and there, almost above all the clouds, was an airplane. That picture partly illustrates what I have been endeavoring to say. The problem of a college man or woman is to rise above the doubts and misgivings of a false ideal of life and emerge in the clear blue sky above with faith

well-grounded and a firm and secure foundation upon which the rest of life may be built.

Such an emergence does not come from the classroom alone. Life is a fourfold proposition and all parts must be coordinated and integrated if a harmonious whole is to become manifest. The classroom cares for the mental side; intercollegiate and intramural sports care for the physical side; social clubs, societies, dorm life and informal gatherings care for the social side; but in far too many colleges the religious side of life goes untouched except insofar as ill-founded convictions are broken down in the classroom with no adequate substitute provided. Graceland from its very beginning actively entered into the task of caring for the spiritual needs of the students.

The Wednesday evening fellowship service at Graceland is often referred to as the hub of Graceland life. The term "hub," when used in this sense, refers to that portion of college life about which all else revolves. This is a service for young people and so planned that it appeals to the age and maturity levels of college students. The themes are of a simple and homely nature. I might list a few topics which were used in my experience as a student: "*Am I Religious?*" "*Youth's Adventures in Religion,*" "*What Has Happened Yesterday and Today That Has Been Hope-inspiring and Faith-inspiring?*" Those present pour out from the innermost recesses of their hearts their own personal ambitions, desires, and dreams. Things which are usually kept hidden and only disclosed to view in our secret closets are uncovered to the view of friends that others might help and be helped. It is these services which make the college chapel mean so much to old Gracelanders. It is not a place that attracts great builders and art lovers because of its wonders. But it is a place that grips the hearts and souls of those who have met beneath its roof, and a feeling of reverence and nearness to divinity seems to settle on one as a cloud as he or she enters the door. It is here that students have dreamed dreams and seen visions of a higher and nobler life. It is here that God has met with them and blessed them and guided them onward and upward.

However, it must not be understood that all of Graceland's spiritual life takes place in the chapel.

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Young People in Action



Under this heading at frequent intervals we shall publish matters concerning the work of young people in the church. In a very definite way the hope of the church is in its young people. They are to make and be the church of the future. They cherish the teachings, the example, and the lives of those who have preceded them and who today are carrying the burden of the church and its work, but they realize that they, too, already have a share in the responsibility and the privilege of demonstrating in their lives the truth and success of the latter-day Restoration.

Youth have much in common and it is natural that they should enjoy doing things together. The program of the church provides for organization of young people's groups in classes, departments, and divisions of the church school. Such organization under helpful adult supervision in local and district work makes a splendid opportunity for growth in initiative and responsibility on the part of the coming leaders in the church, and the groups themselves contribute much to the total work of the church.

We shall be glad to keep the young people of the church informed of the activities of other groups. Write up your activities for publication. Address the Young People's Division, The Auditorium, Independence, Missouri.

Perry Hunt, 475 Gibb Street, Portland, Oregon, was recently elected president of the young people's division of his home branch and of the district young people. An active program includes a convention at Portland, November 25-27, Apostle F. Henry Edwards, speaker.

The young people of Western Montana are organized under the leadership of Kenneth Eliason, Race Track, Montana. Their plans call for a convention before the middle of December. The erection of a pavilion is well under way and materials are being gathered for interesting program work. Apostle F. Henry Edwards is to be the speaker.

Miss Gladys Beebe, Atherton, Missouri, is president of the Holden Stake young people. Their executive committee is meeting with the stake presidency and with the stake bishopric to discover ways in which the young people may enter most helpfully into the program of the church. Their present plans include dramatic production, a "Stake Music Day," classes in recreational leadership, and

an intensive study of the faith and program of our own church. Plans for an institute in March are under way.

Young people of the Spring River, Kansas, District have been active for some time. Albert Cobb, 2325 Porter Street, Joplin, Missouri, is president; T. W. Bath, 519 West Forest Street, Pittsburg, Kansas, is district activity leader. On November 22 was celebrated the Joseph Smith Centennial at Webb City, with President Elbert A. Smith as speaker. A Christmas program will be had at Joplin, Missouri, on December 13 when the Christmas Offering of the young people of the district will be placed at the foot of the district Christmas tree.

Good will tours are to occupy the Sundays of January and February, each of the branches being visited in turn. In March a young people's convention and institute is to be held.

In the Far West Stake, Wayne Simmons, of Cameron, is president, Helen Beadnall, of Saint Joseph, is secretary, and Leonard Ehlers, of Stewartsville, is young people's leader. This executive committee keeps things going and the young folks may be depended upon at all times to carry their share of the church program of the stake. They are organized with the stake presidency to provide four stake-wide events each year. One of these was held at Stewartsville Saturday and Sunday, November 12 and 13, Elders Leonard Lea and Roy Cheville being guest speakers. From each of the branches specially prepared numbers were presented, plays, solos, quartets, choruses, readings, with lectures, sermons, a songfest, and a dedication service most profitably filled the time.

In the Kansas City Stake the O. B. K.'s have been organized for some years and have been an outstanding feature of the stake organization. Elder George Mesley of the stake presidency is chairman of the Young People's Council and Lloyd Seibert is president of the young people. Under the direction of the Council eight groups are participating in a One-act Drama Contest to be held November 28-30. Once each month a stake young people's prayer meeting is held with young men in charge. The eight groups or branches in Kansas City are all within a radius of a few miles, so it is comparatively easy for all the young people to meet frequently. There is a church membership of nine hundred be-

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Short Talks for Home Missionaries

The Call to Baptism

By Leonard Lea

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matthew 3: 13-17.

Thus did Jesus fulfill the requirements for entrance into that holy Kingdom whose gospel he had come to preach to the children of earth. He held himself to be no exception to the rules that he gave for others. The example of Jesus was a salutary one, and those men and women who have long regarded the church and its work from afar, without actually identifying themselves with it, would do well to consider this example together with all its implications.

There are many thousands of good men and women, exemplary citizens, who will say to you, "The church is doing a fine work." But for some reasons, known and unknown, they do not join with the church to help in that good work. One soldier is worth a hundred spectators in any battle, and very little that the spectators say to each other, whether good or bad, helps to determine the result of the contest.

The church which has espoused the name of Christ, and which is trying desperately, against heavy odds, to carry on His work today, is suffering from a lack of helpers and a surfeit of spectators. One of our prominent men has declared that "America today is suffering from a bad case of spectatoritis." Great moral battles are being fought, and great moral victories are sometimes won, by mere handfuls of determined and devoted men and women. But sometimes, for sheer lack of numbers, they lose. And meanwhile thousands who could help and should help, but won't help, are standing idly by and watching the results of the contest with interest but without active concern.

The great need of the church today is not money, or wealth, or political power; its great need is for men and women who will share in its tasks and responsibilities. Its moral battles can only be won by men and women who give themselves to the cause and its spiritual ministry to the world can not be carried out unless they help.

THIS CONCERNS YOU

You may grant, in the abstract, that the church does need men and women. Has it ever occurred to you that the church need *you*—specifically *you*? You can imagine a picture of the Savior calling all men through the opened doors of his kingdom. Can you imagine Him, lifting his hand and beckoning to you? The Savior is calling you, personally. The church does need you individually. There is work for you to do, and though others may have to make shift to carry it on until you come, it will be waiting for you when you come.

Have you joined the church? Have you taken out your citizenship papers in the kingdom of God? Have you enlisted in this work which you have always admired, so that you may contribute your share to its success? Are you a soldier, or are you merely another spectator?

This matter of membership in the church is an important one. It is as important as our citizenship in the country in which we live. Too many people think that it does not matter whether they belong to the church or not. They are alarmed when they see the weakening of our social fabric, they protest when they observe the weakening of our political integrity, but they do not see that they are contributing to this decadence by the fact that they do nothing to aid the church which has been a source of moral and spiritual strength to the nation, indeed the greatest source.

THINGS THAT MATTER

Americans suffer as much as any nation on earth from illusions; and one of these most frequently repeated illusions is this: "It does not matter." They say, "It does not matter whether I join the church or not." It does matter, and it matters tremendously. They say, "It does not matter how I vote." It does matter how you vote—you and many thousands of others like you. It is important. And the country is in the political situation that it is today simply because too many people have said, "It does not matter." Put it down in your mind, the next time that some one says to you that "It does not matter" that he is speaking foolishly and without reflection.

Our citizenship in the church is a very important thing. Our indifference to the church bespeaks our indifference to moral and spiritual standards. That

indifference is reflected in our indifference to government. And indifference will come nearer to ruining us than any one other fault.

A few years ago, when it was easy to gain entrance into this country, and everywhere one could meet foreigners who had come here to enjoy our freedom and our greater opportunities, I remember that some of my foreign friends said to me, "It does not matter whether I become a citizen or not. I would just as soon not. I see no reason why I should." I blushed for shame for them, for I felt that it was a discourteous answer to the hospitality which my country had so freely given them. In the recent years, however, foreigners have found it hard to get in and hard to stay. And most of my foreign friends have hastened to obtain the citizenship which they once disdained. They have found that citizenship is important. It does matter whether they "belong."

ONE WHO OBEYED

The story is told in the sixteenth chapter of Acts that an earthquake shook the walls of a certain prison, so that the doors flew open. The frightened keeper of the prison, cried to Paul and Silas, "Sirs, what must I do to be saved?" And they answered, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." And it is recorded there that the keeper of the prison "took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." Thus did he complete his obedience at the moment salvation was offered to him by joining the church.

Everywhere we meet people who say, "It does not matter whether I belong to the church," and after a while death comes to members of their families, and they are without comfort. And toward the end, when they themselves face that great adventure into the dark and the unknown, they begin to wonder whether they have made a mistake. In hours of sadness and trial they find that the church is important.

JESUS GAVE THE EXAMPLE

The slightest consideration of the text which we have used as a scripture lesson will reveal that Jesus insisted on complying in an exact manner with the requirements for his formal entrance into the church, and the dedication of his life to its service. Of his great spiritual experience we may have more to say at another time. But Jesus was quite evidently immersed in baptism, and emerged from the water to receive the spiritual witness of one of the great experiences in his career. And if we study the other texts relating to how people were brought into the kingdom by Jesus and his disciples who came after him, this same fact is evident as to the manner of their entrance into the kingdom.

When my foreign friends became citizens, they did not write the oath of allegiance that they were to take, nor did they select the kind of papers they were to sign. These things were conditions already laid down. The price of obtaining that citizenship which they desired was strict compliance. And they found it worth while to follow the rules.

THE MANNER OF ENTRANCE

So it is with the kingdom of God. The manner of our entrance is prescribed. We can not stand outside and help with the work of the church. We can not stand aloof and benefit by the spiritual life of the kingdom, nor see its glories. There is no such thing as a half in, half out fellowship with Christ.

The pastor of your favorite church may mark you down as a visitor for ten years. But you do not obtain the benefits of membership until you have joined, and have shared in the responsibilities as well as the advantages which come to all members. You may enjoy the spectacle of seeing the church in action and going about its work, but you only know half of it until you have joined in its work.

In every organization for civic good, there are those who are always on hand when work is to be done. And there are the others who come only when honors are to be distributed and benefits to be obtained.

The working members quickly learn to recognize the drones, and to know them for what they are. The drones may never realize it, but they never come to know the inner spirit of that fellowship of those who come to grips with the problems and realities at the heart of their work.

JESUS CALLS YOU

Jesus calls you. He invites you to membership in the church, and in his kingdom in a very particular sort of way. You are greatly needed, and there is a place that is waiting for you in it until the time comes that you make ready to accept it.

Know this, that a fuller and richer life, a happier and more beautiful life awaits you when you accept your call to service. No one is happiest when working for himself alone. Men and women are constituted that they are best and happiest when serving others. Then they learn that there are rewards from the fullness of living which are not counted in dollars and cents. If we pursue happiness for ourselves we lose it; if we try to make happiness for others we find it for ourselves. Men and women arrive at the greatest possibilities of their lives in striving to serve others, and especially in striving to help them in the work of that kingdom which has been made for us, the kingdom of God.

QUESTION TIME

Did Martin Luther begin the Reformation, or what was the cause of it?

No one thing caused the Reformation, nor did it begin in any one place to which it may certainly be traced. The sale of indulgences by John Tetzel precipitated matters in Germany under Luther's leadership about 1518, but Maximilian, the German emperor, had declared his intention of becoming free from the pope about eight years before that time. The rival claims of the papal church to the right of taxation had been opposed by both German and English authorities before this time, and this was a powerful factor in the civil support given the Reformation afterward.

In 1518 Bernardin Samson, a Franciscan monk, was sent to Switzerland to sell indulgences there, but his attempt caused him to be excluded from Zurich by a priest, Ulrich Zwingli, who wrote sixty-seven theses for discussion and was strongly supported by the people. Zwingli attempted to use civil power to enforce his cause, but was not very successful in this respect. John Calvin effected a change in the doctrines of the Swiss reformers, but the Lutheran reformers did not agree with them in some things, and the two movements were distinct, though sympathetic on many points, such as penance, marriage, extreme unction, celibacy of the clergy, and priesthood authority.

The English Reformation did not support the Lutheran movement, which was denounced by religious leaders there. Henry VIII, the king of England, replied to Luther, and was given the title of "Defender of the Faith" by the pope in 1521. But some years later he proclaimed England free from the pope, who opposed his unjustified divorce from his wife and marriage to Anne Boleyn, and forced recognition of his reformation upon the people. Doctrinally the movement was not so important as the German or Swiss reformation, though its political significance was far-reaching.

In what language was the Bible first printed, and when was it issued?

At the close of the 4th century, Jerome, a Christian writer of great learning, made a translation of the Old Testament from the Hebrew and Chaldaic languages, and also revised an old Latin version of the New Testament. This became known as the Latin Vulgate, the latter word being derived from the Latin *vulgatus*, meaning common or general.

It was the Latin Vulgate that was first put in

print, being issued from the famous press of Gutenberg in 1456, after four years in preparation. It is known as the Mazarin Bible, a name which was derived from the fact that an excellent copy was in the possession of Cardinal Mazarin during the seventeenth century. The first complete English Bible was printed at Zurich in 1535, and is known as the Coverdale version, though Tyndale's version of the New Testament was issued at Antwerp in 1534.

Please explain the four "beasts" of Revelation the first chapter.

The first chapter of Revelation does not mention four beasts. You probably refer to a later chapter, the first reference to this symbol being in Chapter 4, and followed by references in six other chapters. However, the word *beasts* appears to be an erroneous translation of the Greek text, which is *zoon*, meaning "living creatures," according to the Douay, Moffatt, and Revised versions. The Emphatic Diaglott renders it "living ones."

It is believed to be a symbol having prophetic meaning, of which various opinions exist. Evidently the "living creatures" represent the power of life and intelligence, being given prominence near the divine throne. Their eyes "before and behind" may indicate knowledge, wisdom, and observation of things past and future, as well as of the present, indicated by "eyes within." The "six wings" suggest their speed and omnipresent power as servants of the Lord, and perhaps their dependability and scope of service. They appear as revealers of eras of time as the Lamb opened the first four seals, but what periods are meant is a matter of considerable speculation and difference of opinions.

Is the "rose of Sharon" mentioned in the Bible? If so, what was it?

Only in the Song of Solomon 2: 1 is the rose of Sharon mentioned. The rose is mentioned in one other place, Isaiah 35: 1, but both are from the same Hebrew term, and probably refer to the narcissus, which grows fragrantly in the plain of Sharon, or to the crocus, the root of the word meaning a bulb. Translators differ as to its precise identity, and some think it may be the rose of Jericho, known as the resurrection plant. The term is rendered "lily" in the Septuagint, Leeser, and Douay versions; but "meadow saffron or narcissus" by Young, and "autumn crocus" in the Revised Version margin.

A. B. PHILLIPS.

Prayer and Testimony

Have You Given Your Testimony?

The Editors invite all who read and appreciate the letters that appear regularly on these pages, to write and send in their own testimonies.

The circle of people who read these pages are like a large prayer meeting. All listen; most receive comfort and help; a few arise and do their part which brings the blessing of the Good Spirit to all present. Some must be urged to bear the testimonies that fill their hearts. The meeting is waiting now. Perhaps it is waiting on you.

Have you given your testimony yet?

Tells Gospel Story to Passersby

By Herman D. Smith

I used to think if ever I had the chance to instruct people, I would commence with the story of the redemption of Zion and all stories leading up to how we can obtain an entrance to Zion, telling about the *Book of Mormon* and how we got it and the part it has to do with the Restoration of the everlasting gospel, the gospel Jesus gave his church. I studied so that I might prove all these truths by the *Bible* and also tell why I am a Latter Day Saint.

And now as I tend my filling station I am realizing my opportunity to tell people these things. I watch every car to see where it comes from, and also when I see people walking, I wonder if I can approach them about my favorite theme—Zion.

For several years I have been trying this system, and it works splendidly. If I don't have the opportunity to talk about these things once each day, I am disappointed. I ask the Father each night to give me the opportunity to instruct some one. You would be surprised to see the people who come back, some after several months. "Do you remember me?" they ask. "I want to hear more about Zion. It's the finest thing I ever heard."

I keep all three of the standard books of the church on my desk, also a copy of April, 1930, *Vision* which has several photographs to help me explain. Many grasp my story more quickly and clearly if they can see all three Presidents, also Hill Cumorah where the plates were found. One preacher asked me where the plates were now, or what Joseph Smith did with them, and I told him.

I have yet to have anyone speak sarcastically or angrily, and have tried this method for several years. Some have asked an address so they can send for a *Book of Mormon*. Hardly a day passes but I have several chances to tell this beautiful story. I use the KMBC Blue Book Map to show where Zion will be and all its possibilities to be self-supporting and get along without the rest of the world. It will extend south far enough to include cotton and the oil fields. In Zion, I believe, we shall have everything for the necessities of life.

Once a man from Missouri stopped here. I asked him if the country was any good out one hundred and fifty miles each way from Kansas City. "Put a big barbwire fence like the ones they had in the war around it," he said, "and they will live without the rest of the world if no one can get in or out." I didn't have time to tell him about Zion; he seemed to be in a hurry, but he had confidence in that area to make a living.

For the past fifty years I have been gathering information, and now it is proving very helpful.

Yesterday a man walking through said to me as he was resting, "What does L. D. S. mean on your sign?" Of course I told him all I could before he had to go. Those letters have given me a good many visits. Some passing in cars have stopped to find out what they mean, and, you see, I have the opportunity to explain Zion.

On the corner across the street is a sign of Tiger Tail pointing west to Indian Town twenty-three miles; that also gives me a good opening to ask people if they know where his ancestors came from. An Indian stopped one day. I told him all I could for the time he was here. He said that he would come again to hear more.

A few days ago two Mormon elders were here and could stay only a short time. They saw the letters on my sign. We had a fine visit. They said that they would stop again as they were going to Miami soon. I showed them our *Doctrine and Covenants*, also the Inspired Translation, the first they ever saw. I called their attention to the revelation given through our Prophet April 14, 1932. I had cut it out of the *Daily Herald* and pasted it on a fly leaf on the *Doctrine and Covenants*; also called their attention to revelations given to the Reorganized Church since 1860. I do not talk about authority the first visit. I asked them where Zion was to be. "Missouri," they replied, "Independence the center."

It is a pleasure to tell people our beautiful gospel. It is not fear of what will become of me that impels me to tell my story. It is not enough to sit down and say: "I have been baptized and had hands laid on me for the reception of the Holy Ghost." As I understand it, we are to be judged by our works. We must keep *all* the law, if we expect to redeem Zion.

If every Saint would try each day to tell some one else about Zion, and would try to pay off the church debt, the Bishop would soon be able to cancel the last note and then the plans for Zion and the gathering would go forward. When that time comes, the people of Zion will have storehouses and there will be no hungry, no one looking for a job. If everyone in the church were busy and sincerely trying to live the gospel, we would have the best of everything, our just wants and needs. There would be no sick because we would obey the Word of Wisdom. All would be happy, studying to perfect themselves and preparing to meet the Savior.

Are we going to do this work, or will we let some other people do it? It is ours only if we come forward and obey *all* the law. Let each member do his duty and not leave it all to the priesthood. We must have our lamps trimmed and burning, or the door will be closed upon us. First the debt of the church *must* be paid, then running expenses; then land for homes must be secured. Some will say: "We do not understand all this. We do not live in a branch." I do not think that excuse will stand the test. What are our church books and papers for? The *Herald* should be in every home.

STUART, FLORIDA, Box 962.

Sister Bertha Vaughn, of Prairie View, Kansas, is raising rabbits especially to be able to pay a little money into the church's treasury. She wants to help all she can, but money is scarce and they have little to sell. She hopes soon to see the day when the church can have more missionaries in the field so that all isolated Saints can be reached and helped, and she desires the prayers of the church that she and her family may be faithful.

Prayer and Testimony

Believer Is Divinely Healed

By Mrs. M. Whitehead

I feel that I should bear my testimony to the goodness of the Lord, knowing that it will strengthen the faith of others. For about twenty-five years I suffered with epileptic fits. I suffered severely with these, and was constantly under the care of doctors. They said I could not be cured and thought that the time would come when I would have to be sent to an asylum. About that time I met some Saints, became interested in their beliefs, and was baptized. After several administrations I noted that I was being cured. The spells were not cured suddenly, but gradually ceased. For several years now I have not been afflicted, and I am very grateful to the Lord.

I am isolated from Saints and all church privileges, and sometimes I grow very discouraged. I wish that I might hear the gospel taught. Of course I have papers and books, but a study of these is not the same as hearing these truths taught. My family and friends do not believe in the Saints or in faith healing. They do not believe the Lord healed me, but I have been given assurance that he has. I ask an interest in your prayers that I may be true. I should like to hear from any who wish to write to me.

INNERKIP, ONTARIO, Rural Route 2.

Convert the Members

By Helen Smith Logan

When our missionaries go out to preach to the people, they seem to have uppermost in their minds the desire to convince the people that they represent the true church of Christ, the one he set up when here on earth. And they launch out with the three books of the church, trying to prove by the Scriptures the authenticity of its divine origin. They do prove that it is of divine authority with all gifts and blessings which anciently belonged to the church and were promised to all who believe and keep His commandments.

The people are convinced that the proof is all right and are baptized into the church, happy and rejoicing at being in a divinely appointed organization in which peace and security are felt and to which so many wonderful blessings are promised. Then they rest and wait for the Temple to be built and Zion to be established. They talk about these things every day. They are happy and contented, thinking there is nothing more to be done. They go to church or some other place just as they feel inclined, and are not in the least bit concerned as to who keeps things looking nice and orderly at the church, or that any money is needed to conduct the affairs of the Lord here on earth. *This is the true church to them.* Why worry?

Recently I heard a statement from the pulpit, that only a small per cent of the church members were converted. If this statement be true, why not try to persuade the people to turn away from a selfish, sinful life and seek a life of righteousness, instead of our spending so much time and energy trying to convince them of the divine authority of the church. Can any people obey rules and regulations they do not understand, or know anything of their existence? Can

this people keep God's commandments when they do not even know there are any to keep save only to be honest and virtuous? Will people repent when they don't know of what they are guilty?

The members of this church are from nearly every nationality in the world. There are many different kinds of faith in God and of God, different standards of right and wrong, habits inherited and those formed by new environments. And the only leveling influence equalizing these conditions is conversion to the gospel of Jesus Christ. The instruction given the disciples was for them to go into all the world and preach the gospel.

In our church school are two classes of Religious Education taught by two humble, godly men. The elderly people are instructed by Elder J. L. Lancaster, while the younger ones are taught by Elder Oliver McDowell who has the gift of teaching. If you could hear some of the questions asked by both of these classes and also the answers made to some of the questions asked by their teachers, you would conclude that much converting is needed to the living of the God-given way.

Is preaching to convince people that the Latter Day Saint church is true, more worth while than trying to convert them that Jesus is the Christ and will save them from their selfishness and sin if they will keep his commandments?

Knowing this is the true church will not save anyone, but knowing that Jesus is the Christ, the Son of the living God, and keeping his law strictly, will give eternal life to all who believe and obey, for Jesus himself said it would.

Then let us convert the members by all means, and see what will happen to this church. May God wake us up to our present needs.

TULSA, OKLAHOMA.

God Is Good

I have many things for which to Thank God. He is very good to me, and it is my aim to go on to perfection, for I feel that there is a crown at the end of my pilgrimage. I hope to be able to say as did Paul: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

I am praying that others shall see this is the true church of God and his Son. We are told in Holy Writ that we have come unto Mount Zion, the city of the living God, the heavenly Jerusalem. May the blessings of God ever abide with the true in heart.

CHICAGO, ILLINOIS, 5206 Prairie Avenue.

Request for Prayers

Sister R. W. Butterworth asks the Saints to observe Sunday, December 4, with fasting and prayers in behalf of her husband who is ill. Brother Butterworth has been afflicted for several years and at times his mind seems to leave him entirely. Other members of the family have been healed through prayer, and now they unite in this desire for a special blessing.

WOODBINE, IOWA.

Report of the Department of Statistics

By C. L. Olson

We take pleasure in presenting the report of the Department of Statistics for the months of September and October. During these two months the following changes took place in the total enrollment of the church:

Total enrollment of the church, September 1, 1932, 112,020.

September baptisms	267
Gains from the unknown	6
Total gain	273
Deaths	61
Expulsions	17
Total loss	78

Net gain during the month of September 195

Total enrollment of the church, October 1, 1932.....112,215

October baptisms	288
Reinstated	2
Gains from the unknown	2
Total gain	292
Deaths	78
Expulsions	20
Total loss	98

Net gain during the month of October 194

Total enrollment of the church, November 1, 1932, 112,409

The following numbers of miscellaneous reports were also received during these two months:

Type of Report	September	October
Transfers	403	287
Blessings	157	159
Marriages	59	69
Ordinations	19	41
Silences	4	4
Divorces	3	5
Membership suspended		2
Released from Quorum of Seventy (Conference action)	11	
Branch disorganized	1	

The following branches, missions and district non-resident groups in the United States and Canada outside the Stakes had three baptisms or more each during the month of September:

Bellaire, Michigan	11
First Columbus, Ohio	8
Pleasant Valley, Ohio	8
San Bernardino, California	8
Calumet, Oklahoma	6
Denison, Iowa	6
Denver, Colorado	6
Eastern Michigan, N. R.	6
McGregor, Michigan	6
Benton, Illinois	5
Central Oklahoma, N. R.	5
Detroit, Michigan	5
Harrison, Michigan	5
Coldwater, Florida	4
Coleman, Michigan	4
Eastern Colorado, N. R.	4
Grand Rapids, Michigan	4
Logan, Iowa	4
Saskatoon, Saskatchewan	4
Stockton, California	4

Alto, Michigan	3
East Jordan, Michigan	3
East Saint Louis, Illinois	3
Independence, Kansas	3
Joplin, Missouri	3
Joy, Illinois	3
Lansing, Michigan	3
Niagara Falls, New York	3
Providence, Rhode Island	3
Vales Mills, Ohio	3
Wellston, Ohio	3
Western Oklahoma, N. R.	3

During the month of October the following branches, etc., outside the Stakes reported three or more baptisms each:

New Liskeard, Ontario	9
Frankfort, Wisconsin	8
Amherstburg, Ontario	7
Taberville, Missouri	7
Council, Idaho	6
Esther, Missouri	6
Hammond, Indiana	6
San Bernardino, California	6
Cedar Rapids, Iowa	5
Clinton, Iowa	5
Skiatook, Oklahoma	5
Alva, Oklahoma	4
Boyne City, Michigan	4
Detroit, Michigan	4
Donora, Pennsylvania	4
Grand Valley, Ontario	4
Kalamazoo, Michigan	4
Logan Creek, Missouri	4
Lorain, Ohio	4
Marlin, Texas	4
Portales, New Mexico	4
San Francisco, California	4
Alabama, N. R.	3
Alto, Michigan	3
Boston, Massachusetts	3
Bradner, Ohio	3
Brooklyn, New York	3
Eros, Louisiana	3
Fanshawe, Oklahoma	3
Gladwin, Michigan	3
Houghton Lake, Michigan	3
Parker, South Dakota	3
Pittsburgh, N. R.	3
Portland, Oregon	3
Sioux City, Iowa	3
Spokane, Washington	3
Vales Mills, Ohio	3
Warton, Ontario	3

During these two months the baptisms were distributed as follows:

	September	October
Independence	16	10
Kansas City Stake	8	3
Lamoni Stake	5	14
Holden Stake	4	7
Far West Stake	3	14
Subtotals	36	48
United States and Canada outside the Stakes	226	232
British Isles	4	1
Holland	1	
Society Isles		7
Total Foreign Missions	5	8
Grand total	267	288

Run-Over Department

MISSIONARY OBJECTIVES AND PROCEDURE

(Continued from page 1227.)

All holding priesthood should magnify their calling. Not only apostles and seventies as special witnesses for Christ, but also all others holding ministerial position should express what was intended in their call to the ministry.

Included in the procedure leading to missionary qualifications, is a profound spiritual experience, indulgence in prayer until ones words of supplication become the answering voice of God, speedy correction of wrongs, an enthusiasm born of conviction causing the voice to vibrate, and a complete consecration to that which deep in the heart is felt to be from heaven.

THE BIBLE ON THE "WOMAN QUESTION"

(Continued from page 1228.)

his living unaided by the help of machinery, and because the ground is cursed he should esteem it sin to exterminate harmful weeds. The curse is not inevitable. It is a thing to be overcome.

Turning to the New Testament we shall first look at Christ's teachings. Nowhere in them do we find anything limiting the position of women except his reference to the church as a bride, and he, its head, as the bridegroom. Yet even here we must remember that Christ gave his parables in terms of the customs of the people to whom he spoke. But granting that the husband is the head of the wife, just what does this mean? Is it not possible that we give it the wrong interpretation? God in his all-seeing wisdom could not but see that woman, in her hours of suffering, in the giving of her all to her little ones, in the long years of worry and trial for her children would need to be shielded and protected, would need a support on which to lean, not because she is inferior or weaker in character, but because she already has a full role of her own. The very nature of her life, the bringing forth and rearing of little children, calls for protection. In dividing the responsibility of the family thus between the mother and the father, God only shows the perfection of his plans.

But it is in the writings of Paul that we find the most references to woman and her place. However, let us first read 1 Peter, beginning at the eleventh verse of chapter two and continuing on down into chapter three to the fifth verse. Peter says: "Submit yourselves to every ordinance of man for the Lord's sake."

This is the topic sentence of his discussion. He continues by telling the servants to be subject to their masters with all fear, because it was an ordinance of man. "Likewise," he says, or for a like reason, "ye wives be in subjection to your own husbands." Why? Because it was an ordinance of man. It is only logical to conclude, then, that if wives must be subject to their husbands even though it is no longer an ordinance of man, the slaves freed by Lincoln's Emancipation Proclamation should continue to serve their masters with all fear even though they are no longer slaves by the ordinance of man. One is as logical as the other.

Turning to Paul now can we not see that his comments on women were applicable in ordinance of man, but they are not applicable in our day because women are now free-born citizens?

Again, if we believe our church to be the same church as the one organized and established by Jesus during his ministry on earth then we must claim equal inspiration for our apostles. Yet we know that our apostles today are not absolutely infallible along every line. Why must we, then, believe the apostles of old to be absolutely infallible? For instance Paul contradicts the statement of God himself as recorded in Genesis, "It is not good for man to be alone" when he expresses his views against marriage. Both can not be right.

In 1 Corinthians 14 Paul says: "Let your women keep silence in the churches." We can not help but notice that he is speaking of prayer meetings at the time, he was not referring to preaching, as this passage is interpreted by many. Yet in modern revelation Emma Smith was ordained even to expound Scriptures and to exhort the Saints.

The gospel of Christ is promised to make us free, free of the Mosaic law, free of sin and its consequences, free to bring about a perfect social order, wherein each individual has the right and the opportunity to express his own innate qualities, to develop his own peculiar possibilities, regardless of sin, race, or position. A manifested expression of perfect love, an unprecedented height of civilization, all this is promised us through obedience to the gospel of Christ. Is our attitude toward our women, then, of such small importance?

We can not afford to worship the past, it is too full of mistakes. If we must allow for human fallibility in the present then surely we must allow for it in the past. It is for us, rather, to take the truth which they have given to us and build upon it, and thereby bring about the perfect society of which philosophers so long have dreamed—Zion.

THE OLD WEST DOOR

(Continued from page 1229.)

The chapel may be the hub, but as in all wheels the spokes radiate out. On the campus spirituality loses its abstraction and becomes a concrete reality. Too often we believe spirituality to be but an abstract quality, and forget that it can become real in the lives of earnest and consecrated individuals. Students go from the fellowship services imbued with the spirit of doing. They see consecrated faculty members living their daily lives in such a way as to prove a spiritual example to others. They see fellow classmates striving to live according to the Golden Rule. In this fact we are face to face with Graceland's spiritual realities. To offset the undesirable elements which might be found at Graceland there is that one thing which can not be overlooked. In the lives of Graceland faculty members spirituality becomes a reality and this reality is carried over into the lives of the students and bigger and better men and women emerge to take up the tasks which await them.

I like the words of John Ruskin when he wrote: "Let every dawn of morning be to you as the beginning of life and every setting sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves." That is the philosophy taught at Graceland. Graceland is not a miniature heaven on earth, but neither is Zion. But the Spirit of Christ is permeating all of Graceland's activities and our civilization can survive only as it is permeated with that Spirit of Christ and is made free and happy by the practices which spring out of that Spirit.

Only thus can discontent be driven out and the shadows lifted from the road ahead. If we could bring into the relationships of humanity, among ourselves and among the nations of the earth, the brotherhood that was taught by Christ we would have a restored world.

A ship lost at sea for many days suddenly sighted a friendly vessel. From the mast of the unfortunate vessel was seen a signal, "Water, water, we die of thirst!" The answer from the friendly vessel at once came back, "Cast down your bucket where you are." A second time the signal, "Water, water, send us water," ran up from the distressed vessel and was answered, "Cast down your bucket where you are." And a third and a fourth signal were answered in the same way. The captain of the distressed vessel, at last heeding the injunction, cast down his bucket and it came up full of fresh, sparkling water from the mouth of the Amazon River. The faculty at Graceland, in answer to signals of distress from students, send back the answer, "Cast down your bucket where you are," and the spiritual atmosphere of the school is such that the buck-

ets always come up full of the water of life.

Thus does the Old West Door become a symbol of accomplishment. A well-rounded life emerges through the old door to take up the work of life and of the church.

"These things I have seen:

A red tower against a cloudless sky,
A group of buildings on a sun-kissed hill,

An open door.

"Here I have found

Students from many places seeking earnestly

A deeper understanding of life,
Guided by skillful hands unto the goal

They came to seek.

"Devoted men and women

Have dedicated themselves to service,

Not as instructors using books,

But as companions sharing life with students

And helping them to choose the wisest ways.

"Learning to share and help and give

Is a part of life and therefrom spring

Rich comradeships.

"Each Wednesday night is set apart

That students who desire to seek their God

May gather reverently in prayer,

And be inspired to seek a more abundant life.

"And in ages hence

I yet shall see a tower beckoning against the sky,

A group of buildings on a sun-kissed hill,

An open door."

Young People in Action

(Continued from page 1230.)

tween the ages of fifteen and thirty.

During the month of December the young people are entering an intensive campaign to support the general church sacrifice effort. Each year is closed with a special service in which the young people render their accounting as stewards and file their inventories or tithing reports.

The young people of Zion also have been organized under a Young People's Council for a number of years. At present Elder D. S. McNamara, an associate pastor in Zion, is young people's supervisor, Roy Settles is president of the Council. Each branch or group also is organized and has representatives on the Council.

During the summer at intervals of two weeks out-of-town trips were planned. Three all-day trips were made, one each to Marshall, Missouri, Stewartville reunion, and a trip to places of historic interest in and about old Far West. On four Sunday evenings, groups of young

people visited outlying branches and assisted in the church services.

At present a literary play contest is on to terminate in December, the aim being to stimulate the production of *Bible*, *Book of Mormon*, and church history plays. In the spring an annual play contest is held in which players from the several branches participate.

For the winter season a Young People's Room in the Auditorium is open each Sunday afternoon for a program of lectures, music, and social gatherings. Open to all the young people of Zion, the project is sponsored and supervised by the young people's council.

A young people's Rally Day is scheduled early in April, next. There are two thousand Latter Day Saint young people in Independence.

President McDowell left Independence, November 3, for an extended series of conventions and institutes in the East, Ontario and Michigan. His itinerary included Philadelphia, Brooklyn, Boston, Toronto, London, Chatham, Windsor, Detroit, Flint, Lansing, and Hammond, Indiana. He will be joined by Apostles Hanson and Williams in their respective fields.

Study Outlines

TITHING

By L. F. P. Curry

1. What are the scriptural grounds for the law of tithing?
2. How comprehensive is the law of God's ownership? What are the moral implications of the law?
3. On what grounds do we base the necessity of stewardship? What responsibility does this law place on men?
4. Why do we cling to the law of tithing as a solution for the financial problems of the church? What must be our attitude towards any "get-money-quick" scheme of raising church funds?
5. Tithing is a principle of social conduct for human life. So also is stewardship. God, who does not change, will not change these laws.

MISSIONARY OBJECTIVES AND PROCEDURE

By Paul M. Hanson

1. What kinds of missionary work did Jesus engage in? What scope of missionary work does this indicate? Is missionary work, then, only preaching?
2. State in your own words the missionary objective stated by Jesus.
3. Discuss the branches of missionary work set forth in *Doctrine and Covenants* 119: 8.
4. Discuss the full meaning of the Great Commission in Matthew 28: 18-20.
5. What missionary methods does the author discuss? How may they be used and applied in your branch?

The Sunday newspaper costs you five dollars a year. The *Saints' Herald* costs two dollars a year. If you must choose between them, which will it be?

"Whither Goest Thou?"

By D. S. McDole

"Whither goest Thou?" said one Angel to another, according to Zachariah, and "Whither goest Thou?" we say to America, not only in the price and experience of agriculture but in industry, commerce, employment, morals, wealth creation, property values, and a thousand and one other "whys" come from a hundred million voices.

Perhaps never in the experience of America has there been more theorizing and less understanding with respect to sound economics. As the ravages of depression have engulfed, or at least largely paralyzed, one after another of our cherished forts of economic strength and security, there has come a paralyzing apprehension that the foundation upon which this "land of the free," this "home of the brave," which subscribes to a government "of the people, by the people and for the people" rests, would be entirely swept away.

We pause to inquire—do we really appreciate there are many staunch Gibraltars that remain which attest to remarkable recuperative powers and to the fact that again we shall have in America unexampled prosperity, peace and contentment. The potential powers of the young giant "America" among the nations of the world are attested in the fact that while an earthquake has gone through forty European countries, sweeping them from the gold standard, there has, during these past three years, come to these United States an increase in savings bank deposits of 1,233 million dollars, an increase in stock ownership of 102 leading industrial and business organizations, of 40% in stock ownership increasing the individual stockholders from 5,539,036 in 1929 to 7,675,143 at the beginning of this year. . . .

More than 25,800,000 automobiles are owned by Americans—almost one for every family. Our total is almost three times more than owned by the rest of the world.

Shall we ignore, even in the face of almost intolerable low prices and paralyzing unemployment that these features do not testify in thunder tones that we still have mighty recuperative powers, and that one day our "sleeping giant" shall yet again go into full action?

Agriculture has suffered violently in this period of adjustment. All commodity prices show shrinkages in correspondence to a more or less degree of shrinkage of national income. . . .

According to the Department of Agriculture, at the high point of 1929 farmers were receiving about 33.3% more for all products from the farm on a commodity price basis than they were in 1914, however, by March of 1932 had descended to a point where they were receiving but 55% of the prices of 1914. At the same time at the high point of 1929 agriculture was paying 53½% more for all commodities she purchased than she did in 1914, and by March of this

year was still paying 11% more for the things she buys than did in 1914. In other words, the items the farmer buys were still 11% above 1914 prices while farmers' prices were 45% below the 1914 level. Farm prices, based upon food products, show a high point of 43.8% above 1914 levels for 1929 and 35.2% below 1914 for March of this year. Retail food prices reached a level of 64% above 1914 and were in March still 7½% above 1914. An almost indefinite number of similar calculations would only tend to confirm the fact that Agriculture in the future must receive a larger proportion of the National income dollar. If peace and contentment are to be the portion of farm folks they must be placed in the "buyer class" by receiving for agricultural products a commensurate proportion of the National income. The farmer, after all, constitutes the world's largest market—his needs; the plows, tractors, harrows, harvesting machinery, milking machines, lumber, hardware, electrical appliances, such as radios, etc., in every way make agriculture a preferred purchaser and it is in the economic security of this great group of honest citizenry that the hope of America in the future must lie.

We, therefore, feel we should not be accused of heresy in saying that 80% of our National wealth is in the hands of 4% of our people which definitely points out the need of avoiding the National calamities that in their turn overtook Egypt, Babylon, Greece and Rome. In the days of their ascendancy they were virile, ingenious, powerful nations which during the period of ascendancy created stupendous surplus wealth and which surplus gradually worked into the hands of a few until only a minor part of society was reaping the benefits of National wealth created. Intense individualism made the few bow down to their gods of gold and silver, of brass and of stone, spend their time in luxurious and riotous living while the many were slaves and were fed "free corn" from the national commissaries, and in this condition "*Mene Mene Tekel Upharsin*" was written over the headstone of these nations. They went into national eclipse and the stars of none of them have ever arisen to shine again. Beyond question, we are faced with the need of recognizing that *society as a whole* must be permitted to receive and to enjoy economic security and that we must be Christian not only in the statement that our Government is "of the people, by the people and for the people" but that business is "of the people, by the people and for *all* the people." Upon this confessional let us admit that we have been Pagan in our viewpoint that while Government is "for the people" every man's hand has been against his neighbor in making "business of the individual, by the individual, and for the individual." Through cooperation we are exercising that iconoclasm that is helping to smash these Pagan idols and we are coming gradually but surely to the realization that the security of the individual lies in the security of the group

and that the cooperative group endeavors, honestly founded and managed and efficiently directed, are the Gibralters that will be standing when the barometer of better times indicates the returning tide of prosperity. . . . (Reprinted from *Washcoegg*, publication of the Washington Cooperative Egg and Poultry Association.)

Ye Shall Receive

By E. Leola Nice

I found myself on my knees in my bedroom closet one day, praying as I had not prayed for many days. Somehow I seemed very alone and forlorn in my trouble, and sought for some thought which would make my heavenly Father seem nearer to me and less coldly distant and impersonal. At last I sank down on the floor and remained there long in quiet meditation.

I began to think of a mother—the sort of mother who is perhaps the ideal type as our fancy pictures her. Above all, she is a mother who loves much, and forgives more. She is self-denying, gentle, devoted. Her family of boys and girls she raises in the knowledge and fear (or shall I say, rather, love!) of God. She teaches them kindly, patiently, wisely, yet as her children grow into maturity, they are like the other children of the world—they must find for themselves the truth of the things they have been taught. They must test sin, try bits of forbidden life here and there, to know for themselves. They are unheeding—not with the desire to be vicious or unruly, but with the urge to express their inherited instincts to know for themselves. Just as a pilot who is about to make a long flight and knows his plane has been tuned up and tested, yet he himself must go and touch this strut and test that wing before he dares climb in and begin his journey.

And so the children of the Perfect Mother go their way, and incidentally the way of all kind, seeking, they know not always what. But lying in wait for unwary feet, just as the mother has warned them, are pitfalls and snares that destroy. And then the children, bleeding, wounded, and oh! so contrite and bewildered, come home to Mother, to lay their heads on her lap, to be caressed and soothed and healed by her never-failing and administering love.

And that mother—ah, how clearly I can see into the great heart of that mother who loves much and has lived only to be needed—folds her children into her warm arms to croon them to rest there on her bosom. In her eyes are tears, yet her heart sings for joy—joy, not because of the misfortunes that have come upon these, her children; but joy that at last her children whom she has loved and wanted all these years, over whom she has yearned and ached in her apprehensive fears at their un-

heeding progress, have come at last to need her! And that is the greatest desire in the heart of a mother, to be needed.

So now, now she is happy, for her children in their trials have come to her arms for comfort and guidance. Here, at last, is something she can do.

And is not then the heavenly Father such a parent as the Perfect Mother? He loves much and forgives more. He has given us laws and taught us in no uncertain terms the plan of salvation. He brought us into being, yet gave us the privilege of going forth into life to learn for ourselves. And we have gone, unheeding, forgetful of his teachings and promises. We have failed to learn his commands, and are we not then bound sooner or later to come to the pitfalls which destroy us?

Then, weak and broken in our misery, we come back to the source of our being to lay our heads on his lap, to be soothed and healed and comforted. And no doubt his heart, too, sings for joy—not because of our misfortunes, but because at last we have found our need of him and his help. For he loves us much, and wants us near him, and wants, above all, to be needed!

The path is always ready that leads us back to the comfort and peace, the healing power and forgiveness that is divine. That path is prayer; and if we would find comfort and surcease from misery, find courage to go on down the way we know to be thorny, all that is required is that we pray; for he has said, "Ask, and ye shall receive."

I Must Go On

By Mrs. J. D. Proffit

I must go on! I can not falter,
I must be brave, I must be true,
The crimson foot-prints of my Leader,
Have marked the path I must pursue.

I must go on! I can not fail Him,
Turn back and follow Him no more,
Though steep the road and rough the
climbing
I set my face toward things before.

I must go on! His voice is calling,
On yon far heights His form I see,
A cloud of witnesses is watching,
No earthly clog shall hinder me.

I must go on! The goal allures me,
And win the everlasting prize,
A crown of righteousness awaits me,
A glorious life that never dies.

I must go on! Christ's love constrains
me,
His dying I remember still,
Whatever comes I must be loyal
I will, God helping me, I will!

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

San Bernardino, California

Harvest Home Festival and Centennial Services Combined; President E. A. Smith Present

On the evening of September 2, a branch party was held at the home of Sister Hattie Tait, the occasion being the birthday of Pastor W. A. Teagarden. This was arranged as a surprise for Brother Teagarden, and a good crowd was in attendance. Outdoor games were played after which a watermelon feed was enjoyed.

This branch has been blessed with the help and presence of Brother Will Boren and his family from Centralia, Washington. They are planning on making San Bernardino their home, and Brother Boren's assistance in the work will be greatly appreciated. Brother Boren has occupied the pulpit whenever Brother Teagarden has been called away on district work and has assisted in visiting and administering to the sick.

General attendance has been increasing this fall, and there are two more baptisms to report.

October 2, was Promotion Day in the children's division, and after a short program, diplomas were presented to the children by their leader, Wilma Dexter.

November 4, 5, and 6, the local harvest home festival was held. The Saints were very glad to have President Elbert A. Smith at this time. On the evening of November 4, a dinner was served in the junior auditorium at 5.30, followed by a program by the orchestra and choir, after which displays for the storehouse were viewed and a bazaar was held in charge of the Temple Builders and the O. B. K.'s. The Oriole girls, also, sold home-made candy and books as souvenirs of the festival. The women's division during the summer months canned six hundred quarts of fruit, donated by members and nonmembers who had more fruit than they could take care of. All this was on display besides individual donations of fruit and other food stuffs that could be used during the winter for the needy of our branch. Each woman of the branch had been asked early in the spring to set aside one jar of fruit out of every ten canned for household use, to be a donation to the storehouse. In this manner, nine hundred and twenty-five jars of fruit were put into the storehouse besides all other foodstuffs

donated. This amount is remarkable for a branch of this size. Ribbons were given for the best individual exhibit as to quality, quantity, and artistic arrangement of the display.

On the evening of November 5, the pageant, "*Timbers for the Temple*," was given by the dramatic class under the direction of Sister E. Leola Nice, and this was given again on Sunday evening, November 6. This pageant was written by Sister Nice and portrays the situation today of the church in her efforts toward the accomplishments of zionic ideals, and her attitude toward stewardship and tithing. It pictures as well the struggle of the youth of the church in their desire to qualify for service, coming in contact with Scorn, Indifference, Unbelief, and the World, all of whom must in time be overcome before Zion can become a beautiful reality. Members from the other branches in the district were in attendance as well as members of the other churches in the city, and both auditoriums were crowded each evening.

During the worship period of the church school at nine thirty on Sunday morning, November 6, a program was given by the children's division under the supervision of their leader, Sister Wilma Dexter. At this time, the Kinderband made their first public appearance in their little red and white suits. This was followed by a play, "*Unto the Least of These*," by the primary classes and another short play, "*Searching for Happiness*," by the intermediate classes. At 10.30 a. m. memorial services for Brother Joseph Smith were held, first a floral tribute by the children's division; song tribute, "*Send Forth the Sowers*," by the choir, followed by a tribute by President Elbert Smith, and the congregational tribute, singing, "*Tenderly, Tenderly Lead Thou Me On*."

Sacrament service at eleven o'clock was in charge of Brother Teagarden and President Elbert A. Smith, assisted by local and the visiting priesthood and at eleven thirty President Smith delivered a sermon which was very inspiring after which a vocal solo was given by Sister Stella Hodges, district chorister.

Dinner was served by the women's division, and at 2.30 p. m. a musical program was arranged by Sister Hodges.

This branch was greatly blessed by the efforts that were put forth to have this harvest home festival as it was a

great help during the summer months to keep activities from lagging.

Many of the teachers in the church school are attending the extension course in Religious Education given at the junior college in San Bernardino.

The junior choir, senior choir, and orchestra, are now working on special music for the Christmas season.

Philadelphia, Pennsylvania

Young People's Convention—Institute Joseph Smith Centennial

Autumn with its wealth of golden days was ushered in by a rally day program in the main auditorium of the church. Diplomas were issued to children from the various departments.

During the Halloween season the Research Class, Clover Club, junior department, Sand Tray Class, beginner and primary departments gave masquerade parties.

On November 5 and 6, the Joseph Smith centennial celebration and young people's convention were held. Members from other branches in the district attended in great numbers. Meals were served to all visitors in the dining hall.

Apostle Paul M. Hanson talked on Saturday afternoon, and in the evening President F. M. McDowell addressed the young people of the district. Then a social hour was enjoyed and an entertaining program was furnished by Brooklyn Branch. Refreshments were served by the K. U. Club, of Philadelphia.

The Sunday services included a prayer meeting at eight in the morning, and the church school program which celebrated the birthday anniversary of the school as well as the centennial of Joseph Smith. Elder A. H. Parsons, of Elk Mills, gave a talk as founder of the church school in Philadelphia and President McDowell spoke in memory of the late Prophet who left behind a record inspiring to every Latter Day Saint.

A quiet and peaceful sacrament service followed, a gentle and hallowed spirit being felt by all met to worship.

President McDowell conducted a round table discussion in the afternoon after which the young people met and elected Norman Preusch, of Philadelphia Branch, president of the district young people.

That evening, President McDowell

spoke with great power concerning the character and life of Joseph Smith. The church was beautifully decorated for this occasion.

Throughout the following week, the program with musical numbers enhanced the reverential feeling. From Monday to Sunday inclusive, an institute was conducted by President F. M. McDowell and Apostle Paul M. Hanson. All classes were well attended and this was one of the largest institutes ever conducted in an outlying branch. The speakers made the members see that they can not conceive the power that will come to their aid when they shall have reached that higher plane of living, working wholeheartedly, humbly doing their best to enrich their minds and live as Christ would have his people live, abundantly, happily, thoughtfully.

Sunday morning at eight fifteen a young people's prayer meeting was held at the church by Brother McDowell. The Spirit was felt by the worshipers. Surely God was reaching out at this meeting to his people. Words can not express what it means to those who are attempting to serve him to place their hands in his. May all who were there long remember the power that was present.

Philadelphia young people met on Sunday afternoon and elected a council to carry on the work. This council met the following Saturday evening to elect officers and work out ways and means of keeping the young together.

Saints of the branch are thankful for the rich love recently experienced and for the lives of such men as Brothers McDowell and Hanson. Their help in Philadelphia brought many inspiring and uplifting experiences.

Centralia, Washington

Sketch of Branch Organization and Growth

The first mission in Centralia was opened in the spring of 1907, the first preaching being done by Elder S. P. Cox who also performed the first baptismal ceremony. Blanche and Mima Kerstetter were baptized April 23, 1907. The opening missionary services were held in the Kerstetter home.

In 1907, Brothers William Johnson and George Thorburn, general appointees, held a series of meetings in the old McNitt Hall.

The branch was organized February 5, 1911. The church was built in 1913, and dedicated by Elder T. C. Kelley August 17, 1913.

Brother S. P. Cox was the first pastor, and since that time they have had Leonard S. Rhodes, C. N. Heading, Carl Crum, O. L. Oppelt, and the present pastor, C. E. Schmid.

A number of reunions and conferences have been held there.

Since the organization of the church at Centralia the Saints have worked to

make the latter-day cause go forward. Although the congregation is not large, and times have been very hard, the Saints show good interest and a willingness to cooperate with one another and their pastor. All services are fairly well attended, and good interest is shown. The young people take an active part in the prayer and testimony services.

The active help of Elder W. A. Boren and family is missed at Centralia. They have moved to California.

Elder C. E. Schmid and family, of Chicago, have located at Centralia and are active in the work.

Since the return of the pickers from the berry fields, various activities have resumed their normal trend.

A business meeting was held in October and Brother C. E. Schmid was chosen pastor. Brother O. L. Oppelt, former pastor, was presented a gift from the branch in appreciation of the years of helpful guidance and cooperation he has given.

A large percentage of the young people are nonmembers, but they seem to enjoy the activities of this department. They have organized in several ways. The Oriole Girls enjoy social activities. The Blue Birds are newly organized. A choir is directed by Brother Marion Oppelt, and furnishes music for services and special programs. The dramatic club under the direction of Sister Jessie Ward has given several splendid plays.

The young people of Seattle and British Columbia District have organized to stimulate a greater interest in church work. The different cities in the district will arrange programs to entertain one another. The groups have been organized at Centralia. The one having the most perfect attendance will be entertained by the other.

The Sunshine Club, the women's group, holds regular weekly meetings, and is making quilts to sell.

Apostle J. A. Gillen was there three days beginning October 30. Attendance and interest were good. His sermons gave the members renewed courage and a greater determination to press on.

Pasadena, California

Saints of this mission continue to meet with Brother and Sister Masters for preaching and prayer services. Elder Lawrence Brockway, who is now in charge of this group, took as his bride September 30, Miss Hazel M. Klein, of Los Angeles. Pasadena members believe Sister Brockway will be a great help here.

On the evening of October 11, the group met at the home of Brother and Sister Omohundro and gave them a surprise party, and the newlyweds were presented a gift from the Saints by Brother Strong.

The La Da Sa Club meets each Wednesday afternoon at the homes of the sisters. Sister Gertrude Kirkpatrick

is president. They have enjoyed good programs and are now studying the church history. Some nonmember friends occasionally attend. A little English woman, Mrs. Cole, who is identified with the Friends Church, composed a helpful little poem and presented it to the club.

Brother and Sister Ben Green have moved back to Pasadena and are a great help.

The Saints here are trying to hold their ideals high, and desire to help the church through these trying times.

Davidson, Oklahoma

Three-day Visit of Apostle R. S. Budd

A recent three-day visit from Apostle R. S. Budd did much to encourage the Saints. The church was well filled on every night. On the first evening the Rhythm Band, composed of twenty small boys and girls and directed by Mrs. John McClure, a nonmember, gave two numbers, "Onward Christian Soldiers," and "Wake Up."

College Day was observed October 23, Apostle Budd the speaker morning and evening. "What Is Your Life?" was his theme of the evening service, and brought what the Saints needed, self-examination. They are trying to rid their "gardens" of the destructive "weeds" sown therein.

The Saints are enjoying the presence of Brother and Sister S. W. Simmons, of Keltner, Missouri, who are visiting at the home of Brother Simmons' daughter, Sister Robert Skinner. His health is improved since coming, and he has delivered two of his spirited sermons.

The young people have been making the fall months merry with social activities. Early in October their teacher, Mrs. Roy Skinner, entertained with an "organization" party in which the class organization was perfected, and later in the evening old-time games were played. Recently a hay-ride to the woods ended with a wiener and marshmallow roast, thirty-five young people of the church and community enjoying the fun. Ruth Carrow and Frances Simmons entertained the young people's class with a ghost party at their home in Rock Crossing, Texas, while the young married people's class participated in a Halloween frolic at the country home of Brother and Sister Roy Renfroe.

The following officers have been elected for the year which started October 1: Branch president, Z. Z. Renfroe; branch clerk, Mrs. Grady Hood; chorister, Edythe Skinner; pianist, Mrs. Troy Parker, and church school supervisor, Mrs. Helen Ridings.

Branch members are showing increased interest, and there is a better spirit prevailing among the Saints. The church school is better organized and expects to do more this year. Since the beginning of the new year the church

school hour has been presenting an unusual feature every Sunday.

The Joseph Smith centennial was commemorated with an appropriate program by the church school. The stage setting was beautiful for the sacrament service which followed. The background was white with large clusters of chrysanthemums around an enlarged portrait of the late President Joseph Smith. Sixty-five partook of the Lord's Supper and of the splendid spirit present throughout the service.

On the afternoon of Sunday, October 30, a baptismal service was conducted by Z. Z. Renfroe. Sister Dale Simmons was the candidate. Brother and Sister Simmons and two small children are present every Sunday. They drive a distance of thirty-six miles to and from church. This is true with many other faithful members, some driving twice that far.

There is some sickness among the Saints. Brother Ray Carrow is seriously ill and confined to the hospital, at Vernon, Texas. The branch pioneer, Brother R. J. Parker, who is ninety-two years of age is in poor health. The Saints pray for the recovery of these two brothers.

The branch began the Sacrifice Period Sunday, November 20, with a special thanks offering.

Plymouth, Massachusetts

**Patriarch and Sister J. A. Gunsolley
Minister Here**

Plymouth Saints and quite a number of nonmembers enjoyed the ministrations of Patriarch J. A. Gunsolley and wife during the last two weeks of October. His institute method of teaching the gospel is very effective.

Sister Gunsolley's talks preceded his, and were helpful. They were on the subject of the home life that will develop character to make Zion-building material.

Week-day meetings were held in the home of Brother Arthur P. Gordon. One meeting was held on Sunday afternoon five miles out in the country at the old South Pond Chapel, in the vicinity where most of the interested nonmembers lived. Two women nonmembers continue to come to services as a result of the special meetings.

Plymouth Saints hope to have these fine people with them again in the near future.

As July 18 was the fiftieth anniversary of the founding of this branch, a committee was chosen at the October business meeting to write the history of the branch up to date. The branch at this meeting also agreed to try out the combined, continuous service.

Renewed interest is apparent among the members, and indications of spiritual growth are seen in those who have been faithful in their attendance and duties.

Saskatoon, Saskatchewan

**Strive to Aid Radio Broadcasts; First
Sermon of Season November 20**

Although the membership of Saskatoon Branch has been decreased, owing to the fact that the depression has compelled a number of families to trek north to the homesteads, activities follow one another in rapid succession.

There are two weddings to chronicle for September. Sister Florence Paul and Brother Arthur Gendron, two of the most popular young people of the local, were united in wedlock September 1, by Elder Ward L. Christy. The marriage took place in the chapel which was beautifully decorated. A reception was held after the ceremony at the home of the bridegroom's sister, Mrs. G. E. Smith.

September 28, Sister Minnie Piedt was married to Mr. John McKay, Brother Christy performing the ceremony. Sister Minnie, who has always lived close to the gospel law, set an example to all young people contemplating marriage by filing her inventory and paying her tithing.

Four souls were ushered into the kingdom by Brother Christy when Mrs. W. J. Smith, and Norman, Bruce, and Gerald Mogenson were baptized in the Saskatchewan River. Sister Smith's husband has been a member more than thirty years.

A most successful fowl supper was held at the church October 21, in aid of the radio fund. This is an annual event, and is looked forward to each year by a large group of nonmembers. Later in the evening a good program was enjoyed.

The annual business meeting occurred October 25. The following were sustained in their offices: Elder W. L. Christy as president; Sister Christy as director of Religious Education; Sister Grace Beckman, secretary; Sister Arthur Gendron was chosen assistant secretary; Sister Nelson, librarian, and Brother Nisbet, circulation convener, to work in conjunction with Sister L. C. Diggle, publicity agent.

The depression is far from receding in Western Canada. It is on the increase, and people in many cases are suffering. Yet the Lord is blessing his people and his work here.

The centenary of the birth of Joseph Smith was celebrated by a series of services November 4, 5, and 6. On Friday evening a pantomime was staged which was based on the play printed in the *Herald*. Music was unusually lovely, Sister Steves at the piano, and a quartet singing hymns. Others assisting in the music were Alvin and Lily Anderson, Gladys Steves, and Brother Christy. Sister Christy feelingly told the story of the life of Joseph, the peacemaker, during each intermission of the pantomime.

On Saturday morning a prayer service was enjoyed, followed by a description

of the home-life of Joseph Smith by Sister Christy.

In the afternoon Sister L. C. Diggle spoke on the ancestry of Joseph Smith; Sister Blanch Cassidy on his early childhood; Sister Ethel Piedt described his interest in educational matters; Sister Grace Beckman talked of his father's martyrdom, and Brother Henry Piedt of his activities at Lamoni.

From four to eight o'clock Sister Mogenson served supper, the proceeds to aid the radio fund. The basement of the chapel was appropriately decorated with green and white, and the tables were lovely with vases of carnations and asters. Sister Mogenson is an able cook, and many declared that she surpassed herself on this occasion. A goodly sum was realized from the supper and from the sale of candy made entirely by Norman Mogenson, fifteen years of age.

That evening Brother Christy lectured on the prophetic calling.

Church school on Sunday morning was followed by the sacrament of the Lord's Supper, a good spirit being present. The speakers in the afternoon were Paul Schmidt, Frank Piedt, Alvin Beckman, and Sister Grace Diggle. All discussed different phases in the life and work of Joseph Smith.

A letter was received recently from Sister Moran, who with her sons, Clifford and Dan, moved last spring to Edmonton, Alberta. She reported the branch work flourishing there, and related a rather trying experience. Their chapel is heated by natural gas, and during the church school hour, she commented several times on the odor of gas, but as there appeared to be no leakage, no action was taken. Suddenly a child fell over unconscious, followed in a few seconds by another. They were carried outside, a doctor was called, and finally they were revived. Also the gas man was called who located a bird's nest in the outlet. A humorous side of an otherwise almost tragic incident was revealed by Sister Osler, wife of Missionary Osler. She had been cleaning the church the day before when she was almost overcome. She called a doctor who shook his head gravely, looked serious, and declared that she had leakage of the heart. She was advised to cease all work for some months.

The first sermon of the year will be broadcast November 20, from three to four o'clock.

What is Zion? "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." (*Doctrine and Covenants* 36:2.) Zion has been the heart of the message of the latter-day prophets. Zion has actuated the preaching of latter days, and will give more power to the preaching of the future than any other one thing. It is the embodiment of social righteousness.—E. Y. Hunker, in a sermon preached at the Stone Church.

Independence

During their first month of personal sacrifice in behalf of the general church, the women of Independence raised a sum of \$1,167.27. They meet every Monday afternoon in the lower auditorium of the Stone Church, to check results and launch new work. These are veritable "pep" meetings. Interest in their endeavors is on the increase, and the crowds attending these regular meetings are large.

President Frederick M. Smith was present the afternoon of November 21, and gave an inspirational talk. President Elbert A. Smith was also there, this being his first time because of absence from the city. Pastor J. F. Sheehy was in charge. On this day in addition to checking over sacrifice envelopes, each woman was asked to bring a gift for the Woman's Exchange, a new department in the Commodity Shop. Approximately two hundred gift packages were accordingly deposited in a large basket.

Sister C. C. Koehler, in charge of the women of Independence, is pushing the work forward, and hundreds of feminine workers in the center place hope to make the second month's record better than the first.

The Saints of Independence experienced a real, old-time evening at the Auditorium Sunday night, to climax the month's observations of the centennial of Joseph Smith, the late President of the church. Pageantry, the singing of hymn compositions of Joseph Smith and other hymns of days gone by, good music by the Walnut Park Orchestra, directed by Orlando Nace, and a tenor solo by Edward Brackenbury were pleasing to the large crowd assembled.

At this hour members of all congregations witnessed the presentation of "Milestones in the Life of Joseph Smith III," a pageant written by Mr. and Mrs. S. A. Burgess. This was presented by groups from various congregations under the direction and management of the White Masque Players. Pastor John F. Sheehy read the Prologue, "Birth," and scenes were given by groups from Englewood, Spring Branch, Liberty Street, Second Church, Enoch Hill, and Gudgeon Park. Through the pageant the part of Joseph Smith was played by Kenneth Huntington Taylor, Duane Miller, Ralph Dunlap, and Frank Jennings.

Friends in Independence were shocked and grieved on Monday to learn of the death of Sister Earl D. Bailey, of Tulsa, Oklahoma. She was fatally injured in an automobile accident at Wichita, Kansas, Sunday afternoon, November 27, and lived only twenty minutes. Elder Earl D. Bailey, her husband, and the only other occupant of the car, was also injured. Brother and Sister Bailey were the first couple married at Lamoni, Iowa, their wedding occurring fifty-two years ago. They are the parents of ten children, eight sons, and two daughters. One

son, Wallace, lives in Independence; the other sons and daughters are in Tulsa. In addition to her immediate family, Sister Bailey leaves two sisters living at Lamoni, a brother in Kansas City, a sister in Independence, a brother and sister in southern Missouri, and many friends.

Stone Church

The theme of "Thanksgiving for Our Heritage," has been presented at the church school worship service each Sunday during November by Superintendents S. A. Thiel and H. W. Harder.

In his sermon to the Stone Church congregation Sunday morning Elder R. S. Salyards held up Jesus as the example of divine love. He chose his text from *Doctrine and Covenants* 4, and stressed the fact that this revelation was given for the salvation of humanity.

An appealing program of music was given by the Stone Church Choir, directed by Paul N. Craig. The choir sang the anthems, "But the Lord Is Mindful of His Own," and "Hark, Hark My Soul," solo parts in the latter being taken by Mrs. Nina G. Smith, soprano, and Mrs. Alice M. Burgess, contralto. Mrs. Hazel Scott Withee was the organist. Elder H. G. Barto was in charge of the service, and Elder W. B. Paul assisted him.

The Thanksgiving service, Thursday morning, was attended by a large number drawn together by the common desire to express thanks and praise for their blessings and to worship the Giver of all. Pastor J. F. Sheehy's thanksgiving sermon called for the thoughtful consideration of the Saints, and the music by the choir and soloists was excellent.

The death of Mrs. Mary Jane Phay, sixty-eight years of age, occurred November 22, at the Sanitarium. Her funeral was held Friday afternoon at the Carson and Son funeral chapel, Pastor Sheehy in charge, Elder Ammon White making the address. Interment was in Mound Grove Cemetery. She leaves to mourn her husband, J. J. Phay, four sons, a daughter, a brother, and a sister. The family is widely scattered throughout the United States and Canada.

A wedding of interest to the Stone Church congregation was that of Miss Roberta Frances Givens and Albert Arnold Rall, November 20, at the home of the bride's sister, Mrs. Lott Sandy, Kansas City. The double ring ceremony was read by Elder George Mesley. Preceding the ceremony the candles were lit by little Lillian Sandy, a niece of the bride, while Miss Lucille Sandy, pianist, and Frank White, violinist, played MacDowell's "To a Wild Rose." Mrs. John Isaacks sang "At Dawning," and "Because," and during the ceremony Nevin's "Rosary" was played. The bride was attended by her sisters, Miss Marguerite Givens and Miss Gladys Givens, and the bridegroom was attended by Joseph C. Givens as best man and Roy Smith as groomsmen. The rings were carried on

a satin pillow by Franklin Earl Freudenburge. A reception followed the ceremony. After December 1, Mr. and Mrs. Rall will be at home at 1308 West College.

Second Church

Thursday, November 24, a Thanksgiving service was held at Second Church at 11 a. m. The service opened with an organ prelude by Mrs. Gladys Inman. Pastor William Inman was the officer in charge. Mrs. S. A. Burgess sang "The Prayer Perfect," accompanied by Mrs. T. A. Beck. After the offering, Mrs. Burgess sang "Thanks Be to God." Patriarch U. W. Greene read the one hundredth Psalm and used it as his subject. The talk was brief and interesting. The meeting was closed by Elder A. W. Whiting.

The theme of the junior service, Sunday, was, "Thankful for the Sacrifices of the Pioneers." The meeting was directed by Brother Conyers assisted by Bethel Davis as pianist and Helen Wiloughby as leader of music. Brother Roy Settles talked of the hardships of pioneers of both the country and the church. He also offered the closing prayer.

Assistant Pastor B. C. Sarratt took charge of the eleven o'clock preaching service. The opening prayer was by Elder A. W. Whiting. A response by the choir was entitled "O Thou God Who Hearest Prayer." "Ivory Palaces," a duet, was sung by Mrs. Wilma Settles and Mrs. Grace Nave. Following the offertory the choir sang "Now on Land and Sea Descending." Elder R. D. Weaver was the speaker of the hour. His subject was "The Unfinished Task."

Assistant Pastor Ben Sarratt took charge of the eleven o'clock preaching service. Mrs. Hazel Scott Withee played the organ. Elder F. L. Freeman, sr., offered the invocation. The choir sang "Father, We Thank Thee for the Night," followed by the offertory and another choir selection, "Praise the Lord All Ye Nations." Mrs. H. C. Burgess's Cantinina Chorus gave three numbers, "Morning Praise," "Come, Ye Thankful People, Come," and "Break Thou the Bread of Life." The speaker of the service was Patriarch Ammon White who talked on "Marvelous Works on This Continent."

A young member of the congregation, Billy McPherson, was in charge of the junior service, assisted by Orson Murdock. The speaker was Pastor William Inman whose talk was "Thanksgiving." Sister Sarratt told a story entitled, "Sharing the Best."

At the seven-thirty service a song, "Come, Sound His Praise Abroad," was sung by the choir. A quartet composed of Mrs. Ethel Schuyler, Mrs. Edna Fetters, Mrs. Ethel McBride and Mrs. Alice Minton, sang "Just Abide." The opening prayer was by Elder D. A. Whiting. The ladies' quartet sang as a second number, "Confidence." The speaker, Apostle J. F. Curtis, used as his Scrip-

ture lesson, the second chapter of Daniel.

Elder R. L. Fulk and his wife, who have been in the mission field for eighteen years, and their daughter, Mildred, are making Independence their permanent home.

Mrs. J. M. Robinson who has been bedfast for a time is now improving.

On Monday afternoon, November 28, the funeral of Elder John T. Curtis was held from the church. Brother Curtis, who was seventy-two years old, died at the Sanitarium Saturday morning. He had been in poor health since last February. He and Sister Curtis celebrated their golden wedding anniversary in 1930; they came to Independence in 1904. He had been a member of the church for forty years. Surviving are his wife, Mrs. Mary E. Curtis, four daughters, three sons, one brother, five half-brothers, one half-sister, twenty grandchildren, and four great-grandchildren. Interment was in Mound Grove Cemetery.

Enoch Hill Church

November 20, the church school took "Thankfulness" as its theme for the morning worship service. A story, "Asking and Thanking," was told by Sister Clara Frick, and "Count Your Blessings" was sung by a quartet, Lewis Hayes, Robert McDonald, W. T. Shakespeare, and Millard Pace.

Bishop J. S. Kelley, in his morning sermon, referred to the late President Joseph Smith as the "one mighty and strong," and presented characteristics worthy of emulation. The choir sang "Come, Ye Thankful People, Come," and E. H. McKean sang, "When the World Forgets, Jesus Remembers."

"Onward, Christian Soldiers" was sung by the choir Sunday evening, and there was a cornet solo, "Beautiful Dreamer," by David Allen. "God's Investment in Us," was the theme of Elder T. A. Beck.

On Thanksgiving Day Enoch Hill members met at the church at ten o'clock. A short program was given by the choir and Mrs. Verla Waters, reader, after which Pastor H. L. Barto preached a Thanksgiving sermon. An old-fashioned church dinner was served in the basement at noon, showing the fine cooperation and consideration of the Saints. Everyone who could donated food and labor; but no charge was made, and those who because of lack of employment, found themselves unable to contribute food, were served as freely as all others. It was found in this way that everyone could enjoy a wholesome dinner with the fellowship of Saints at less expense than a dinner at home.

In the afternoon a very pleasing program was rendered, consisting of a pantomime of Puritan life, given by Mr. and Mrs. E. H. McKean, I. E. Kramer, Dale Constance, Betty Jean McKean, Esther Kramer, and Freddy Young.

Mrs. Amos Allen read a one-act play, "I Shall Not Pass Again This Way."

Mrs. S. A. Thiel, of the Stone Church, read "Benefits Forgot." Music for the afternoon was furnished by a mixed chorus of young people dressed in Puritan costumes.

Last Sunday morning Elder W. T. Shakespeare was the speaker. He knew Brother Joseph Smith personally and was able to bring to this congregation little incidents helpful to a better understanding of him. The choir sang "Blest Be Thou, O God of Israel," and Mrs. Willis Young sang, "The Prayer Perfect."

Walnut Park Church

At the session of the church school Sunday morning, two new officers were elected, completing the roster of officials for the current year. Brother B. O. Grimes was selected as superintendent of the adult department, and Erwin Moorman was reelected librarian.

The spirit of neighborliness and helpfulness is found to be present among the Saints of this congregation. Unemployed men have been occupying their time cutting wood for those who do not have money to buy coal. Brother Erwin Moorman announced Sunday morning that about ten truckloads had been cut already, and he called for volunteers to help continue the good work. Brother George Martin stated that he had farm work needing to be done, and that he would be glad to exchange produce for labor with any who might be unemployed and desirous of replenishing their larders.

Bishop A. B. Phillips was the speaker Sunday morning, his sermon being on the general subject of the mission of Christ. At this service Bonnie Louise Thomas, baby daughter of Brother and Sister Sharon Thomas, was blessed, Elders Roland Kapnik and Benjamin Bean officiating. Carolyn June Barnhardt, daughter of Brother and Sister Cyril J. Barnhardt, was blessed at the Religio session Sunday evening. The blessing was by Elder George Harrington and the baby's grandfather, Elder R. Barnhardt.

There was no preaching service Sunday evening, the congregation being left free to attend the pageant given at the Auditorium.

Brother and Sister Carl Bateman, of the Walnut Park district, are the parents of a baby girl, Viola Margaret, born Monday, November 21.

Spring Branch Church

"The Word of Wisdom" was the theme of last Wednesday night's prayer service.

Thursday morning another worship and prayer service was held at the church, Pastor G. W. Eastwood and Brother Robert Fish in charge. This was a time of thanksgiving and praise.

Pastor John F. Sheehy, the morning speaker, took his text from Luke 17, reading the story of Christ healing the ten lepers. The choir sang, "Sing to the Lord of Harvest," and was glad to have

present Sister Jalmer Nelson, the music director. Illness in the Nelson family has kept her from the services.

David Stewart of this congregation was married to Laura McDowell, of Kansas City, November 16, at the home of his sister, Beulah Stewart Donkawich. Elder Harvey Minton officiated. On Thanksgiving night many of the Saints went to the Donkawich home where the bridal couple were visiting, and welcomed them to the congregation.

Gudgell Park Church

About the middle of November the branch decided to hold cottage prayer meetings during the winter. On the evening of the sixteenth the Saints met at the home of P. A. Sherman and enjoyed a good service.

Women of this group meet weekly, and are busy. On November 25, they met with Sister Roy Sherman, tied two comforts, and held their class on "Church Objectives."

The list of recent speakers includes the pastor, Walter Chapman, H. E. Winegar, D. S. McNamara, and H. G. Barto.

No prayer meeting was held last Wednesday evening, but the Saints assembled for a worship service at nine o'clock Thanksgiving morning.

November 24, Miss Charlotte Alberti, daughter of Mr. and Mrs. Wilford Alberti, of Independence, and Leonard Ornell Sherman, son of Mr. and Mrs. P. A. Sherman, of this congregation, were married at eight o'clock at the Trinity Episcopal Church, Doctor S. F. Riepma, the rector, reading the service. Preceding the ceremony Miss Gladys Good sang, "I Love You Truly," accompanied by Mrs. J. C. Story, organist, who also played the wedding march. The bride was given in marriage by her father and was attended by two bridesmaids, Miss Elinor Kennedy, of Kansas City, and Miss Marjorie Douth, of Independence. Lawrence Good, of Kansas City, was best man, and Kenneth Sherman was the groomsman. Albert and Ralph Alberti, brothers of the bride, were ushers. Following the ceremony a reception was held at the home of the bride's parents. Mr. and Mrs. Sherman left immediately to spend their honeymoon at Eureka Springs, Arkansas. They will be at home after December 10, at 211 South Huttig Avenue, Fairmount.

East Independence Church

Pastor John F. Sheehy was here to conduct the recent business meeting. He preceded the election of officers with an address which appealed to the loyalty and service of the members.

Brother Frank Minton was reelected pastor, and other officers are: Associate pastor, Cornelius Edgerton; bishop's agent and custodian, T. W. Thatcher; director of church school, C. Edgerton, and supervisor of women, Iva

Edgerton. Other officers will be locally appointed.

The women of this district are busy with home needs and assisting, as means will allow, with the sacrifice system the women of Independence are conducting to help general church finances.

November 13 being Bishop's day, the pastor was appointed as speaker. His subject was taken from the teaching of Christ to the woman at the well. The day closed with H. S. Fields's delivering an old-time missionary sermon. His discourse was heard also by several visitors from Independence who were welcome additions to the congregation.

The first Sunday of November was the occasion for impressive and helpful services at East Independence. It was a day of peace, the Spirit being present at the serving of the Lord's Supper. At the church school hour Sister Madge Thatcher read the oration, "Joseph Smith," by Inez Smith Davis. The day closed with the presentation of a play, "One Hundred Years," written by Iva Edgerton, and portraying three periods of time—Joseph the Martyr in his prison cell reviewing the promises of God to him; the Amboy conference, and one hundred years of time which gave incidents in the life of Joseph Smith III.

Speakers the last Sunday in October were Elder H. V. Minton and J. T. Butler. Elder R. L. Fulk and family were visitors on that day, sharing in the basket dinner at noon. Brother Fulk had been the morning speaker on the previous Sunday.

Plano Observes Centenary of Joseph Smith

President F. M. Smith Is Guest Speaker

Plano Branch, assisted by other branches of Northeastern Illinois District, celebrated the one hundredth anniversary of the birth of Joseph Smith, president of the church from 1860 to 1914, with an all-day meeting November 6. President Frederick M. Smith returned to his old home town to celebrate this his father's natal anniversary, and the day was a special occasion for Saints of Plano, Sandwich, Aurora Mission, DeKalb, Oak Park, Chicago, Hinsdale, and Joliet.

A long press story of the day's events is given prominent position in *The Kendall County News*.

"It was especially fitting," says the *News*, "that the day be observed in this city, as Plano is a historical landmark, it being the church headquarters from 1862 to 1884. President Joseph Smith lived at Plano during that time, and was instrumental in the construction of the stone church on South Center Avenue."

President Frederick M. Smith was born in Plano and spent his early boyhood there.

The church school session on Sunday morning, in charge of Mrs. Clara Easterbrook, of DeKalb, district director of

Religious Education, was followed by the sacrament service, presided over by District President R. E. Davey, of Aurora, the Plano pastor, Elder J. M. Blakely. President Smith gave an interesting short talk.

The centennial service followed the dinner hour, and President Smith's address was the principal item of the program.

In the evening the play, "Milestones in the Life of Joseph Smith," a brief sketch of his life, was presented by Plano Branch, assisted by several from Aurora. Then President Smith gave an illustrated sketch of several of the outstanding people and landmarks in the early history of the church, including the stone church and old Herald Publishing House at Plano.

Music for the day was contributed by local and visiting musicians, and greatly enhanced the services.

Kansas City Stake

Workers of the stake met at Grandview Church the evening of November 10, to perfect plans for the Sacrifice Period which is now under way and will end at Christmas time.

The entire stake membership will be visited by the workers. The members will fill out cards upon which they will state how much they hope they can give each week or month, and these cards will be filed for the use of the bishop. Envelopes will be left with each member to be returned to the local bishop's solicitor. If members fail to make their contributions, the solicitor will call personally for them. It is hoped that the people thus reached will not only show a greater interest in the financial aspects of the church, but also in the spiritual. The workers have begun their canvass.

The Stake Conference

Local churches canceled all services for the day, November 20, and met in the regular semiannual conference. The forbidding weather conditions of a few days past gave way to beautiful sunshine and a pleasant Sunday.

Central Church was well filled at all three services, preaching at eleven o'clock, prayer meeting at 2.30 p. m., and preaching again at seven forty-five. In the morning Apostle John F. Garver read Acts 26 for a lesson, using the text, "I was not disobedient unto the heavenly vision," (verse nineteen) and his topic was, "The Basic Things of Our Philosophy."

The stake presidency, Cyril E. Wight, C. D. Jellings, and George Mesley were in charge of the meeting, assisted by Missionary J. Charles May.

Members gathered early for the social meeting in the afternoon, and sang three hymns before the opening number. Brother Evan Fry led the singing and Apostle J. F. Garver offered the invoca-

tion. Those desiring prayers were re-membered in the supplication by Elder J. Charles May. President Frederick M. Smith made the opening remarks.

Extra chairs were required to seat all who came to the evening service. President Frederick M. Smith, the speaker, reviewed the history of all Christian peoples, climaxing his sermon with a vivid portrayal of the struggles, trials, and growth of the latter-day church.

Special music was given by the choir led by Clayton Wolfe, and the invocation was offered by Elder Frederick S. Anderson.

Bennington Heights Church

The young people of Bennington Heights presented "The Pilgrim Mother" to the local church Friday, October 28. It was their entry in the drama tournament held at Central Church, November 28, 29, and 30. The early part of the seventeenth century was the period used in the play; about the time the *Mayflower* came over. The drama gave a good idea of the hardships that were endured by these people.

The church held a Thanksgiving service November 20. Brother O. G. Helm gave an interesting talk on the beginning of Thanksgiving. The service was closed at an early hour to enable the members to attend the stake conference services at Central Church.

Veteran Workers Hold Meetings in Iowa

Elders Amos Berve and Joseph Lane Are Missionary Team

Early in September Elders Amos Berve and Joseph Lane began a series of services in the Graceland Church, north and east of Lucas, Iowa. These services were continued over Sunday, the eleventh, with an average congregation of fifty-five. Interest was good and seventy-six were present Sunday evening, all but five or six being nonmembers.

On the following Sunday these two old associates in gospel work began another series of services at Bloomington Church. Here the Saints showed their interest by filling the church fairly well each evening. This interest continued throughout, and the missionaries were given an earnest invitation to "come again."

Then meetings were arranged for at the Downey Schoolhouse, south and east of Lamoni, and opened October 4. Here the people were anxious to hear the gospel, and the number increased until all the seats were occupied and several people stood. Weather made the roads hard to travel, and services could not be held there October 9, Sunday. This weather compelled Brother Berve to leave his congenial associate in the gospel work (They were associated in district work several years.) and to return to Independence.

Elder Lane then secured the assistance

of a veteran missionary, T. J. Bell, and continued the Downey Schoolhouse meetings for three weeks. At the close ten were baptized.

Spokane, Washington

A Progressive Year for This Branch

The visits of Apostle J. A. Gillen and the newly-ordained and appointed bishop, D. S. McDole, and F. M. McDowell, of the First Presidency, have renewed the courage of members here.

Elder and Sister J. W. Peterson arrived in Spokane, June 24. He preached one sermon, June 26, conducted a cottage meeting the next day, and then was confined to his bed. He passed away August 11. After many years as an active missionary he had learned the art of patience, a lesson to be learned by all.

In the July sacrament service Brother McDole conducted a round table in the afternoon, discussing problems of the church. That evening he preached. Spokane is Brother McDole's former home. He has many friends here in the church and out.

Brother McDowell, in his quiet, forceful way, brought to the attention of local members some of the qualifications of a real Latter Day Saint. His time here was limited, and he endeavored to give a ten-day course in three class periods.

Mother's Day this year was observed in Spokane Branch with two appropriate programs. The children's division occupied the morning hour, the young people the evening. On this day the infant son of Brother and Sister W. E. Storey was blessed by Elder Joseph Sandidge.

The Saints rejoiced, July 17, when three children united with the church, Howard and Harriet, twins of Brother and Sister V. Merriman, and Doris Kinney, youngest daughter of Brother and Sister H. E. Kinney.

June 19 to 26 marked a sacrifice period of the church. The program for the opening day was impressive. The divisions of the church school and the priesthood participated in the program which was presented in the form of a prayer service.

The wedding of Guy Allen, a young priest in the branch and Miss Gertrude Story, formerly of Dayton, Washington, was witnessed by the Saints of this branch, Pastor Alma Andrews officiating. Sister Allen has been an active worker here for the past four years. A bridal shower was given them by the branch.

An oyster and chili supper was given to defray expenses of the baseball team. The branch is proud of the boys as a team. They showed sportsmanship from beginning to end, and ranked third in the honors of the Inter-Church Baseball League.

Spokane Saints accepted Coeur D'Alene's invitation to join them for their

July 4 picnic at beautiful Lake Coeur D'Alene.

The branch has been conducting an extensive building program. Having long realized the need of more adequate quarters for the church school, they have gone to work with renewed zeal to finish the program outlined by Elder P. R. Burton. This has been conducted by Brother Dave Coleman, sr., and Pastor Alma Andrews and associate officers, all labor being donated. The work accomplished in the basement has been great and the expense small.

Brother Cook, of Vancouver, Washington, conducted a series of meetings September 21 to October 7. Apostle Gillen occupied the stand for one evening, his theme being, "Do You Want to Be Saved?"

Bisbee, Arizona

Elder W. P. Bootman Assists in Services

On November 6, Bisbee Saints enjoyed the fellowship of Saints from Douglas, a little town about twenty-five miles from here. The morning Sunday school service was followed by sacrament hour and prayer meeting which everyone enjoyed. Elders W. P. Bootman and F. M. Dearborn were in charge of the hour, assisted by Pastor T. R. Davis. The gospel gifts were manifested on this occasion, and the worshipers were greatly encouraged.

At the close of this meeting Lela Lula, five-months-old daughter of Brother and Sister Ratteree, was blessed, and Sister Mary Dearborn was administered to. Then an old-time basket dinner was enjoyed.

The priesthood meeting at three in the afternoon was in charge of Elder W. P. Bootman. The women also met at that hour, discussing ways and means of raising money to help with branch expenses. They decided to have a waffle dinner.

The seven thirty evening program commemorated the birth of Joseph Smith, third. The stage was beautifully decorated with flowers by Pastor T. R. Davis, and a large audience enjoyed the program. There were old-time hymns, favorites of the late President of the church; instrumental and vocal numbers. Miss Mildred Puckett presented "Joseph Smith the Boy"; Miss Evelyn Nicholas, "Joseph, the Young Man"; F. M. Dearborn, "Joseph, the Man"; Raymond Ratteree, "Joseph, the Leader"; Brother June Taylor, "Joseph, the Prophet"; Alva Corley, "Joseph, His Character"; Davis Myers, "Joseph, His Disposition"; Miss Lillian Simpson, "Joseph, as I Personally Knew Him," and Mrs. Daisy B. Short, "Joseph, the Successor." Elder Bootman assisted in this program.

On Monday, November 7, Brother Bootman was to return to Tucson, but missed his train. He was told that if he would preach that night, the workers would try to get word to all the Saints. Some had been praying that there would

be service that night, and so joyfully gathered to hear Brother Bootman's sermon on the principles of the doctrine.

After the sermon Mr. R. C. Smith gave his name for baptism, stating that Brother Bootman's sermon had been exactly what he wanted to hear.

The next morning they drove to Douglas, and Brother Smith was baptized into the church.

Bisbee Saints have cottage prayer meetings. There are so few who can attend that some of the time is spent writing papers on what we as Latter Day Saints believe. Much good is derived from this. For instance, one week everyone writes a paper on baptism or faith. Then each one reads his paper, and the group discusses it.

The Lord has blessed the Saints of this region. Only two families of church members have been out of work. These have no children and have work part of the time.

Special Missionary Meetings for Oklahoma Branches

Ministers Tour District

After closing tent meetings at Davidson, Eagle City, Calumet, and Piedmont, Oklahoma, we had the pleasure of making a trip to the west plains of Texas, where we visited Saints and relatives. While there we were invited to take the gospel to a group of men and their families who were operating a power plant at Abernathy, Texas. This opportunity came as the result of the personal work done by Sister O. O. Sumner, of Lubbock, who has relatives and friends there.

The interest shown by these people in the Restoration movement made us realize more keenly our missionary responsibility, and we feel that if this effort can be followed up, there will be some additions to the church.

On October 8, we headed the car toward Alva, Oklahoma, where we began a missionary series. This meeting was very good. The Saints there have a nice church building. For this building and the activity of the group we are indebted to Brother A. H. Christensen who was missionary to Western Oklahoma District.

Apostle R. S. Budd came on Friday night to finish the meeting. His sermons were enjoyed.

Sunday, October 16, was an enjoyable day. After the morning sermon, we went to the park to partake of a basket dinner, then on to the lake in the park to baptize four people. Brother Budd preached the closing sermon in the evening, and we set out on Monday to visit the branches of the district.

The Saints at Freedom, Seiling, Eagle City, Calumet, and Davidson filled their respective churches to capacity and enjoyed the inspiring sermons given by Brother Budd.

On October 30, Sister Dale Simmons

was baptized at Davidson. This baptism made our total since May number twenty-nine.

There is a fine opportunity for missionary work in this district. We are planning meetings for a number of the branches. We are happy that Brothers E. E. Crownover, B. A. Howard, Howard Harpham, Claude McColister, and others have given their time to missionary work, and are ready to do all within their power to keep the latter-day work progressing.

Z. Z. RENFROE.

Traverse City, Michigan

C. E. Harpe Conducts Missionary Meetings

November 20.—There was good attendance at Sunday school and church today, and Elder B. H. Doty was the speaker.

Traverse City Saints are looking forward to November 23, when the new missionary, Elder C. E. Harpe, will start a series of meetings. Whether they gain new members or not as a result of these meetings, they know many of the members will be revived and encouraged.

Brother Robert Moran and family have moved to Independence, Missouri, where he has employment. They are missed in this branch where both Brother and Sister Moran were willing workers.

The women's department served a "Maggie and Jiggs" supper at the church, November 10, proceeds amounting to about sixteen dollars. Every branch with an active women's department is bound to show progress. With the money the women have raised and the help of H. A. Doty, jr., and John Clark, much-needed repairs were made on the church basement.

Sister Etta Dick was called to Joyfield, Benzie County, by the illness of her father who passed away November 17.

Sister Orma Gardner and husband, of South Boardman, have come to Traverse City to spend the winter. Sister Gardner's health is poor, and the Saints are asked to remember her in their prayers.

Alexander, Kansas

Unemployed Help in Branch Work

Services here are attended by fair-sized crowds when one considers that the most of the congregation comes a distance of from two to fifteen miles. The branch president lives some fourteen miles away, but is present at most of the meetings, preaching twice on one Sunday.

Economic pressure on the members has lessened the tithing and offerings of the branch because there is little work, and the wages of the wage earners must go to support families. There are good, honest, hard-working men in the branch

who go weeks without work. Nevertheless, they attend services and do what they can to help the church progress. The Saints are hoping for better times.

There has not been enough moisture in this region for the wheat, so the farmers are eating what they raised and spend little for things at the store.

One person has been baptized at Alexander this year, and a baby has been blessed.

Brother Hermon Kueffer and his good wife and family are a help in the services here.

Sister Clara Donecker and Vida Teeter are teaching school.

The annual branch election occurred November 5, and resulted as follows: Pastor, Elder John A. Teeter; clerk, Lois Teeter; treasurer, Peter Boese; supervisor of music, Vida Teeter; publicity department, Mrs. John Teeter; janitor, Archie Stephens; supervisor of young people, Versa Stephens; recreation and program superintendent, Lois Teeter; church school superintendent, Mrs. Elsa Boese; assistant, Hermon Kueffer; secretary, Archie Stephens. The teachers will be chosen near the end of this year.

Janesville, Wisconsin

One of the Oldest Branches of Reorganization

Although one of the oldest branches in the Reorganization, Janesville Saints still are few in number. But this branch has sent out into the world many who are earnest workers in the church.

Brother Cleo Heide, a noble young man whom all respect, is the branch president.

Sunday school is regularly conducted. Recently Elder Harry Wasson gave a fine sermon.

On November 6, the branch held an all-day service at the farm home of Sister Ella Dutton, a pioneer Saint of eighty-eight years whose testimony still rings clear and faithful to the truth of the latter-day message. Her Christian life has been an inspiration to many.

At 10.30 a. m. a memorial service was held in honor of Joseph Smith, the third. It was the one hundredth anniversary of his birth. Sister Julia Dutton gave a brief history of his life up to the time he became President of the church. Sister Effie Hield followed with a brief outline of his life as President of the church. Special music was by Miss Sylvia Dennis and Mrs. Walker, of Madison. The eleven o'clock sacrament service was in charge of District President Henry Woodstock and his counselor, Harry Wasson.

A picnic dinner at noon and at two o'clock a helpful sermon by Elder H. Woodstock were much enjoyed. About fifty attended the day's services, representing branches at Beloit, Milwaukee, Evansville, Madison, and Janesville.

The district conference was held at

Madison, November 12 and 13, and was well attended by Janesville members. The Saints are looking forward to a study class in *Doctrine and Covenants* to be taught by District Missionary J. E. Vanderwood.

Elder P. T. Anderson Visits Isolated Saints in North Dakota

There are only seven members of the church at La Moure, but these were fortunate in having the services of Elder P. T. Anderson during the first two weeks and a half of November.

Each evening they gathered at the home of Brother and Sister John Young. Some nights there were just the members of the family; other evenings a few nonmembers were there. There again they were taught the gospel story.

On the first Sunday of the month it was a pleasure and privilege to them to have the sacrament administered. This was the first time in four years that they had had this opportunity. Brother and Sister J. Muffle and their two daughters, from Straubsville, and Lee O. Mussell, of Des Moines, Iowa, also met with them at this service. Though the number present was small, this service will linger in the minds of all for God's Spirit was there, and Brother Anderson was blessed with the gift of prophecy, and spoke of admonition and encouragement.

From La Moure Brother Anderson went to Straubsville.

Religion is not something you can pick up on the street and lose without knowing it. Religion is a growth made by applying the great principles of Christ in our lives.—H. E. Winegar, in a sermon to the Enoch Hill Congregation, Independence.



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Miscellaneous

Announcement

The Y. K. T. Class, beginning next Sunday morning at nine thirty, is sponsoring a course in Church History, under the capable directorship of Pastor John F. Sheehy. We know that there are many young people in the Stone Church group who have not been attending regularly who will be glad to get in at the beginning of this course. We also invite out-of-town visitors to Independence to come to our class when you can. You will find a real live group here, and it is our aim to make this class all that its name implies—by their works *Ye Know Them*.

Notice of Rock Island District Meeting

Presiding Bishop G. L. DeLapp will visit Rock Island District December 10 and 11, and will be at the Rock Island Church, corner Eighteenth Avenue and Tenth Street, Saturday night, December 10, and morning, afternoon, and evening on Sunday, December 11. All who can are urged to attend these meetings and meet Bishop DeLapp in his first visit to our district. Bring basket lunch for Sunday, or come otherwise prepared to supply your meals. The general authorities are suggesting a general fast on December 11, in order that the Saints might have a fast offering to give to the church on that day. We feel that as far as possible we should comply with this request.—E. R. Davis, district president.

Pastoral

The Saints of Southwestern Texas District were greatly strengthened by the visit of Apostle R. S. Budd and Presiding Bishop L. F. P. Curry at their semi-annual conference, held October 9, at First San Antonio Branch. Brother Curry with his frank discussion of our financial condition awakened many to the realization of our responsibility to God and the church. Brother Budd in his three sermons reached the hearts of the people, and they are looking forward to seeing these brothers again. The writer was chosen the servant of the district as its president for the ensuing year. His counselors are Elders Ed. L. Henson and T. J. Jett, jr. These with other staff officers, while fully realizing the strenuous times through which we as a people are passing, are consecrated to the task of supporting the church program, and are hopeful for the future of the work in this district. This district though officially called the Southwestern Texas District, really embraces all that territory from Oklahoma on the north, lying west of a north and south line running just west of the city of Austin. It is a vast domain, and the district presidency feel that in this great territory are scattered many Saints who would like to have the elders call on them. If those Saints who have not had the privilege of meeting with other Saints and with elders will drop a line to Elder John A. Robinson, 1640 West Summit Street, San Antonio, Texas, we will try to see if it is not possible to arrange

a call and perhaps to hold some meetings in the interests of the church work. We shall be glad to hear from any Saints in the district.—John A. Robinson, district president.

Two-day Meetings

To the branches and scattered members of Southern Michigan and Northern Indiana District: You are invited to attend the following meetings at the Grand Rapids Church, 1225 South Division Street, Friday, Saturday, and Sunday, December 9, 10, and 11. On Friday, December 9, at 8 p. m., will be held the young people's institute. Others are invited. At 2 p. m., next day, there will be a prayer service; at 4 p. m. priesthood meeting; at 8 p. m., a sermon. Sunday: 9 a. m., devotional; 10.25, church school; 11.25, sermon; 3 p. m. workers' institute; 7, sermon. President F. M. McDowell and Apostle D. T. Williams and various district and branch officers will be present. Further than this, Apostle Williams will speak at 7 p. m. at Lansing Sunday, and President McDowell at 8 p. m. Tuesday, December 13.—A. C. Barmore, district president.

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Marriage

FISHER - BRUDER.—On November 14, Elder C. E. Bruder was married to Miss Evelyn M. Fisher, of Tyvan, Saskatchewan. The wedding took place at 2172 Osler Street, Regina, where the bridal pair will take up residence. Brother Bruder is the president of Regina Branch of the church. Elder O. W. Okerlind, missionary to Southern Saskatchewan District, performed the ceremony. The Saints' best wishes for a happy life go to the newlyweds.

Conference Minutes

NORTHERN MICHIGAN.—District conference convened at East Jordan, November 5 and 6, Apostle D. T. Williams and the district presidency in charge, with splendid attendance. The weather was ideal. Saturday: Conference was opened with fellowship meeting at 10 o'clock followed by business session at 11 o'clock. At this meeting encouraging reports were read from all branches in the district, also a petition from the Saints in Wells, Michigan, to organize a branch in that place. After careful consideration the petition was granted. Brother J. J. Ledsworth's missionary report which not

only concerns us locally but also the entire church is as follows: Sermons preached 265; total services attended 365; classes attended, General Conference and reunion, 15; baptisms 50; confirmed 35; assisted 10; visits 540; calls 125; children blessed 15; administrations 70; new openings 4. During the three years Brother Ledsworth has spent in the Northern District, he has baptized nearly three hundred people. Adjourned for lunch. Session opened again at 2 o'clock. At this time election of officers was held. Allen Schreur was reelected as president of the district; Sister Aldred was again sustained as district secretary, which office she has held for many years. Allen Schreur was sustained as district treasurer. Hector MacKinnon was sustained as district superintendent of Religious Education. Sister Aldred was sustained as president of the women's department which office she also has held for many years. Sister Emily Carter was elected press chairman of conference. At 7.30 a program was given by East Jordan Branch, beautifully portraying the faith of the missionary's family. This was very inspirational and educational. Sunday: Priesthood meeting was held at 8 a. m., Apostle D. T. Williams in charge. At nine o'clock the Saints met in general prayer service at which time the sacrament of the Lord's Supper was served, in charge of D. T. Williams, A. E. Starkes, and Dirk Schreur. At 10.45 preaching was by District President Allen Schreur. His subject was "Problems of the Young," and he gave wonderful advice which was well received by both young and old. At two o'clock a thirty-minute song service was in charge of Byron H. Doty. At 2.30 preaching was by D. T. Williams. Subject, "Centennial of Joseph Smith." He voiced many glowing tributes to the memory of the Prophet and peace maker of the people in the church and out of the church. At this service Brother Edward R. Carter was ordained a priest under the hands of Apostle D. T. Williams and J. J. Ledsworth. At the close of the service, a vote of thanks was tendered East Jordan Saints for their splendid hospitality in caring for the visiting Saints. Brother Starkes saw that everyone was well cared for. At 7.30 J. J. Ledsworth preached on the subject, "Obedience Is Better Than Sacrifice." During the conference there were many solos rendered, both instrumental and vocal, by Sister Perkins, of East Jordan; Sister Luce, of Lansing; Helen MacKinnon, of Gaylord, accompanied by Miss Ila Schreur. Also a solo by Gould Pinney, of Chestonia, was greatly appreciated. Everyone enjoyed the services and was loath to leave when the conference ended. The time and place of the next conference were left to the district presidency.

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Our Departed Ones

HAWN.—Osro J. Hawn was born January 30, 1869, at Lunenburg, Ontario. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at Detroit, Michigan, June 26, 1895, by William Davis. Married Ida Mann on Christmas Day, 1895. During his life he was active in serving the church, being first ordained a priest in 1897, an elder in 1899, and a seventy April 16, 1907. He accepted conference appointment in 1901, and served continuously as a missionary until his last illness. He was known to and loved by many people throughout the country to whom he went as missionary and helper. He died October 23, 1932, at Independence, Missouri, after a number of months of poor health. Surviving to mourn are his wife, three sons: Ralph A., of the home, W. B., of Mogadore, Ohio, and A. J., of Detroit, Michigan; one daughter, Ina D. Lutz, of the home; one sister, Mrs. Eunice Swank, of Detroit, and many friends. For more than thirty years he was the faithful, loyal servant of the church.

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Sunday, 7.30 a. m., Bible Study, by U. W. Greene.

Sunday, 11 a. m., music by Stone Church Choir.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

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Our Church for the Children

By F. M. S.

How Shall We Build on Our Foundations?

By E. A. S.

An Official Communication:

Financial News

By Bishop G. L. DeLapp

Memories of the Late President Joseph Smith

By Gomer T. Griffiths

The Personnel of the High Council

By S. A. Burgess

Volume 79
December 7, 1932
Number 49

THE SAINTS' HERALD

December 7, 1932

Volume 79

Number 49

FREDERICK M. SMITH, Editor in Chief.
ELBERT A. SMITH, Associate Editor.
FLOYD M. McDOWELL, Associate Editor.
LEONARD J. LEA, Managing Editor.
LETA B. MORIARTY, Assistant Editor.

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The Pigeonhole

"Bleak House"

On one of the best streets of Independence, a home that had formerly held a happy family, and presented a beautiful appearance, was allowed to go untenanted and neglected. The lawn was uncut, the trees untrimmed, weeds grew up and filled the yard, vandals broke all the windows, and the whole place became an offensive eyesore. It was a wonder that some vagrant, warming himself on its bare floors, did not set it on fire. The neighbors began to call it "Bleak House."

Last summer a poor couple, well-advanced in years, came there to live. Their circumstances must have been very desperate, for they lived there many weeks before any of the windows were replaced. But they cleared out the weeds, cleaned up the place, and gradually made such inexpensive improvements as they could. Poor as it still looks, the place begins to take on the appearance of somebody's home. It is "Bleak House" no longer.

How many other vacant homes might mercifully shelter some who are in need, who can not pay rent, but who would care for and improve the property. And thus how much suffering could be averted.



Maintaining the Branch Educational Program

Houston Branch believes so strongly in the educational value of the church paper that they do not want anyone to go without it. They maintain a fund for the purposes of helping members who could not otherwise afford to take the paper. This plan is unique and interesting, and may be of use elsewhere.

Brother C. W. Tischer, president of Central Texas District, writes us the following interesting letter: "The Houston Branch is going to raise some money—about \$20—and call it the *Herald* Fund.

"This money is to be advanced for members who are not or will not be able to order the *Herald* and pay the \$2.00 at once in advance, but will be glad to pay back into the *Herald* Fund at the rate of five cents per copy.

"We want a *Herald* in every home, and every member a reader. I firmly believe that the debt of the church could have been long since removed had the *Herald* been read by more of our people.

"The *Herald* of today surpasses that of the past." Thank you, Brother Tischer, and good luck to you!



"Power"

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky—
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.
But East and West will pinch the heart
That can not keep them pushed apart;
And he whose soul is flat—the sky
Will cave in on him by and by.

—From *Renascence*, by Edna St. Vincent Millay.

Editorial

Our Church for the Children

In an issue of the *Herald* in September were some paragraphs relative to the increase in the number of contributors to the financial support of the church. The figures submitted showed that in 1929 the number of tithepayers was 14,717 and the total number of contributors for the same year was 17,704. In 1931 these had increased to 18,051 tithepayers and a total of 25,907 contributors. Thus in two years there was about a twenty-two per cent increase of tithepayers, and approximately forty-six per cent increase in the total number of contributors.

These figures are gratifying in at least two ways, for the increase in the number of contributors resulted in the budget of 1931 being practically raised, and the figures assure us that there was a substantial number of Saints whose interest in and love for the church have been increased or enriched by bestowal of at least some of their treasures. The heart

generally goes where our treasures are gathered.

There is still another reason why this increase is encouraging. Under Bishop Carmichael's administration a chief objective of the financial department was to teach and administer the law so as to ultimately have the names of all members of the church on the Bishop's Books. The men of the present Presiding Bishopric have kept this before them as a desideratum, and have planned their work accordingly, and the figures and percentages quoted indicate a degree of success which should encourage the

Bishopric and all of us to continue the efforts in this direction.

In our desire to have all members observing the financial law as part of the whole spiritual law of the church it is well to keep before us the outstanding fact that is making contribution to the financial support of the church the interest in and love for the church on the part of the contributor are enriched, and this is especially true when the contribution is accom-

panied by some degree of sacrifice. To do one's *duty* to the church in paying tithing and discharging first our obligations to the institution, brings satisfaction and enlarges our self-respect. To go farther and make offerings and sacrifices for the love of the Saints and our organization is sure to be followed by an exaltation of soul. We love, therefore we give, and in giving we love the more. This is spiritual uplift.

The law of tithing adapts itself to the financial capacity of each. From him who hath much, much is demanded. From him who hath little only

little is expected. But *all should* contribute, and each should have opportunity to give accordingly. It is quite natural for comparisons to be made, and when handsome sums are given by those who can do so, attention is sometimes for the nonce diverted from the small contributor. And the persons of small means sometimes hesitate to and may even refrain from making their small donations. This they should not do. The Lord blesses the small giver in proportion to his ability, and he has said all must observe the law so all may share the re-

Save the Church for them



The illustration shows a boy in a vintage car with the number 55 on the front, waving. Next to him is a girl in a dress pushing a large basket on wheels. To her right is a smaller child with a dog on a leash. A street lamp stands behind the car.

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sultant blessings. This is simple cause and effect.

So in instituting methods of contacting all members of the church there should always be borne in mind the rights of the small giver. He should have the opportunity. No contribution is too small, for any amount becomes the measure of one's willingness and desire to do duty providing it is proportionate to capacity. In this connection it is pleasing to note that the methods being introduced and encouraged by the Bishops have this in view. The widow will be permitted to contribute her mite, and get the pleasure which comes from helping a loved cause. All must give, for all must respond to the call of duty.

This is particularly true of the children. No child who can understand what is said to him, or has learned even partially the value and use of money, is too young to make contribution to the support of the church. This duty should be taught to him from the first. And parents and church officers should see that children do have a chance to contribute. This is particularly true now, when special efforts are being put forth to meet a very trying situation. The church needs all, as all need the church, and our children will have their interest in the church aroused the earlier by being invited and given the opportunity to help now. So let the children help.

A factor which looms large in paying tithing, making offerings, responding to the call for sacrifice—in observing the church financial law—is the spirit of altruism. We give for others. We give without thinking of selfish application or reward. We give while thinking of the good we may indirectly bring to others. The church builds for the future. Each generation erects its temples, adorns its church buildings, founds its institutions knowing that the fuller benefits will flow to those who come after us. And we take delight in believing that in the days to come when our bodies lie pulseless the burdens of the young now with us may be made easier by our sacrifices and foresight. We can not, must not, forget that the little feet patterning along beside and in company with our longer strides must some day in response to duty take up the journeys we now make in doing our justly imposed tasks; the little hands so trustingly placed in ours now will soon have tasks of their own to do, while holding still other small hands in turn placed in theirs; and little shoulders now so free from burden will someday, all too soon perhaps, be bending neath the burdens we pass on to them. And to those children now so happily with us, whose presence we love and whose interests lie so close to ours, will come, when grown to the time of adult responsibilities, the need of the sustaining power which

may be extended to them from the best heritage we can leave to them in the way of a church institution builded on sound spiritual and financial lines. So we must see to it that our foundations are secure.

To make the church safe for our children who may even need the steadying influence of the church and churchly institutions more than do we, because of harder and more trying times, is our present task.

And to the faithful performance of that task let us devote our best efforts and energies so that the heritage of our fathers may be passed on enhanced and enriched to our children.

Shall we save the church for the children? *We will!*

To the task!

F. M. S.

How Shall We Build on Our Foundations?

"Seek ye first to build up the kingdom of God"

II.—HOLDING OUR NATURAL INCREASE

We have been considering ways by which to build up the church numerically and spiritually. First in our consideration among the major methods possible to be employed we have noted missionary endeavor. Next there comes to us the thought that if the church could retain its own natural increase from generation to generation, (i. e., the children born to Latter Day Saint parents) we would soon have a very powerful organization in point of numbers. Here should be our most promising field, for children reared under church traditions in a religious atmosphere and coming to the service of the church in maturity should have a great advantage over those who hear the message in mature years and have everything to learn and many things to unlearn.

THE GOOD HOME

In this work of holding our children to the church the home is first in importance. Writing in the *Delineator Magazine*, December, 1924, Mary Roberts Rinehart, said: "The good home puts its permanent mark upon the child. What the child will be is largely determined by the first eight years."

Mrs. Rhinehart is singularly in accord with the statement in Doctrine and Covenants 68:7, which in effect is that the Latter Day Saint home should put such a permanent mark upon its children that at eight years of age they shall be ready for baptism, having been taught the gospel, and moreover having seen and felt its influence constantly in the atmosphere of the home.

Here is a work ready at the hands of mothers, and preeminently theirs. True, the father shares this work, but it is the mother who, under normal con-

ditions, is constantly with the child during these first eight formative years. Upon her devolves a great responsibility. She answers the innumerable questions that children ask; she gives them their first view points upon life; she helps to form their first religious convictions. She is not ordained to the priesthood by the laying on of hands, but by her very nature, physical and spiritual, she is called, chosen, ordained, and set apart to this particular sacred task.

Some one has said that "God could not be everywhere, so he made mothers." He entrusted his own Son to the care of an earthly mother. The sons and daughters of the church, the future builders of the church, are entrusted to maternal care and guidance. The call for devoted and pious mothers was never greater than now, when the fate of the world is trembling in the balance, and when the church is at a time of crisis unprecedented. Both the world and the church are calling for new and consecrated leadership to arise from the ranks of youth.

TEN YEARS FROM NOW

In the church this call will become more insistent. In our general missionary force, for example, the numbers have been reduced at the dictates of dire necessity. Younger men, able to go out and wrest a living from the world under present adverse conditions have been released, excepting in instances where special conditions called for their retention. Older men have been retained, and a decade at best will see many of these men by advancing age dropping one by one from active service. Where then will be our missionary force? There must be ready young men and women willing and prepared to step into the breach as God shall call—some to be missionaries, some to be missionaries' wives. There must be those to move into the local work as pastors, as branch, district, and stake workers. There must be those to carry on the church-school work. There must be a devoted generation rising up to sustain the missionary force and the general church work with tithes and offerings. There must be ready a band of young people who have the vision of Zion to move in and carry on the task of the redemption and upbuilding of Zion.

At present the bulk of this great potential force of Church builders that will emerge upon the scene of action a few years from now is found in the childhood and youth of the church, scattered throughout the homes of the church. What sort of mark is your home putting upon these children?

WHAT ONE WOMAN DID

We have recently celebrated the hundredth anniversary of the birth of the late President Joseph

Smith, that man who in wisdom and grace more nearly than any other man that we have ever known approximated the spirit and character of Christ. We can scarcely think of him and his life without recalling the mother who nurtured him and came with him to Amboy, April 6, 1860, to deliver him to the church, her stewardship complete and her accounting to the church at hand.

Left a widow by the assassination of her husband, she found herself in dire straits. Threatened on every hand with violence, left behind by the scattering forces of the church, she was entreated by her own people, well-to-do and influential, to forget the church and return to New York State and the ancestral home. With equal insistence the followers of Brigham Young urged her to go west and rear her children under that regime. The traditions of the family say that one elder, a man of fiery temper and the hair that sometimes goes with such a temper, threatened her, "You will yet kneel at my feet and beg to be my plural wife." Her spirit flared up and she retorted, "If I do, it will be the first red-headed Brighamite I ever kneeled to."

A woman of courage, spirit, and faith she kneeled to but one Master. She remained in her home in Nauvoo, reared her children in the faith of their fathers, and in time gave to the church, not one, but three sons, Joseph, Alexander, and David: "Like the three remaining pillars of the temple on the hill."

There are in training somewhere in the homes of the church those men and women who will be the future pillars of the church. Given the right kind of home influence the years shall produce not three pillars but thousands of pillars to the church. Let us with more zeal endeavor to conserve the natural increase of the church.

ELBERT A. SMITH.

(To be continued.)

Prayer

By W. E. G.

Pray not for wondrous knowledge
For splendor or for place;
Pray not to be distinguished
Or winner in life's race;
Crave not the wealth that others
So foolishly oft seek;
"Let not your heart be troubled"
When men shall call you weak.

Just pray to know your duty,
And then your duty do;
Just ask that those who need you
May place their trust in you;
Be it your aim to gladden
Some heart by grief depressed;
Forget yourself in others
And give to God your best.

OFFICIAL

Financial News

A comparative statement of receipts by districts for the month of October 1932-31 is submitted below. It is to be noted that the income for October this year is almost \$6,000.00 below that of a year ago and almost \$9,000.00 below our budget requirements for the month. It is to be noted, however, that every effort is being made to keep our expenses within our income, or, in other words, below the amount authorized in the budget appropriation.

The total amount required for the months of October, November and December is \$120,000.00. This leaves approximately \$105,000.00 to be raised during November and December. November reports are just beginning to come in and it will be impossible to learn the total amount of income for November until all reports are received. It is quite evident, however, that the greater part of the money needed will have to be raised during the month of December. We again wish to emphasize the need for every member to support the church with tithes and offerings.

Reports are being received which indicate that the membership as a whole is putting forth every effort to accomplish the task. Special groups of women workers are busily engaged throughout the church in response to the call previously made. Favorable reports have been received from women's organizations of Independence, Missouri, Lamoni, Iowa, Los Angeles, California, Minneapolis, Minnesota, and Xenia, Illinois; Illinois covering results accomplished as well as plans under way. Many other reports have come through stake and district officers indicating the women are organizing for the long time program of assisting in paying off the church debt.

Splendid cooperation is being given by bond and note holders in reducing the interest rate two per cent. The response thus far is almost unanimous in agreeing to the reduction requested. It is still too early to give a report on the amount saved in this way as many of the forms are yet to be sent to the bondholders. Considerable routine work is required in getting the necessary forms completed, which takes time because of the shortage of clerical help. However the reductions actually made to date show a savings of over \$1,200.00.

Continuous efforts are being made to reduce our indebtedness through the liquidation of real estate, and reductions already made have amounted to several thousands of dollars. More complete figures covering this phase of our work will be submitted at a later date.

We believe the Saints have reason to feel encouraged and much for which to be thankful. We trust that all may move forward in faith.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

District	October, 1932	October, 1931
Independence Stake	\$ 2,470.01	\$ 2,185.55
Far West Stake	266.32	543.40
Holden Stake	343.32	235.40
Kansas City Stake	684.76	1,594.35
Lamoni Stake	307.46	461.01
Alabama	37.13	73.98
Alberta	29.74	29.95
Arizona	12.00	33.15
Arkansas	13.80	28.10
California, N.	377.62	267.19
California, S.	254.17	366.42
Chatham	297.28	176.40
Clinton	106.55	229.90
Colorado, E.	166.82	622.41
Colorado, W.	44.98	10.82
Des Moines	113.36	281.50
Detroit	502.58	848.24
Florida	30.34	53.39
Idaho	90.82	251.34
Illinois, C.	67.00	41.02
Illinois, N. E.	896.62	1,577.39
Illinois, S. E.	17.39	184.77
Indiana, S.	46.98	85.30
Iowa, N. W.	422.37	645.85
Iowa, S. W.	114.29	238.01
Kansas, N. E.	77.89	100.47
Kansas, N. W.	22.50	30.50
Kansas, S. W.	127.07	98.07
Kentucky and Tennessee	14.36	16.81
Kirtland	204.59	341.26
London	228.43	377.22
Maine, E.	91.14	147.46
Maine, W.	264.34	105.69
Michigan, C.	295.15	349.20
Michigan, E.	308.28	590.76
Michigan, N.	261.81	130.62
Michigan, S., and Indiana, N.	275.55	386.38
Michigan, W.	124.96	42.07
Minnesota	63.15	102.60
Missouri, S.	113.10	82.21
Mobile	5.42	147.05
Montana, E.	18.85	24.00
Montana, W.	48.54	102.59
Nauvoo	136.55	555.19
Nebraska, C.	38.91	45.26
Nebraska, N. E.	133.36	73.55
Nebraska, N. W., and Black Hills	20.20	44.30
Nebraska, S.	148.05	131.98
New England, S.	443.81	673.09
New York	130.23	184.22
New York and Philadelphia	196.16	781.91
North Dakota	44.05	68.24
Ohio, N. W.	140.65	135.60
Ohio, S.	362.10	606.44
Oklahoma, E. ....	.50	25.00
Oklahoma, C.	11.00	233.13
Oklahoma, W.	159.75	154.00
Owen Sound	256.63	220.63
Pittsburgh	70.50	214.48
Portland	169.16	173.50
Rock Island	318.89	282.83
Saint Louis	309.57	154.06
Saskatchewan, N.	96.02	67.05
Saskatchewan, S.	32.36	15.50
Seattle and British Columbia	383.30	376.22

CURRENT EVENTS

A Record of Railroad Service

The Milwaukee Railroad Celebrates Its Eighty-fifth Birthday

Pioneer days, when the arrival of a new railroad was an occasion for celebration by any community, are recalled by the announcement that eighty-five years ago last week the Milwaukee Road came into existence.

The original charter was granted by the Territory of Wisconsin on November 23, 1847, under the name of the Milwaukee & Waukesha Railway. The present-day system embraces 11,260 miles in 12 states and in normal times gives employment to about 50,000 persons.

The value of the new railroads of those days was inestimable. Increased land values, new markets, increased immigration and greater security for early day settlers followed in the trail of the Iron Horse.

The Editor of a Milwaukee (Wisconsin) newspaper, writing in 1855 about the construction of the Milwaukee Road's line between Milwaukee and Prairie du Chien, said: "The completion of this line . . . will be a memorable event for our city and state. It has already trebled and quadrupled the value of the farming lands along its eastern and finished division and increased by the same amount the taxable property of the state. . . . Let our merchants and business men, then, thank God and take courage for the whole Northwest invites and will reward their ventures."

Few of the present generation recall the hazards and discomforts attendant upon life prior to the advent of the western railroads, but all have en-

joyed the benefits accorded society by the contributions the railroads have made, in addition to transportation service, through tax payments, payrolls and purchases of products and supplies in the territory served.

In the past fifteen years the Milwaukee Road alone has spent approximately 127 million dollars for taxes; 1,200 million dollars for payrolls; and 650 million dollars for purchases of materials, supplies and equipment. During that period it has not paid a dollar to its thousands of stockholders.

What the next 15 years hold in store for the railroads is a matter of conjecture, but, considering the substantial support received from the railroads, it would appear to be clearly to the public's interest to patronize and support the railroads.

Pioneering days have passed for the railroads, but, all things considered, no agency that gives the public more for its money has yet appeared in the transportation field.

A MacBeth Among the Nations

While we were celebrating Thanksgiving Day, Japanese machine gunners herded 2,700 people in Manchuria together, all of them civilians, women and children included, and mowed them down like a lot of animals.

Japan's course in Manchuria reminds us of the story of MacBeth, as related in Shakespeare's play of that name. MacBeth's plan was to murder his enemies and rivals as fast as they appeared. Very shortly he had no friends left, and the whole nation deserted his cause. His death was the inevitable end of such a career.

Japan's method can never lead to success. Her enemies grow in numbers and in bitterness of opposition. More than that the military operations are very costly, and are a great drain on the treasury of the nation. She is headed for exhaustion unless she can change the course of events.

We hope and believe that no nation can succeed with the horrible record that Japan is making. We are glad that bankruptcy, exhaustion, and isolation are the punishment for such work.

An aroused and united China may someday take sanguinary revenge for what Japan is now doing.

For Study Outlines

Readers are requested to look in the columns of the Run-Over Department for the Study Outlines. Hereafter the outlines will appear in the back pages of the *Herald*.

Spokane	170.13	137.72
Spring River	331.44	205.32
Texas, C.	136.60	154.27
Texas, S. W.	70.60	70.89
Toronto	148.12	277.40
Utah	23.59	38.85
West Virginia	77.40	105.03
Wheeling	120.09	111.72
Winnipeg	2.38	
Wisconsin, N.	38.16	51.45
Wisconsin, S.	92.67	90.39
Unorganized	78.30	108.21
Australia		
British Isles		292.90
Germany		
Hawaii	86.90	94.19
Norway and Sweden	16.27	6.48
Society Isles	95.90	78.91
Foreign Unorganized	24.04	
	\$15,373.18	\$21,268.24

October reports still outstanding: Central Oklahoma.

NEWS BRIEFS

Apostle M. A. McConley in Western States

Leaving Independence November 18, after a brief stay at the Sanitarium, Apostle M. A. McConley again traveled westward, stopping in a number of places to visit with and hold services for Saints. Denver was his first stop, then Sterling, Colorado. He spent Thanksgiving at Auburn, Wyoming, then on to Ogden and Salt Lake City, Utah, and Las Vegas, Nevada. His plans were to meet Apostle E. J. Gleazer at Los Angeles.

Brother McConley is feeling more physically fit for missionary endeavor than for many years, and in a letter to the First Presidency expresses his hope soon to "get into active service."

Shortly after the death of Sister McConley, October 19, at their Los Angeles home, Brother McConley came to Independence.

Primaries Provide Thanksgiving Cheer

The primary department of the church school at Mount Washington, Missouri, a small congregation of Kansas City Stake, prepared and distributed nine Thanksgiving baskets this year. These gift baskets, which went to needy families, contained vegetables, canned goods, breakfast foods, jellies, jams, meat, sugar, and other articles.

Elder G. J. Waller Celebrates Seventy-third Birthday

The priesthood of the three Honolulu branches, Hawaii, sponsored an appropriate celebration November 9, for the seventy-third birthday of Elder Gilbert J. Waller, sometimes called the father of the Reorganized Church in Hawaii. He has devoted many, many hours to the work of his ministry in Honolulu and everywhere he has traveled. His faith in the cause of Zion is strong.

Brother Waller is director and manager of the Hawaii Meat Company. He was born at Stackhouse, Yorkshire, England, November 9, 1859. During his life he has been prominently identified with the work of the church, with the Anti-Saloon League, and with politics. He was a Democratic nominee for the Senate in 1904 and 1906, national Democratic committeeman for Hawaii for four years, and has served in other offices.

Women of Independence Raise \$1,324

In five weeks of their personal sacrifice campaign the women of Independence raised a sum of \$1,324, to go to general church funds. This effort is being

made in response to the call of general officers to the women of the church. Independence women are thoroughly organized and are carrying out the weekly envelope plan in their forty-six groups. They meet every Monday to check results.

Apostle J. F. Garver Busy Attending Conferences

Conferences at Chicago, Illinois, Burlington, Iowa, Madison, Wisconsin, and Kansas City, Missouri, demanded the attention and attendance of Apostle J. F. Garver in rapid succession after his release from the Independence Sanitarium the middle of October. In all these places he found a good spirit among the people.

After a short time spent in the Omaha-Council Bluffs area, he enjoyed Thanksgiving at home in Lamoni. Now he is again proving helpful at other conferences. His present plans cover conferences at Joplin and Springfield, Missouri, and Marion and Beardstown, Illinois, concluding December 18.

English Patriarch Holds Services at Exeter

Exeter Branch, England, lately enjoyed missionary meetings by Patriarch William H. Greenwood. His work in the branch began with his having charge of the Thanksgiving services October 9. District President John A. Judd was the speaker on that day. Brother Greenwood closed his series November 3.

Don Carlos Milliken Is Dead

Don Carlos Milliken, eighty-nine years of age and the eldest son of Arthur and Lucy Smith Milliken, died November 26, at his home north of Hamilton, Illinois. His mother was the youngest sister of the Prophet Joseph Smith. The deceased was born October 13, 1843, at Saco, Maine, while his parents were on a mission. He has lived a long and respected life in the vicinity of Nauvoo. Was baptized in 1873, by his cousin, the late Joseph Smith.

Coeur D'Alene Introduces Feature for Parents

Eighty-five per cent of the church school children of Coeur D'Alene, Idaho, Branch are nonmembers. For their nonmember parents, officers of the church school have introduced a once-a-month get-together which is proving most effective in prospering the cause of the church. A program, games, refreshments, and time to get acquainted are included in these meetings.

GOMER T. GRIFFITHS

Writes His

Memories of the Late President Joseph Smith

The little town of Saint David, Illinois, could boast of only two rows of houses and a little chapel that the Saints had erected out in the woods. The chapel served as a meeting place for the Saints and as a schoolhouse for the children.

It was in this little chapel that I first gazed upon the face of our late beloved Joseph Smith, who through his faithfulness and the providence of God, had the honor to preside over the Reorganized Church of Jesus Christ of Latter Day Saints nearly fifty-five years.

During the summer of 1866 the president of the branch, Jeremiah Jeremiah, announced that the prophet and president of the church would soon pay them a visit. This announcement created a great sensation. The old as well as the young were very much excited and his coming visit was the subject of conversation on the streets and in the homes of the Saints.

I was ten years of age and had peculiar ideas as to the appearance of a prophet of God. To my boyish mind he would be very different from other men and I clothed him with personal attributes and characteristics almost divine, so I considered myself very fortunate to have the privilege of looking upon the face of a prophet of God and hearing him speak.

The eventful day arrived. The church in which the Saints met seated only about one hundred persons, so to be sure of getting a seat, I was one of the first at the meetinghouse and sat up in front in order to get a good view.

At last the prophet, so anxiously looked forward to, in company with the president of the branch and Edwin Stafford, appeared on the scene. They occupied seats on the old-fashioned half-moon platform.

Childhood impressions are vivid and lasting and I now see him distinctly in memory, as I looked upon him then. However, I was greatly disappointed in his appearance, as I had in mind all the time, a being of enormous physical proportions, while before me sat a seemingly very human man wearing ordinary clothing with no adornment whatever and having quite an unassuming manner.

He was slight in build with dark hair and whiskers. I was favorably impressed with his dark, piercing eyes which seemed to penetrate one's very soul but at the same time his intense gaze was

modified by a kindly sympathetic expression, making his thin face not unattractive.

He also had a personal magnetism about him that drew even little children and there was never a time when our worthy brother was not sociable and very considerate of those around him. He had a power in him that drew people and such winning ways that the people loved to be in his company. He impressed me as being an only ordinary speaker, he then having only about six years' experience in the pulpit. In later years it was my grand privilege to listen to his wise counsel, able arguments and marked ability as an interesting pulpiteer.

As I sat there, a ten-year-old boy, very ignorant of the ways of the world or the things of God either, little did I realize that I would be so closely associated with the speaker in carrying the angel message and in helping to build up the kingdom of God. I am quite sure he did not have the slightest idea that the ignorant little Welsh boy who sat before him, would be so closely associated with him in the ministry and in the high councils of the church for nearly forty years. A short time after his departure I demanded baptism and I feel confident that it was the good impression I had of the prophet that prompted me to join the church.

It was thirteen years ere I had the opportunity to meet our dear brother in Lamoni, Iowa, in the summer of 1879. Lamoni, at that time was just sprouting, there being only a few houses clustered around near the station. There was a branch of the Chicago, Burlington & Quincy Railroad that run from Chariton to Pleasanton. Brother David Dancer, Elijah Banta, Samuel Gurley (who kept a store), and the Walkers and a few others resided there.

The Prophet Joseph and W. W. Blair, his counselor, were here looking after church affairs. Brother Joseph and the writer were domiciled at the home of Elijah Banta, a short way out of the town. We both occupied the same bed. To my young mind it was a great privilege to be permitted to sleep in the same bed with a prophet of God.

Thirteen years had brought about a wonderful change in both of our appearances and experiences in the Lord's work. I was delighted with the kindly treatment I received from him and the wise and

wholesome counsel and instruction which he imparted unto me under the influence of God's Holy Spirit, during the short time we were associated together. I was given the assurance by the Spirit at that time that he would be a true and faithful spiritual father to me and that he was a true man of God and as long as I would give heed and be obedient to the counsel that he would give me from time to time, I would succeed in the ministry and I can truthfully testify that he proved true to what the Spirit evidenced to me regarding him, for just a few days previous to his demise, on my return from Australia, I received a letter from him which breathed the same kindly interest in me that he had manifested toward me for nearly forty years in our association together in the ministry.

In October of the same year we met again at Gallands Grove, Iowa, at the semiannual general conference. After I left him I visited Lucas, Iowa, on the way to the General Conference, preached and baptized twenty. The conference was in session when I arrived and it was the first General Conference that I had had the privilege of attending and I was very enthusiastic over it. It was here that I first met the rest of the leading authorities of the church in those days, and to my surprise and consternation, the Prophet Joseph appointed me to preach the next morning at eleven o'clock. I felt very much disheartened and discouraged over it, that I a boy, had to face such an austere audience consisting of the leading men of the church and I tried to be relieved of that tremendous responsibility but the prophet would not listen to it.

On my way to the pulpit he came to me and told me not to be afraid and that the Lord would be with me by his power and bless my effort by his Holy Spirit. However I did not know at the time whether to believe him or not, even though he were a prophet, and went there trembling like a lamb to the slaughter and made the effort. I shall never forget that day as long as I live. All the twelve sat right in front of me and other high officials and the prophet himself sat about fifteen feet in front of me with his back to a tree looking me straight in the face. I could see his lips moving. He was praying for me and that gave me encouragement to proceed after I got started and to my happy surprise I enjoyed wonderful liberty of the Spirit. As soon as the benediction was pronounced the prophet came to me and took me by the hand and said, "Didn't I tell you that the Lord would bless you with His Spirit and that you would have good liberty in preaching?" This was a source of great encouragement to me and increased my confidence in the prophet more than tongue can tell or pen could write.

In April, 1880, the General Conference convened

at Plano, Illinois, and I was assigned to Michigan and Canada. The day before conference closed I met Joseph on the street. He took me off to one side and told me I would have an experience which would be very trying and discouraging to me and that I should be of good courage and put my trust in the Lord and depend upon Him for guidance and I would come out all right.

About two months after, I was laboring in Galien, Michigan, and the prophet stopped off there on his way to attend a district conference at Clearlake, Indiana. I met him at the station and as I shook hands with him he said, "You had the experience that I told you you would encounter, but you came out all right." He then related to me some of his own experiences wherein the Lord had warned and forewarned him of conditions that would be trying to him and the church. From there we went together to the conference.

At the following General Conference, a year later, which was held in Plano, Illinois, in 1881, I had some very pleasant experiences with which he had much to do with my future happiness. It was here that I first met my wife, Hattie R. Robbins, with whom I lived for forty-three years. We were strangers to each other. I was brought up in the West and she in the East. She, wishing to learn more about me, went to Brother Joseph. One day when I went to the Herald Office I was peculiarly impressed with the way he winked and blinked at me with a mischievous smile—I being ignorant of the correspondence that had taken place between him and my future wife relative to me, and he presumed she had told me his reply to her inquiries concerning me. It was six months after our marriage before she handed me the letter he had written her about me, and I was very much pleased with the recommendation he had given me, he having had evidences in regard to our future work, that we both would be instrumental in performing a work in the interest of the church, and she surely proved to be a valiant worker for the Lord and a spiritual help and inspiration to me.

In the fall of 1881 on my way to attend the semiannual conference at Council Bluffs, Iowa, my wife and I stopped off near Emerson, Iowa, where I preached a number of sermons to good-sized audiences with wonderful liberty of the Spirit but no one seemed to be ready for baptism. At this conference I was assigned again to Canada. At the close of the conference the Prophet Joseph came to me and stated that he had spoken to the minister in charge in Canada, namely, Brother John H. Lake, for permission for me to drop off at Emerson and that I should hold a series of meetings there and

(Continued on page 1267.)



The Work of the Church



The Organization of the Primary Department

By Jewell Thorson

¶The following is an imaginary experience written in response to a requirement in one of our correspondence courses. It is so cleverly done and so true to life that it offers a splendid suggestion to Primary teachers. In apologizing for the fiction the student writes, "I can see no reason why it could not happen, do you?" We don't.—C. B. W.

The very first essential in the organization of any department of the church school is a number of pupils to attend the sessions thus providing material with which to work. My particular group consisted of thirty children of primary age, the number being about equally divided between boys and girls. These thirty children were quite regular in their attendance and often brought friends so that the attendance seldom fell under thirty and often as high as thirty-five.

Having the pupils provided, the next thing which had to be determined was the needs of the group and of each individually. Since these children were all strange to me I had to find some means of determining their needs, and the best I knew was to find the kind of homes they came from. So with the company of Miss Brown, who knew all the parents, I made a personal call at each home during the week. I told them I was to have charge of the primary department of the church school and was interested in meeting them and in discussing our problems in order that we might be able to work together in developing within their children the qualities which go to make up the kind of men and women of which the church as well as the world is always in need. The parents welcomed such a proposition gladly and were glad to share their problems.

So we went to other homes and I gained a lot of helpful information. Mrs. Jones told us that her Bobby was capable of learning quickly and thoroughly but played constantly and did not care whether he progressed in school or not and was the same way about church school work. Yes, he loved stories and would do any errand gladly for a cookie or a penny but when it came to getting his school work done he just could not be bothered. I made a mental note: that child needed to discover where and how he was going to get his pay for his effort in study . . . he lacked an incentive.

I found Mary delighted in telling great, adventurous tales that never could have happened and insisted that they were true. Johnnie had a weakness of using his collective instinct so extensively that he often collected things which did not belong to him. Perry and Maxine were both "only children" and a bit self-centered. Barbara and Jack came from a home where they scarcely had enough food to eat to say nothing of training. Elizabeth had two small sisters whom she mothered at home and insisted on mothering every other child whether they appreciated her maternal care or not. The rest of the children were about average children coming from good, clean, happy homes. Perhaps problems would come up with them later. At any rate, I had already unearthed enough to make the work quite interesting and worth while for some time so I could now set about to get my equipment in shape to receive my pupils.

I first took inventory of what I had and checked this with what I needed. I found my classroom to be one large room with three small benches at either end. There was a flag hanging on the wall and a few pictures cut from magazines and held to the wall by thumb tacks. The floor was covered by a congoeum rug done in blue, the benches were red, and the walls green. About the room were a few dilapidated picture books which showed rough handling. Not so much on hand but there was plenty of room there, and I at once saw possibilities. The next person I saw was the director of the school. When I laid out before him my meager list of assets he was eager to help and seeing my enthusiasm he at once entered into my plans with me. They had been thinking for a long time they should have more adequate furniture so he was sure we could have at least twenty-five dollars with which to work out our needs.

We decided we needed, first of all, chairs to sit on instead of those benches. The chairs would provide more comfortable seats, they could be grouped to better advantage, and there was not the irritation of crowding and sitting too close together as is often the case when benches are used. On investigation we found a lot of forty slightly used chairs which we could obtain for twenty dollars. They were in need of refinishing but were quite strong so when the junior department supervisor offered the surplus energy of her boys to paint them we made the purchase. The walls being a pale green and the rug blue, we decided to have the chairs a soft gray.

(Continued on page 1268.)

◆◆◆ The Personnel of the High Council ◆◆◆

By S. A. Burgess

In discussing the personnel of the High Council, we are confronted with several difficulties.

1. The First Presidency, Twelve, Seventies, and Presiding Bishopric act wherever they are. A High Council is local. This is the general rule, even though in the Reorganization to 1916 the General High Council was not so strictly localized as to members. In the early church, 1830-1844, removing from Kirtland to Far West; Far West to De Witt, or Adam-ondi ahman, or since 1916 from Independence, Missouri, and vicinity, was followed by release.

2. Different from these other officers, one High Councilor does not act alone, but only when a part of a body.

3. Further, when meeting as a High Council, the number must be made up to twelve each time; hence the fact that a name appears on a list of High Council does not mean permanent membership or ordination to that office, as in many cases it is only temporary. Some High Priests have sat on many cases or counseled on many matters of general importance, through several years, yet have never been members, but only called to act each time in place of an absentee.

4. On our records ordination as High Councilor has rarely been recorded.

It seems clear that before 1834 an appellate court consisting of Twelve High Priests associated with the First Presidency was recognized. Also all high councils are declared in the law to be equal (*Doctrine and Covenants* 104: 14, 15). Yet the history sets forth in some details the High Council at Kirtland, which was presided over by the First Presidency sometimes with others also presiding; the High Council of Zion, which may be considered as continued in the High Council at Far West; and the High Council at Nauvoo. Also in the Reorganization there has been a distinction between the Stake High Councils and the General High Council, as the First Presidency has presided over the General High Council.

All of these are Standing High Councils, as were the many stake high councils in the early church in distinction from the temporary councils held prior to 1834.

Joseph Smith attended the organization of the High Council of Zion, just as his son attended that of Lamoni and Independence stakes, but after that it was presided over by David Whitmer and his counselors, then by Thomas B. Marsh and David Patten and finally by Brigham Young. The First Presidency does not appear to have presided over this high council either in Clay County or Caldwell County, even though Joseph Smith, jr., and Sidney Rigdon once sat as councilors, and once met with them and the Bishops Court to consider inheritances.

At Nauvoo, the First Presidency presided part of the time, and at other times William Marks and his counselors, Charles C. Rich and Austin Cowles.

The High Council in Kirtland was first organized as a Standing High Council. But after the removal of the First Presidency in March, 1838, its importance to history disappeared. Still we learn from his biography that Salmon Gee was a member 1841 to 1844. But we list only to March, 1838, as its distinctive importance had ceased, and its personnel was very doubtful after that date.

Parallel to this was the High Council in Zion. For nine months it was the principal High Council of the church, March to December, 1838. But ended when the Saints were driven from Missouri. From 1839 to 1844 that of Nauvoo was the principal council.

Members of one High Council sat on others. In the lists that follow where a name is repeated in a later Council we have used the old number, as K 4 for Kirtland list No. 4; Z 18 for the list of Zion and Far West No. 18.

KIRTLAND HIGH COUNCIL

1. Oliver Cowdery, February 17, 1834-January, 1836.
2. Joseph Coe, February 17, 1834-September 3, 1837.
3. Samuel H. Smith, February 17, 1834-March, 1838.
4. Luke Johnson, February 17, 1834-February 14, 1835.
5. John S. Carter, February 17, 1834-August 27, 1834.
6. Sylvester Smith, February 17, 1834-September 14, 1834.
7. John Johnson, February 17, 1834-April 3, 1837.
8. Orson Hyde, February 17, 1834-February 14, 1835.
9. Jared Carter, February 17, 1834-October 1, 1837.
10. Joseph Smith, sr., February 17, 1834-January 13, 1836.
11. John Smith, February 17, 1834-September 3, 1837.
12. Martin Harris, February 17, 1834-September 3, 1837.
13. Orson Johnson, August 27, 1834-September 3, 1837.
14. Hyrum Smith, September 24, 1834-January 13, 1836.
15. Joseph Kingsbury, January 13, 1836-September 3, 1837.
16. John P. Green, January 13, 1836-September 3, 1837.
17. Noah Packard, January 13, 1836—
18. Thomas Grover, January 13, 1836-September 3, 1837.
19. Samuel James, January 13, 1836—
20. Henry G. Sherwood, September 3, 1837-1838 or 1839.
21. William Marks, September 3, 1837-1838 or 1839.

22. Mayhew Hillman, September 3, 1837-1838 or 1839.

23. Harlow Redfield, September 3, 1837-1838 or 1839.

24. Asahel Smith, September 3, 1837-1838.

25. Phineas Richards, September 3, 1837—

26. David Dort, September 3, 1837-1838 or 1839.

27. Oliver Granger, September 3, 1837-August 25, 1841.

28. Lyman Sherman, October 1, 1837—

Others served on this High Council, but were probably temporary; namely Roger Orton, John Whitmer, Newel Knight, Levi Jackman, Gideon Carter, and William Woodstock. John Whitmer was a member of the Presidency in Zion. Newel Knight and Levi Jackman were members of the High Council of Zion.

Of the above two were released upon being ordained to Quorum of Twelve, Luke Johnson and Orson Hyde.

Four on account of ordination to other positions: Oliver Cowdery, Joseph Smith, sr., John Smith, Hyrum Smith.

Nine released on account of removal from Kirtland: Samuel H. Smith, Jared Carter, John P. Green, Thomas Grover (of these we have definite date of release), William Marks (President of Stake, Nauvoo, October, 1839), Henry G. Sherwood and David Dort, (High Council of Nauvoo, October, 1839), Asahel Smith (High Council of Iowa, 1839-1840), Mayhew Hillman, (High Council of Adam-ondi-ahman, 1839).

Five not sustained: Joseph Coe, Sylvester Smith, John Johnson, Martin Harris, Joseph Kingsbury.

One expelled from the Church: Orson Johnson.

Two died in office: John S. Carter and Oliver Granger. (At least the latter was in Kirtland for the church at that time.)

Of the remaining five we do not now have data, as some books are missing from the office: They appear to have been serving when First Presidency left Kirtland. But Noah Packard was objected to as a High Priest at Nauvoo, April 7, 1841, so had probably also removed. The four, Martin Redfield, Samuel James, Phineas Richards, and Lyman Sherman are not further mentioned.

ZION

A high council was organized in Clay County, Missouri, just across the Missouri River from Jackson County on July 3, 1834. This High Council continued at Far West, Caldwell County, Missouri, till the expulsion in December, 1838. Personnel:

1. Simeon Carter, July, 1834-1838.
2. Parley P. Pratt, 1834-1835.
3. William E. McLellan, 1834-1835.

4. Calvin Beebe, 1834-1838.
5. Levi Jackman, 1834-1838.
6. Solomon Hancock, 1834-1838.
7. Christian Whitmer, 1834-November 27, 1836.
8. Newel Knight, 1834-1838.
9. Orson Pratt, 1834-1835.
10. Lyman Wight, 1834-1837.
11. Thomas B. Marsh, 1834-1835.
12. John Murdock, 1834-October, 1838.
13. Elisha H. Groves, January, 1836-1838.
14. Jesse Hitchcock, 1836-August 1, 1837.
15. George M. Hinkle, 1836-October, 1838.
16. Elias Higbee, 1836-1838.
17. Peter Whitmer, jr., 1836-1837.
- K. 18. Thomas Grover, August, 1837-1838.
19. George Morey, August 1, 1837-1838.
20. Samuel Bent, October 1838-1838.
21. (K. 16) John P. Green
22. Isaac Higbee, October, 1838-1838.
23. George W. Harris, December, 1838-1838.

Some of the above are stated as members, but not as being ordained. At a High Council held December 13, 1838, of the above list Numbers 1, 5, 6, 12, 18, 20 were present.

Besides Thomas Grover who also appears as eighteen on Kirtland list, there were from Kirtland High Council also number nine, Jared Carter, and number twenty-six, David Dort. New names are George W. Harris, John Badger, John E. Page, and John Taylor. John Murdock had been released to remove to De Witt, but had returned of necessity, and is said to take the place of John P. Green, and John Badger the place of George Morey.

A few days later, December 19, 1838, Simeon Carter and Levi Jackman not present. John E. Page and John Taylor present, but they were then ordained to the Twelve, so did not sit. Instead Harlow Redfield of Kirtland High Council, Theodore Turley, Ebenezer Robinson, and Reynolds Cahoon acted. This appears to be the end of the High Council in Zion.

Of the above twenty-two names: Four were ordained to the Twelve, Parley P. Pratt, William E. McLellan, Orson Pratt, and Thomas B. Marsh.

One probably for other office, Lyman Wight was Counselor to John Smith as President of Adam-ondi-ahman, later one of the Twelve.

Two moved to DeWitt and so released. John Murdock and George M. Hinkle.

Two died in office: Christian Whitmer and Peter Whitmer, jr.

One released, but no reason given, Jesse Hitchcock.

George W. Harris was probably only temporary. The remaining twelve were acting when last met and driven from Missouri: Simeon Carter, Calvin Beebe, Levi Jackman, Solomon Hancock, Newel Knight, Elisha Groves, Elias Higbee, Thomas Grover, George Morey, Samuel Bent, John P. Green, Isaac Higbee.

NAUVOO

At a conference, October 5, 1839, in Nauvoo, the High Council was again organized.

1. (Z. 22) George W. Harris, 1839-1844.
2. (Z. 18) Samuel Bent, 1839-1844.
3. (K. 20) Henry G. Sherwood, 1839-1844.
4. David Fullmer, 1839-1844.
5. Alpheus Cutler, 1839-1844.
6. William Huntington, 1839-1844.
7. (Z. 8) Newel Knight, 1839-1844.
8. (K. 18) Thomas Grover, 1839-1844.
9. Charles C. Rich, 1839-April, 1841.
10. (K. 26) David Dort, 1839-1841.
11. Seymour Brunson, 1839-1842.
12. Lewis D. Wilson, 1839-1844.
13. Leonard Soby, 1841-1844.
14. James Allred, 1841-1844.

Seymour Brunson acted as late as October, 1841, but beginning January, 1842, his name is missing. Aaron Johnson acted 1842 and in fact as late as January, 1846. Ezra T. Benson is named October, 1844, to January, 1846, as a permanent member, but that was after the death of Joseph Smith, jr.

Charles C. Rich was ordained counselor to William Marks; David Dort died. Hence the two appointments of April, 1841. The twelve names listed and numbered are regarded as retiring at death of Joseph Smith, jr. We note three were former members of the High Council in Kirtland, and three of Zion.

REORGANIZATION

In 1860 (April 6) members of a High Council were duly chosen and ordained. In 1866 two vacancies were filled. The High Council was sustained at each conference till 1875, but no names given. After 1880 there remained only five or less members. Cases were tried by elders' courts as committees of branch or district. In 1876 the First Presidency considered several cases on appeal and reported each to the General Conference for approval. But by 1888 the need of a High Council was felt, and in 1890 it was reorganized.

1. (Z. 4) Calvin Beebe, 1860-1861.
2. Andrew G. Jackson, 1860-1863.
3. Dwight Webster, 1860-1868.
4. John C. Gaylord, 1860-1874.
5. Jacob Doan, 1860-1875.
6. (Z. 19) George Morey, 1860-1875.
7. William Aldrich, 1860-1876.
8. Lyman Hewitt, 1860-1880.
9. Zenos Whitcomb, 1860-1885.
10. Edwin Cadwell, 1860-1886.
11. Oliver P. Durham, 1860-1887.
12. Winthrop H. Blair, 1860-1894.
13. Hiel Bronson, 1866-1887.
14. Jesse Price, 1866-1880.
15. J. C. Crabb, 1890-1916.
16. Charles Derry, 1890-1902.
17. David Dancer, 1890-1898.
18. Frederick G. Pitt, 1890-1910.
19. James H. Peters, 1890-1903.
20. Asa S. Cochran, 1890-1916.
21. William Anderson, 1890-1911.
22. David Chambers, 1890-1897.
23. Robert M. Elvin, 1890-1916.
24. John A. Robinson, 1890-1902.

25. C. A. Beebe, 1890-1903.
26. John A. Chisnall, 1894-1913.
27. Charles E. Butterworth, 1897-1903.
28. J. M. Baker, 1900-1916.
29. Willis A. McDowell, 1902-1913.
30. Temme T. Hinderks, 1903-1922.
31. Joseph A. Tanner, 1903-1929.
32. John A. Grant, 1905-1922.
33. George A. Smith, 1905-1916.
34. Vinton M. Goodrich, 1911-1916.
35. Samuel Twombly, 1911-1926.
36. Charles Fry, 1913-1922.
37. Richard J. Lambert, 1913-1932.
38. W. O. Hands, 1916-1922.
39. Walter W. Smith, 1916-1925.
40. David J. Krahl, 1916-1922.
41. George H. Hulmes, 1916-1932.
42. William R. Pickering, 1916-1922.
43. John A. Becker, 1922-1926.
44. Nathaniel Carmichael, 1922-1932.
45. John F. Garver, 1922-1925.
46. Roy V. Hopkins, 1922-1932.
47. Mark H. Siegfried, 1922-1925.
- *48. Israel A. Smith, 1922—
49. John M. Cockerton, 1922-1923.
50. Beauford J. Scott, 1925-1932.
- *51. Robert T. Cooper, 1925—
- *52. C. Ed. Miller, 1925—
- *53. Denzil O. Cato, 1925—
54. Merrill A. Etzenhouser, 1926-1932.
- *55. J. Stanley Kelley, 1932—
- *56. Leonard Lea, 1932—
- *57. Carroll L. Olson, 1932—
- *58. Howard Andersen, 1932—
- *59. Harry G. Barto, 1932—
- *60. Amos Allen, 1932—
- *61. Arthur B. Phillips, 1932—
- *62. A. K. Dillee, 1932—

Of the first fourteen listed all died in office, except Winthrop H. Blair, who resigned in 1894, because of deafness. (We note that Calvin Beebe and George Morey were members of the early High Council in Zion, the former a charter member.) In addition the following also died in office: David Dancer, William Anderson, David Chambers, John A. Robinson, Calvin A. Beebe, James H. Peters, John M. Cockerton. A total of twenty, who died in office.

Three resigned because of ordination to other office: John F. Garver, Twelve; Mark H. Siegfried and John A. Becker, Presiding Bishopric.

Five were ordained evangelists: Frederick G. Pitt, C. E. Butterworth, Charles Derry, W. A. McDowell, and Samuel Twombly.

One resigned because of removal: Walter W. Smith. This is two who resigned, as W. H. Blair—deafness.

Twenty have been released: J. C. Crabb, Asa S. Cochran, Robert M. Elvin, John A. Chisnall, J. M. Baker, Temme T. Hinderks, Joseph A. Tanner, John A. Grant, George A. Smith, Vinton M. Goodrich, Charles Fry, Richard J. Lambert, W. O. Hands, David Krahl, George Hulmes, William R. Pickering, Nathaniel Carmichael, Roy V. Hopkins, Beauford J. Scott, Merrill Etzenhouser.

Twelve are present members: I. A. Smith, Robert T. Cooper, C. Ed. Miller, Denzil O. Cato, J. Stanley Kelley, Leonard Lea, Carroll L. Olson, Howard Andersen, Harry G. Barto, Arthur B. Phillips, Amos Allen, A. K. Dillee.

Prayer and Testimony

Have You Given Your Testimony?

The Editors invite all who read and appreciate the letters that appear regularly on these pages, to write and send in their own testimonies.

The circle of people who read these pages are like a large prayer meeting. All listen; most receive comfort and help; a few arise and do their part which brings the blessing of the Good Spirit to all present. Some must be urged to bear the testimonies that fill their hearts. The meeting is waiting now. Perhaps it is waiting on you.

Have you given your testimony yet?

Missionary Openings in New Mexico

By W. P. Bootman

I am on my way home from Portales, New Mexico, after spending about six weeks in that part of the country. I stopped first at the home of Brother Cothern who lives in Portales, held some meetings in the courthouse, and in their home. Then a man who attended my meeting at the courthouse came after me to take me to his home, about twelve miles away, where I commenced a series of meetings in a union church living at the home of the nonmember who took me to hold the meetings there. This was a mixed congregation of Baptists, Christians, Holiness people, and there may have been others. The family with whom I was stopping belonged to no church, but are honest people. On last Sunday with three other adults I baptized the wife, and the husband will follow later with others that are near the kingdom.

From there I went about forty miles to Brother Deskin Cothern's home and commenced meeting in a schoolhouse where the gospel had never been presented by our people. There was considerable prejudice, but a number of splendid people reside in that community.

From there I went to a brother's home about forty miles from Portales. I baptized this man about eighteen years ago, when he was attending a debate I was holding with a minister by the name of Andrew Nunery. This brother was baptized along with thirteen others. I held meetings there four nights, and on last Sunday (October 30) I baptized his eldest daughter with three others, making eight in all.

When I closed my meetings at Bethel, where the friend, Mr. Harvey Redburn, took me, there were two hundred present. Many asked me to return. Farmers are so busy now that they can not take the time from their crops. The price of produce is very low, and they must save all they can.

At Portales the Saints have a nice little Sunday school with an average attendance of about twenty-five. We had Saints in attendance at the sacrament meeting from sixty miles away in one direction, and from forty-five miles in the opposite direction.

I think that Brother A. J. Layland was the first to present the work in that locality, following him came Brother J. E. Vanderwood, Brother Wildermuth, Brother G. H. Wixom, then myself. I effected three new openings here, and I think that it is the ripest field for work that I ever worked in. So many who do not belong to any church, and are ready to hear the truth, and believe that the times are fulfilling the word of God.

Sister W. T. Cothern is Sunday school superintendent.

She is doing a good work and she is a well posted woman, and very much liked by those not of the faith, because of her kind manner.

I am at this writing at the home of Brother F. M. Dearborn, pastor of the church in Douglas, Arizona. I held a series of meetings here some time ago. Will leave here for Tucson this afternoon.

I must go to Phoenix soon, as I was expected there long ago, but found conditions in New Mexico so favorable for the work that I did not deem it wise to leave there.

When I closed my meeting at Bethel, a man who had been a minister of the Baptist church for many years arose after I closed and asked permission to speak. I granted it and he said, that he had followed me very closely and that I had preached Christ's gospel plainer, clearer, and more of it than he had ever heard before. I look for him to obey. I am happy in the work.

TUCSON, ARIZONA.

Tells of Healings Through Administration

By Lula I. Bruce

This morning I wish to write my testimony to the people of Christ's church. I do so not because I feel worthy of the blessings received, but because I want to help others.

I was healed a year ago at the Decatur conference under the hands of two of God's servants whose names I do not remember, of wild hairs in my eyes.

And about a month ago I was healed of a big sore under the hands of Brother Bern Case of the Indian mission, south of Macy, Nebraska. Neither time was I healed in a minute, but in the latter case, the fever left almost in a minute, also the pain. For these blessings and others I am very thankful to God and his servants. I pray that his good work will go on.

I feel that I have been chastened, but can say as Paul said in his letter to the Hebrews: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (12: 11.)

I am fourteen miles from church and do not often get to go, and I feel the need of Saints. Nevertheless, I have been shown three times in a dream that my place is here. I feel that in the future, however, the way will be opened up for me to associate with members of the faith. And I pray that I can do more for the Lord who has done so much for me.

WINNEBAGO, NEBRASKA.

We Should Not Grieve for Death

By Edith Prideaux

I enjoy "*The Riddle of American Origins*," by Harold I. Velt. I read all articles and listen to all stories along that line, and have a box well filled with clippings of articles and illustrations which I prize very much.

The Scriptures tell us not to turn a stranger away from our door for we may entertain an angel unawares. I always travel like a book agent with my traveling bag or suitcase well supplied with books and papers of the church. As I was returning from a trip to Cambridge, I chanced to fall into conversation with a woman from New Meadows. I took the *Book of Mormon* from my handbag and started

Prayer and Testimony

telling her what it was, also about the three Nephite brothers who were never to see death.

Here is the story she told me. A very good woman had lived at New Meadows. She had lost her only son. She took this loss very sorrowfully and grieved so much for him that her neighbors became alarmed and did all they could to comfort her, but to no avail. One day she was in the house alone when a strange man entered and told her that he had come to talk to her about her son. He quoted many passages of Scripture to her and told her not to grieve any more. "Do you know where my son is?" she asked of him. "Yes," he replied, "and he doesn't want you to grieve any more. He is happy and would not come back to the earth again if he could."

This caused the woman to stop grieving. She told her neighbors of the strange visit and the assurance the visitor had given her. Where had he gone? She described him to them and asked if he had left on any outgoing train, but no one had seen him except herself.

Here is a word to the Glendale, California Saints. At 3440 Rosemary Street, North Glendale, lives a young married sister, Mrs. Ray F. Love, who would be glad to worship with you if she knew where you worshiped. She will be glad to have Saints call on her. This sister may be remembered by some of the Saints in California as little Geraldine Mathison who lost her mother in 1919, at Los Angeles.

COUNCIL, IDAHO.

Prayer Breaks Tobacco Habit

By E. B. Johnston

I want to tell a vision that was given to me when I gave up the tobacco habit. For over ten years I had been a heavy user of tobacco. But I had been taught and shown in the *Doctrine and Covenants* 86:1 and 119:3 that tobacco was not good for man in the form that I had used it. After trying for some time to break the habit, and failing, I made it the subject of prayer. At this time I was firing a stationary boiler in Duluth, Minnesota.

After again praying to the Father for help, I threw my pipe into the firebox and gave away my tobacco. I then sat down in my easy chair having finished my work for an hour. At that time I was taken up in a vision. It seemed as though my spirit left my body and traveled up for some time. Finally I arrived at a place in which everything seemed far more beautiful than anything I had ever seen. The sky, flowers, and grass and trees seemed to take on a more beautiful color. While I was thus occupied in admiring the beautiful surroundings and the peace of the place, Christ appeared to me. I could see the prints of the nails in his feet and hands. He was going to show me his side, but I said, "I know that you are Jesus the Christ." Among the things he told me and the promises he made me this one stands out most clear—"I will be with you always." Mortal man has not the power to describe the look of kindness and love that was on his face. Nor is it possible to describe his features or the sound of his voice.

May the telling of this vision be the means of strengthening the Saints of the most high God, and also of bringing some who search for truth and the more abundant life.

PUEBLO, COLORADO.

Would Live to Meet Son Joyfully

By William Stark

It is now six months since my boy went to the great beyond. In the hours of the night I am able to see him as if he still were with us.

Recently, on his twentieth birthday, I prayed before retiring to bed that I might see him again. My humble prayer was answered, and I was allowed to be with him. We were, at the time, workers together though the work we were doing is somewhat vague to me.

I have assurance that my son is a busy worker for Jesus, and if I can live and hold out to the end as he did, I am promised that I will meet him to part no more.

Two days before my boy, Louis C. Stark, left us, he had a foretaste of heaven in which Jesus descended upon a pure white cloud, and after being caught up with the Spirit into the heights of glory, they were assembled in a beautiful place. He mentioned that, including his father and mother, sisters and brothers, there were multitudes of good people there. With grand accord songs echoed through this vast place. He added that with his own Hawaiian guitar he was a worker, too, playing glories to God.

In conclusion he said, "The last song we sang was '*Nearer My God to Thee*,' and I played it. Oh, Daddy, you were there, and someday we'll be pals, and it won't be long. Good-bye, you can go home now; I'm all right."

So sorrowfully we turned home, but mingled with our sadness was the understanding that Jesus Christ will some day return with all glory and those who have gone before. My desire is to live so as to meet him with joy and not with sorrow.

MARINE CITY, MICHIGAN.

Requests for Prayers

Sister Mary Emerick asks the prayers of the Saints for her mother who is seventy-six years old, that the heavenly Father will send her the understanding of the truth. She also desires prayers for herself.

VALENTINE, NEBRASKA.

Mrs. Nancy Jane Solomon who has been very ill with indigestion, wishes the prayers of the church. She is nearly deaf, and has many trials to endure, but she has faith in prayer and the power of God to heal. She is grateful to the heavenly Father for the blessings he has bestowed on her in years gone by.

GILLETTE, WYOMING.

Once again Sister Emma A. Vickery requests *Herald* readers to remember her in prayer, that her health may be improved. The other day she fell and broke a rib on the right side which is giving her considerable pain.

WINFIELD, KANSAS.

Prayers of the Saints are asked for Mrs. Emily Whittman, who is suffering, with a growth of the hip joint. She is a patient sufferer, and Brother L. R. Adkins, who asks prayers for her, thinks that if she is healed, she will be a power for good in the community gospel work.

UPTON, WYOMING.

QUESTION TIME

How could Paul be sent to preach, and not be sent to baptize, as stated in 1 Corinthians 1: 17?

It may be noted that Paul was, at the time referred to, rebuking some who claimed they were of Paul, Apollos, or other Christian ministers. They had been baptized into the church, but, instead of being converted to the teachings of Christ, appear to have been converted to the minister by whom they heard the message. Paul here emphasizes the fact that it is not the person who baptizes which is important to the candidate, but rather the gospel of Christ. Unless interpreted in this light, the language of Paul could be misunderstood to mean that to baptize was no part of his work as a minister, which is by no means the meaning of the text.

In the Greek text certain words convey particular emphasis not indicated by the English text. The Greek emphasis in the text cited is as follows: "For Christ sent me *not* to baptize, but *to preach the gospel*": this emphasis meaning that the great purpose of his commission was to present the message of Christ, of which baptism was only an incidental or feature, and not the chief end in view. The fact that Paul mentions several whom he had baptized, shows that he did not imply that baptism was unnecessary or no part of his work. It is often difficult to translate a text by using exact English words for the Greek terms employed, as things are frequently implied that are not actually stated. The translator must use great care not to say more than authorized, and in doing so he may and often does say less than may have been implied originally.

Please explain how the office of Seventy arose, and how many it included.

It is recognized that Israel was used by God as a type of his people to come, and many significant rites and truths were contained in the Mosaic laws and ordinances. Hence the fact that Jacob had twelve sons is found in after ages to have great spiritual meaning, in some respects prophetic. They later had twelve pillars, twelve loaves of showbread, twelve stones, twelve cakes of flour, twelve gates in the New Jerusalem, and twelve men, all of which represented either the twelve sons of Jacob or the twelve tribes of Israel. The twelve apostles of Jesus evidently were chosen in recognition of this established symbolism, as his leading representatives.

The seventy elders of New Testament times may also be traced to a similar symbolism. It was "out of the loins of Jacob" that seventy souls were reckoned of those who went down into Egypt (Exodus 1: 5). Afterward God commanded the "princes" of Israel, "heads of the house of their fathers, who were the princes of the tribes," to make certain offerings, including a "silver bowl of seventy shekels" for each prince (Numbers 7: 13). It was "seventy of the elders of Israel" that Moses took with him when he went to meet God in the mount. There were still seventy "ancients" (seniors) of Israel in Ezekiel's day, but they had become backsliders (Ezekiel 8: 9-12). The Jews trace the Sanhedrim (70), the leading religious council of the Jewish people, to the Mosaic period.

The seventy of Christ's day are mentioned only in the tenth chapter of Luke. They were chosen after the twelve were appointed, none of the twelve being of their number, as the record states "other" seventy, that is, different from the twelve, were appointed. The Greek term indicates that seventy persons composed this early church council of elders, as twelve composed the apostolic council.

What was the Jewish Sanhedrim?

The correct form of the term in the Aramaic is said to be *Sanhedrin*. It was the supreme religious council of the Jewish body, and in Acts 5: 21 is probably referred to by the term "senate," as Josephus uses this term, or quotes it from King Antiochus. The Mishna indicates that it was considered to be derived from the seventy elders of the time of Moses. For a time they appear to have been of the priesthood, but later scribes and elders of other lineage were included. Originally they were evidently the "princes" of the various tribes of Israel. At times the high priest appears to have been a member of the Sanhedrim, and at such times he presided over its functions, which were ordinarily concerned with questions of the Mosaic law and established religious customs.

The members of the Sanhedrim were chosen for life, unless removed for cause. It is said by Josephus that Ananus (Annas) the high priest called the Sanhedrim and condemned James, the brother of Christ, to be stoned to death.

A. B. PHILLIPS.

MEMORIES OF THE LATE JOSEPH SMITH

(Continued from page 1260.)

that I would baptize a good many into the church. I went in accordance with his directions but not having much faith in many people joining, and held forth for a number of weeks and upwards of sixty people were baptized through the effort put forth. Thus it was that he proved to be a true prophet.

During this conference I was walking in the grove one day and passed Joseph Smith and John T. Kinnaman, the latter being a great singer and leader, and the prophet said to him: "Did you see that young man with black curly hair going by? He will some day be an apostle." Eight years later this prediction was fulfilled.

The next time we met was at Kirtland, Ohio, in 1883, at General Conference, the first one held there, which was a remarkable conference in point of spirituality, held in the grand old historic temple. Four years later, in the same building in 1887, I was called to the apostleship through the prophet and he was the mouthpiece in ordaining me to that responsible sacred office. He pronounced many interesting predictions upon my head, relative to my future work, especially in the office of the apostle, which have been literally fulfilled and proved to me again that he was a true prophet of God.

One day while visiting at my home during the conference I asked him if he would impart unto me some of his experiences in receiving revelations from God and he proceeded to tell me how he had received revelations in the past. He told me that an angel had talked to him and that he had received manifestations through spiritual dreams and visions and also through the operation of the Holy Ghost in prophecies. He related one incident that made a great impression on my mind. He said he was directed to write and complied with the command he had received and said he wrote under the influence of the Spirit and all of a sudden his hand stopped and he could not write again for quite a while until the Spirit directed his hand again and he then continued to the end of the communication.

In 1890 the Joint Council of the Presidency and Twelve met to consider some very important things pertaining to the church. One question was brought up before the council upon which the Twelve and the Presidency could not agree, and we debated it for some time but could not reach any agreement thereon. Finally when the question was put to a vote it was two to ten. At last it was proposed by one of the Twelve that we take the matter to the Lord for His final decision thereon. The prophet felt very embarrassed over the proposition of leaving it to the Lord to decide for the reason that the prophet would

be the one to receive it, and as he stated, suppose the answer would be in favor of the position he and his counselor had taken throughout the discussion of the question? The brethren of the Twelve told him they had such implicit confidence in him as a man of God that if he brought a revelation to them sustaining the position of the presidency, they were confident it would be of God and they would abide by it. They fasted and prayed to that end and the Lord revealed through him that which they sought and it was accepted unanimously.

Other matters were imparted in the revelation and the entire conference indorsed it and the Lord bore witness to the divinity of the revelation through His Spirit in that great assembly. I remember seeing even children with tears streaming down their faces, while the matter was being considered, under the influence of the Spirit, by the General Conference.

One year later, in 1891, an incident happened during the General Conference at Independence, Missouri. A revelation was given that some of the Twelve took exception to. They were not opposed to anything that was stated in the revelation but objected to the manner in which it was presented. Some of the apostles contended that the revelation should have been presented to them and the rest of the quorums before being presented to the general body and sought to have the prophet appear before the Twelve to answer to them why he took the revelation before the conference for its approval before bringing it to them and the other quorums for their approval.

He came before the Twelve per their request and I shall never forget the attitude he assumed on that occasion. His answer was: "You want to know why I took that revelation before the General Conference before bringing it to you and the rest of the quorums. *The Lord commanded me to take it there and I did, and I will do it again if the Lord so commands me.*" I can now see his hand as it came down in emphasizing—"and I will do it again if the Lord so commands me." There was not a word said in reply and that was the end of the matter. This surely was a supreme direction or control as some call it. And that was not the only time that he displayed supreme directional control to my knowledge.

In 1913 at Lamoni, Iowa, he ordained me the President of the Quorum of Twelve, which position I occupied for ten years, and this from all accounts is the last ordination he officiated in.

At this conference I was assigned to the Australasian Mission and just before I left Lamoni I met the prophet and his wife on the street and he told me I would be wonderfully blessed and would be instrumental in accomplishing a work that would be very beneficial to the church and bade me Godspeed and I was made to realize that what he told

me was true in every respect for the reason that on the way to Australia I stopped off at the South Sea Islands and was instrumental in the hands of the Lord with the help of other brethren in bringing back into the fold about one hundred of the Saints who had drifted away from the church and they were known on the island as the "Priesthood People" who permitted themselves to drift into what I denominated as a sort of spiritualism.

The things that he pronounced upon my head in the ordination have all come true, which proved beyond the possibility of a doubt in my mind that he was a prophet of the Lord and I was acquainted with him nearly forty years in the ministry. He has been to me a true spiritual father and I truly loved him. I often think of him and thank the Lord that I had such a true friend to help me be what the Lord intended me to be, during my day and generation. I had no father of my own to counsel me in Godly things as he did when I was quite young.

At this juncture I wish to call the attention of the reader to many incidents which I think should be read with profit by those who did not have the privilege of seeing and associating with such a noble man of God. He was tender-hearted and was always ready to sympathize with the people in their troubles and sorrows and to speak words of comfort and cheer to them as they passed through their Gethsemane.

In the latter part of 1894 and the beginning of 1895, when the "grim reaper" visited our home and took from our embrace three loving boys, he wrote me a very sympathetic letter of consolation and in it he related what trying experience he had passed through when quite a number of his loved ones had been taken away in death. No one but God knows what comfort and peace his cheering words brought to our sad hearts and especially from one who realized the awful trial we were passing through.

A few weeks prior to his fiftieth anniversary it was my happy lot to pay him a visit at his home and he informed me he had been very poorly physically for some months, during which time he had not been able to attend services and was fearful that he would not be able to attend the fiftieth anniversary of his presidency of the church. He felt quite sad over it. Nevertheless he still had faith in God and in his ability to help him physically so he could be present on that memorable occasion and he requested me to administer to him, which I willingly and gladly did and our united faith in God brought the desired blessing, for he was present throughout the entire day and enjoyed himself immensely, and all who were present to celebrate the wonderful occasion, rejoiced to have him with them.

During the General Conference at Kirtland, Ohio, in 1896, he stayed at our
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home and early in the morning of the last day he asked me if I could interpret dreams and I answered that it depended as to whether the Lord would give an interpretation or not. He then told me his dream. He said he was driving a team of white horses up an incline. All of a sudden and to his surprise and dismay, one of the horses dropped dead, then the Presiding Bishop and the Twelve helped him get the vehicle up the incline. I answered that Brother Blair, who was then his only counselor, was going to die suddenly and that the Presiding Bishop and the Twelve would assist him to carry his heavy load until other counselors would be given him to support him in his office. He answered: "You don't mean to tell me that Brother Blair is compared to a horse?" I said, "No, but his office."

Brother Blair was taken sick that same day in the joint council and started next day for home, dying on the train before he reached his destination. The prophet was in my home when the telegram came announcing the sad and sudden death of Brother Blair. He glanced at my wife and said, "The dream and interpretation have come true." He told me afterward that the dream made him feel sad and he did not want my interpretation of it to be true.

He sent me many revelations that had reference to me personally and my work, in which the Lord gave him directions concerning my missions over which I presided.

A few years before his departure he requested me to move my family to Independence, as he felt I could be used more advantageously if I were closer to headquarters. I was very much elated for a time and began to make arrangements to comply with his request, but on arriving home at Kirtland, Ohio, I told my wife of what I had been requested to do, but for some cause or another, it was given to me personally that I should not move from Kirtland at that time. That my work in the east had not come to end as yet. This made me feel rather sad as I desired to obey the counsel I had received from him as my superior officer and guide in spiritual things. I finally wrote to him asking him if he would join my wife and I in prayer and fasting. It was about two or three weeks ere I received an answer from the letter, in which he stated that he had complied with my request and the Lord had given him the revelation contained therein which was to the effect that I was to remain where I was until I received a command from God to move from Kirtland. It was expedient for me to be there at that time. This was an evidence to me of the greatness of the man and that he was always willing under all conditions to submit to the will of God in all things, so I acted accordingly. It should be remembered that he did not speak by command of God when he requested me to make the

change, but simply from the standpoint of human wisdom.

I had not published the *Instructor*, or the *Exegesis of the Priesthood* but I sent him the manuscript for his approval for I considered him God's interpreter and he willingly acquiesced with my desire in that regard and I therefore felt free to publish the same under his approval.

In the opinion of the writer, the late Joseph Smith, the prophet, will rank with any of the prophets that preceded him, in point of faithfulness and godliness to the trust imposed in him by God. None of the prophets had a more difficult task to perform than he did. He had great courage and stability to assume the reins of the presidency of the church at the time God selected him to carry on the work his father had begun, in view of the terrible and trying conditions that confronted him by reason of the apostasy that had taken place.

Subsequent to the martyrdom of his father, the church had divided into eighteen factions, which made it a very unpleasant and trying task for him to gather together those who had been deceived by the leaders of these different factions. It took great patience and fortitude, wisdom and inspiration from heaven, to bring back into the fold those who had been led away from the path of virtue, truth and righteousness, through the misrepresentation and false doctrine of the false leaders.

All who are familiar with the history of this wonderful man, must exclaim that he was the right man in the right place.

Peace to his ashes.

[EDITOR'S NOTE: The dates mentioned in this article are the author's. The Editors have not consulted the history to verify them.]

THE WORK OF THE CHURCH

(Continued from page 1261.)

We now turned our attention to tables. Here the young people's supervisor offered his young carpenters' services and from three dollars' worth of lumber they turned back to us three fine tables. These the junior boys painted to match our chairs and our furniture was ready for use.

In the meantime a month had gone by and we had been so busy we hardly knew where to turn. I found Miss Brown, who had accompanied me on my first visit to the homes, to be an efficient worker on whom I could safely depend. She was very young and had not had any teaching experience but she loved children and was anxious to study them and meet the demands they made of her. I at once decided on her as one of my teachers. Mrs. G— had taught in the department before my arrival but I soon found that she came to school Sunday morning, read the story to the children

while a few listened and the rest played, and went home and back to her other interests until the next Sunday morning when she, apparently suddenly remembered she had a class to teach. This caused me a great deal of anxiety as I knew many of the workers thought the primary department could not go on without this lady. However, I decided to let her go on for the time being.

I found the room could be used to better advantage and the children better situated if divided into three groups according to age. This we did and obtained the help of Mrs. S—, a young mother who was anxious to understand her own youngster and assist his development in a well-balanced way.

We took the children into our confidence in planning to fix up the room and they were so enthusiastic about it they wanted to come on Saturday afternoons and work on it, which was just what we wanted them to do. The older girls in the young people's department cut and hemmed some curtains for us from inexpensive unbleached muslin. Our boys traced animals on blue cambric and cut them out, and our girls appliqued them on the curtains with black folds. We made oil cloth covers for our tables from white oil cloth with blue animals appliqued on and the boys made us a book trough from some boxes they obtained from a grocery store. The older boys had made us a supply cupboard from a box also and each class in the department was assigned a compartment in this cupboard for their own supplies. By the time the month was ended each teacher had in her compartment an adequate supply of scissors, crayolas, pencils, paste, etc., most of which had been provided by the pupils themselves. The school provided us with colored construction paper and plain note paper for hand work.

At the end of the first month, to my surprise, Mrs. G— came to me and said she had been teaching so long she would be very happy if I could get some one to take her place which I, realizing her lack of interest and enthusiasm, was glad to do. A girl in the young people's department wanted to be a teacher and was glad for the chance to start and I was glad to get her help.

The children were so proud of their room which was attractive and orderly (made and kept that way by their own efforts) that we planned to have a "house warming" the last Sunday in the second month, to which they could invite their friends and parents. This month was even busier than the last, putting on the finishing touches and getting ready for our celebration. We came across some old screens not being used in the women's room, which we curtained with muslin with blue animals on to match our window curtains. These divided our room nicely into three separate classrooms after our worship period and made our work much more effective. Pictures were gathered from

everywhere and the best ones framed neatly in colored construction paper and hung on the wall. Our books all received new coats of colored paper and shellac. Mrs. S— had in her attic an old-fashioned organ which had been in her family for a century. This she loaned us for use in our music and Johnnie's mother gave us a phonograph which they had discarded for a radio. Each Sunday each child either pasted or drew a picture illustrating his lesson on a sheet of cardboard given him for that purpose. These were all to be displayed on the new bulletin boards on the last Sunday. Each class had a large attendance chart in their section of the room on which each child received a star for attendance and an extra one for bringing some one with him.

The theme for the month was "Home" and the children responded whole-heartedly. On the third Sunday of the month the lesson story was about the house Elisha's friends built for him and the children made a little paper model of a house with a little room on top. This they placed in the sand box and with the use of a few palm branches made a lovely display. We told them that our house was now all ready and we were ready to invite our friends there next Sunday. Each child told of his friends who were coming. I asked who was the very best friend to everyone of them. They immediately agreed it was Jesus and when asked if they had invited him they admitted that they had not thought of it; so as we closed our session with eyes closed and heads reverently bowed, each child invited his friend, Jesus, to be his guest the following Sunday. As they prepared to leave we told them that our work was done now and our house completed so there was no need for further disorder hereafter; for if we wanted Jesus to meet us there we must come in and take our places and never forget that we had a guest present in our home. They all agreed to be good hosts and hostesses and treat their guest kindly always.

During the week, as Miss Brown and I were discussing the past weeks, I suddenly remembered the list of problems we had collected and taking my list we started checking them. Bobby had been so busy he had had no time for play and we had come to depend on him for getting anything done we asked of him. Mary had found the true experiences so adventurous and thrilling she had not had to resort to the imaginary ones. Johnnie had learned to collect valuables for the whole group and had lost the desire to hoard up other people's possessions to himself. Perry and Maxine had learned to associate with other children and share with them. Barbara and Jack had taken an interest in their personal appearance; they were clean and neat and wanted their own home pretty like their church school home. Elizabeth had found an outlet for her maternal instinct in helping the younger children with

their hand work. Why, our problems had all vanished! "Yes," agreed Miss Brown, "they 'fold their tents like the Arabs and silently steal away,' but our one problem now, is to see that they do not sneak up on us again. They have been crowded out of the children's lives because we have filled them so full of other things they found no room. We must keep them that way."

At last the day arrived and for a little surprise which children appreciate so thoroughly, we prepared a lunch and took to the church so we could spend the whole day there. We arrived early and when it was time for the children to begin coming we opened the door and played the phonograph very softly. Each teacher took her place at her own table and the children entering the room, heard the music, and saw their teachers sitting quietly. They immediately took their places in an orderly manner. When it was time for the opening of the church school everyone stood silently with bowed heads for one minute after which Miss Allen took her place at the organ and we all sang "Jesus Is the Children's Friend." We had a short prayer thanking God for all the things he had helped us to accomplish and for all the friends he had given us to help us. We thanked Jesus for accepting our invitation and asked him to come each Sunday. After the prayer we sang softly, "Jesus Loves Me."

The director of the school was present and now presented a large, framed picture of Jesus blessing the little children and told them the story. The monitors put the screens in place dividing the room and each teacher conducted her own class work centered around the thought of Jesus in their home. Each child prepared a list of things he would want Jesus to find if he came into his own home. These were placed on the bulletin boards for the observation of visitors in the afternoon. When class time was over they were invited by their teachers to stay for lunch and after singing another song they marched out to the auditorium for junior church.

After lunch we assembled in our room ready to receive our visitors. We carried in as many chairs as there was room for and these were soon occupied as well as the standing space. Jack and Perry acted as ushers and were quite pleased to see so many guests. At the appointed time Bobby asked them to all join in singing "I Have Heard the Sweetest Story," after which the children with bowed heads, repeated the twenty-third Psalm. Bobby then made the welcome speech and thanked everyone for helping us. There were several individual numbers on the program and the meeting was dismissed by a prayer of blessing by the pastor. The visitors were then free to inspect the room and exhibits in which they took much interest. When the last guest had gone the children set the room in order and went

home with the memory of the happiest experience in their lives.

When in the teachers' meeting the following week I thanked them all for their cooperation in getting my department organized and well started, they refused to accept my thanks for their services for, they said, they should thank me instead. I was quite bewildered but as they continued I understood. Each supervisor insisted that new life and enthusiasm had come into his department as he had helped us in getting started. They had learned the true joy of service through helping me. Surely I, too, had found the same joy and could well thank the children for my experience, but anyone who saw their beaming faces on that day knew they had found even greater joy than we, so we decided it was just another debt due only to our heavenly Father.

Weekly Health Letter

Questions on Nose and Throat Troubles

By A. W. Teel, M. D., Church Physician

DISEASED TONSILS—(MASSACHUSETTS)

"I am constantly troubled with white cheesy particles coming from my tonsils. The glands of my neck are slightly swollen at times. Some of my friends say I am scrofulous. What should I do for this condition?"

REPLY: This cheesy mass which finds lodgment in the crypts contains many kinds of pus germs such as pneumonia, tubercular, etc. Some benefit may be obtained by your family physician cleaning out the crypts, but to delay too long about having the tonsils completely removed by a competent specialist is dangerous.

TONSILITIS—(NEW JERSEY)

"I have occasional attacks of tonsillitis, some times often as two or three times a year. I am told by some of my friends if I have them removed I will have tuberculosis or may take pneumonia easily. What do you advise me to do?"

REPLY: It is not advisable to remove tonsils unless diseased, but if you have tonsillitis once or twice every year undoubtedly they are abnormal and should be removed. It is foolish to assume that you may have tuberculosis or pneumonia if you have them removed. In fact you are more likely to contract some serious, and perhaps fatal condition, unless you have them properly treated or enucleated.

HAS DISEASED TONSILS—(CALIFORNIA)

"My physician advises me to have my tonsils removed, as God put them there, and if I do it will it be the means by

which dirt and dust will enter my lungs? Please advise me."

REPLY: No doubt God intended that if "His Temple," the body, was properly taken care of, in such a manner as described in the Word of Wisdom, there would be no such thing as diseased tonsils. If they are diseased, I advise you follow your physicians advice and have them removed.

WHAT EVIL EFFECT HAS DISEASED TONSILS?—(NEW YORK)

REPLY: Mouth breathing, bad breath, anaemia, tuberculosis, enlarged neck glands, deafness, sore throat.

MOUTH BREATHING—(CONNECTICUT)

"In spite of every precaution I use when sleeping, I breathe through my mouth and snore. I sleep in a well ventilated room. Have noticed some advertisements in the magazines and newspapers of a mechanical contrivance to compel one to breathe through their nose. Have been told that my lungs will be weakened unless I do something about it. What do you advise?"

REPLY: The well ventilated room meets with my approval, a sleeping porch would be better. Mouth breathing is always dangerous whether you sleep in a well ventilated room or sleeping porch. It does not allow the air to enter the lungs freely and prevents it from being properly filtered, warmed, and moistened. The cause of mouth breathing is enlarged tonsils, adenoids, some obstruction in the nose or pharynx which may be a growth or an abnormal bony condition. I advise you to consult your family physician and a specialist. There is no mechanical contrivance that will prevent mouth breathing or cure such a condition. After the obstruction is removed occasionally the habit will persist for a time, which can be easily overcome by forming the new habit of breathing through the nose instead of the mouth.

ADENOIDS—(WISCONSIN)

"Have been told that tonsils and adenoids should not be removed. My daughter, five and one half years old, has them. Do you advise treatment or removal?"

REPLY: My contention is that adenoids and diseased tonsils are a result of mal-nutrition brought about by an improper balanced diet and lack of cleanliness of the nose, mouth and teeth. After they become diseased the only recourse is removal. Occasionally tonsils may be benefited by removing the cheesy mass and food particles from the small openings in the tonsils. These openings are called "crypts." The physician can clean them out and apply medicine. The patient can assist in the treatment by squeezing the masses with a loop made of smooth wire. Most cases of diseased tonsils should be completely removed as they are dangerous.

ADENOIDS—(CALIFORNIA)

"Our little girl of five years of age has adenoids and always sleeps with her mouth open. Please let me know by return mail what to do about it."

REPLY: You should consult a throat specialist. There are other causes for mouth breathing that has been described in previous Health Letters. If she has adenoids be sure and have them removed.

MOUTH BREATHING—(ARIZONA)

"Our child four years old catches cold easily and is sickly and breathes through his mouth. Do you believe he has adenoids, and what can I do for him?"

REPLY: Mouth breathers are disease catchers and frequently contaminate. They are "catchers" in the strict sense of the word. They usually bring home from school a variety of contagious diseases such as scarlet fever, diphtheria, etc. Many cases are caused by adenoids, and if neglected the nose spaces are lessened, the roof of the mouth and face is deformed, the teeth protrude and do not meet properly. I advise you to consult a throat specialist.

Study Outlines

PERSONNEL OF THE HIGH COUNCIL

By S. A. Burgess

1. This most important document should be saved for future reference and study.
2. The teacher can best handle this for use in the class by discussing separately the (a) Kirtland High Council, (b) High Council in Zion, (c) High Council in the Reorganization. The number of men who have served, the length of time of their service, etc., are important items.

OUR CHURCH FOR THE CHILDREN

An Editorial by F. M. S.

1. What figures does the author give for the increase of the number of tithe-payers and contributors? What significance do you attach to this development?
2. What has been the teaching objective of the Presiding Bishopric?
3. What two branches of law are there in the church? Why must they go together?
4. Why is the law of tithing the best of all plans for financing the church?
5. What is the purpose of our effort to support the church at times of difficulty?
6. What of the next generation? Must we save the church for them?

The prophets of God have always aimed not at individual regeneration alone, but that out of individual regeneration there should grow a social regeneration.—E. Y. Hunker, in a sermon preached at the Stone Church.

The Lord of Life and Glory

By Herman Peisker

Who can it be, that rises through the air
And passes through the pearly gates so fair?

While heaven's arch, with all eternity
Fill with a mighty shout: "'Tis He!
The Lord of Life and Glory."

See, on His brow, a cruel thorny crown,
And crimson blood which dies His snowy gown.

The angel hosts, amazed, ask "Can it be?"

And back the chorus rolls, "'Tis He!
The Lord of Life and Glory."

Up, t'ward the Great White Throne,
they wend their way,
Ten thousand thousand in their bright array;

Into the presence—lo! they bow the knee—

The Father speaks, "My Son, 'Tis He!
The Lord of Life and Glory."

Each tongue is still. All eyes are on the Son.

His head is bowed—"Father, Thy will be done,

My life I gave, I now return to Thee."

Again the chorus sounds, "'Tis He!
The Lord of Life and Glory."

Hark! From the throne, the Voice of Love Divine

Says, "Son, well done, the glory shall be thine;

Thy crown of thorns of glory now shall be,

And Thou shalt reign eternally
The Lord of Life and Glory."

The gates of Death and Hell burst open wide;

No pow'r below can stem the rising tide;

A mighty shout, "Hosanna, glory be!"
Resounds, as face to face they see
The Lord of Life and Glory."

And now, regions of eternal day,
Enthroned and crowned the Savior holds full sway,

Adored, beloved, supreme security

Of angels, sinners, men—" 'Tis He!

The Lord of Life and Glory."

There are men who never read theology or books of Jesus. These will never be permitted to visit famous art galleries or to ally themselves with vast institutions. But all men can be touched by the Christ-filled character.—F. M. McDowell, in a sermon at the Stone Church, Independence, Missouri.

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Office

Dear Brother Smith:

In harmony with your request I am inclosing herewith a tabular report showing the monthly and annual trend in baptisms from 1920 to date.

We have given the total baptisms reported for each individual month, as well as the total for the calendar year, from 1920 to 1930, and then shown the average for each month for this eleven-year period. The monthly totals for the years 1931 and 1932 should be considered in relation to this 11-year average, in order to determine the trend.

Trusting that this gives you the information you desire, we are,

Yours sincerely,

THE DEPARTMENT OF STATISTICS,

By C. L. OLSON.

Table showing monthly and annual trend of Baptisms from 1920 to date.

Month	YEAR											11-Yr. Ave.		
	1920	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930	'20-'30	1931	1932
January	148	212	118	139	162	107	89	86	164	186	303	156	118	155
February	170	314	271	163	162	197	111	115	115	82	208	173	258	78
March	140	444	159	259	506	276	185	179	127	136	583	272	133	168
April	115	422	199	210	201	147	160	120	191	225	363	214	234	188
May	220	408	292	362	246	123	120	198	149	231	143	227	174	103
June	431	703	451	269	358	342	337	345	351	729	500	438	531	622**
July	451	650	325	354	437	435	465	362	363	786	525	468	373	437**
August	592	528	606	465	540	440	352	372	387	610	345	476	373	366
September	461	597	322	502	457	357	322	413	333	505	390	424	279	267
October	464	287	324	249	336	310	314	240	135	502	402	324	316	288
November	329	450	203	193	336	250	244	348	126	359	269	282	200	
December	306	462	370	184	203	197	154	195	143	314	177	246	199	
Yearly Totals.....	3827	5477	3640	3349	3944	3181	2853	2973	2584	4665	4208	3700	3188	*

*For the year 1932, the total for the ten months, January to October inclusive, equals 2,672. For this same ten-month period in 1931 the total was 2,789. The average of this ten-month period for the years 1920 to 1930 inclusive was 3,172. By this it will be seen that 1932 to date is 117 less than the same period in 1931, and is exactly 500 less than the average of this period for the years 1920 to 1930. This amounts to a decline of 4.2 per cent from 1931, and of 15.8 per cent from the 11-year average.

**It is interesting to compare the two months of June and July of 1931 and 1932 with the 11-year average. For the 11-year average, 906 baptisms

were reported in these two months; in 1931, 904 baptisms were reported in these two months; and in 1932, a total of 1,059 baptisms were reported in June and July. Out of the total baptisms for the first ten months of the year, for the 11-year average 29 per cent were reported in these two months, for the year 1931, the percentage was 32 per cent, and for the year 1932, the percentage was 40 per cent. In other words this year 2-5 of the baptisms to date were reported in 1-5 of the months, and were associated almost entirely with Children's Day exercises. The baptisms for the other months have been definitely less than they have been in other years.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Coeur D'Alene, Idaho

Once-a-month Meetings for Parents of Church School Children

Saints of this branch have been very busy. They have sponsored three programs by the children of the church school which were well attended by the parents, mostly nonmembers.

Through the efforts of church school officers and supervisors of the midweek activities of the children's division, the school has grown from a group of thirty-four in 1930, to one of eighty-six at the present. About eighty-five per cent of these children are nonmembers.

During the month of July Brother and Sister Stanley J. Fout were absent from the branch most of the time in charge of district work.

Elder L. E. Holmes is associate pastor and is very faithful in keeping things going in the absence of Brother Fout.

Sisters Margaret Gibson, Myrtle Phay, Laura Millard and Gladys M. Fout are attending the leadership training school in Spokane every Tuesday evening. The teachers and supervisors believe in preparation.

This group has been visited by Apostle James A. Gillen; Elder M. H. Cook, of Vancouver, Washington; Brothers James H. Sage, Alma Andrews, and Bert Hart, of the Spokane priesthood, and Elder Joseph L. Sandage who is the part-time missionary.

On the evening of October 6, twenty-eight of the parents of the church school children met in the basement auditorium of the church and spent an enjoyable evening. A short program was given, and a few games were played under the supervision of Sister Angie Heddal, after which refreshments were served. Again on the evening of November 3, the second once-a-month get-together meeting was held with games, program, and refreshments for the enjoyment of the parents, forty-three parents were present. Saints are now looking forward to December 8 for the third meeting of this kind, and then to the ninth, tenth, and eleventh of December, when several of the young people are going to Spokane to attend the class work of Apostle F. Henry Edwards.

The Saints of Coeur D'Alene are greatly encouraged in the work and feel that they have been abundantly blessed in their efforts to serve. Yet they feel greatly the need of more consecrated workers, ready and willing to sacrifice.

Women of Independence Collect \$1,324 for General Church Debt

Their Project of Raising Money Is Now Five Weeks Old

When the call of the church was sounded for the women to assist in raising money to pay the church debt, the women of Independence were well organized to do their share of the work and more. They set at once about their task.

Monday, November 28, marked the fifth weekly meeting of the women, and at this session they checked up their donations for the five weeks of their endeavor as follows: October 31, \$378.62; November 7, \$286.22; November 14, \$239.45; November 21, \$215.86, and November 28, \$203.85, making a total gift to the church of \$1,324.

Individual Envelope System Is Used

The women are organized under a woman's leader, Sister Lottie Koehler, thirteen district leaders, and forty-six group leaders. Their plan to raise money has already been mentioned in the *Herald*, and the women have full charge of the work. Feminine members of every group are assisting their group leader in making a weekly visit in every home in their group. An envelope is left in each home and the women call to collect the envelopes at the end of the week. These are turned in to their district leader who presents them to the women's meeting held every Monday afternoon at the Stone Church from two till four o'clock. The money there is counted and reported by group so that every Monday, they know exactly how much money all the women have donated for the week.

Group One Gives a Dialogue

In order to keep these Monday meetings lively, and build interest, the members arrange a little program to precede the business of the hour. Group One was in charge of the program November 28, and the following dialogue was presented by six women:

"Say, just what do you think of our Monday afternoon meetings?"

"Oh, I think they are just fine."

"Well, I'm getting tired of them. I think they are monotonous."

"Just what do you mean monotonous?"

I've really enjoyed those Monday meetings."

"Oh, well, we just go there and sing a song, hear the money count, listen to a speech, and go home. Don't you call that monotonous? I do."

"I wouldn't say it was monotonous yet, anyway. Still we might do something different to keep the pep up."

"Yes, Sister Koehler was talking to me about that very thing and she wants something just a little different each week that will keep the women on their toes."

"Oh, I think it would be fine to have different districts put on a stunt each week. That would be fun, too."

"That's Sister Koehler's idea about it, too. Suppose we start it this afternoon and show them what we mean."

"What do you want to do that for? It will be so much work and, anyway, who wants to do anything like that, besides how is that going to help us redeem Zion?"

"Well, I think it's going to help more than anyone realizes. All my life I have been hearing about 'redeeming Zion.' When I was a small child my grandmother used to talk about it a great deal, and in my childish way I thought when everyone became so good we did not need jails and policemen in Independence any longer, we would wake up some morning and find Zion redeemed. The streets would be clean, the houses would be beautiful, the flowers brighter and more colorful, a beautiful temple would be on the temple lot, everyone would have plenty of money, lovely cars, and clothes. Well, that was a lovely dream, but worth-while things just don't come that way. Zion will be redeemed only by sacrifice and hard work. To me Zion doesn't mean just beautiful *houses*, but beautiful *homes*. As each home is made perfect we are that much nearer Zion. Anything that brings the women close together in a spirit of good fellowship, that keeps us working together to lift a heavy load, will, by that same teamwork, help each of us to solve our individual problems and almost before we realize it, our task will be accomplished. Just paying the debt, while in itself is a big thing, is so small compared to the ultimate goal that we can't help but reach it, working together as we now are. The whole plan will be a success in more ways than one."

"Here comes Miss Griffiths now. Tell

us what success the envelopes have had in our group."

"Group No. 1, has placed fifty-four envelopes in homes and we have had returns from forty-four of them. The other ten are with us in spirit, but are unable to contribute financially."

"Hadn't we better be going to the meeting now? We will be late if we don't."

Birmingham, England

These Saints Are Grateful for Blessings

The year that is closing has been rich with blessings from the God of love. Many have been the experiences of Birmingham Saints, some very sad, but through it all, they have felt the Divine Power.

Local prayer services are of a high order and have increased from one to five meetings a week. It has been wonderful to pray for all the needs of the community and the church. The sick in most cases have been healed. The young men have found employment. Troubles have been lifted, and the Saints have indeed stood on holy ground. Prayer is the greatest force in the world. It helps, cheers, comforts, clarifies, enlightens. The Saints should thank God for the privilege of communing with him.

Sunday, October 30, the president of the district, Elder J. Holmes, visited the branch. His exhortation was: Choose ye this day life and good, or death and evil, and he used the words of the Lord: "I am the way, the truth, and the life."

In conjunction with Brother Holmes's helpful sermon on that day there was an address by Elder W. Bailey on "What Is Man?"

Birmingham's harvest Sunday was a splendid occasion. There was an abundance of rich gifts, a splendid display, a real thanksgiving. Sister Allen, sr., presented the branch with beautiful coverings for all the seats as a thank offering to God for the blessing of a daughter consecrated to Him through the waters of baptism. Her blessing was the restoration of health. This gift was greatly appreciated by the congregation.

Special services were held the Sunday following Armistice Day. Bishop A. T. Trapp addressed the congregation at both services. He dedicated to the church and presented to the branch a beautiful plush altar cloth of purple with gold lettering. It was a gift from Sister A. A. Meredith, sr., as a memorial to the life of her late husband. May his gentle, active life be always remembered by this token of love. Elder Edward E. Meredith lived for long years among Birmingham Saints, and was loved by young and old.

The Laurel Club comprised of the young people is an active body. It has planned concerts and social evenings for the coming season.

Under the leadership and direction of

Pastor P. S. Whalley, who is interested in young and old, the Saints have faith that they shall accomplish much through greater unity, more consecrated lives, and continuous prayer.

Duluth, Minnesota

Sixteenth Avenue, West, and Bristol Streets

Though progress seems slow and obstacles are many, the Saints in Duluth are striving to move Zionward. The depression has been felt here, several of the members being unable to find work. Nevertheless, they have lately been strengthened by a series of meetings conducted by Apostle J. F. Curtis.

It was a treat also to the Saints to have here President F. M. McDowell during the Minnesota district conference. That was the first time this branch had been honored by the presence of a member of the Presidency. A fine spirit prevailed throughout the conference and attendance was good. Brother McDowell brought thoughts inspiring the members to climb toward greater heights of life. He impressed his hearers with the fundamental values of truth and service. A cordial invitation is extended all general officers to visit Duluth.

The annual business meeting was held in October. Elder E. J. Walters was chosen president; R. C. Zuelsdorf, Sunday school superintendent; Mrs. Mollie Feathers, superintendent of women; Mrs. Eva Tourville, musical director; P. G. Schnuckle, branch treasurer and solicitor, and W. C. Stauty, secretary and publicity agent.

The women gave their annual chicken supper October 20, which netted them over one hundred dollars. These suppers are looked forward to by many people because of the fine meal and service given. Had it not been for the depression, it would have been hard this year to have accommodated the crowd.

Mrs. Eva Tourville, musical director, with the help of Mrs. Lottie Zuelsdorf, is building a junior choir which will be an asset to the church.

The women furnished the eleven o'clock program Sunday morning, November 13, Mrs. Lottie Zuelsdorf and Mrs. R. C. Stauty in charge. These two and Miss Ada Carlson, and Mrs. Velna Erickson were the speakers and their theme was "Sacrifice." The junior choir sang, and Mrs. Eva Tourville sang a solo. The theme of the hour was well analyzed, and thoughts were well expressed.

Elder Samuel Case, of Warba, Minnesota, with his daughter-in-law, Irene Case, worshiped here Sunday, November 20. Ralph Case is at present confined to the hospital for treatment of his eyes.

Elder Bert Bosshardt, who runs a transfer truck from his home at Bemidji to Duluth, has met here at the Wednesday night prayer services.

Exeter, England

Patriarch W. H. Greenwood Conducts Meetings

October 9, Exeter Branch held its harvest thanksgiving services. The church room was beautifully decorated with gifts of flowers, fruits, and vegetables.

The services of the day were in charge of Patriarch William H. Greenwood, assisted by Pastor Frank Wilson and Elder Harry Hailstones. The speaker at 11 a. m. and 6:30 p. m. services was District President John A. Judd, who gave two beautiful sermons full of good thoughts and counsel.

During the afternoon a baptismal service took place in which one of the church school pupils, eight years of age, was baptized by Brother J. A. Judd and confirmed during the fellowship service by Brothers W. H. Greenwood and Frank Wilson. A splendid spirit prevailed throughout the day.

Patriarch W. H. Greenwood continued to hold services at Exeter until November 3, presenting the gospel of peace in the power and Spirit of Christ and in plainness so that no one could fail to understand. His sermons were very educational and of a character-building quality. This brother has ministered in a labor of love, and has won the respect of Exeter members and gained a warm place in their hearts. His visit terminated with a social held in his honor November 4, attended by twenty-nine.

Exeter Saints send gospel greetings to all who have labored and ministered among them.

Redeem Zion by Sacrifice, Service, and Love

Suggestions for Sacrifice Period and After

We are now observing a Sacrifice Period, and I wish to offer some suggestions. Our sacrifices should not stop at the end of Sacrifice Week, nor should it stop at supplying the church with funds to carry on the work, but we should all of us come to realize and be conscious of the fact that there are those who can not contribute money but could contribute necessities of life such as food, clothing, and fuel. This is especially true of the Saints living on farms.

Saints locally could do much towards helping the needy and missionaries and their families that are living in their community. Some could contribute perhaps a bushel of potatoes or two or a cord of wood. Some could give butter, eggs, clothing, etc., each community working out its own problems as wisdom directs and having a special day set to gather together these things and deliver to those that have need.

I believe that Saints in some communities are carrying this out, but I should like to see a more universal observance

of this throughout the church, working together for the common interest and welfare of the Saints as a group and individually.

I know of other churches that are doing this successfully, and through their efforts have accomplished much even though they are all poor people. In union there is strength.

I know one church not far from here that every fall helps its pastor out in this way. The members set aside a day or evening when they meet and have a short program. They then present to the pastor the things they wish to give him, and in that way he is supplied wood, potatoes, etc., without undue burden placed on anyone.

Saints in the cities could buy these things of Saints living on farms nearby, or give what they could out of their own cellars or kitchens.

I would also suggest that a report of the success of these ventures be sent to the *Saints' Herald*, that we may profit by them in the future.

Zion can only be redeemed by the sacrifice, service, and love of the Saints for each other and for God, purifying themselves in heart and mind.

HAROLD D. HALE.

Union Branch

Clitherall, Minnesota

Union Branch has been fortunate in the past season. Regular services were resumed in May, and there has been good interest all summer and fall.

Brother and Sister J. W. Davis spent several weeks camping at Lake Clitherall, and were of great help throughout their stay, not only in the church services where Brother Davis did all the preaching, but they made friends for the church among their neighbors.

Elder Earl Hall, of Des Moines, Iowa, preached one Sunday in September, and left a valuable testimony of the power of the gospel and of the need of consecrated living.

Apostle J. F. Curtis stopped here in October on his way home from district conference in Duluth, and announced preaching services for a week. At the close of the week the interest and attendance seemed to warrant a further stay, and meetings were announced for another week. At the end of this time twelve were baptized October 30. One entire family was baptized with the exception of those under eight years of age. This family included the grandfather and grandmother, and thus completed two family circles. Two children were blessed. Others were interested in Apostle Curtis's services which continued the third week with good attendance. He left several reading the *Book of Mormon* and studying the *Instructor*. In connection with his sermons he used a chart showing the unchangeability of the gos-

pel and making the Scriptures plain.

Among the young people from this community who are attending school are Elon Tucker at Graceland. The following are in high school: Clark Christianson, Winnifred and Harry Richards, Harry Peek and Junior Tucker.

The weather throughout November has been cold and stormy and many are unprepared to cope with the times; but the Saints are trusting in God and his overruling power in the affairs of men and nations.

Brewton, Alabama

Alaffora Branch

Elder Jacob Halb has just closed one of the best meetings held in this branch. He conducted services for three weeks in succession, and the longer he stayed the better the members liked to hear him preach. He is one of the best preachers they have had the privilege of listening to, for he leaves out nothing that would help them to understand the gospel. Then, too, he is very humble and kind, and the members felt blessed with his help.

Five were baptized at the close of the meetings, and there are others to follow.

This branch has preaching on Sunday morning at eleven o'clock, Sunday school at ten o'clock, and then there is service in the evening. The prayer meeting has not been held of late, but members are hoping it will soon be revived. Sacrament service is enjoyed each first Sunday of the month.

Brother Earl Higdon is an active worker in this branch, and the members are happy to have him and Sister Higdon here.

Brother Benjamin Jernigan had a serious operation a short time ago. He is getting along nicely at this writing. Brother Jernigan is one of the presiding elders of the branch, and is much missed from his post of duty.

Lincoln, Nebraska

Twenty-sixth and H Streets

The priesthood of the branch recently organized to make a general visit to every home of Saints, and now they are enthusiastically at work. Visiting teams are led by B. M. Anderson, E. J. Lenox, W. E. Poague, Francis Schrunck, and Grover Wall. Assisting brothers are W. S. Farrar, A. M. Pfanmiller, George Weller, Ralph Harder, and a Brother Williams, of Burlington, Iowa.

A fine spirit prevails in the branch, and the regular attendance at all services is excellent.

Under the capable leadership of Sister Esther Schrunck the young people have been organized into a club known as La Da Sa (meaning Latter Day Saint) and have regular services with increasing attendance.

Elder W. A. Smith, missionary to district began a series of services a few nights ago. Attendance is good, and workers are putting their best into support of this series.

The Saints entered the special sacrifice period with a deep conviction of what the church means to them and their great need of Zion as well as an understanding of the needs in the homes of the missionaries and of debt reduction. With fasting and prayer they began observance of this period, and while many have little to give in money, they are finding ways of sacrificing regular meals or necessary clothing in order to be helpers. Thus they move on with faith and courage toward Zion.

President F. M. McDowell Instructs and Leads in Southern New England Conference

The Religious Education conference of Southern New England District convened at Somerville, Massachusetts, November 19 and 20, and the members felt well repaid for the postponement which made it possible for them to enjoy the presence and instruction of President F. M. McDowell.

In the first afternoon session Brother McDowell started his course of lectures with the themes, "Why Do You Want to Serve the Church?" and "Where Do We Find the Best Revelation of God?"

Those who have listened to Brother McDowell are well acquainted with the manner in which he presents his lessons of life. At the outset he impresses one that he has complied with Paul's admonition to Timothy: "Study to show thyself approved unto God."

In this write-up of the conference the correspondent does not have time or space in which to do justice to the lectures and classwork of Brother McDowell. Suffice it to say that he discussed "Our Task Is Guiding Growing Persons to God," under the following subheads: God; Jesus; Man of Character; Fatherhood of God, Sonship of Christ, and Brotherhood of Man.

A short and spicy business session preceded the lecture Saturday evening. Sunday Brother McDowell spoke to the priesthood at the Fisher Business College besides holding two periods of class work in the forenoon and one in the afternoon.

Calvin C. Sears, well known in this district, was ordained an elder under the hands of President McDowell and Bishop E. L. Traver.

Patriarch J. A. Gunsolley preached an able sermon which closed the conference in a fitting manner.

The Saints came, heard, saw, and felt the spiritual force of a God who is still in his heaven and mindful of his children.

And as a result they are more firmly resolved to go forward to Zion, making the justice of God a reality in the industry of men.

Madison, Wisconsin

2119 Jackson Street

The basement of the church was recently finished and newly-painted by Charles Fields and Clyde Richardson. It was the scene of the men's Halloween social and supper, Charles Fields being the cook. The supper was paid for according to the height, four cents a foot being charged for the first five feet and a penny an inch thereafter. Proceeds went into the branch fund, and about one hundred people were fed.

The director of church school has asked the young people to write one letter a month to isolated members of the district. Brother Lee Root furnishes the names from his tithe payers' list.

October 16, Patriarch W. A. McDowell spoke to a full house morning and evening. In past years Brother McDowell has been a father to the branch here, and his return for the day was much appreciated as well as his helpful counsel.

In the afternoon some Saints from Janesville came for their patriarchal blessings. A carload of members from Evansville worshipped here on that day.

October 8, Brother and Sister Henry Woodstock and the Walker family attended an all-day meeting at Beloit.

Elder J. E. Vanderwood preached morning and evening, October 23. While in Madison he visited in the homes and helped wherever he could. After the district conference he remained to preach, visit, and help with the prayer service, also in the class on "*What Latter Day Saints Believe About God.*" This group meets in one of the homes.

The branch took action, October 30, on the call of Lee Root to the Melchisedec priesthood. Brother Root is making progress in the work of the church, among the young people, and is an asset to the church school.

Paul Utenhmer, Nona Walker, and Ora Miller attended Graceland Homecoming in October.

Brother Charles Clark, sr., and family are back in Madison for a short stay. Brother Clark preached November 20. On Tuesday evening many of the adults of the branch surprised them in their home with a hearty welcome. The evening was spent listening to Brother Clark tell some of the funny things connected with circus life. Refreshments were served.

Not long ago a treasure hunt was given by the Walker family for the young people. After the treasure had been found, the guests returned to the home of their hosts and ate chile con carne and pumpkin pie.

A service commemorating the memory of Joseph Smith was given by the young

people the evening of November 6. Some of his songs were sung, and talks presented Joseph Smith, the man, the peacemaker, and something of his life work. There was a short sermon by Brother Lee Root.

An eight o'clock prayer meeting was held Thanksgiving morning after which a thank offering was taken to be sent to the bishop.

The November sacrament service was unified with the church school, and the entire program worked out very successfully.

Sacramento, California

Twenty-fourth and Kay Streets

A short time ago Elder Arthur Oakman, missionary, finished two weeks of services in which he gave thirteen sermons on "*Building the Kingdom of God.*" His discourses were to the point and covered the needs and requirements of man in his relationship to the establishing of the kingdom through obedience to His will. The songs sung by Brother Oakman and others added to the sermons and the success of this missionary endeavor. Sacramento members feel that this young brother is doing a great work for the Master, and hold him in grateful remembrance.

Apostle E. J. Gleazer also spent several days here. Not only did he preach a powerful sermon the morning of November 6, that seemed to reach deep into the issues of spiritual life, but he returned in the afternoon and clearly placed before the members what the life of service of the late President Joseph Smith meant to the church. As a result, the Saints here will picture Brother Joseph in memory as a Saint, a leader, and a man who bore heavy responsibilities with strength, fortitude, and righteousness.

Brothers G. P. Levitt and Eli Bronson and their families came from Oakland and attended the all-day services November 6.

Early morning sacrament was well attended, and that beautiful Spirit which Christ said would come to his people when they are willing to serve, was manifest.

At ten o'clock the branch and church school officers were dedicated by Brother Levitt to the work and opportunity of service for his church.

The business meeting, held for the purpose of selecting branch officers for the year, occurred October 1. Pastor W. H. Dawson was sustained. He, in turn, renamed Elders E. C. Burdick and J. L. Bussell as his counselors. Gertrude Bidwell was sustained as church school superintendent. District President G. P. Levitt came from Oakland to preside over the meeting. A pleasing spirit permeated the service, and the expressions of all showed the spirit of consecration to the cause of the Master.

Local Saints feel a growing spirit of

unity in the services. They have opened the doors and welcomed missionary efforts in the past, and know that spiritual blessings have come to many. They hope during the new year to be blessed with the services of numbers of God's servants.

Death claimed Brother Newton Napier, age seventy-three, November 1. He leaves many friends who will cherish in memory the happy times and associations with this departed one. He gave his time, his service, his financial support to the church as a true Latter Day Saint. He was enjoying his retirement after forty-two years of active and honorable service as a stationary engineer with the Southern Pacific Company at Sacramento. The free transportation allowed him for his long service, was often used, and it was at the end of one of these trips into the Sierra Nevada Mountains, where he had gone to close up their summer home, that death overtook him. He leaves his wife, Pauline O. Napier, two daughters, two grandsons, and other relatives. The bereaved family have the sympathy of the entire branch.

Nine from this branch took advantage of the teacher training course given by the International Council of Religious Education. Some of this group have been attending these study courses for four years. All received their cards and credits after six Monday nights of attendance. This type of study, outlined in the various courses, is helpful to anyone who is interested in teaching or leadership work, and those who make such an effort to prepare for service are not only helping themselves but also the church.

Young People's Day at Crescent, Iowa

The young people of Crescent entertained one hundred young people at Underwood, Hazel Dell and Council Bluffs Branches with an all-day program November 27, which will be remembered as one of the outstanding days of 1932 activities. It was characterized by a good spirit of fellowship in the devotional service.

At the preaching hour Elder Gerald Gunsolley, of Logan, delivered a timely and instructive message which was accompanied by the power of the Spirit pointing the way for the youth to have life in fullness of spiritual and material things.

Crescent young people furnished and served the noon dinner which was prepared by the women of the home branch.

At two o'clock in the afternoon a round table discussion was held in which the program of the young people's organization was outlined by district Religious Education workers. The young are hoping that this program will bring many special days and activities for the district and for local branches. They

hope for the district and every branch a young people's division the aim of which is spiritual fellowship for service to the church.

Each branch furnished two special musical numbers for the services, adding to the day's pleasure and development.

Pueblo, Colorado

Pueblo Saints wish to tell the church of the series of meetings held here last week by Brother E. P. Darnell, of Denver. He gave eleven talks, and the meetings were well attended. Two were baptized, Brother James Walker and Sister Ruth Ard. Sister Ard is the daughter-in-law of the group leader, Reuben Ard.

Many others are interested, and the Saints look forward to Brother Darnell's return. There is no elder in Pueblo, and the Saints profit greatly when an able speaker visits them even for a short time.

Several were blessed through administration, and spiritual strength was derived by those members whose homes were visited.

Shenandoah, Iowa

Priesthood Conduct Two Missions

The work of the church is moving forward in Shenandoah, and the members are determined to exert themselves this winter to show progress. They have had promise of greater blessings if they will all do their part.

The priesthood have organized and have been doing good missionary work. There are a few Saints at Red Oak, a town about twenty miles northeast of Shenandoah, also at Clarinda, about the same distance east. The priesthood have been holding services at Clarinda each Friday night since early spring, and interest is good. At Red Oak during August the meetings were discontinued until September 1. The workers hope that people at both of these missions will soon be baptized. Those who have been putting forth the effort to keep the meetings going feel confident that good will be accomplished.

Brother J. O. Rennie has been giving a series of missionary sermons, using a chart to illustrate the points he wishes to stress.

Sister Alta Royer and Brother John Topham were united in marriage September 4, at Omaha, Nebraska, by Elder Ray Whiting. They are making their home at Omaha. Alta had been the young people's leader for some time and had been quite active in other phases of the work at Shenandoah. She is greatly missed by the branch.

October 31, the young people sponsored a Halloween party, inviting the Saints at Clarinda and Red Oak.

The choir, under the direction of Sister Mayme Miller, is working on the Christ-

mas cantata to be given Sunday evening, December 18. The young people and children's division are planning a program for Friday night, December 23.

Every two weeks a young people's prayer service is held on Sunday evening. These are good meetings. Some of the themes have been "The Game of Life," "The Bargain Counter of Life," and "The Value of Friends."

Chicago, Illinois

Central Church, Sixty-sixth and Honore Streets

Many things to interest and instruct have held the attention of the Saints in the past three months. Brother Roy Healy with his chart and lectures has given information concerning latter days, reminding the members of the careless state of the people's mind and the fulfillment of certain ancient prophecies.

The two-day meeting, September 17 and 18, was an enjoyable time. A profitable afternoon was spent on Saturday, Sister Easterbrook in charge of a roundtable discussion of problems after a talk on Religious Education. Apostle J. F. Garver preached on, "Let Us Go On," in the evening.

Brother Garver was also the morning speaker Sunday. A basket lunch was enjoyed at noon. The evening service was held early to permit those from out of the city to start home before a late hour. Brother C. A. Edstrom was the evening speaker, and his theme was "Going On." Musical contributions during the day by soloists and choir, and the help of the local ministry added to the attractiveness and enjoyment of the services.

Everyone present was encouraged by the day's services, and felt a deeper desire to forge ahead in the gospel work.

Saints were glad once more to see the smiling face of Sister Sarah Tonks after an absence of five years caused by illness. She was able to attend services on that day through the kindness of Brother and Sister Sewell Carpenter.

Special services were held on rally day, October 2. At the sacrament the Saints were reminded that they must have a standard, and that standard should be Jesus the Christ and the gospel of salvation. Brother H. P. W. Keir was the evening speaker, and his theme was "God."

On October 6, President F. M. McDowell was here to preach on the theme, "Things That Abide," and the choir was present and helped as it does in practically all services.

October 13, the women's department held its first fall meeting in the home of Sister Cora Keir. Plans were laid for fall and winter work. A week later the women met at the home of Sister Fanny Rodger, and on October 27, they held a

New England dinner. Brother Roy Healy had charge of the lectures and pictures held after the meal, presenting a "Century of Progress," and a lecture on "City Racketeering." The proceeds of a bake sale, November 12, went to the sacrifice fund.

The local ministry, composed of Brothers Evans, Lowe, Olliver, Keir, Healy, and Lester, though very busy men, keep the Saints supplied with spiritual food. These are trying times, and the priesthood need the faith and prayers of the membership.

On November 6, the memorial services at Plano, Illinois, lessened the number here, yet the spirit of the occasion was felt at local services. Special prayers were had for the sick, and the evening sermon was by Brother Olliver.

During the fall Saints have visited in Chicago from Kansas City, Canada, Indiana, Detroit, and other places.

All who attended the district conference were strengthened by the voice of the Spirit through two of God's servants.

The junior choir work moves on with Sisters Bennett and Eskridge in charge. Brother Steve Lester carries on the Bible school work in the absence of Brother Clem Evans. Preparations are being made for a "white" Christmas service.

November 20, Brother C. A. Edstrom began a series of ten sermons.

The annual business meeting was held December 5.

While small in numbers the Wednesday evening prayer services are blessed with spiritual uplift. God is verifying his promise to be with and bless his faithful ones.

Kansas City Stake

Thanksgiving Day was observed at all local churches with a special service in the forenoon. Some also made the Wednesday evening prayer service a Thanksgiving feature.

Mount Washington Church

The month of November was a busy one for this congregation. Local members met with a group of devoted Saints at Central Church upon one occasion, evolving a plan to increase local offerings to the church, by choosing workers to call on a certain number of families each week.

The primary department worked out a plan of its own to make someone happy on Thanksgiving Day. Each child was asked to bring something each Sunday beginning about the first of the month. They brought Irish potatoes, sweet potatoes, turnips, apples, canned goods of various kinds, breakfast foods, bacon, pumpkin, jellies, jams, sugar, butter, and bread. Celery and lettuce were added on Thanksgiving eve. Nine baskets were delivered to the needy. This department and its officers are to be commended for their work along this line.

The O. B. K.'s sponsored a six thirty

dinner Thanksgiving eve followed by the midweek prayer meeting. About thirty-two were present.

The O. B. K. one-act drama tournament of the stake found Mount Washington present at Central Church and giving "Sabotage" on Tuesday night. This play was given to the home congregation Sunday evening, November 27, and was enjoyed by more than one hundred people of the community. Some excellent musical numbers preceded it. Eight plays were presented in the tournament.

Sioux City, Iowa

610 Center Street

Sioux City Branch has been the center of several activities since last report to the *Herald*. Brothers G. M. Vandel, C. E. Burnett, Harry Sevy and C. J. Smith have shared the task of imparting able and beneficial instruction to the congregation. Sermons have been delivered which unquestionably were dictated by a divine spirit.

Sunday night, November 20, there was a splendid sermon by Brother Clem Evans, of Chicago. The timely subject and the evident spiritual presence accompanying Brother Evan's sincere desire to fulfill his task made this sermon one to be remembered by all. Many of his statements fit the conditions in this group, and served in a measure to shake the members out of the lethargic state of false security into which they have drifted. Brother Evans is a stranger here, but the problems he brought up are those faced by every member of the church. It is understood that there is a possibility Brother Evans will locate in Sioux City.

The program commemorating the centennial birthday of Joseph Smith was most interesting. C. J. Smith, C. E. Burnett, G. M. Vandel, and Harry Sevy contributed talks concerning the late President of the church and various periods of his life. Brother J. F. Dickey told of personal experiences and contacts he had had with Brother Joseph. The music used was composed of songs written by Brother Joseph.

For a few weeks both groups of women have turned their attention to quilts. An all-day meeting was held at the home of Sister Bessie Johnson and a number of comforters were tied. An all-day meeting of the Riverside group at the home of Sister Emmerson made it possible for the women to quilt a quilt they had made and sold. On the same day the Central Group met at the home of Sister Romona Burnett where they sewed for Sister Haviland. Such activities are swelling the treasury little by little.

Thanksgiving Day brought the usual morning service, a thirty-minute prelude of organ music by Genevieve Sands. This included a number of Thanksgiving

hymns along with an anthem, "Thanks Be to God." Pastor George Vandel delivered a Thanksgiving sermon, and Raymond Smith sang "Count Your Blessings."

Plans for the Christmas program are now being carried out. Sister Florence Tiller has some excellent material for work, and Sister Genevieve Sands is chairman of the junior Sunday school program.

Independence

As soon as every member of the young people's council of the congregations in Independence has filed his inventory and made arrangements to pay his tithing, the council hopes to initiate a program among all the young people, leading to a fuller compliance with the financial law of the church. The council invited Elder T. A. Beck to speak on the financial law, at its regular meeting Monday night, November 29, and took steps to carry out such a program.

This council is a group of about twenty-five young men and women whose purpose is to stimulate interest in activities that concern the eighteen hundred young people of the church in Independence. Roy E. Settles, of Second Church, is president of the council.

Stone Church

Christmas Day will be appropriately observed by the Stone Church congregation. The morning services from nine thirty until noon will be in charge of the primary, junior, intermediate and young people's departments of the church school. The children hope to make this a "singing Christmas" for their home congregation. There will be numerous Christmas carols by the congregation and different choruses in addition to a variety of other Christmas program features.

From four-thirty until 5.45 in the afternoon the public is invited to attend the annual performance of Handel's "Messiah," sung by one hundred and twenty-five voices of the Independence Messiah Choir, directed by Paul N. Craig. Soloists this year will be Mrs. Nelle Atkinson Kelley, soprano; Mrs. S. A. Burgess, contralto; Edward Brackenbury, tenor, and Albert Brackenbury, bass; organist, Robert Miller, and pianist, George Miller. The oratorio will be broadcast at this hour from the church over KMBC. A silver offering will be taken at the close of the performance.

There will be no eight o'clock service on Christmas Day, all families of the congregation being free to spend Christmas Night around their own firesides.

The spirit of love and peace dominated the last sacrament service of the year for the Stone Church congregation. During this hour the needs of the church, the needs of the sick, the afflicted, the troubled, and, indeed, the needs of all,

were called to the attention of the worshippers.

Under the leadership of Pastor J. F. Sheehy, a large congregation partook of the emblems, and it was appropriate that Brother Sheehy read the story of the Savior's birth as it is recorded by Luke.

In the stand assisting Brother Sheehy in the service were President Elbert A. Smith, Elders D. S. McNamara, H. G. Barto and C. Ed. Miller, and Bishops R. T. Cooper and J. S. Kelley.

Toward the close of the hour the congregation was asked to give a few minutes to silent meditation and prayer while the organist played "Silent Night, Holy Night." Then Elder C. Ed. Miller gave a special prayer.

Elder John F. Sheehy was the speaker Sunday evening at the Stone Church. Music was furnished by the Stone Church Choir.

Among those whom death has called from this congregation in the past few days was Sister Mary Ellen Blodgett, seventy-seven years old, wife of Caleb Blodgett, who passed away November 27, at her home. The funeral was held from the Stone Church, November 29. Sister Blodgett is survived by her husband; three sons, two daughters, several grandchildren, and many friends.

The funeral of Brother Joseph H. Winn, seventy-two years old, was conducted December 1, at the Stahl's Funeral Home, and interment was in Mound Grove Cemetery. Brother Winn had lived in Independence fifteen years and passed away November 29, at the home of his daughter, Mrs. F. W. Holm. He leaves his widow, Mrs. Oda I. Winn; fine daughters, three sons, a brother, and nine grandchildren.

Brother Charles E. Laudie received fatal injuries when a car struck him Saturday night, December 3. He was taken to the Independence Sanitarium where he died three hours after the accident. He was born February 27, 1859, at Wadesboro, North Carolina, and has belonged to the church since 1914. Left to mourn are his wife, two sons, two daughters, and other relatives.

Walnut Park Church

Sacrament service Sunday morning was in charge of Pastor Frank McDonald, assisted by Elders George Jenkins and M. T. Williams. The emblems were served to a large gathering of Saints, the church being completely filled. Two babies were blessed during the service, Richard Blair Mitchell, son of Mr. and Mrs. Jack G. Mitchell, Elders C. K. Green and W. T. Gard officiating; and Virginia LaRena Morford, daughter of Mr. and Mrs. Kenneth A. Morford, Elders George E. Harrington and George Jenkins pronouncing the blessing. Elder Harrington is the baby's great-grandfather.

The Walnut Park Religion continues to grow. Two hundred and twenty-five were in attendance Sunday evening. The

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interesting program following the classes consisted of two male quartet numbers by the priesthood quartet composed of Brothers Moorman, Blackburn, Closson, and Chapman; two numbers by an intermediate girls' chorus, directed by Lois Butterworth; two readings by Jessie Anderson; a vocal solo by Sisters Marian Campbell and Carlotta Norman; and a five-minute talk by Elder Royden Barnhardt. Vernon Sackman is president of the Religio, and Fern Price, vice president.

A good attendance was also present to hear Elder R. D. Weaver's sermon at the evening service.

Twenty-seven members of the Swastika Class of the Sunday school attended a "kid" party Friday evening, December 2, at the home of Audrey Horn, a member of the class. Each "child" brought one pound of some nonperishable food, to be turned over to the officials for distribution to the needy. From the size of the pile of groceries received, it is suspected that some brought more than a pound. Prizes were won by Vida Duzan and Kenneth Morford, teacher of the class. The engagement of two members of this class was recently announced. They are Katherine Price, a member of the social committee, and Max Smith, vice president of the class during the past year, who recently moved to Princeton, Kansas.

Spring Branch Church

The sacrament service was in charge of Pastor G. W. Eastwood and Elders Robert Fish and John Bozarth, and a harmonious hour was enjoyed.

Pastor Eastwood talked to the church school Sunday morning.

At the evening church school hour Englewood congregation presented a splendid program: a double quartet number, "Come Close to the Savior," readings, "In the Morning," "My Neighbor Over the Way," and "Betty's Cow," and a violin solo, besides other vocal selections.

Elder J. A. Gardner was the evening speaker, and Francis Tankard sang "Lovest Thou Me?"

Last Friday night, "The Spinsters' Convention," was given at the church, nearly a full house enjoying the play.

The weekly prayer meetings, Wednesday evening and Sunday morning, were well attended and a good spirit prevailed.

"Mother, I have found a dusty thing High on the shelf—just a book."
"Why that's a Bible, Tommy dear; Be careful—that's God's book."
"God's book!" the child exclaimed,
"Then mother, before we lose it We'd better send it back to God For you know we never use it."

(From an old bookmark.)

Houston, Texas

Doing All They Can to Make Their Sacrifice Offering Large

Keen interest is being manifested by the membership of this branch during the sacrifice period of the church. And in spite of the depression and other drawbacks much is being accomplished in the raising of funds.

The women's group is doing its bit to raise money. They seem to be trying to outdo the men of the branch by initiating activities which will increase their sacrifice gift to the general church.

A movement is now under way among the women for every one of them to pay in two dollars. This was suggested by Sister L. T. Mitchell after she read the *Herald* which stated that there are fifty-five thousand women over eighteen years of age in the church. If all these women were doing their full financial share, the church would be well cared for. Sister Mitchell conveyed her thoughts on raising funds to the women's group, and in a day or two they raised more than forty-six dollars. Before the sacrifice period is over, they are confident that every woman in the branch will have paid her two dollars.

Nor have Houston women contented themselves with what they alone can sacrifice. They have written personal letters to every part of the district, asking the women's groups to make their contributions equal Houston's.

The men, too, under the able leadership of Brother C. G. Pierce, are doing their part. They have distributed pledge cards and are gratified with the wholehearted response.

Never before has a greater interest

been manifested among the people of this branch than is being exhibited at this time. To help the church in its hour of need helps the individual members.

You have never the complete Christian message until you reach the great word, "service." Christianity is not a vision or a thought or a dream; it is action, conduct, life. The goal of the Christian faith is not theoretical knowledge, but practical power.—Charles Edward Jefferson, in *Things Fundamental*.

This is the year for worthwhile Christmas presents. The Herald Office offers a wide assortment.

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- 7 ROOM HOUSE—modern—located in exclusive residential section—previously priced \$7,000.00—now priced at \$4,600.00.
- 5 ROOM HOUSE—modern—Englewood district—convenient location; church, school, and car line. Previously priced \$4,000.00—now priced \$2,750.00.
- 4 ROOM HOUSE partly modern, near Walnut Park Church. Previously priced at \$2,500.00. Now priced at \$1,500.00.
- 4 ROOM HOUSE—modern except heat—Mount Washington district—close to church, school, and car line. Previously priced \$3,250.00—now priced for immediate sale \$1,600.00.

We are also offering for sale many other improved properties and vacant lots at unusual reductions.

Call at office or write for further information.

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Miscellaneous

Conference Notices

The District Conference of Northwestern Iowa will convene December 10 and 11, at Missouri Valley, Iowa. All statistical reports, please send at once to Mrs. W. R. Adams, district secretary, Logan, Iowa. The election of district officers and the matter of the disorganization of the Little Sioux and Gallands Grove Branches, will be up for consideration. We urge a goodly attendance at this conference. This is sacrifice period and you should support the church with your presence. President F. M. Smith, Patriarch Albert Carmichael, and Missionary E. Y. Hunker will be present to assist in the conference work.—Mrs. W. R. Adams, secretary.

Conference Minutes

NORTHEASTERN ILLINOIS.—District conference convened with First Chicago Branch, October 29 and 30. A nice program was given Friday evening. Two good prayer services were held, one Saturday morning, the other Sunday afternoon, and the gifts of the gospel were manifested to the edification of all. Business session of the conference opened Saturday morning with reading of reports, etc. Brothers John F. Garver, R. E. Davey, and C. A. Edstrom in charge. Bishop's Agent A. O. Skinner reported having received from October 1, 1931, to September 30, 1932: Tithes, \$5,209.35; offerings, \$1,178.82; Christmas offerings, \$889.88; oblation, \$515.38; College Day collection, \$59.44; Auditorium fund, \$49.65; surplus, \$2, and birth offering, .50. Total, \$7,905.02. It was moved, seconded, and carried that this conference consecrate the \$600 annual interest of the current year to the general church in harmony with the financial law, to be used according to the judgment of general church officers. The following district officers were elected: President, R. E. Davey; counselors, H. P. W. Keir and C. A. Edstrom; secretary, Grace E. Johnson; treasurer, C. C. Simpson; director of Religious Education, Clara B. Easterbrook; director of music, Ruby I. Newman; publicity agent, Harold McCaig, jr.; bishop's agent, A. O. Skinner. The preaching was of high order. The sermons were delivered by John F. Garver, R. E. Davey, and C. A. Edstrom. The church school was in charge of Sister Clara Easterbrook. C. A. Edstrom taught the adult class. He is an efficient and forceful instructor. John Peterson gave a wonderful talk on "God's Investment in Us" to the school. While the priesthood meeting was being held the women's department held a profitable and instructive session. The Spirit of the Father prevailed throughout the conference and was manifested by the peaceful communion of Saints. The hospitable feeling present in all branches of the district was again manifested by Chicago Saints at the conference.

KANSAS CITY STAKE.—Semiannual conference business session was held at Central Church, November 21, at 7.45 p. m. The stake presidency, Cyril E. Wight, Charles D. Jellings, and C. George Mesley were in charge, associated with C. A. Skinner and F. S. Anderson, stake bishop and counselor. Also President Frederick M. Smith and Apostle J. F. Garver were invited to occupy seats on the platform; Sister Maude W. Gunsolley was secretary. After the reading of the minutes of the previous meeting by the secretary, President Wight announced that Elder C. A. Selbe, formerly pastor of Bennington Heights and until recently pastor of Northeast and Gladstone Churches, and a member of the Stake High Council, had passed away at nine o'clock that morning. As a mark of respect to him the conference stood for a moment. A report from the stake high council recommending to ordination C. C. Babb, Central Church, to office of priest and Raymond Gerber to office of teacher, and Mason Stobaugh to the office of deacon, the latter two of Mount Washington Church, was read, accepted, and the ordinations provided for. The report of Stake

Missionary J. Charles May was read. It recounted his assistance to the pastor of Gladstone Church as part of his work for the past six months. Elders R. L. Goold and E. P. Sanders had resigned their pastorates of Armourdale Church, and the stake presidency had supplied the help temporarily needed to carry on. As the congregation had no men to occupy as permanent leaders, it asked the conference to continue their supervision of Armourdale Church. This was ordered by motion. The temporary stake auditing committee, appointed since the May conference, had audited the stake bishop's books and found them correct. By motion the conference ordered the appointment of a permanent auditing committee, and the chair announced the reference of this matter to the high council. Stake Bishop Skinner's financial report showed receipts, including \$2,238.07 on hand January 1, 1932, of \$24,963.50, and disbursements of \$24,345.50. Balance on hand October 31, 1932, \$618.51. The stake presidency's report was a complete document, copies of which had been placed in the hands of the workers two weeks previous to the convening of the conference. It was based on a survey of the needs of the stake conducted during the past year by the stake high council. Matters emphasized were leadership, inactivity, defined functions of the priesthood, priesthood preparation and activity, quorum activity, social service missionary emphasis, church decorum, social activities, church school workers, women's department, O. B. K.'s, Men's club, value of stake organization, services on conference Sunday, local business meeting, stake publication, organization, baptisms, future missionary emphasis, type of structures, location, local improvements, local funds, means of raising funds, budget, building fund, and general finance. Before submitting the report to the conference, President Wight stated that there were four goals it was hoped would be kept in the minds of the workers, viz: (1) Enlarging our loyalties; (2) Inspiring individual response; (3) Increasing participation, and (4) Enlarging our spiritual resources. As the measures of the report were nearly all administrative, only three were acted upon by the conference: (A) Local business meetings, three each year—(1) In the month of May, to approve the pastoral appointments and to select nominees for church school; (2) In June, to elect church school officers; (3) In the first week in December to consider and approve the budget of the local congregation. (B) Closing all local churches all day on conference Sundays. (C) Providing for a committee of three in each local to prepare a budget of all anticipated items of expense in consultation with the stake bishopric whose duty will be to limit all buying within the budget, to take effect December 1. All three were adopted by the conference, which was then adjourned. Before leaving, President F. M. Smith addressed the congregation for a few minutes, asking them what they were going to do with the document they had just considered, urging them to loyalty to God, the church, and its officers. Apostle Garver also responded briefly to a request to speak. As a whole the conference in point of spirituality and amount of responsibility taken on, is the best in years. Everything was done in a fine spirit.

SOUTHERN WISCONSIN.—District conference was held at Madison, November 12 and 13. On Friday night there was a sermon by Elder J. E. Vanderwood. Saturday's 10.30 prayer service was in charge of Lee Root and J. E. Vanderwood. "Growth" was the theme. At 2 p. m. the district presidency, associated with Apostle J. F. Garver, were chosen to preside over the conference. Reports were read. The bishop's agent's report showed total receipts for the first nine months, \$1,024.67. A letter came from Milwaukee Branch expressing appreciation for the help the district officers and priesthood had given them during the year. After the reports, Brother Garver gave a talk. The seven o'clock service was a business meeting and election of officers. The district president presented the name of Lee Root to be ordained to the office of elder subject to the approval of the conference. The recommendation was approved, and the ordination provided for. The district president made the following recommendations to the district: (1) That the number of all-day meetings be increased, where possible two or more branches meetings together; (2) More priesthood meetings where the priesthood and men not holding the priesthood can get together from two or three branches; (3) Give more time and attention to the musical part of the meetings; (4) Let the young peo-

ple feel their responsibility in the church by putting on young people's services, demonstrating their idea of what they think the services should be. H. W. Woodstock was elected district president; associates chosen were George Noble and Harry Wasson; district clerk, Leda Colbert; director of Religious Education, Harry Wasson; musical director, Irene Walker; financial agent, Charles Hoague. Discussion was held relative to insurance on East Delavan Church. Some suggestions on Religious Education were read and passed over to the director of that department for further action. The district budget is to remain the same as last year: District president, \$75; director of Religious Education, \$28.25; district clerk, \$11.25. The amount to be collected from the seven branches of the district. At 8.30 there was a sermon by Apostle Garver. The 8.30 prayer service Sunday morning was in charge of the presidency; church school at 9.45 in charge of the local director, Lee Root, assisted by Harry Wasson, district director. "Growth" was the theme, and a program was carried out. At 11 o'clock the young people's service was unified with church school, and the theme was "My Lord and I." This consisted of instrumental music, Scripture reading, quartet and duet numbers, hymns by the congregation, and a theme talk by Apostle Garver. Dinner was served in the dining room of the church by the Gleaners. At 1.30 came the priesthood meeting. Apostle Garver gave the talk and invited all who desired to listen. At 2.30 Lee Root was ordained an elder. The prayer of blessing was by George Noble. The charge was given by J. E. Vanderwood. The ordination was by Apostle J. F. Garver and Elder H. W. Woodstock, after which Brother Garver preached a sermon on "Be True to Your Vision." After this meeting, conference adjourned subject to the call of the district presidency. At 5 p. m. vesper service was in charge of Lee Root. There was special music by the choir, and a sermon by J. E. Vanderwood. Branches represented at the conference were Milwaukee, Evansville, Janesville, Beloit, and Lancaster.

NAUVOO.—District conference met in the Saints' church at Burlington, Iowa, November 5 and 6, the district presidency presiding. The following officers were elected for the year: District presidency, Elders F. T. Mussell, Charles Fry, and A. L. Sanford; secretary, W. H. Gunn; treasurer, H. F. Bromann; chorister, Sophie Lee; superintendent of Religious Education, Arnold Ourth; reunion committee, the district presidency and J. C. Page, W. Wood, A. Lee, and E. Sherman. The 1933 conference will be held in June at Fort Madison, Iowa; November, 1933, conference at Nauvoo, Illinois. The recommendation of Burlington Branch that Brother Leonard Duke be ordained to the office of priest was approved. Short speeches on the general outlook of the work were made by J. F. Garver, L. G. Holloway, and Charles Fry. Sunday services began with a priesthood meeting

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which was very beneficial to all present. This was conducted by L. G. Holloway. Continuing from the church school, a sacrament and social service was held. During this service a manifestation of the Spirit was given through Apostle J. F. Garver. The afternoon service was given to the celebration of the one hundredth anniversary of the birth of the late Joseph Smith. Basket dinner was served in the basement of the church to the large number assembled for the Sunday services. L. G. Holloway remained at Burlington following the conference, and conducted a two-weeks' series of meetings.

Our Departed Ones

KLEINHAUS.—Mary M. Kleinhaus was born July 13, 1849, in the vicinity of Camp Perry, Ottawa County, Ohio. Departed this life October 22, 1932. She was baptized in June, 1913, into the Reorganized Church of Jesus Christ of Latter Day Saints in Lake Erie by S. W. L. Scott. Identified with Oak Harbor Branch, she was true to the faith until called to go. Loved and mourned by all, she was laid to rest October 24. Elder S. W. L. Scott preached the funeral sermon to a large crowd of people who packed the church. She leaves to mourn, her husband, seven children, seventeen grandchildren, thirty-eight great-grandchildren, two great-great-grandchildren, two sisters, and many devoted friends. Committal services were in the cemetery near the church.

FISHEL.—Mary Maranda Fishel was born June 3, 1846, at Manchester, New Hampshire, and died at the home of her son, Albert Fishel, at Newton Falls, October 14, 1932. December 10, 1866, she was united in marriage to Warren H. Fishel, of Southington, Ohio, who preceded her in death January 16, 1918. To them were born eight children, seven of whom are still living. Wesley O. passed away June 4, 1906. Those who are left are Lucious, Ernest, Elmer, Albert, Mrs. Ida Ingraham, of Diamond, Ohio; Mrs. Jessie Bailey, of Newton Falls, Ohio, and Mrs. Mabel Bushwell, of Plainesville, Ohio. There are also seventeen grandchildren, and ten great-grandchildren. In early youth she was united with the church to which she was faithful throughout the years. The funeral was conducted by Elder John L. Cooper at the Newton Falls Funeral Home.

FARLEY.—Mary Ann Stone was born on October 3, 1865, at Kewanee, Illinois. Her father died when she was but a baby. Some time later, her mother again married, this time to Alfred S. Fletcher; and in the year, 1880, the family moved to Lucas, Iowa. While living in Lucas, in her youth, she became a member of the Methodist Church. It was also in Lucas that she became acquainted with William E. Farley to whom she was married March 26, 1884. To this union were born fourteen children, six sons and eight daughters. Two sons and two daughters preceded her in death.

In 1886, she and her husband and family moved to Streator, Illinois; and there they came in contact with the Reorganized Church of Jesus Christ of Latter Day Saints of which church they became members in the year 1887. She was a faithful and devoted member of the church and an earnest student of the church books, especially of the *Book of Mormon*. In her husband's work as an elder in the church, she was a great help by reason of her devotion and her diligence in study. An unfinished garment which she was making as a contribution to help in raising needed church funds, today gives its own mute testimony to her devotion to the work of the Lord. About the year 1896, the Farley family moved to Durango, Colorado, where they have made their home almost continually since that time. Mrs. Farley was a charter member of the LaPlata Circle number 190, Neighbors of Woodcraft; and the ladies of that organization had charge of the concluding services at the grave. She passed from this life at her home in Durango, Colorado, after an illness of only four days, October 25, 1932, at 3.05 a. m. She leaves to mourn her departure, her husband, four sons, six daughters, twenty-eight grandchildren, and a host of other relatives and friends.

WATSON.—Albert Watson was born at Sheffield, England, March 25, 1893; died November 1, 1932, at Mountain Home, Pennsylvania. He married Josie Edith Stethem, April 3, 1919, and they made their home at Middletown, Ohio. To them were born three children, Thomas, Donald, and Jerry, all of whom with their mother survive. Besides his immediate family, there also mourn his departure his mother, two brothers, and two

sisters who live in Sheffield, England, and many friends. On November 6, 1921, he united with the Reorganized Church of Jesus Christ of Latter Day Saints, being baptized by Elder J. D. Showers, at Middletown. The funeral sermon was preached by Elder Claude D. Barker. Interment was in Wood Side Cemetery, November 5.

DIMICK.—J. T. Dimick was born at Ypsilanti, Michigan, September 12, 1851, the son of Benjamin and Marcia Dimick. He was united in marriage to Emily Myers in 1872, and to this union were born ten children, six of whom survive him: five sons: Charles G., of Pahokee, Florida; Elmer F., Lachine, Michigan; Eugene L., Hillman, Michigan; Leroy, Flint, Michigan, and Harry A., Saint Charles, Michigan, and one daughter, Marie Campbell, of the home at Independence. His wife passed away about twenty-five years ago. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints by Elder Alexander Malone, in McCormick Lake, Michigan, June 12, 1904. Was confirmed by G. W. Burt. Passed from this life after a short illness at his home in Independence, November 2, 1932, leaving a host of relatives and friends to mourn his passing. The funeral sermon was preached by Elder Joseph Luff at Carson Funeral

Home, and interment was in Mound Grove Cemetery.

ENTRICAN.—Clifford D. Entrican was born May 1, 1905, at Peoria, Illinois, and was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints May 18, 1913, in Chicago. He lived for a time in Orlando, Florida. Died in the Saint Louis Hospital after an operation November 19, 1932. The funeral was at Witts' Undertaking Chapel, Elder T. J. Elliott officiating. The body was taken to Kentucky for interment.

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NAPIER.—Newton Thomas Napier was born in Pacific Franklin County, Missouri, almost seventy-three years ago. He passed from earth life November 1, 1932. His family were arranging for his birthday the following week. Left to mourn his departure are his wife, Pauline O. Napier; two daughters, Mrs. Birdie M. Clark and Mrs. Pauline Napier Winslow; two grandsons, Napier Charles Clark and Alden William Clark. He was uncle of Mrs. Edna Wahl, Mrs. Hazel Blohm, Miss Orah Johnson, and Arthur Journey. There are other relatives in Saint Louis, Missouri. He made many friends and retained them. These also are left to mourn his departure. He was a home-loving man. No amount of duties at home were more than the desire of his heart. He took an active part in lodge work; being past grand officer of Industrial Lodge No. 157 of Odd Fellows and past chief patriarch of Pacific Encampment No. 2 I. O. O. F. He was active in church work, assisting financially and otherwise as his busy life allowed since his retirement as a stationary engineer with the Southern Pacific Company, of the city, where he served over forty years. The Odd Fellows conducted a beautiful service preceding the sermon by W. H. Dawson. Missionary Arthur Oakman sang "The Lord Is My Shepherd." This was a very large funeral. Interment was in Odd Fellows' Lawn Cemetery.

JONES.—Mack Herman Jones was born at McKenzie, Alabama, December 28, 1890. He grew to manhood in that community, and was married on February 3, 1911, to Miss Ruby Parker. This union was blessed with seven children, four boys and three girls: Bruce, Hugh, Gaynell, Mack, Hilda, Bonnie, and Hoyt, all of the home. He died of fatal injuries on November 3, 1932. Besides the wife and seven children who survive, are his aged mother, one brother, and three sisters. He united with the Reorganized Church of Jesus Christ of Latter Day Saints twenty-five years ago, being baptized by Elder T. C. Kelley. To this faith he remained true, and endeavored to carry out its principles in his family life. All who knew him recognized that in his home reigned a peace that only the gospel could motivate. The church and the community join hands to help carry on the work that Brother Herman so much loved. The funeral was held at the Pleasant Hill Church, with Undertakers Barrow and Mulleus, and Elder Lyle D. Flynn in charge. The sermon was delivered by Elder H. H. Wiggins.

LEWIS.—Evan Lewis was born November 4, 1865, at Dowlais, Glamorganshire, Wales, and passed from this life October 20, 1932, at the home of his daughter, Mrs. Maude Lewis Hedgin, after an illness of three months. He married Miss Mary Ellen Prosser at Crumbach, Wales, in 1878, and to them were born nine children. Five survive him: William J. Lewis, of Archbald, Pennsylvania; Mrs. T. T. Jones, of Old Forge, Pennsylvania; Evan Walter and Albert Emyln, of Scranton, and Mrs. Maude L. Hedgin, also of Scranton. Besides his children there survive thirteen grandchildren, and six great-grandchildren. Four children and one grandchild passed away in infancy. His wife also preceded him in death in January, 1911. He accepted the gospel forty-seven years ago and was ordained an elder shortly afterward. He came to America in 1903, settling for a time in Lucas, Iowa. Then he returned East and established his home in Scranton, Pennsylvania, where he has been since 1906. Funeral services took place in the Saints' church at Scranton in charge of Elder Thomas Jones. The sermon was by Elder Richard J. Hawkins. Brother Lewis always bore a strong testimony to the truthfulness of the gospel. A humble and faithful Saint has passed on.

JONES.—Jacob Jones was born September 14, 1850, at Bradys Bend, Pennsylvania. Died October 31, 1932, at Sharpville, Pennsylvania. He married Elizabeth Davis, and to them twelve children were born. Left to mourn his departure are his wife, Elizabeth, five sons, and two daughters: David, of Conneautville, Pennsylvania; Fred, of Sharon; Jacob, of Sharpville; John, of Nutwood, Ohio; Mrs. Emma Ryhal, of Sharpville, Pennsylvania, and Mrs. Leah Winger, of Oil City, Pennsylvania; fifteen grandchildren; one great-grandchild; two brothers: David and John, of Sharon, Pennsylvania; two sisters, Mrs. Emma Artherhold, and Jennie Miller, of Sharon, with many other relatives and friends. He united with the church about forty-five years ago. Was a true, faithful member, and lived a clean, consistent, Christian life. He was

loved and respected by all who knew him. Was a member of Sharon Branch. Interment was in Lakewood Cemetery, Sharon, Pennsylvania.

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Driving Home a Victory

A Thought on Completing the Task



Economic Law and the Problems of Property

By James G. Maitland

"The Gentle Art of Growing Up"

A Mild Admonition by L. B. M.

Two Christmas Programs



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THE SAINTS' HERALD

December 14, 1932

Volume 79

Number 50

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ELBERT A. SMITH, Associate Editor.
FLOYD M. McDOWELL, Associate Editor.
LEONARD J. LEA, Managing Editor.
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INDEPENDENCE, MISSOURI

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NEWS OF CHURCH AND HOME

MISCELLANEOUS

The Pigeonhole

Bread

Day after day I see them going down the street with their baskets, selling bread. For the past week there has been snow on the ground, and biting winds from the north. Their faces are red with cold, and their hands chapped. The other night another storm laid down a deeper carpet of snow, the mercury dropped several degrees, and there was a sharper edge in the wind. But they continue to go about their work. I hope that they don't get the "flu" which has reached the proportions of an epidemic. I hope that they are warm, but when I look at their youthful figures plowing along through the snow, I can not be sure. I think they must be cold.

Last year they were at Graceland, and they made good records for themselves. Fine, earnest, hard-working youngsters—a credit to their families, a credit to the church, a credit to themselves. This year they didn't have the money to go back. They couldn't get the kind of jobs to which their talents and their partially completed training have fitted them.

They are regular church workers, steady and dependable. On special occasions, both of them have turned out some masterly little speeches. Church people already entertain great hope for their future services.

The selling of bread is an honest business at any time, rightly conducted. Under these circumstances I think that there is something noble in it. These two young people ought to be in college, and at their lessons. But they can't be, and they are doing the best thing they can find to do. And they aren't complaining.

They don't look like martyrs. They are always cheerful when you see them, and they know how to smile. The effort may be hard, but it doesn't make them discouraged.

I often feel ashamed of the social inequality that puts me into a warm place to work, and puts them out in the cold. I feel the reproach of offended justice when I pass them. I wish that they could be helped, but there seems to be nothing I can do at present.

One year—or even two or three—lost can not blight the hopes nor ruin the chances of such young people as these. To be out of school a year is disappointing, but it is not a disaster. Others have risen above such handicaps as that, and they will rise above it. The time will come when their talents and character will claim a better recognition of the world than they are now receiving.

Our faith in them, and their faith in themselves, will not be disappointed. Such people simply can not be kept down always.



Science tells us now that life began in a few puddles of hot water in a polar depression. And the depression and the hot water are still with us.—*Boston Transcript.*



"I always know by the look in a man's eye," said the Pigeon, "when he plans to run and tell something I have been saying to him as soon as he gets the chance."

Editorial

Driving Home a Victory

"Drive it home!" is often the call of one builder to another, as the two of them, working on some structure, are erecting the framework. The first few blows of the hammer are tentative, until the workmen can see if the timber is in the right position. When they know that everything is going to be right, they apply the hammer full force to drive the spike "home"—that is, to its resting place—to completion.

Many ingenious plans have been suggested for paying the church debt, and for raising the budget. One of the most frequently suggested ones is: "Let every member pay ten dollars, and we will be out of trouble." The plan is nice, but it would be unjust: for a small but well-to-do family it would mean a payment of perhaps twenty or thirty dollars. For a large but poor family, in which several members would be young, it would mean a payment of fifty or sixty dollars. Not only unjust but impossible. In addition, these plans find no place in the financial law provided in the revealed word.

If the church is to be saved it must be saved by obedience to its existing laws; and in this case by the law of tithing. The officers of the church believe in that law, and that is why they do not regard any other plans with much enthusiasm. When the law of tithing is more fully observed by the people, the financial difficulties of the church will be on the way to removal.

"Tithe now and tithe regularly," is the admonition that comes to us from the Presiding Bishopric.

This is the plan which is a regular part of the gospel. It provides for *now*, and it provides for the *future*. When it is observed it will produce the steady income required for the growing work of the church.

We are the builders. We have found the law of tithing a good one because of its divine origin and because of its applicability to our needs and problems. We have given the tentative blows of the hammer and tested the soundness of the work. Now we are ready to drive it home.

Hit the nail on the head! Tithe now, and tithe regularly! Drive home a victory.

L. L.

Hit the Nail
on the
head



TITHE NOW
and
REGULARLY

"Riches Untold"

An absorbing new serial story, "*Riches Untold*," by Florence Tracey, will begin in the *Herald* for January 4, 1933. This story will especially appeal to young readers, but we imagine that the older ones will insist on a chance to read it first! It will run for twenty issues of the *Herald* and ought to help solve the problem of what to do in the home as long as the bad weather lasts.

In this story the author takes a group of characters such as we may all recognize among the church members who live in Independence.

Frankly this is an experiment to see whether the great body of our readers will like stories in the *Herald*. All we ask is that you reserve judgment until you have read three chapters of the story. After that we shall be ready to hear from you.

Meanwhile—have you renewed your *Herald* subscription lately? Better look it up and make sure.

Unity Promoted

Adversity has always been a factor in promoting better religious and church conditions. In times of prosperity there is an inclination to rely too much upon our own strength; but in times when things go wrong we are brought to our senses and learn again that trust in God is of prime importance in our lives.

Throughout the church we are suffering from the hard times brought about by untoward industrial and economic conditions, but a finer spiritual condition is surely developing. Many signs of this appear. In church work as in other activities divisions occur, and mistakes amplified by stubbornness and perversity separate friends and multiply trouble. Bitterness may develop and the effectiveness of branch and even general church work be hindered, retarded, and offset by the resultant disunity. To see this always brings pain and sorrow.

Under the softening effects of times of trouble, these differences are often smoothed out, hard feelings melted, and unity once more established. One such instance we present to our readers. In a letter to the Presidency one who had just been reelected to the position of presiding elder writes as follows:

"This branch has for twenty odd years been divided into two main factions. An elder of the second generation of this faction and an elder of a third were chosen to be my counselors. These men are, in all other respects, preeminently fitted for the responsibility, but have resultantly been mal-adjusted most all of their lives. It was a beautiful sight to see these stalwart men, in the presence of one of the Twelve and me, clasp hands, and with tears streaming down their manly faces, adjust past difficulties and pledge to do all in their power to correct past wrongs and misunderstandings and try to unite all the Saints in the all-important cause of Christ. This was one of the happiest experiences I have had and I pray that a lasting and far-reaching benefit may come to this people."

What has taken place in this branch has in different ways been manifested in other places. There is still room for improvement in many places; but there is encouragement in the evidences that a spirit is at work among us making towards greater unity. Let us make all the efforts we can towards perfect unity.

F. M. S.

Myths grow up round famous people which it takes bold men to dispel. Loose opinions pronounced by irresponsible people are crystallized, and Samson himself would be helpless to pull down an edifice conceived in Vanity, based on Misconstruction, built on Rumor and cemented by Gossip. . . . Men must be judged by their characters and not their conduct, as no man's habitual self covers this whole nature.—Margot Asquith.

Holding to Our Standards

Recently there was a letter sent out by the secretary of the Iowa Creameries Association to the various members of that body. There are several things in the communication of interest to the creameries and to others, and one of these is here brought to the attention of our readers. Comment is made upon the "educational work" done by the Association which in cost runs into sums of six figures. After speaking briefly of the results of this work the following paragraph occurs:

"We know that farmers, generally, do not appreciate the value of advertising their products, but we are now convinced that the prospect of having a new competitor in the field, that of alcoholic beverages, particularly beer and wines, means a necessity for redoubling our efforts. We also have another competitor, and that is coffee. The Brazilian government is appropriating a million dollars to advertise coffee in this country this coming year. You must remember that every dollar spent for beer and wine, and for coffee, is going to cut down the amount spent for other foods, and for clothing."

We as a people can quite heartily indorse a movement to advertise dairy products rather than alcoholic beverages and coffee—and we might add tobacco. Much to the detriment of the people of the world the pernicious advertising of tobacco, liquor, and coffee, and some other things, there has been a tremendous consumption of articles which injure health rather than conserve it. By our teachings and traditions as a people we are opposed to the use of alcohol and tobacco and in a less emphatic way to coffee and tea. We should maintain this opposition. It is greatly to be regretted that some of our people, yielding to the subtle influences of the pernicious advertising and to the lowering of moral standards are showing inclination towards lower standards in the use of narcotics, liquor and tobacco. It is wrong. We should persistently maintain the higher standards to which we have so long clung, and as a result have earned a reputation for sobriety and integrity which we can ill afford to lose.

F. M. S.

We are living in one of the most interesting periods of human history. The marvelous discoveries of science are giving us an ever-expanding universe, but an ever-contracting world. We have been thinking in the past in the terms of countries, or continents, or nationalities. Now, we must think in world terms, for we are living in a world era.—Newton W. Rowell, K. C., in *The Church in the Life of the Nation*.

Honor all men. Love the brotherhood. Fear God.
—1 Peter 2: 17.

How Shall We Build on Our Foundations?

"Seek Ye First to Build Up the Kingdom"

III.—HOLDING OUR NATURAL INCREASE (Continued)

Had we held all of the children born to Latter Day Saints we would now have a very large membership. Naturally, it is too much to hope that there shall be no losses. A certain percentage will drift away, even among those carefully reared. Yet it remains true, as stated in a former article, that the home is our first line of defense in this matter. The good Latter Day Saint home leaves an influence with the children that is remembered and may bring them back to the church even after they have wandered a bit.

Years ago President W. W. Blair took occasion to exhort me about my future work, and becoming confidential, said: "I expect all of my sons to engage in church work—though Fred will do the most important work." At that time some of his sons did not seem to me to be much interested in the church. Yet Brother Blair was supremely confident in his prediction. I made a mental note of it. In time I saw it fulfilled. Two of his sons became bishops, one a deacon, one a member of the Lamoni Stake High Council, another an able Sunday school leader. There is no question that the manner of home life led by President W. W. Blair and his remarkable wife Elizabeth, and their teachings along religious lines, held those five sons (and their sister also) to the faith of their father. We need other such homes now, many of them.

THE "CHURCH SCHOOL"

Of first importance in assisting the home in holding our children to the church is the church school. (You may call it the "Church school," the "Department of Religious Education," or what not. I prefer the title, "The church school.") The Sunday school began this work, and the church school in its present form is a development of the Sunday school idea—its projection on a larger scale.

I am aware that there has been some resistance to and prejudice against the church school in years recent and remote. This may have been due to various reasons. First: there has been misunderstanding of motives and objectives. These misunderstandings can be cleared away. Second: There were rather frequent changes in forms of organization and methods of administration during a period of transition, and incident also to times of stress within the church itself, and these confused and irritated some. That period we may hope is largely past. Third: There has been a feeling on the part of a few that the church school was usurping the prerogatives of the priesthood and trying to do their

tasks for them. With the whole movement in most localities much more directly under the supervision and control of the local pastorate than the old time independent Sunday school, Religio, and Women's Department ever were, this feeling should subside. Fourth: Some have felt that the movement was giving its time and energies to teaching some things not fundamentally Latter Day Saint. This criticism where valid may well be heeded; but it is my feeling that today the church school in many places is engaged in an intensive study and teaching of fundamental Latter Day Saint concepts in a way that the ministry may well admire and emulate.

THE SCHOOL IDEA FUNDAMENTALLY SOUND

If mistakes have been made in the church school project, it has that in common with the church itself, and with all human undertaking even when carried on under divine direction. The factors underlying the church school and giving it reason for being are logical, they can not be refuted. It is to be remembered that in some places (even among our own people) there was intense prejudice against the Sunday school in its beginning. It was deemed a worldly innovation. However, the Sunday school proved to be a vital force in building up the church, in holding our own children to the church, and even in interesting others. Many a branch had its beginning in a little Sunday school.

The Sunday school began because good men and women observed that little children were not being reached by sermons to adults. That fact still remains in evidence, and the observation applies also to those grown somewhat older, among those termed "young people." The "Students Society" of Lamoni (of which I was a charter member) endeavored to follow in the steps of the Sunday school and reach and interest those "grown somewhat older." Out of it came the young people's organization, Zion's Religio-Literary Society. The church school now is a composite of these and other formerly independent societies: Sunday school, Religio, Women's Auxiliary, etc. All have been united through a slow process of "coordination" until their work is now an integral part of the church work, administered with the sanction and under the direction of General Conference and locally in most branches under the local church organization. The conference of 1932 gave unanimous approval to the projected program of the church school. (See *Church Objectives*, pages 16-19.)

THE TASK

It is a fine thing for the Saints of all ages in a given locality to meet together at intervals. That should be done. But sit in any mixed audience that is listening (?) to the average sermon to adults and

look about you thoughtfully, how many of the children understand what is being said? How many of the older children and young people are interested in the sermon? Yet these children and young people may be gotten together in groups and sermons be preached to them that they will understand and that will interest them. They may be gotten into classes and the message of the church be interpreted to them in ways that will hold their interest. This is the task (in part) the church school attempts.

A CALL TO YOUNG MEN AND WOMEN

Today in most of the districts and branches there is a great need for devoted leadership in such work. It is a work that calls for outstanding young men and women, those qualified morally and intellectually, in spirit and in character, and by training to become teachers and leaders. Children and young people are accustomed to class work. It is ground with which they are familiar. Many of our young people are qualified by training to teach. No finer field can they find for service than to interpret to classes of young people the message of the church, the religion of Christ. Certainly the world needs it, and in this time of stress the church calls them to this task.

Recently we received a letter from a young man who is a university graduate and is now faculty member in a State teachers training College. He wrote that he had been chosen leader of the church school in both district and branch and teacher of the Men's Bible Class in the branch. He brings to this task years of training and experience as a teacher plus a consecrated spirit and purpose. He is but one of several. Let others similarly equipped hear and heed this call.

A CONCRETE EXAMPLE

The field may seem small—just to teach a class of ten, or perhaps more. But its possibilities are unmeasured. Years ago Brother Will Bushnell taught a class of young men in Independence. Recently the pastors of our various branches in Independence were together, and it was discovered that four of them had been pupils together in Brother Bushnell's class. Four pastors in the "center place" carrying on the message that a teacher in the church school gave them years ago! (In the same class was our well known missionary, J. Charles May, who took the message to foreign fields).

With devotion and fidelity equal to that of our old-time missionaries our workers in the church school should go forward helping to build the youth of the church upon the foundation already laid for them.

ELBERT A. SMITH.

(To be continued.)

CURRENT EVENTS

What Future for Medicine?

Two reports, diverse in their recommendations, are the outcome of five years of study by a distinguished committee which was organized under the leadership of Ray Lyman Wilbur, the present Secretary of the Interior, and supported by an association of eight foundations.

The inability of many to afford the high cost of medicine under the present individualistic system, has brought the attention of the world to its inefficiency and waste, as well as its fundamental inhumanity. The growth of preventive medical science recommends something more regular in medical service than the present remedial service to which most physicians are limited.

It is interesting that the larger number of doctors who are members of the committee should recommend what might seem to be radical measures in the organization of medical practice and its application to public needs. Only a minority were in favor of continuing the present individualistic system, and that on a modified basis.

Some of the recommendations of the majority report follow as reported in the *New York Times* for December 4:

First, that the medical and allied services should be unified and grouped around hospitals;

Second, that public and private health services should be made "available to the entire population according to its needs";

Third, that "the costs of medical care should be placed on a group-payment basis, through the use of insurance, through the use of taxation, or through the use of both these methods";

Fourth, "that the study, evaluation and coordination of medical service be considered important functions for every State and local community, that agencies be formed to exercise these functions, and that the coordination of rural with urban services receive special attention";

Fifth, that standards of professional education should be broadened, by emphasizing preventive medicine and social elements in medical practice; by restricting specialization to those actually qualified; by widening the scope of dental education; by improved training for pharmacists and nurses; by providing training for practical nurses and nurse-midwives; and by offering opportunities "for the systematic training of hospital and clinic administrators."

It is pure dogmatism to assume that miracles can not happen. The really scientific attitude is to say that it all depends on the evidence in the case. If the alleged facts are well substantiated, then we should accept them. No preconception should stand in the way of giving the same credence to human testimony on this point as on any other.—J. Elliott Ross, in *Truths to Live By*.

NEWS BRIEFS

Saint Joseph Girls Sacrifice for Church

A chorus of eighteen girls of First Church, Saint Joseph, Missouri, Far West Stake, presented a concert November 12, for the purpose of securing funds to purchase new robes. They made thirty dollars.

With this money in hand the girls and their director, Mrs. Ruth E. Haden, turned to the church and gave it all as a sacrifice offering from the chorus. The singers range in age from thirteen to seventeen years.

Apostle J. F. Curtis Is Recovering

Apostle J. F. Curtis is recovering from a recent operation at the Independence Sanitarium. He has been at home convalescing for a week, and is now able to be up and about the house.

After a summer and fall of intensive work in his mission field, North Central States, Brother Curtis returned home in November for medical treatment. He entered the Sanitarium the latter part of the month.

Apostle Curtis plans to be in Independence until after the meeting of the Joint Council (Presidency, Bishopric, and Twelve) early in January.

Elder William Osler Pastor at Edmonton

Elder William Osler, for nineteen years a General Conference appointee, but now released, is pastor of the thriving branch at Edmonton, Alberta. Under his leadership, interest and attendance at all services are increasing, and his excellent sermons are attracting the attention of friends of the church.

Things Are Happening

"It was like getting back home," says President Elbert A. Smith of his recent trip to California which he made on church business. Brother and Sister Smith went to California on their first mission thirty-two years ago.

Twenty-five have been baptized into the church at Saint Thomas, Ontario, this year, according to a recent report.

Apostle Paul M. Hanson conducted a special series of lectures at the Brooklyn, New York, church from November 27 to December 4.

Among recent visitors and helpers at Port Huron, Michigan, have been Apostle D. T. Williams whose sermon theme was "*A God Who Speaks Today*," and the district president, Elder B. E. Brown.

Record-breaking crowds were had at the Saint

Louis district conference at which President Frederick M. Smith was guest speaker and helper December 2, 3, and 4. More than three hundred participated in the sacrament service on Sunday.

Elder H. I. Velt Lectures on Ancient America

Elder Harold I. Velt continues to tell the story of ancient America to the people of the Northwest. He has taken his series of lectures and stereopticon lantern into many cities, attracting and holding the interest of the people.

The *Sherwood Valley News* (Sherwood, Oregon) of a November date, carries a press story of his lectures in the Sherwood Mission Hall. Brother Velt illustrates his theme, "*The Riddle of American Origins*," showing rare pictures of the remains of the ancient civilizations of Mexico, Central America, and Peru, and giving evidences of advanced culture in architecture, mathematics, astronomy, chronology, surgery, engineering, and agriculture.

Veteran Elders Baptize Ten

Elders Joseph Lane and T. J. Bell, both eighty-one years old, concluded a three-week series of services at the Downey Schoolhouse, Harrison County, Missouri, November 6, baptizing ten, eight adults and two children. They also blessed three babies. Their sermons on doctrinal principles challenged the attention and the investigation of a number. Both ministers have served the church long and faithfully. Their faith is strong, their zeal unabated.

Slogan for Spring River District

"Every Saint a tithepayer and the *Saints' Herald* in every home," was the slogan given by District President Amos T. Higdon for Spring River District during the coming year at the conference at Joplin a few days ago.

The district young people's organization took prominent part in this conference. General church officials present to help district workers in the program of the conference were President Elbert A. Smith, Apostle J. F. Garver, Brother Higdon, and Missionary Lee Quick.

After the conference Apostle Garver and Elder Higdon visited several branches in the district on their way to Springfield to attend the Southern Missouri conference December 2, 3, and 4. Brother Quick went to Carthage to begin a series of meetings.

◆◆◆ Maybe This Is Meant for You --- ◆◆◆

"The Gentle Art of Growing Up"

By L. B. M.

THE more I see of men and women the more conscious I become of the need of us all for a greater acquaintance with the gentle art of growing up. At no time in its history has the world had greater need of men, full grown in body, mind, and spirit, well-balanced, kindly, generous, helpful, and honest.

Perhaps this need has existed in some measure since the world began. I am inclined to think it has. The actions of Adam and Eve were essentially childish. At least we know that the need extended back to the days of the early Christians. The Apostle Paul recognized it among the Corinthians and wrote in his first letter to them: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."

True it is that Jesus himself exalted the state of childhood. He commanded his disciples to allow the people to bring their children to him that he might bless them, and he said, "Of such is the kingdom of God." And then he took the little ones in his arms and blessed them. In this little drama, one of the most beloved that the Scriptures record, Christ taught his followers the lesson that men must be as little children if they would receive the kingdom of heaven. They must enjoy and cherish the faith of childhood, the hope, the gentleness, the meekness, the loveliness.

Childhood is indeed one of the most attractive periods of the life span. The normal adult loves children and delights in their sweetness and innocence, but he expects, after a stated interval, that the child will change, will grow up. He expects children to be under twenty-five years of age and six feet in height. When children are small we take it for granted that they will act as children, but when they are grown, we expect them as Paul stated it, to "put away childish things."

Growing up is not an easy thing. When I mentioned my theme to a certain young fellow who is still engaged in the business of growing up, he said, "The *gentle* art of growing up?"

Growing up, the condition of approaching maturity from the pathways of youth, involves physical, intellectual, spiritual, social and economic adjustments and relationships which most of us never effect to our entire satisfaction. It involves continuous change in the direction of improvement, increased understanding, learning, and application.

At no time in his life can a person say, "Now I am fully and completely grown," and let it go at that. Instead we must all try to be big and understanding, kind and considerate, clean and neat; to control ourselves, and to do all those things which make us likeable, helpful members of society.

To be fully grown we must be the best kind of a Christian we can and the best kind of a Latter Day Saint.

Would that all of us might carry in our hearts at every hour of every day the words of Paul: "And when I became a man, I put away childish things." Would that every one of us might live with a clear vision of the Christ who "increased in wisdom and stature, and in favor with God and man." This applies to us in all our relationships. First in our homes. How much happier a world we should have if we remembered and taught our children by "precept and *example*" to bear in mind that home is not a dumping ground for all our grouches, ill feelings, and discourtesies. It applies in our club work, at choir practice, at play rehearsals, in our women's meetings, in class work, in community movements, and even in our priesthood work and meetings.

All of us supposed-to-be grown-ups are equally culpable of childishness. The artist, the musician, the writer, and others disguise theirs under the term "temperament." Men and women show their childishness in much boasting, in easily hurt feelings, in public pouting, in utter lack of self-control, in conceit, in selfishness, in helplessness, in succumbing to flattery.

Here is a man who gets a certain idea in his head. He really does not know anything about the subject, but he has an idea anyway. All the argument and all the proof to the contrary will not change him. He has no use for proof—figures can lie, you know. He hasn't the patience or the courtesy to consider logical argument. Instead he turns his face away and says: "I believe it is still so-and-so." Childish? Quite.

Here is a woman who is always left out, poor soul. When people do things they don't consider her; they don't ask her first—just go right ahead, and then her feelings are hurt. Childish? Also quite.

Here is a young person whose attitude is: The church doesn't care about us young people. It's against us and our interests. It caters to the old

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The paper here presented is a summary of a discussion given by the author before the To-ko-lon Class of young people which meets in the Auditorium under the leadership of Mrs. C. C. Koehler. The author is one of a number of younger thinkers in the church whose ranks will make significant contributions to the future business and spiritual leadership of the church.—Editors.

Economic Law and the Problems of Property

By James G. Maitland

Our purpose in this discussion was to discover, through a process of inductive reasoning, why it is impossible to maintain a state of economic equality and social justice in a society which countenances the institution of private property in land. We found the great cause of inequality in the distribution of wealth to be inequality in the ownership of land; for when we make it possible for the few to gain absolute control of the land upon which the many depend for subsistence, we give to the few the power to control the many. This truth is aptly exemplified by the conditions prevailing today in the coal fields of eastern Kentucky and West Virginia where the operators own everything above the surface and everything below the surface, and hence dictate to the people where they shall buy their merchandise; how they shall vote; what they shall be taught from schoolroom, pulpit, and press; and when they shall be allowed to work. So great is that monopolistic power that groups of visiting reformers and investigators are forcibly ejected with impunity and without recourse.

A DANGER IN PRIVATE PROPERTY

We learned that the institution of private property in land is a great wedge driven, not under the whole of society to lift it up to life, liberty, and the pursuit of happiness, as our forefathers imagined; but rather through the heart of society to elevate a nonproductive group to a life of luxury and idleness at the expense of the producers, while it grinds the laboring classes farther and farther down the scale of living and condemns millions in the lower strata to a life of hopeless, helpless poverty and virtual slavery. The writers of our Constitution, better versed in political alchemy than in economic truths, sought to guarantee to man his inalienable rights, but in reality they defeated their own purpose by establishing a system that inevitably robs the laborer of the fruits of his toil. They guaranteed that we should be political sovereigns all right, but at the same time they doomed us to become economic slaves. There is no such thing as an inalienable right of any man to any portion of the land.

There is not a private title nor a private claim to a piece of land anywhere in the world that could be maintained in a court of justice—could we find a court that administered justice. They would all trace back to the right of conquest or to a conveyance through fraud or deceit. It is a matter of common justice that all titles based on fraud or force should be held invalid.

Now we may draw an analogy between a sick individual and a distressed society. The ill person may choose between the practitioner who diagnoses the symptoms and treats the effects, and the one who analyzes the case to determine the cause, then removes the same, and sees the effects disappear. And so it is with the suffering social organism. There is but one way to remedy an evil, and that is to remove its causes. Poverty deepens as wealth increases, and wages are forced down as productive power grows, because land, which is the source of all wealth and the field of all labor, is monopolized. To extirpate poverty, and to make wages what justice demands they should be, the full earnings of the laborer, we must therefore substitute for the individual ownership of land—a common ownership.

THE NEED OF JUSTICE

Thus, through immutable economic law we have gained a theoretical answer to our dilemma—but what of its practical aspects? First, in order to be consistent with our first premise we should define a term we have used several times and which we shall stress hereafter. *Justice*, as we use the term in this discussion, is synonymous with our concept of the terms equality, liberty and freedom, and means a recognition of the moral law of the universe. Such abstract terms are seldom adequately defined, but I like Plato's concept of justice. He declares that justice is the having and doing what is one's own. In other words, a just man is a man in just the right position for which he is qualified, doing his best, and giving to society the full equivalent of what he receives. A society grounded in

(Continued on page 1302.)

QUESTION TIME

Was Jesus actually of the "seed of David" as the prophets predicted of Messiah?

Matthew and Luke do not give all of the same names in tracing the genealogy of Jesus to David. One names Heli as the father of Joseph, while the other names Jacob. Three explanations of this are thought possible. One is that a mistake was made by some scribe in copying the scripture. Another is that the writer does not attempt to name every one in the ancestral line, the term "son" sometimes meaning *ancestral descent*. A third is that one of the writers names persons through the lineage of Mary, who was said to be Joseph's cousin.

The last named supposition seems to be supported by the Talmudic writings, in which Mary is called the daughter of Heli. In any event, it is believed that no real conflict in results would obtain, from the fact that both Mary and Joseph were said to be of the lineage of David. No objection to the records was made by the Jews of the first century, which would probably have occurred if there were a known error in the genealogy. As Joseph was in Jewish law the legal father of Jesus, his legal lineage would thus be established, as well as his real lineage by Mary. Paul was a learned Jew, yet he affirmed that Jesus was of the seed of David "according to the flesh" (Romans 1: 3).

If the saints shall inherit the earth, who shall occupy the new heaven?

When the new heaven and new earth, promised in Revelation 21: 1, shall appear, the first heaven and earth shall be "passed away." This indicates a new era and order of life to take the place of the old. Isaiah has foretold this same event, as follows:

For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind.—
Isaiah 65: 17.

The Scriptures do not inform us of all the conditions that shall obtain in this new creation, but it seems reasonable to assume that those who are worthy will occupy. The angels of heaven will perhaps occupy the new heaven, and the saints who are worthy will inhabit the new earth. There will be this difference, that all will be righteous, hence God himself will dwell with men on earth; but this does not necessarily mean that God will never be anywhere else than on the new earth. Peter, after de-

scribing the work of destruction in which the earth and its works shall be burned up, declares:

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—
2 Peter 3: 13.

Before this event, however, will occur the millennial reign on the earth. For its destruction will be after the thousand years are ended. The "new heaven" therefore will appear after the millennial reign. Revelation 20: 4-12 shows that after the thousand years' reign with Christ on earth, Satan shall be loosed and go out to deceive. This will be followed by the overthrow of the devil and the final or "eternal" judgment of all men. It is after this that the events of Revelation 21: 1 are to occur. The *Doctrine and Covenants* states:

And my people shall be redeemed and shall reign with me on earth; for the great millennial, which I have spoken by the mouth of my servants, shall come; for Satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness, shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire.—
43: 7.

What was the worship of Baal, against which the Jews were warned?

The Hebrew word means "the lord, master, or possessor." The term by itself seems not so much at variance with the designation of God, but the worship was idolatrous and was accompanied with images, and sometimes even children were sacrificed. The Tyrian Baal was apparently one of the heavenly bodies or the astral spirit supposed to reside in it. In connection with the goddess Ashtoreth, worshiped by the Zidonians, Philistines, and by some of the Israelites during the reign of the judges, Baal was the corresponding male divinity (Judges 2: 13).

Various temples were erected to Baal, and incense and offerings were employed in the worship, which involved an extensive priesthood, divided into prophets and priests. The temple of Baal at Baalbek was an enormous structure, of which a single stone in one of the walls was 64 feet long and 13 feet high. A place called Baal is the first reference found in scripture (Numbers 22: 41), about 1450 B. C.

A. B. PHILLIPS.



The Work of the Church



The Christmas Sacrifice Offering

By C. B. W.

Two more weeks to complete the Christmas Offering for 1932. With commendable zeal and self-denial all through the year, the Saints, young and old, have consecrated their spare change to the work of the church through the Christmas Offering. This custom has grown in the past for we have learned that the pennies, nickels and dimes given in this way, perhaps some every week, have not been seriously missed, while we have continually rejoiced in the consciousness that with others we have shared in self-denial in a worthy cause. Now, near the end of the year, we are most happy that our previous gifts have been made. It remains only to make our final effort that the total Christmas Offering shall really represent our love and willing sacrifice.

These weeks mark the closing of the Sacrifice Period in which every effort is made through the regular financial channels, to close the year with as fine a showing as possible. The Bishopric are urging, as the law contemplates, that our first duty in contribution to the church is to pay our tithing. Were we all now to file our inventories and make such payment as we can on the tithe now due the income of the church would soon be quite sufficient to meet our obligations and to move forward in the constructive work to which the church is called. Clearly our first duty is to make consistent payment of our tithe, even when it requires a greater self-denial and personal sacrifice than we have hitherto known. Then from our nine tenths we may make a further offering in real love and desire to serve, a genuine sacrifice offering.

The Christmas Offering, given at this time, is such a sacrifice. Throughout the country and around the world the depression has demanded its toll. The greed and folly of humanity must be compensated. Salvation may come only through living the righteous laws taught and demonstrated by the Christ and revealed in the gospel. Surely, if slowly, we must learn the important lessons so necessary if as a church we are to demonstrate God's way in our world.

The Christmas Offering is a sacrifice offering. Primarily it is an offering sponsored by the Sunday school, but it is one in which all can participate. Funds given through the Christmas Offering reach exactly the same goal as if sent under any other

name, and are credited to the local branch toward its quota of general church expense. Let us encourage the boys and girls to give through setting the example and helping to swell the local Christmas Offering.

Let us give through the Christmas Offering.

Junior Notebook Contest

Helen Cramer, Topeka, Wins First Place

By Charles B. Woodstock

A church-wide contest among Juniors of the church school was conducted during the past year. The second-year Junior quarterly was devoted to a study of incidents in the life and work of the Christ and suggestions were given in the quarterly lessons for notebooks with weekly assignments to be kept by each of the students. These called for stories, pictures, and illustrations, all to be worked out and prepared by the children themselves. The plan provided for much extra work in connection with the lesson done either in church school time or on Sunday evenings or at home.

About one hundred Juniors were enrolled in eleven states. Probably many others kept notebooks but did not enroll at headquarters. Fifty-two weeks is a long time for a Junior to stick to a single task, and at the end only eight books were sent in for judging. But these books were excellent! Each contained the Christ story beautifully told, and some were real works of art. Pictures and sketches made every page attractive and interesting.

Each notebook was the individual work of a Junior and expressed his or her personal appreciation of Jesus as our Savior. Some of the titles were "*The Life of Our Savior*," "*The Light of the World*," "*The Good Shepherd*," "*My Story of Jesus*," "*Jesus, My Hero*," "*Jesus, My Savior*," "*The Story of Jesus Christ*," and "*Our Savior*."

The books were judged by a competent committee in Independence. First place was awarded to Helen Cramer, Topeka, Kansas. Second and third places went to Gerald Hays and Wendell Kelley, also of Topeka, Kansas. Others in the order of their ranking were as follows:

Frances McFarlane, Oelwein, Iowa.

Luella Bignell, Pipin, Wisconsin.

Tressa Sherman, Escatawpa, Mississippi.

Trula Sherman, Escatawpa, Mississippi.

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Prayer and Testimony

Prayer

By F. W. Brose

Prayer is not a set formula or a ritual—that must be performed a number of times each day because our heavenly Father requires it of us. But prayer is rather a gift—a means placed in our hands, by the Lord, for our own benefit. Prayer is a petition to the Throne of Grace for our requirements. Through faith we express our thankfulness in prayer to God for his daily blessings bestowed on us. Prayer is a blessing in itself, granted to the children of men by God, through which by faith, we hold and use this prerogative to intercede with our Father for all our just needs. Further: Prayer is a promise from God to us, that if properly used, will find consideration by God and acted on, with the proviso, however, that we as God's children strive to live by his laws that are given us in the scriptures.

The Supreme Worth of the Church

By Willard A. Atwell

On the ninth of last July I rounded out my fiftieth year as a member of the church. I thought some might be interested in hearing from me through the columns of the *Herald*, to learn what I think of the church as a divine institution and the program for our present and future benefit. I want to say, however, that if I am permitted to express the experiences of my connection with the church and my understanding of stewardships and the Lord's storehouse, I shall do so as correctly, and intelligently as I am able so to do by the use of the English language.

To me the church is a divine institution of God's right-hand planting. I have searched the universe for something better, but failed to locate it. There is something inspirational about this church which is not found elsewhere. It is that truth spoken of by the Savior when he made the request to his Father wherein he said, "Sanctify them through the truth, for thy word is truth."

The better we become acquainted with the gospel, the more appreciative are we of its truthfulness, and its beneficent results. It has served for more than fifty years as a secure anchor to my soul. I have given it a thorough test under many circumstances, and it has proved its supreme worth amid all these conditions. It has been my present comfort in life, whether on the mountain or in the valley. Its lasting influences have carried me through numerous trials, and difficulties, and lead me to drink at the fountain of all righteousness. It has given me an abiding hope beyond the grave.

These have been practical experiences to me, yet I long for a more practical demonstration of some of our real needs and requirements with which we should build our present-day structure.

In this I am going to speak of stewardships and the Lord's storehouse, their establishment, and operation. I want to see the *Herald* so full of this kind of news from the members of the church, that the priesthood and membership of the church will become so saturated with their necessity that they will not refrain from preaching, and writing of it until it has become an actuality.

In *Doctrine and Covenants* 77:1, the Lord says: "The time has come, and is now at hand; and, behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the City of Enoch, for a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven."

Paragraph 3: "Behold, this is the preparation wherewith I prepare you, and the foundation, and the ensample, which I give unto you, where-by you may accomplish the commandments which are given you, that through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world, that you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion."

I wish the Saints to note that the above revelation commanded that the church establish the storehouse now! And that we have let that now run from 1832 to 1932, and yet we have no sign of a storehouse, and according to the revelation, some of the things the storehouse was to accomplish were, for benefit of poor, for equality, for salvation, for a place in the celestial world, for a crown, and for rulers over many kingdoms.

Question: Are the purposes and promises for the establishment of this storehouse worth our efforts in beginning its accomplishment now?

Here let me call your attention to a former revelation showing the manner in which the Lord's storehouse should be conducted, *Doctrine and Covenants* 57:4: "And again, verily I say unto you, Let my servant Sidney Gilbert plant himself in this place [Zion] and establish a store, that he may sell goods without fraud, that he may obtain money to buy lands for the good of the Saints, and that he may obtain whatsoever things the disciples may need to plant them in their inheritance. And also let my servant Sidney Gilbert obtain a license (behold, here is wisdom, and whoso readeth let him understand), that he may send goods also unto the people, even by whom he will as clerks, employed in his service, and thus provide for my Saints, that my gospel may be preached unto those who sit in darkness and in the region and shadow of death."

The above revelation was given in 1831. They were told the specific purposes for the storehouse to sell goods without fraud, by the hand of clerks or agents, that they might buy land to plant the Saints in their inheritances.

Question: Is not this good advice today? When I walk around the square in the city of Zion, and count the number of chain stores, and see the enormous business they are doing, and realize how these opportunities, and benefits, were offered to our people, and the wonderful amount of good the church could have accomplished, and think we have shrunk from our duties, done nothing about it, sacrificed our opportunities into the hands of our enemies, I sometimes wonder if God will bear with us just a short time longer, and allow us just one more chance to fulfill his law.

In a vision I called at the home of one of the latter-day prophets. The midnight hour has passed. It was very early in the morning. I came into the home unannounced. Some of the younger boys were reveling. That seemed about the nature and extent of their concern. Others were asleep,

Prayer and Testimony

but it was very noticable they were working men. One was so overcome with sleep that my presence failed to awaken him. On coming into another room, I found another of the sons asleep in a big rocking chair, I noted he was a hard-working man, and he finally awoke. I had a conversation with him. He assured me that the time is here when we must exercise our privileges and heritage. The acceptance of stewardships and practical demonstration of our program for the building and establishing of Zion must begin without further delay. The Spirit indicated that we should use the means that were available, and I was reminded to consider the unoccupied office room, and basement of the Auditorium. Here we were to establish the Lord's storehouse; use the godly men of the church, those who had commercial training, and who would use it as a stewardship, and let them handle the office work in a manner that would astound the methods of the railway exchanges.

Let the basement be used as a temporary storage room for the products that the members of the United Order of Enoch would be able to produce, and send in from Zion and her borders, until the storehouse became an asset to the church. This plan would offer employment to our many members and eliminate all our competitors, and our commerce would develop into such a wonderful magnitude that it would pay off the church debt, restore confidence, captivate the commercial element, and stand independent of all other creatures beneath the celestial world.

Saints, can you think of this wonderful privilege we have of beginning now to accomplish the work of the Lord, without shedding tears of joy? Yes, our privilege to give to the world a practical demonstration of its present needs, all for each and each for all.

I can see the Saint manufacturer, and the Saint farmer in the outlying stakes of Zion, and throughout our country sending his merchandise up to Zion to his commercially trained brothers, the Church Exchange, to dispose for him. I imagine I see the large corrals full of livestock, and the cars loaded with hay, lumber, coal, and other goods, sent up to Zion to be passed on to customers both within and without the church. Yes, this one grand thing will give our people recreative employment; every man's willingness to do something will find ready expression in dealing through the agents of the Lord's storehouse in Zion. The chain stores will have to surrender, or join us for the emancipation of liberty and equality.

The Presiding Bishop of the church would hail the movement with gladness for the profits will take care of the church debt, fill up the coffers of the church, return the missionaries to their missions, buy land for the Saints, elevate us above the beggarly element, fulfill the designs of God, and accomplish all that he has designed it should do.

Are you not able to see the steward in the field, the shop, and in all of the vocations of life, working hand in hand to establish Zion, no more to be thrown down or given to another? Then we can sing and offer our gratitude as a collective family in the following poem:

"Let all who herein shall discern
Their Shepherd's fond appeal,
Give heed and at the single shrine
Of His appointment kneel,
And fill the lingering interval
Of moments that remain
With evidence that clearly proves
They have not heard in vain."

Benefits of Prayer

By Lottie LaGrange

I have derived so much spiritual benefit from your department of prayer in the *Herald*, that I wish to add a few words of praise to our Great Physician and thanks to my brothers and sisters for their many prayers in my behalf. These prayers God in his great mercy and compassion has seen fit to answer.

The following verses on prayer by Grace Crowell, are so splendid that I believe they will bring as much good to *Herald* readers as they have to me.

"SOMEONE HAD PRAYED"

"The day was long, the burden I had borne
Seemed heavier than I could longer bear,
And then it lifted—but I did not know
Someone had knelt in prayer.

"Had taken me to God that very hour,
And asked the easing of the load, and He,
In infinite compassion, had stooped down
And taken it from me.

"We can not tell how often as we pray
For some bewildered one, hurt and distressed,
The answer comes—but many times those hearts
Find sudden peace and rest.

"Someone had prayed, and faith, a reaching hand,
Took hold of God, and brought him down that day!
So many, many hearts have need of prayer—
Oh, let us pray."
BETHEL, KANSAS, Route 1.

Requests for Prayer

George A. McNutt solicits the prayers of the church in behalf of his wife who has been ill a number of years and is at present in the hospital. They are isolated from church privileges, but wish to continue faithful.

DOVER COURT, ALBERTA, CANADA.

Mrs. Luthera Lofton requests the prayers of the Saints in behalf of her daughter, Mrs. Virgie Derthick, who is ill all the time, that she may be healed of her suffering if it is the Lord's will.

TYGH VALLEY, OREGON.

Mrs. Minnie Brown wishes prayers that she will not lose her sight. Her eyesight has been failing for some time, and prayer and administration have seemed to avail little. Sister Brown was baptized at Hilo, by Elder A. M. Chase about five years ago when she was sixty-two years old. She feels that she is in need of prayer in a spiritual sense, too. Her husband does not belong to the church and frequently drinks. For him she also desires prayers.

HILO, HAWAII, 1099 Kilauea Avenue.

Mrs. William Hudson, seventy-two years of age, asks the prayers of her brothers and sisters. Her husband passed away in death some time back and she is lonely.

BORING, OREGON, Route 1, Box 118.



Two Christmas Worship Programs



These alternative programs are entirely suggestive. Either may be used just as it is, or may be adapted as a whole or in part. Our purpose in publishing them is not to impose a set order of service, but to make suggestions to aid pastors who are pressed for time and materials.

I.—Christmas Program for Larger Churches

Instructions

As this is a Christmas sacrifice service the spirit of sacrifice should characterize the occasion. Provision is made for the taking of the sacrifice offering in the early part of the service. It is this offering which is presented by the Three Wise Men, expressive of love and self-denial, to be consecrated to the work of Christ in the church.

The scenes are merely posed groups; there is little action. The whole platform may be used, or a large picture frame may be built and the scenes arranged behind it. For this latter very thin unbarred mosquito netting may be stretched across the frame to soften the scene. For an even better effect theatrical scrim may be tacked across. It should be sized with a very thin solution of flaked glue (about one half cup soaked and melted in two quarts of water). Then the frame and scrim may be painted with radiator gold paint.

Living scenes are much to be preferred, but if for any reason they are not possible, pictures may be used if great care is taken with the lighting, or slides may be thrown on the screen.

Christmas Gift Service

Prelude: "I heard the Bells on Christmas Day," new Hymnal, 141.

Call to Worship: Luke 2: 8-14.

Song: "There's a Song in the Air," new Hymnal, 138. (Organist repeats the last line very softly.)

Prayer: Thank God for the gift of his Son and for our privilege of sacrificing for Him who has done so much for us. Ask that He recognize the gratitude of our hearts and lives and accept the offering we each seek to bring this day. We join with all the church in this special sacrifice offering, that His work may go on to bless the world. Ask that His Spirit may be present in the service thus acknowledging His acceptance of our gifts.

Offering: This is the special sacrifice offering for the church. The baskets may be passed as usual by the deacons or by others chosen for the occasion, perhaps four girls dressed in white. The offering should then be placed in three baskets or containers, later to be carried by the Three Wise Men and consecrated as a gift to the Christ Child.

Scripture Reading: Mosiah 1: 95b, 97-103.

Song: "We Would See Jesus," new Hymnal, page 155. Verse 1. Curtains part revealing Joseph, Mary, and Jesus in the stable. Typical Christmas picture.

Reader: Matthew 3: 1-8.

Action: Three wise men, dressed in Oriental costume, enter from the rear, bringing the gifts of the offering to be presented. As they enter they sing the first verse and chorus of "We Three Kings of Orient Are" (in One Hundred One Best Songs), the music being played softly. They remain standing reverently before the Child, but half-facing the audience, while they sing the second verse and chorus, kneeling at its close to present their gifts. At this point the pastor may step upon the scene and in a brief prayer ask acceptance of the offering and a blessing upon its use. The organ may play a soft amen as the wise men arise. They sing the chorus again softly as they go out.

Reader: Matthew 3: 12 (Curtain. Music stops.) Matthew 3: 13-15, concluding with "And they returned to Nazareth

... and the child grew and waxed strong in spirit, being filled with wisdom, and the grace of God was upon him." (Luke 2: 40.) Music of the following hymn is played softly until the scenery is in place for the following picture.

Song: "We Would See Jesus," verse 2. Curtains part revealing the boy Jesus in the carpenter shop.

Poem: "The Carpenter," by G. A. Studdert-Kennedy, in *Quotable Poems*.

I wonder what he charged for chairs at Nazareth.
And did men try to beat him down
And boast about it in the town—
"I bought it cheap for half-a-crown
From that mad Carpenter?"

And did they promise and not pay,
Put it off to another day;
Oh, did they break his heart that way,
My Lord, the Carpenter?

I wonder did he have bad debts,
And did he know my fears and frets?
The gospel writer here forgets
To tell about the Carpenter.

But that's just what I want to know.
Ah! Christ in glory, here below
Men cheat and lie to one another so;
It's hard to be a carpenter.

(Curtain.)

Reader: Alma 5: 17-22.

Meditation while music plays softly. (Either following song, or "Father, when in love to thee," page 151.)

Song: "We Would See Jesus," verse 3. Curtains part revealing Jesus, a white shrouded figure, side toward the audience, standing and people seated on the ground about him apparently listening.

Reader: 3 Nephi 5: 45, 50-59, 66-68. (Curtain.)

Solo or Quartette: "Jesus Calls Us," new Hymnal, page 337, verses 1-3.

Poem: Read verses 3 and 4 of "Draw Thou My Soul," *Saints' Hymnal*, page 316.

Song: "We Would See Jesus," verse 4. Curtains part revealing Jesus, his hands laid in blessing on the head of one who kneels before him, two or three cripples near.

Reader: 3 Nephi 8: 5-9. (Curtain.)

Challenge: "And who shall say that Jesus Christ did not do many mighty miracles? And there were many mighty miracles wrought by the hands of the apostles. And if there were miracles wrought, then why has God ceased to be a God of miracles, and yet be an unchangeable being. And behold I say unto you, He changeth not; if so, he would cease to be God; and he ceaseth not to be God, and is a God of miracles." (Mormon 4: 79-82.)

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." (James 5: 14.)

"And . . . he that has faith in me to be healed, and is not appointed unto death, shall be healed; he who has faith to see shall see; he who has faith to hear shall hear, the lame who have faith shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities." (*Doctrine and Covenants* 42: 13.)

"Behold I say unto you, that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in

the name of Christ, it shall be granted him; and this promise is unto all, even unto the ends of the earth. For behold, thus saith Jesus Christ, the Son of God, unto his disciples who should tarry; yea, and also to all his disciples, in the hearing of the multitude. Doubt not, but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him. Be wise in the days of your probation; strip yourselves of all uncleanness; ask not, that ye may consume it on your lusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God." (Mormon 4: 84, 85, 93, 94.)

Song: "We Would See Jesus," verse 5; (all standing). Curtains part revealing only a large cross, twined with greenery.

Reader: And as Christ commissioned his disciples, so I, too, commission you: "Keep my commandments in all things; and if you keep my commandments and endure to the end, you shall have eternal life; which gift is the greatest of all the gifts of God." (*Doctrine and Covenants* 12: 3.)

Benediction: "Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

Postlude: "I Would Be True," new *Hymnal*, page 294, or "Oh, Come All Ye Faithful," new *Hymnal*, page 145.

II.—Christmas Program for Smaller Churches

The following service is adapted from a service under this title prepared by Elder Roy Cheville and published in The Departments' Journal, December, 1929. It still is but suggestive and should be modified to meet local conditions. The responsive reading should be typed in sufficient quantities for all to be supplied. Perhaps the entire program may be printed and placed in the hands of worshipers as they enter. Soft music should precede the program and a reverent quiet should lend opportunity for meditation and worship.

A Christmas Vesper Service

Piano voluntary: "Prelude," Chopin.

Processional hymn: "While Shepherds Watched," *Saints' Hymnal*, 22, new *Saints' Hymnal*, 137, choir. The congregation will join in singing the last two stanzas.

4. Thus spoke the angel; and forthwith
Appeared a singing throng
Of angels praising God: and thus
Addressed their joyful throng:

5. "All glory be to God on high
And to the earth be peace;
Good will is shown by heaven to men
And nevermore shall cease."

Violin solo: "Largo," Handel.

Hymn: "O Come, All Ye Faithful," new *Saints' Hymnal*, 145.

1. O come, all ye faithful,
Joyful and triumphant;
O come ye, O come ye to Bethlehem;
Come and behold him, born the king of angels.

Chorus:

O come let us adore him,
O come let us adore him,
O come let us adore him,
Christ the Lord.

2. Sing, choirs of angels,
Sing in exultation;
Sing, all ye citizens of heaven above;
Glory to God in the highest.

3. Yea, Lord, we greet thee,
Born this happy morning,
Jesus to Thee be glory given,
Word of the Father, late in flesh appearing.

The prayer:

The Lord's prayer (the congregation joining).

Response: "Our Father," *Saints' Hymnal*, 112, new *Saints' Hymnal*, 315.

Responsive Reading:

Leader: "The voice of one that crieth, Prepare ye in the wilderness the way of the Lord. Make straight in the desert a highway for our God."

Congregation: "Every valley shall be exalted, and every mountain and hill shall be made low";

L.: "And the crooked shall be made straight, and the rough places plain";

C.: "And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

L.: "O thou that tellest good tidings to Zion, get thee up into the high mountain";

C.: "O thou that tellest good tidings to Jerusalem, lift up thy voice with strength."

L.: "Lift it up, be not afraid, say unto the cities of Judah, Behold your God!"

C.: "Behold, the Lord shall come as a mighty one, and his arm shall rule for him."

L.: "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night."

C.: "And lo, the angel of the Lord came upon them";

L.: "And the glory of the Lord shone round about them."

C.: "And they were sore afraid."

L.: "And the angel said unto them":

C.: "Fear not, for behold I bring you good tidings of great joy, which shall be to all people."

L.: "For unto you is born this day in the city of David"

C.: "A Savior which is Christ the Lord."

L.: "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,"

All: "Glory to God in the highest, and on earth peace, good will toward men."

Sermon-Talk: The Mission of Jesus.

"I am the Light of the World." Tell the story of Christ as the Son of God and his mission in the world as the Savior of men; Jesus the babe in Bethlehem, the boy in Nazareth, the Carpenter; Jesus' baptism, his ministry, his suffering and death; his resurrection, subsequent ministry, and ascension; the Atonement, the gift of the Holy Spirit, and Eternal Life.

Solo: Selected.

Hymn: "Hark, the Herald Angels Sing," *Zion's Praises*, 169; new *Saints' Hymnal*, 136.

The congregation will rise for the hymn, being seated at the close and remaining in place until after the recessional.

Recessional Hymn: "Silent Night, Holy Night," *Saints'*

Hymnal, 88; new *Saints' Hymnal*, 147, choir.

Postlude: "Consolation," Liszt.



Programs for January



The Church School

Worship Programs for January, 1933

(Prepared by Arthur Oakman and Elva T. Sturges.)
General Theme: "The Vision of Opportunity."

JANUARY 1, 1933

Theme: "Self-examination"

Prelude

Call to Worship: Hebrews 2:1-3. 2 Corinthians 13:5.
 "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." "Examine yourselves, whether ye be in the faith; prove your own selves."

Response: Psalm 13: 2a, 3a (Inspired Version). "How long shall I take counsel in my soul, sorrowing in my heart daily? Consider me, O Lord; and hear my cry, O my God; and lighten mine eyes, lest I sleep the death of the ungodly."

Scripture Reading: *Doctrine and Covenants* 85: 16, 17, 20, 22, 24. (Begin: "Call upon me while I am near; draw near unto me, etc.")

(S) Song: *New Saints' Hymnal*, 323, "O thou God, who hearest prayer."

(S) Meditation: (The following suggestions may be offered by the leader. There should be a moment of silence after each during which the group may think on these things.)

Let us think of God's goodness to us during the year that is past—of his protection and of his loving kindness.

Let us think of our activities. Sometimes we have fallen short of our highest goal; sometimes we have rendered service that we knew was acceptable.

Let us think of our qualifications for service. Of the many ways we have used our talents, of the many ways we can use them.

Let us think of God's goodness to us in giving us opportunity to assist him in this great work.

Our Father, as we examine our hearts help us to see ourselves as you see us that we may make our lives beautiful in thy sight in all ways. Guide us, we pray. In Christ's name. Amen.

Talk: Taking stock spiritually. (Honest thinking about ourselves is wise. How have we succeeded? Where are we going? By what are we judging ourselves? What are our major desires in life? What do we most like to do? Are these the things we should do? Do we like to do the things we ought?)

Song: "Come, let us anew our journey pursue," page 433.

Group Prayer: Psalm 19: 14.

(S) Stand.

Picture: Cornicelius: "Christ tempted by Satan."

JANUARY 8, 1933

Theme: "Seeing the Need"

Prelude: (Instrumental) "Take time to be holy," page 322.

Call to Worship: *Doctrine and Covenants* 1: 1.

Group Response: Read verse 3 of "Lead on, O King Eternal," page 181.

(S) Song: Verses 1 and 2 of "Lead on, O King Eternal."

Scripture Reading: *Doctrine and Covenants* 43: 5, 6, 8.

Meditation: (Leader may suggest: Shall we bow our heads and think for a moment of the conditions that are in the world today—of the wars that are in progress, of the un-

employment that is causing such suffering, of the sickness that is so prevalent.)

Prayer: (For wisdom that we may understand the mission of the church more clearly, for enlightenment and strength that we may not fail in carrying out Christ's great commission to "establish my Zion.")

(S) Song: "Look for the Beautiful," page 209.

Talk: (In preparing to make this talk the speaker should read *Doctrine and Covenants* 45: 4, 6, 13, 14; 97: 4; 102: 2. The time has come when men's hearts ARE failing them for fear of those things which are coming upon the world. Do we have anything to offer them? Should we have? What changes must be brought about in our own lives? What is our great commission?)

(S) Song: "May we who know the joyful sound," page 98.

(S) Benediction: Jude 1: 24, 25.

(S) Stand.

Picture: Flandrin: "Christ Mourns Over the City."

(Page numbers refer to *New Saints' Hymnal*.)

JANUARY 15, 1933

Theme: "What is My Calling?"

Instrumental Prelude: "Jesus is calling," page 332.

Call to Worship: *Doctrine and Covenants* 4: 1, 2.

(S) Response: Song, "Break Thou the bread of life," p. 70. Conclude with piano "Amen.")

(S) Prayer: For guidance that we may see our specific calling more clearly and that we may be able to do the will of God more fully.

Scripture: John 21: 15-19.

(S) Song: "Jesus calls us o'er the tumult," page 337, verses 1, 2, 3.

Talk: (We are called to witness for Christ, to build up Zion, to become lights to the world. All are to give their lives. Some may be called upon to make the supreme sacrifice and die even as Peter died. Are you ready to answer the call no matter what the cost?)

(S) Song: "Jesus calls us o'er the tumult," page 337, verse 4.

(S) Commission: Ether 5: 41. "And now I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may be, and abide in you for ever."

(S) Benediction.

(S) Stand.

Picture: Zimmerman: "Christ and the Fishermen."

JANUARY 22, 1933

Theme: "Answering the Call"

Instrumental Prelude: "Jesus call us o'er the tumult," page 337.

Call to Worship: 3 Nephi 12: 34, 35. "Verily, verily I say unto you, This is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do, that shall ye also do; for that which ye have seen me do, even that shall ye do; therefore if ye do these things, blessed are ye, for ye shall be lifted up at the last day."

(S) Song Response: Verse 1, "Dear Lord and Father of mankind," page 243.

(S) Prayer: (Suggestive thoughts: "Our Father, we hear thy voice. It has come to us many times through various channels. In the voice of beauty, in the tone of judgment, in the quiet places of our lives, by the still small voice of thy Spirit which calls us from within. Help us to be obedient to our better selves and to thee.")

Scripture Reading: Luke 18:18-30.

(S) Song: Verses 2, 3, 4, "Dear Lord and Father of mankind," page 243.

Talk: (Suggestions: We have been asked to respond to the

petition of a friend who gave his life to show us that God's way is the best way. He has challenged us to go on with his work. How are we going to respond?)

(S) Song: Verse 5, "Dear Lord and Father of mankind," page 243.

(S) Commission: 1 Corinthians 15: 58. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

(S) Benediction: 2 Corinthians 13: 14. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

(S) Stand.

Picture: Zimmermann: "Christ and the Fishermen."

JANUARY 29, 1933

Theme: "Accounting to God."

Instrumental Prelude: "Father, in thy mysterious presence kneeling," page 101.

Call to Worship: (Doctrine and Covenants, 101: 2.) "If thou lovest me, thou shalt serve me and keep all my commandments, for it is expedient that I the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures."

(S) Response: "Behold my soul delighteth in the things of the Lord; and my heart pondereth continually upon the things which I have seen and heard."

(S) Meditation:

Let us think of our past experiences with God.

Of what he has asked from us during these experiences.

Of what we have wanted to do for him when under the influence of these experiences.

Of just how much we have responded, and what God yet requires of us.

(Conclude the period of meditation with the prayer hymn, "Be with me, Lord," page 305.)

Scripture Reading: Doctrine and Covenants. Selected from sections 101; 119; 58. "All are called according to the gifts and callings of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and he that toileth in the affairs of the men of business and of work, labor together with God for the accomplishment of the work entrusted to all. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteounness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."

(S) Song: "Lord, thy mercy now entreating," page 312. Omit verse 3.

Talk: Theme: Man's accountability to God. Materials can be found in the Parable of the Talents, Matthew 25, and in the story of the rich man, Mark 10: 15-21.

(S) Song: "Let us be Brothers," page 287.

(S) Benediction:

(S) Stand.

Picture: Von Gebhardt: "Christ and the Rich Young Man."

Carrying Out the Worship Service

Notify those who are to take part well in advance and then remind them at least once. No worship service can be carried out successfully by participants who are unprepared.

In this series of services there are two periods of meditation suggested. These must be handled carefully. The suggested thoughts must be read slowly and distinctly and a moment of complete silence should follow each.

All hymns are taken from the New Saints' Hymnal. If the hymns are new they should be taught to the group previously and an appreciation of them developed.

The prayers should be specific, and not long.

One picture may be used for the whole series of services if preferred. In that case the picture, "Christ Tempted by Satan" (Cornicelius), will probably be the most suitable. In it the eyes of Christ are most outstanding. He is looking ahead into the future, wondering which course he shall choose. Can he by accepting Satan's offer of the kingdoms of the world best fulfill his mission, or must he renounce it and be content to have only a few humble followers? Our vision of opportunity for the coming year holds a question that is much the same: In answering the call of the church are we going to demand the acclaim of the group, or are we going to be content to sacrifice and serve in ways that perhaps only God will see? An appreciation of the picture grows on you as you study it, and such study is well worth your time.

Be sure that you clearly indicate the points at which the group should stand. Confusion will ensue otherwise.

The Children's Division

Worship Programs for January

Prepared by Mrs. Nellie Blackmore

FIRST SUNDAY, JANUARY 1, 1933

At the sacrament service the children will join with the adults. This is a service of consecration and blessing where we come to renew our covenant with God.

The Service of the Lord's Supper

As the Roman soldiers were required as far as possible to return to Rome at least once a year to renew their pledge of allegiance to their emperor and superior commander; so we as followers of Christ meet at the table to renew our pledge of allegiance to our leader.

"They that wait upon the Lord shall renew their strength" (Isaiah 40: 31). "Give unto the Lord the glory due unto his name: bring an offering and come before him: worship the Lord in the beauty of holiness" (1 Chronicles 16: 29). "And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye as oft as ye drink it, in remembrance of men" (1 Corinthians 11: 24, 25).

SECOND SUNDAY, JANUARY 8, 1933

Theme: "The Opportunity of the New Year."

Prelude.

Call to Worship: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Psalm 121: 1, 2).

Hymn: "Holy, Holy, Holy," New Saints' Hymnal, page 39.

Scripture Reading: Psalm 23.

Hymn: "I Love to Tell the Story," New Saints' Hymnal, page 306.

Offering (Appropriate music): "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (James 1: 17). "Freely ye have received, freely give" (Matthew 10: 8).

Sermon Talk: The Opportunity of the New Year.

Text: "This month shall be unto you the beginning of months, it shall be the first month of the year to you" (Exodus 12: 2). "For ye have not passed this way heretofore" (Joshua 3: 4).

The children of Israel were about to cross the Jordan when they received the instruction to carry the ark just ahead of them, "for ye have not passed this way heretofore."

The ark was the symbol of God's leadership to them. The ark helped them to find new paths. All life is new and strange. Every day is a new untried path. The New Year is an opportunity for each one to decide to follow the pattern of Jesus more closely.

The New Year is an opportunity for us to draw closer to Christ by following him in the paths of humble service where he would lead us. The New Year is an opportunity for us to forsake the undesirable things of our past life and turn to a better way of living. The new year brings its opportunities for doing more good. The chances of life are open again to us.

"But this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before" (Philippians 3: 13).

The New Year

"The New Year come! Its pathway lies
Hid by the mist of days unknown;
Faith sees bright stars illumine its skies,
Hope bids each heart arise, press on.
The Old Year gone! The New Year come!
Thus speed the years till pathways blend,
Till old and new greet lustrous dawn
Of fadeless day, where time shall end."

—C. F. McKoun.

Story: "The Man He Wanted to Become," from *Stories for the Junior Hour*, by Demerest.

Hymn: "I Would Be True," *Hymnal*, 294.
Benediction.

THIRD SUNDAY, JANUARY 15, 1933

Theme: "The Golden Rule"

Prelude: Instrumental Music.

Call to Worship: "Be kindly affectioned one to another with brotherly love; in honor preferring one another.

"Add to godliness, brotherly kindness, and to brotherly kindness, love."

Response, in unison: "Be ye doers of the word, and not hearers of it only."

Hymn: "Jesus, My Shepherd," *New Saints' Hymnal*, 272.

Prayer.

Hymn: "Onward, Christian Soldiers," *New Saints' Hymnal*, 212.

Scripture Reading: Luke 10: 25-37.

(The picture of "The Good Samaritan" might be used with this reading. Another appropriate picture to use is "Christ Among the Lowly," by L. Hermitte.)

Sermon Talk: "The Golden Rule." This talk or sermon should not be over ten minutes in length. It should be concrete rather than abstract in material and suggestions. Some life situations would form the ideal message.

Hymn: This may be by a member of the junior congregation, or the entire group.

Story: "Where Love Is, There God Is," found in *Knights of Service*, by Bradshaw.

Hymn: "The Old, Old Path," *New Saints' Hymnal*, 260.

Benediction.

(A class or group of juniors may be appointed to dramatize the Good Samaritan for the next Sunday service. The dramatization should begin after the man has been wounded. The scene opens with him lying on the ground in distress. One of the teachers should assist the children in this effort.

FOURTH SUNDAY, JANUARY 22, 1933

Theme: "Sharing God's Gifts"

Prelude: Instrumental Music.

Call to Worship: "Holy, Holy, Holy," *New Saints' Hymnal*, 37.

Hymn: "Come Learn of the Meek and Lowly," *New Saints' Hymnal*, 258.

Scripture Reading: Matthew 7: 1, 2.

Prayer.

Hymn: "Oh, Master, Let Me Walk With Thee," *New Saints' Hymnal*, 213.

Dramatization of the Good Samaritan, by the group selected last Sunday.

Sermon Talk: "I Must Share." (The Good Samaritan practiced "I Must Share." How? Show how each child can share his daily blessings with others less fortunate than he.)

Hymn: "Never Pass Them By," *Zion's Praises*, 42.

Story: "Not What We Give, But What We Share," taken from *Knights of Service*, by Bradshaw.

Hymn: "Love Divine," *New Saints' Hymnal*, 131.

FIFTH SUNDAY, JANUARY 29, 1933

Theme: "Accounting Unto God"

Prelude.

Call to Worship. Leader: "And who then is willing to consecrate his service this day unto the Lord?" (1 Chronicles 29: 5.)

Response: "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing." (Psalm 100: 1, 2.)

Hymn: "A Charge to Keep I Have," *New Saints' Hymnal*, 201.

Scripture Reading: *Doctrine and Covenants* 101: 2.

Sermon—Text: "That every man may give an account unto me of the stewardship which is appointed unto him."

Accounting to God for one's time.

Accounting to God for one's talents.

Accounting to God for one's money.

Accounting to God for one's life.

Hymn: "I Need Thee Every Hour," *New Saints' Hymnal*, 314.

Offering: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Solo: "My Task" (Sheet music published by Lorenz, Dayton, Ohio).

Story: "Parable of the Talents," Matthew 25: 14-29.

"Parable of the Rich Farmer," Luke 12: 16-21.

Hymn: "Praise God, From Whom All Blessings Flow," *New Saints' Hymnal*, 14.

Benediction.

Our Economic Folly

An economic order built on the assumption that profit should be primary and service secondary is showing signs of inherent weakness. There must be something wrong when the more we produce the less we have and "the better we do things the worse off we are." Woe unto us if we fail to see that what is fundamentally wrong is just the fact that we have been trying to achieve greatness through profit-seeking instead of through service, and still stands that ancient saying: "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister: and whosoever would be first among you shall be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Ernest Fremont Tittle, in "We Need Religion."

The Sunday newspaper costs you five dollars a year. The *Saints' Herald* costs two dollars a year. If you must choose between them, which will it be?

"He Ain't Heavy -- He's My Brother!"

An article reprinted from the "Kiwani Magazine" with a comment by Bishop C. A. Skinner.

A member of the Kiwanis Club told the following story at luncheon:

"I was walking down the street one day when I noticed coming toward me a spindle-shanked boy carrying his big fat baby brother on his shoulder and staggering toward a neighboring park when I met him. It was such a load for such a small boy. It reminded me of a small tug warping a big liner into its dock, or a small ant dragging a grub home to his hill.

"'Pretty big load for such a small boy,' I said as I met him.

"'Why, mister,' he smiled, 'he ain't heavy, he's my brother.'

"I belong to more lodges than Heinz has pickles. In every one of them we work out beautiful degrees intended to impress the great lesson of the brotherhood of man. But none of these degrees ever made such an impression on me as that remark—'He ain't heavy, he's my brother.' I have heard some of the greatest pulpit orators of the day, and attended the meetings of some of the world's greatest revivalists. These educated, eloquent teachers have expounded the laws of God, and praised the universal brotherhood, but none of them ever moved me as that snub-nosed boy with his matter-of-course answer, 'He ain't heavy, he's my brother.'"

Hard-headed business men join Kiwanis Clubs. The mellowing influence of the brotherhood in our organization changes them from cold, calculating men, almost machinelike in their eternal digging for the pile of dollars which they try to accumulate, to warm enthusiasts of our under-privileged child work. But we who have to be educated gradually to become human again have missed the biggest thing in life which this simple, unaffected boy had growing in his heart. "He ain't heavy, he's my brother."

Would that we, too, could feel as strongly as this little codger. We, too, have to carry the burden of some of our fellow men. We, too, have to struggle along the uphill path of life with some of the other fellow's weight on our own spindling legs. And we all fret and quarrel a bit at the weakness of the other fellow we lug along when he can't make his own legs carry him. Sometimes he laughs when we help him and then we think he has no business to be happy while he is a burden on us.

But from this time on I am going to whistle as I lug him. It's a joy!

"He ain't heavy, he's my brother."

So I shall try to be more grateful and less

grouchy, try to look around a little more to see if I haven't missed some places where I could drop a friendly dollar or a happy smile which might give some chap a lift. I intend to remember that spindle-legged urchin and if I have set down even the half of his unconscious sermon you will also not forget:

"He ain't heavy, he's my brother."

Evidently some one who had the gift of writing poetry caught the spirit of this story, for in the next issue of the *Kiwani Magazine* appeared the following poem:

"HE AIN'T HEAVY; HE'S MY BROTHER"

Mister, what ye lookin' at?
Think I'm tired and all of that?
Can't ye see the stones is goin' to hurt his feet?
He's barefooted, I got shoes,
And it's hotter than the deuce
For him if he has to walk along the street.
Makes no difference 'bout the weather,
Me and him must go together,
And he knows I ain't a-gin't' drop him nuther.
When I get there he will be
Standing along the side of me.
Ah, no, mister, he ain't heavy; he's my brother.

Let ye take him for a while?
Why it's only half a mile
Till we get where the grass is soft and green.
Then ye ought to see him run,
Gee, we'll have a lot of fun,
Me and him, the bestest time ye ever seen.
I am big and tall and strong
And I like to have him 'long,
'T won't be long I have to pack him nuther,
'Cause some day he's going to grow,
Then we won't have to go so slow.
Ah, no, mister, he ain't heavy; he's my brother.

Maybe I could get there quicker
If I just would let him flicker
And would set him down and leave him here behind;
But he needs me, I ain't goin'
To run away 'cause he is growin'
And holds me back. No, sir, I ain't that kind;
It's a lot of fun to hold him
On my back, and once I've told him
I would take him, why, I would somehow or t'other;
See, he's laughin', not a-cryin'
And I ain't half a-tryin';
Go on, mister, he ain't heavy; he's my brother.

Can not we, too, learn a wonderful lesson from this true story? What is it that made this boy's burden light? What was it that made him not only willing but happy in his big task? Just one thing—and that was the love for that baby brother. And how true to life this is. No sacrifice is too great for us to make for a loved one; no burden so heavy that

we will not stagger along beneath it when actuated by love.

It was love for mankind that moved the Father to give his only begotten Son. It was love for His fellow man that moved Christ to give his life for them. It was love for the cause they had espoused that made the disciples of Christ willing to give their lives for that cause.

Love for the Latter Day Restoration caused Joseph and Hyrum Smith to give their lives that it might live. No less was the love of Glaud Rodger, Charles Derry, and a host of others who did not die for the cause but lived and spent their lives at a great sacrifice that the church might be carried on to its goal. They said by their actions, "It ain't heavy; it's my church."

How much do we love our church, and just how anxious are we to help carry the load?

Just now the missionaries and their families are staggering under the load of \$85,000 which represents eleven months back allowance due them. Are we helping carry this load? Are we paying our tithes and offerings? Are we willing to make a self-denial or a sacrifice that a portion of the load might be lifted? If we have love for them we will. "They ain't heavy; they're our brothers."

It is easy for us to think and say, "I just can't help this year," but if we really love this church and want to help, the most of us can find a way, and "It won't be heavy; it's our church."

In conversation with a brother recently he said: "I am aware of the tremendous load the church is carrying, and have desired to help, but my wages have been reduced three times, we have had much sickness in the family during the year, and otherwise we have played against hard luck, but from this time I expect to help carry the load. I'm going to deny myself some of the things I thought I could not get along without. For three years I have needed a new overcoat, the old one is worn threadbare and is faded, but it will answer the purpose, so I expect to wear the old one again and give the price to the church. I want to help carry it along." (*It ain't heavy; it's my church.*)

"I really need a pair of gloves this fall, I usually purchase a new pair once a year, but I have decided that I can get along with the old ones and have that much more to help pay the missionaries' back allowances.

"Each day at noon I go to a cafe and buy my lunch but during the balance of the year I shall bring a lunch from home and save 25c per day and give this amount towards the church debt.

"It has been our custom to take a pleasure ride occasionally, but now instead we will get the kiddies together and take a walk to a near-by park, the saving will amount to \$1 or \$1.50.

"Once per month we attend a movie or some other form of pleasure, which costs us on an average of \$1 but from now on we will deny ourselves that pleasure and give that amount to help reduce the bur-

den." (*It ain't heavy; it's our church.*)

"In totaling the amount of the possible saving per year it amounts to \$83.80."

What this brother can do in the way of saving for the church by making a little self-denial I am sure 20,000 members out of a membership of 111,000 could do. That would amount to \$1,676,000 per year. At least 10,000 other members could contribute one half that amount, that would be \$419,000; in five years there could be brought into the coffers of the church \$10,475,000. Too much! Impossible—you say. Oh, no! Another church organization that is no larger or stronger than our own raises nearly that much yearly. And we can do it, and will do it when we come to love the church as that spindle-legged boy loved his brother. It won't be heavy; it's my church.

ECONOMIC LAW AND THE PROBLEMS OF PROPERTY

(Continued from page 1291.)

justice and equality is one in which each member functions most efficiently in the capacity for which he is fitted, in cooperation and harmony with every other member, and receives the full measure of his productive power. Is it not evident then, that the economic law is in harmony with the moral law? And that a combination of the two gives us the law of all human progress—*association in equality*. Association brings the economies of division of labor and frees mental power for progressive purposes; while equality—or the recognition of the moral law, prevents the dissipation of these grains in fruitless struggle. And as we judge civilization by these laws, we shall discover that they are not only in harmony with, but find their fullest expression in, the inexorable laws of God. And because they reflect truth, it could not be otherwise.

Imperfect though it was from our point of view, for the people were more responsive to the whip than to the leash, the first divinely appointed constitution in history, designed for the government of man, the Law of Moses, recognized the inherent right of all men to the land on which, and from which all must live. No exclusive rights in perpetuity were granted, for the tenure of land was for use only, and reallocation was made every fifty years. Under the stimulus of the freedom vouchsafed in this divine instrument, Moses led the Hebrews out of Egyptian bondage and made of them a race of conquerors. And so they continued until inequalities of property and power sapped the vital forces of progress and a great nation fell—the victim of its own iniquities, at the hands of its less oppressed neighbor from Babylon.

Those homogeneous groups of agriculturists along the Nile, under the impetus of the liberty they enjoyed as free tillers of the soil, reared a magnificent

civilization, only to see it petrify and decay with the growth of slavery and even grosser forms of inequality which impelled a hundred thousand men to toil fifty years to build a tomb for one of their own mortal kind.

Groups of free Italian husbandmen on four-acre farms, formed the nuclei of a civilization whose splendor was then unparalleled in the history of the world and whose influence is indelibly impressed upon our own. Yet at the height of her glory Rome reaped the harvest of her iniquities when her legions, once free and equal but subsequently doomed to slavery for the support of a pleasure-loving class of nonproducing landowners, fell before the fiery onslaughts of those hordes of freer barbarians from the north.

The full light of liberty, justice, and equality illumined the American continent fifteen hundred years before its discovery by the old world. Under the tutelage of the Great Teacher a mighty race of people set up economic and social institutions which recognized the inherent right of all men to enjoy in common with their fellows the free bounties and opportunities of a generous Nature. All of the widespreading social ills which everywhere oppress men amid advancing civilization, and which spring from a great primary wrong—the appropriation, as the exclusive property of some men, of the land on which and from which all must live, were unknown in this glorious Golden Age of Nephi. For nearly two centuries these freemen enjoyed an unsurpassed era of peace, happiness, and prosperity. But the seeds of decay and disintegration were sown and germinated when the avarice and greed of some led them to appropriate the rights and property of those who were at a relative disadvantage. Inequalities of ownership and power were increasingly thrust upon the weak by the lust of the strong, and from this fundamental injustice flowed all the injustices which inevitably distort and endanger the development of civilization. And thus another great civilization sank into oblivion through its violation of the laws of human progress.

In the light of social experience and the history of civilization, we should expect any plan presented under divine direction to make the necessary adjustment to preclude the possibility of these degenerating influences gaining root. And so it is with the plan provided through latter-day revelation. The cardinal principle of common ownership of land is given primary consideration and the avowed destiny of man is that each should live under his own vine and fig tree and that one should not sow and another reap. The genius of the Beneficent Creator is evidenced by the plotting off of Zion into squares for the inheritances of his people, not to be held in perpetuity, but for use only and for the duration of good behavior. Easily

do we now recognize the wisdom of the unheeded command, "to buy the land lying west,"—not as a selfish, speculative proposition, but rather that it might be held in common for the satisfaction of the wants of all.

May we not here remember the admonition of the apostle who said, "Take heed when ye think ye stand, lest ye fall." What is the *status quo* of our civilization?

EVIDENCES OF DECAY

Are not the evidences of decline and decay of our wonderful civilization everywhere apparent though we yet seem to be turning the wheels of progress ever forward and upward? We need but to open our eyes and behold. Millions of our fellow citizens have been for years existing at the very level of a mere animal existence, especially in our great cities and industrial centers. Has not our political system proved inadequate and archaic, as evidenced by the scandal and corruption in local, state, and national governments that is daily aired through the columns of our newspapers? Has not our law enforcement machinery and our judicial become a joke and a disgrace to our sense of decency? Has not democracy broken down when millions of our free and equal citizens have nothing of value but their votes which they are glad to sell to the highest bidder?

We but deceive ourselves if we think our civilization is not trembling on the verge of disintegration. How may we avoid the catastrophe? We might attempt to solve unemployment with unemployment insurance. We may provide destitute old age with old-age-pensions. We may limit unearned incomes by increasing the surtaxes, and trim down large estates through inheritance taxes. But all such measures merely treat the effects, they never will remove the cause of inequality. This is the righteousness of the Scribes and Pharisees, and Jesus says, our righteousness must *exceed* that of the scribes and pharisees, or we shall have no part in the building of the kingdom, which is the only way to remedy the present evils.

THE NEED OF THE KINGDOM

Well may we understand why Jesus admonished us to pray first that "Thy kingdom come," and second, "give us our daily bread." For under present conditions, until his kingdom *does* come, the chances are ten to one that our daily bread will fall into the hands of the privileged class and we shall be fortunate to pick up the crumbs that fall from their tables.

But present conditions need not, nay they shall not continue, for the promise of God to us is, that "the mountain of the Lord's house shall be built in the high mountain." Prophetically speaking "mountain" signifies government or kingdom; so we are given to understand

that the kingdom of God is to be built within another great government. That the "high mountain" refers to America there can be no doubt, for what government, past or present, has wielded the influence among the nations of the world as has ours? Let Isaiah answer.

"Unto us a child is born, unto us a son is given; and the *government* shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there is no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." And how shall this be accomplished? Again the prophet answers: "The zeal of the Lord of Hosts will perform this." And the reason is obvious—there is no other way. No society in the history of the world has ever approached a state of social justice except it were permeated with a strong and definite religious faith. The spirit of equality burns dim within the human breast that ceases to recognize his responsibility to his fellow man and his accountability to his God.

And so our investigation has led us to the inevitable conclusions that the great law of human progress, the moral law of the universe, and the immutable laws of economy are but correlaries of, and superseded by that higher law, the gospel of Jesus Christ which is indeed the power of God unto the salvation of all mankind; that the kingdom of God is not only the crying *need* of the world, but the only *hope* of the world; and that the opportunity is ours to become imbued with a burning passion to see the government of God effective in the affairs of men and thereby to assist in its establishment.

Maybe This Is Meant For You

(Continued from page 1290.)

folks, and *there isn't anything for us to do!* Childish? I leave it for you to say.

Day after day some of us seem to get nowhere. But if we try hard enough, one day we shall find ourselves acquiring something of the art of growing up. The educator talks of levels of learning. Let us climb toward a higher level every day, and then one still higher.

As we grow up from childhood to youth and then to maturity, we outgrow our clothes. Most of us have put away in our treasure chests little garments that we wore years ago. Just so should it be with some of our habits and character traits. As we grow let us put behind us as we do our childhood garments, the littlenesses and the misunderstandings of years gone by; let us forget to whine and pout and complain because we are too busy acquiring the gentle art of growing up.

Junior Notebook Contest

(Continued from page 1293.)

From London, England, came a very fine story, unusually well written by a Junior girl. Her teacher sent the book and told us the little girl had been taken ill, and was in a hospital for treatment, but asked that her book be sent. Due to illness her work was not complete, but it showed careful work and expressed most beautifully her appreciation of her Savior. We all join our faith and prayer that she may be speedily restored to health if it be the Master's will.

A beautiful and appropriate book has been sent by our former Junior editor to be awarded to the one winning first place. This will go to Helen Cramer and the members of her class, two of whom all but tied with her for first place.

The contest has demonstrated what fine work Juniors can do with the co-operation of interested parents and teachers. It has also proved the great value of work of this kind to supplement the quarterly lesson. No church-wide contests are proposed for the coming year, but Junior teachers will do well to consider the use of notebook, posters, maps, dramatization, and the like to provide interesting and helpful activities to expand the time and effort usually put upon the lessons.

Weekly Health Letter

Questions and Answers

By A. W. Teel, M. D., Church Physician

OBSTRUCTED NOSE—(WISCONSIN)

"I would like to ask why I have a sore chest and stoppage of the nose which is worse in the spring and damp rainy weather?"

REPLY: A too narrow air passage will stop up the nose which may be due to enlarged turbinated bones, polypus, deviated septum and various other causes previously described in these Health Letters. Self medication is not likely to do you any good. Consult a specialist and have the obstruction removed.

CHRONIC NOSE INFECTION—(ILLINOIS)

"For several years I have been expectorating a dark, thick, heavy mucous, otherwise I am strong and healthy, never have sore throat, no obstructed breathing, always careful to breathe through my nose, and sleep in a well ventilated room. Am inclined to catch cold easily, but have no throat trouble of any kind."

REPLY: The dark colored mucous is of no consequence. It is caused by inhaling smoke and dust in the air. It is not likely to do you any harm. Suggest you use equal parts of ordinary baking

soda and salt dissolved in luke warm water with the head well bent over the wash basin. Snuff this solution up the nose, being careful not to let the water get into the eustachian tubes—the tubes that lead from the throat to the ears. Do not use the salt and soda solution strong enough to cause irritation.

MOUTH BREATHING—(IOWA)

"Is there any harm in mouth breathing? Have been told by some that it does not amount to anything. I am constantly catching cold. What can I do about it?"

REPLY: Mouth breathing is a very serious condition and the obstruction should be removed. One thus affected is subject to infections of the throat, bronchi, and lungs. Frequently the glands of the neck become involved, causes snoring and changes the facial expression in children with contraction of the palatal arch.

BLOOD SPITTING—(MICHIGAN)

"I have had my lungs examined by different physicians and they say they can find nothing wrong with them. I spit blood occasionally and have almost constant pains in my shoulders, chest, and back."

REPLY: You should have a careful examination of your nose and throat by a competent specialist. You may have sinus trouble or some other pathological condition of the nose and throat. Such bloody secretion does not necessarily mean tuberculosis, but suggest you have a microscopic examination of the "sputum." The teeth should be examined by a dentist. A careful search should be made for the cause of the trouble.

MOUTH BREATHING—(ILLINOIS)

"Is there any way to correct the habit of mouth breathing, a habit I have contracted recently? My wife says I smoke a great deal."

REPLY: Mouth breathing may be a habit often produced by sleeping on the back. One should sleep on the right side. You may have polypus-tumors frequently found in the nose, ear, etc. If you have any obstruction it should be removed.

MOUTH BREATHING—(OKLAHOMA)

"Is there a preventive to keep one from breathing through the mouth? As soon as I fall asleep I have contracted this habit."

REPLY: In previous Health Letters I have explained to some extent the physiology of the nose. Ordinarily a normal nose is one that has an unobstructed breathing channel. If obstructed there is a cause that should be removed. It is rarely due to habit.

The Sunday newspaper costs you five dollars a year. The *Saints' Herald* costs two dollars a year. If you must choose between them, which will it be?

"My Eightieth Milestone"

A Poem by Joseph Luff

(Editors note: We present in this column a metrical composition by Brother Joseph Luff, written on his eightieth birthday anniversary. He sent it to me accompanied by the following characteristic note: "Dear Brother Fred: Nothing pedantic or aught set down in vanity in this, but just a simple spurt of brain and pen, evoked by study of my whereabouts, and handed to you because of a sudden, unexpected and unaccountable impression to do so that came to me while thinking of other unassociated things as I lay in bed early this morning, November 3, 1932. Was it just a freaky thought?")

We are glad to present this to the *Herald* readers, who will see in the deep religious spirit of the poem a reflection of Brother Luff's loyalty to the church.—F. M. S.)

"MY EIGHTIETH MILESTONE"

By Joseph Luff

I'm passing a milestone today—
The time-chiselled digits whereon
Proclaim that my pilgrimage here
(As measured by years ago)
Has reached fourscore and passed the
line
Where most men quit the clay and
hence
On spirit pinions fly to find
Imperishable residence
Where faith to knowledge bows its head
And vision is reality—
Where mortal shadows are unknown
And life means immortality
Where hope its glad fruition finds
In heavenly fraternity
And love its bliss disseminates—
God-pure—through vast eternity.

This milestone solemnizes thought
And I'm wondering today
If I've been too slow in ripening
And the sickle thrust's delay
Betokens mercy shown, that I
By added days may make more sure
The harvest that is requisite
God's final "well done" to secure.
If so, may wisdom's rule indite
The programme that shall hence en-
gage

My brain, my tongue, my hands, my feet,
And fill life's yet-remaining page
With voiceful entries in the terms
Of grateful adoration
And thus, from fountains of my soul
Pour forth appreciation.
May the moments while I linger—
Waiting summons to depart—
Each be filled to overflowing
With the outgush from my heart,
Shaped in words and deeds of kindness,
In the fellowship of love—
Saturate with that sweet essence
Inlet from the realms above.
Living only for promotion
Of the interests that stirred

God's choir to come and sing the song
That Judean shepherds heard:
That song those angels learned in heaven
To fitly celebrate the birth
Of Him whose mission was to bring
Good will to men and peace on earth.
A mission held in estimate
By heaven's King—creation's God—
As worth such sacrifice as coursed
The gory path Immanuel trod.
O, in me may like appraisalment
Of that mission yield its fruit
In discipleship engagements—
Pure—unceasing—absolute.
May this full, though frail, oblation—
Patterned by the Nazarine—
Find acceptance and by Him
Be sanctified and made a sheen,
Reflective clear and scintillant,
In some measure, of the glow
That in such dazzling brilliance shone
Throughout his matchless course be-
low.
May the purpose of Jehovah
In the outstretch of my days
Find its goal and thus, completed,
Add an anthem to his praise.
INDEPENDENCE, MISSOURI, October 31,
1932.

What We Like

By B. S. Lambkin

Jesus taught that we should treat every one as we would like to be treated. We all like to appear at our best, so we like to be advised as to when to expect the priest to visit us. Such notice may also save him a fruitless trip. We enjoy meeting and talking with people that we feel are at least our equal in education and culture. If the priest would do his best work with us he should at least be trying to study and practice to be the equal of those he wishes to help by his visits.

Most of all we like to meet with people who by their faith and cheerful outlook on life seem to lift us up and out of darkness and distress and leave us feeling refreshed. Even a priest can not give what he has not got, so if he would give us what we seem to need, he should have experiences which make his faith strong, and such contact with the Comforter that he feels cheerful even if things are not all that they should be.

We want a man in whom we can have faith so if we ask him to pray for us in his secret chamber we can believe he will really make our cause his cause. And we do want a man who comes more than two or three times during a life-time.

May we all try very hard to express Jesus Christ in all that we do and say, and carry to those who are hungering for the gospel a living example of that message. Let us have implicit faith in God and his Son Jesus Christ.—*Mildred Menzies*.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Outstanding Missionary Effort by Aged Ministers

**Joseph Lane and T. J. Bell Baptized Ten
at Conclusion of Series**

A successful series of meetings, held by Elders Joseph Lane and T. J. Bell, both eighty-one years of age, was brought to a close November 6, at the Downey Schoolhouse, Harrison County, Missouri.

The meetings were begun by Elders Joseph Lane and Amos Berve, but after one week's preaching, bad weather set in and a temporary halt was forced upon the workers. Then Brother Berve was obliged to leave for Independence. After the roads had dried sufficiently Brother Lane secured the assistance of Elder T. J. Bell, of Lamoni, Iowa, and they carried on the work for three more weeks. The men preached alternately, speaking to full houses of interested listeners.

Factors contributing to the success of the meetings were numerous. Mr. J. D. Snethen's home gave hospitality and care to the two aged preachers, and the host did much to interest and personally invite his neighbors to the meetings. Again the brothers were divinely assisted in preaching, both testifying to the wonderful power of the Holy Spirit enjoyed in their efforts.

Some opposition was encountered, but being met kindly yet firmly with Scripture evidence of the promises and work of God, it did no harm; rather it confirmed the truth of the message delivered, and created interest for the speakers.

The first principles of the gospel were the topics of the sermons delivered, and Brother Bell especially dwelt on the doctrine of the resurrection of the dead and the laying on of hands.

At the close of the series ten were baptized eight of whom were adults, and three children were blessed. These baptisms united the heads of three families in the church, and brought two other heads of families into the work.

Brother T. J. Bell first attended a General Conference at Plano, Illinois, in 1875, and was ordained an elder in 1880, by Alexander H. Smith. For over fifty years he has served faithfully in his office and has striven to magnify his calling. During this half century he has been a member of the fifth quorum of elders; also presided over the quorum for

two years, and has spent eight years under General Conference appointment.

Brother Bell gives his testimony in these words: "As I entered this work, I obtained a testimony and evidence of the truthfulness of the gospel and the divinity of the Church. Through the years my convictions have become stronger for I have seen the sick healed, the lame made well, the blind receive their sight, and the mercy of a loving heavenly Father extended to weak and erring humanity."

Brother Joseph Lane has seen service in priesthood capacity as a priest, an elder and a high priest. He was baptized at Cainsville, Council Bluffs, Iowa, in 1868. He was pastor of Pisgah Branch for nineteen years and served in the presidency of the Little Sioux (now Northwestern Iowa), District for eighteen years. His testimony is, "This work is divine. It was begun by God, and will finally be victorious. Every man should do his duty and put his shoulder to the wheel in every possible manner. All we are, and all we ever shall attain to we owe to the mercy of God. We belong to God."

Honolulu Saints Observe Birth- day of Elder G. J. Waller

Members Praise His Ministerial Labors

An event long to be remembered by many of the people of Honolulu was the large gathering of Saints and friends at the Main Branch on November 9. The occasion was to celebrate the seventy-third anniversary of the birth of Elder G. J. Waller.

It has been the happy custom for many years thus to remember the one who is affectionately called "Father" Waller, a name truly appropriate, for not only was he one of the first to sow the gospel seed among the people of these islands, but for over forty years he has watered and cultivated the vineyard, resulting in the conversion of hundreds and the erection of several nice houses of worship. The Honolulu Main Branch is one of the most ideally located of any in the whole church. His close contact with things spiritual and his thorough knowledge of the three books has made him a minister and teacher second to none. Brother Waller has been the greatest human factor in the spiritual and temporal development of these

people. Always has he put the church and the needs of the Saints above his own interests. Whenever there has been need of his ministrations as a devoted servant of the Lord or his advice and assistance, as a leading and successful business man, in solving their financial and domestic problems, they look to him as the one eminently qualified by nature and training to help them.

This year the celebration was under the auspices of the priesthood of the Hawaiian, Japanese, and Chinese Branches. Invitations were sent to the Saints and friends, and a large and happy crowd gathered to honor this beloved brother. From the beginning with the organ offertory through to the closing prayer, every feature of the program was a fitting tribute to a life spent in loyal Christian service.

The following which comes from those who have known him all of their lives, represents their love and esteem.

Thomas M. Keli, an elder of the Hawaiian Branch and prominent government employee, says:

"Brother Waller has always put the law above the people. Even though often his sympathy and love of mercy have strongly favored the individual, the law of the Lord must be kept and mercy can not rob justice; a just judge in Israel."

Miss Winifred Piltz, president of the department of recreation and expression of Hawaiian Branch and a senior at the University of Hawaii expresses these sentiments:

"In my short life time I have met many, many people, a great number of whom are good Christians, law-abiding citizens, general church-goers, but none of them has impressed me so much as one man in particular. Almost everyone who comes in contact with him wonders what it is that sets him off so distinctly above other human beings. If you really want to know one reason why he is individualistic and peculiar in a kind way, sacrifice a football game, or a tennis match or the golf tournament or what have you, and spend a few hours with Brother Waller on a Saturday afternoon. I can assure you that those hours will be spent most profitably, without regret. You, will come close to the Savior, know Him, talk with Him, listen to Him, perhaps feel that you have been in His presence and satisfied your curious and questioning soul with an intangible happiness

that no one can take away from you.

"I can still remember how, on that first Saturday, while visiting the tubercular patients in Leahi Home, my soul was humbled and touched as I followed Brother Waller from one place to another. As we entered the wards, those who were accustomed to his visits, turned their melancholy faces into such happy smiles that I was astonished at the power of his presence. As he extended his hand and they took it, there appeared in their eyes that glow of gratefulness which seemed to say, 'How happy your visits make us feel!' One inmate, a Chinese, always made me feel very happy. Even though we did not know anything about him, did not even know his name, he smiled continuously and bowed his head several times to show his appreciation when Brother Waller shook his hand. (I suppose he could not speak English.)

"I have followed Brother Waller to the bed-sides of many and heard him pray for the sick, and those prayers have been inspiring, simple, sincere, soothing to a weary soul, and effective as manifested in the expression of gratitude in the patients' faces. They look up as if Christ himself had come to take their ills away, and in order to show how much they appreciate Brother Waller's visits, some of them voluntarily give what they can afford, five cents or ten cents, as an offering to the church.

"I used to enjoy sitting at the bedside of one girl patient, listening to Brother Waller teach her from the *Bible*, *Book of Mormon*, and the book of *Doctrine and Covenants*. I learned many things that I had never heard before and slowly, and gradually our three books became alive in my life. What opportunities, promises and blessings I had missed by not studying the books, and how delightful are my Saturday afternoons now! From one individual, the class of pupils has grown to nine, including both men and women, and the eagerness and attentiveness with which they listen to the gospel story pouring forth from the lips of Brother Waller would surprise many a Latter Day Saint. Sometimes they are simply amazed at the good news, and so am I. As I sit and watch these people, many a time do I think: Here is this silver-haired man, giving up his time for the Lord's work, bringing the gospel to these sick people, making them happy with his presence filled with cheerfulness, friendliness and the kindness that exists in Christ himself, serving others to make himself happy. Why can not there be more people like him in this world? Why can not I, and others in our church, try to be like Christ as Brother Waller has been and is?"

Keizo Tsuji, a priest and alumnus of the University of Hawaii, recently of Honolulu but now residing in Hilo, speaks thus, in a recent letter to Brother Waller:

"I always think of the Saints of the

Japanese Branch. I think of your kind, fatherly ministrations in connection with the growth of that branch. I like to see you standing there before the Saints, full of love, teaching them the gospel of Christ. I like to watch you going from one Saint to another, from the youngest to the oldest, gently patting the little ones, kindly shaking the hands of the older ones. One feels the welcome invitation of the Master in your tender greetings; the warm benediction of the Savior as you bid them good-bye! You have indeed been the 'good shepherd' these many years, and may God bless you abundantly that you may continue to minister unto His people."

David Kumada, a priest and holding a responsible position with a large local meat company, is an enthusiastic worker and shows his appreciation in these words:

"The members of the Japanese Branch are proud and happy to have as their shepherd and leader Elder G. J. Waller, for he has shown by his many, many years of untiring and unceasing efforts in the service of the Lord that he is a true and loyal soldier of Christ and also a tender, loving and kind father to the sheep and lambs of the flock, especially the Japanese people.

"It has been Brother Waller's desire to see a Japanese Branch established and be presided over by officers of the Japanese race and today, after years of patient and diligent work, his dreams are coming true. We have at present in the Japanese Branch, a priest, teacher, and deacon, all of whom are Japanese. In the Sunday school department we also have officers who are all young Japanese, and they are carrying on this department very well."

Samuel A. Lee, recently ordained a priest of the Chinese Branch and prominent young business man, says:

"Brother Waller has been and is a brother, father, and friend to those who have made his acquaintance. In the short space of time that I have been associated with this brother in the church work in the Japanese and Chinese Branches, I have found him to be of great comfort and consolation and also an inspiration to me and other members of the church. Often I marvel at his vitality and on different occasions in accompanying him in his visits and different church services, though less than half his age, I have found it not very easy to keep pace with him. Realizing this, I have come to the conclusion that this, our brother, is immensely blessed of God. My words can not do justice in expressing the praise I have in my heart for our beloved Father Waller."

How many men in the church have as active a program and manage a large business as well? This is Brother Waller's weekly schedule:

Monday night, he visits Hawaiian Branch members with a Hawaiian priest. Tuesday night, he visits Japanese mem-

bers, teaches a class in the *Book of Mormon* and afterwards attends Japanese prayer meeting. Wednesday night, he attends prayer meeting with Hawaiian Saints. Thursday night, he visits members of Chinese Branch and attends afterwards, the Chinese prayer meeting. Friday night, he attends meeting of the department of recreation and expression of the Hawaiian Branch and also visits members. Saturday afternoon, he visits members; also the patients at the large Territorial Tubercular Home. Sunday, his activities commence at 8.30 a. m., with teaching a class at the Japanese Sunday school. Afterwards he preaches. Then he goes to the Chinese Branch where he preaches. Next, to the Hawaiian Branch where he preaches or presides over the meeting. Sunday afternoon, he either visits or prepares sermons. At 6 p. m., he attends Japanese recreation and expression meeting, teaching a *Bible* class. Concludes day's work by preaching to the Hawaiian Saints. For about forty years, Elder Waller has been in charge of this mission and as bishop's agent, has had charge of its finances. Is there any wonder he is called Father Waller?

V. B. ETZENHOUSER.

Saint Thomas, Ontario

Twenty-five Baptized This Year

The young men's class of the Sunday school had charge of a recent Sunday evening's service which was a great success. Hopes were expressed that these young fellows would again do their part. Elder Percy Farrow was the speaker, and his sermon was much enjoyed. A young brother and sister were baptized by Brother Farrow, bringing the total of those who have this year united with the branch, up to twenty-five.

The Sunday school is progressing. Attendance averages about ninety. The pupils are now preparing for the Christmas entertainment.

The Religio is holding meeting each week and interest is good.

The young women's club is preparing a play to be given soon.

The building committee is hard at work, finishing the new basement. These workers have just completed the decorating of the church parlor. Such improvements are much appreciated by the members of the branch.

The women meet each week for sewing and other activities.

The Jiggs supper recently held at the church was most successful. The lower auditorium was beautifully decorated, and there were a number of the cartoons of Jiggs to make the atmosphere more realistic. Mrs. N. Kelley and Mrs. Preston Ford were in charge of the tables. Food was excellent, and the wish was expressed that the women make this a more frequent occurrence rather than an annual event. Mrs. I. Kinsman, presi-

dent of the department, also convener of the supper, was much pleased over the response given to the supper. About three hundred were served.

Kansas City Stake

Central Church

The ministry of the stake met at three o'clock Sunday afternoon, December 4, at Central church and Stake President C. E. Wight gave a blackboard outline of the subject, "*The Enlarging of Our Loyalties*." He stressed the fact that the aspiring person, who sincerely, perhaps zealously, labors to build up a department according to his own plan rather than by the plan adopted by the church, is manifesting disloyalty. Loyalty outside our own task was urged upon the priesthood.

The quorums, also others of the ministry, will meet together the third Sunday of each month at 3 p. m. for an hour of study or a lecture, then the quorums will adjourn to their rooms for a half hour of additional study or the transaction of business. The plan is to accommodate all the groups of the ministry with one session a month rather than two as are conducted at present.

The special drive for funds to liquidate the general church debt is now in progress, there being a corps of some sixty special solicitors at work. Results will be checked at a later date, according to State Bishop C. A. Skinner.

Argentine Church

The sacrament service, December 4, was well attended and a worshipful spirit prevailed. In the evening Bishop F. B. Blair gave an instructive discourse, using as a basis of his talk Matthew 7:34. "*Does Death End All?*" was his topic.

Gladstone Church

C. A. Selbe, pastor since the organization of the Gladstone congregation, died November 21, after an illness of about one year. Brother Selbe had served faithfully for many years in Kansas City Stake, having been pastor of Bennington Heights and North East Groups before his appointment as pastor at Gladstone. He was a student of all good books, especially the *Doctrine and Covenants*, *Bible*, and *Book of Mormon*. His many friends who went to him for counsel will miss him. The group at Gladstone desires to live up to his example.

Incidents in the life of Joseph Smith III and some of his favorite hymns were sung in observance of the centennial anniversary of his birth.

The evening of November 27, Elder W. E. Shakespeare, of Independence, brought his lantern and slides and gave an enjoyable lecture. He showed pictures taken on Indian reservation, and related experiences had while laboring among the Indians as missionary of the church.

Bennington Church

The funeral services of Brother C. A. Selbe were held at Bennington Heights November 23, Stake President C. E. Wight preaching the sermon. He died at his home, 1212 Bennington Avenue, after a year's illness. He was the first pastor of Bennington Heights Church, and also a member of the stake high council since its organization in 1916. Was also pastor for several years of North East and Gladstone Churches just prior to his death. He is survived by his wife and son. Interment was in Mound Grove Cemetery, Independence.

Bennington Heights church won honorable mention for costumes and the manner in which they worked together in the play tournament of Kansas City Stake conducted November 28, 29, and 30. Though they did not succeed in winning the cup, they gained many helpful experiences.

Bradner, Ohio

All Departments Going Forward—a Visit From G. T. Griffiths

Local members are strong in the faith and active in the several departments of the branch. The prayer meetings are inspirational and well attended. Under the leadership of Elder Franklin Slye, Bradner Branch is progressing. Elder William Smith, the leader of the department of recreation, is doing a good work. The Sunday school is always well attended. Sister E. L. Ulrich is superintendent and she has the gift of leadership. Each Sunday the program is varied, and interests young and old. The young people are very active. They have organized and under the leadership of their teacher, Elder F. Slye, they have planned to do much for their Master and the branch in the coming year.

Sylvania Branch entertained the Northwestern Ohio conference November 26 and 27, which was a representative gathering. Business session opened promptly at 2 p. m., Patriarch G. T. Griffiths in charge. At four o'clock Apostle C. F. Ellis arrived and took his place on the platform.

Elder R. F. Slye, of Bradner, was elected district president; Harry Ries, Sylvania, secretary; Roy Yeager, also of Sylvania, treasurer; Sister Brandon Smith, Bradner, musical director.

Brothers Ellis and Griffiths gave splendid talks and encouragement.

At five-thirty Sylvania women served a fine meal in the basement of the church, and in the evening a program was presented in which the following branches were represented, Saint Marys, Oak Harbor, Toledo, Bradner, and Sylvania.

That night the host branch members cared for visitors in their homes. And on Sunday the eight-thirty prayer service was in charge of Patriarch G. T. Griffiths and Elder Clarence Holmes, of

Toledo. The morning sermon was by Apostle Ellis. Then came dinner at the church. At two-thirty in the afternoon William Bryan Cramer was ordained to the office of priest by Brothers Griffiths and Elder Holmes. At three o'clock Brother Griffiths used "*Experiences*" as the theme of a good talk.

Brother Griffiths accompanied Bradner Saints home and remained until Thursday morning.

The district held a young people's convention at Bradner in September. This was well attended, and the visitors were given a hamburger fry Saturday evening near the river, and entertained in other functions.

Fanning, Kansas

Elder J. W. A. Bailey Gives Lecture Series

The last few weeks have been busy ones for Fanning Saints, and the unusually pleasant weather added to the pleasure of various activities. Elder J. W. A. Bailey, of Independence, Missouri, held a series of meetings lasting from November 25 to December 4. Brother Bailey gave some interesting lectures on *Bible* themes, using charts and pictures to make his lectures more vivid. Each night found the attendance a little larger than that of the night before until on his closing night, Sunday, when he gave his illustrated lecture on, "*Solomon's Temple*," the church was filled.

On November 15, the branch gathered at the church for a farewell party for the James A. Thomas family who left the following week for Atherton, Missouri, to make their home. Following a short program an oyster supper was served. Brother and Sister Thomas have been faithful and sincere workers and they will be greatly missed.

Velma and Nellie Wiley entertained the young people's class on Thursday night, November 17. The group voted to present a three-act play again this winter, and they will begin work on the play soon.

Elder Samuel Twombly was called to Blue Rapids, Kansas, November 15, to preach the funeral sermon of Sister Verna Fenner Howland, daughter of Brother and Sister George Fenner, of Blue Rapids.

November 18, Brother Twombly conducted the funeral services of Mrs. Emma Holton at the Christian Church in Sparks.

The December sacrament service was in charge of Elder Samuel Twombly assisted by Elders William Marsh and J. W. A. Bailey. The prayer and testimony meeting was dispensed with in order that the congregation might listen to another sermon by Brother Bailey.

Other recent speakers besides Brother Bailey have been Elders William Marsh, Samuel Twombly, William Twombly, and James A. Thomas.

Young People Take Prominent Part in Spring River Conference

President Elbert A. Smith and Apostle J. F. Garver There

From a historical standpoint the Spring River district conference is over, but workers believe the spirit and encouragement received there will continue to bring forth fruit in the lives of the people for years to come.

As is the custom of the district the opening session was held on Friday evening with the district young people in charge, President Albert Cobb, of Webb City, presiding. The Joplin Orchestra rendered several selections during the evening, and the three-act play, "*An Old-fashioned Mother*," was presented by Joplin young people under the direction of Sisters Grace Lohr and Carrie Gray; also a vocal solo by Dorothy Mottet, of Webb City. This provided full two hours of entertainment.

Saturday morning a prayer service was presided over by District President Amos T. Higdon and Elders Alvin Smith, of Miami, Oklahoma, and Ira O. Waldron, of Webb City.

This was followed at 10 a. m. by the first business session of the conference in charge of the district presidency, President Elbert A. Smith, Apostle J. F. Garver, and Brother Higdon. Among other suggestions made by the district presidency for the coming year's work, Brother Higdon gave the following slogan, "Every Saint a tithe payer and the *Saints' Herald* in every home."

At the close of the regular routine of reports and business, the following persons were called on for short talks: Mrs. Carl Hobart, Webb City, district women's leader; Mrs. A. N. Deaver, Webb City, district chorister; Norman W. Gray, Parsons, Kansas, bishop's agent; Raymond Troyer, Joplin, Missouri, publicity agent; Frank Kyser, Miami, Oklahoma, branch president, of Cardin, Oklahoma; Lee Quick, Mapleton, Kansas, district missionary.

A petition to Congress protesting against the repeal of the Eighteenth Amendment to the Constitution of the United States was presented by Ira O. Waldron, of Webb City, for signatures. The papers were both well filled.

Spring River District voted to waive all interest on church bonds between now and date of maturity. At the close of the afternoon business session President Elbert A. Smith and Apostle John F. Garver gave short talks. Elder Lee Quick preached Saturday evening.

Sunday morning the young people's eight o'clock prayer service was in charge of Brother Higdon, assisted by Brother Kyser and Brother Farris, of Joplin.

District and local officers presided over the church school at nine-thirty. District Supervisor Ronald G. Smith, of

Pittsburg, Kansas, delivered the address. Brother Waldron also gave a fine talk, and there was a reading by Miss Dorothy Kyser, of Miami.

Apostle Garver presided at the eleven o'clock hour and introduced the speaker, President Elbert A. Smith, of Independence, Missouri. Those who have heard Brother Elbert, or who read the *Herald*, know better than can here be expressed the appreciation of Spring River Saints for the opportunity to hear him.

A special ordination service was arranged for two o'clock Sunday afternoon, the following men having been called and provision made for their ordination: Elmer Harpham, Verona, Missouri, elder; Norman W. Gray, Parsons, Kansas, elder; Arthur Laymon, Parsons, deacon; Roy G. Oehring, Webb City, Missouri, priest. President Elbert A. Smith gave the charge to the men, and the right hand of fellowship was extended them by District President Amos T. Higdon. President Smith then introduced Apostle Garver who gave a splendid discourse.

In closing Brother Smith gave a short history of the hymn, "*Let Us Shake off the Coals From Our Garments*," written by his father, David Smith, when a boy of nineteen years. The hymn was then sung by the conference.

At 4.30 p. m. a musical program was in charge of the district chorister, Sister A. N. Deaver, and at the close of this service visiting young people were entertained by the young people of Joplin at the home of Brother and Sister C. T. Sheppard until church time. About seventy-five were there.

Elder Amos T. Higdon preached the closing sermon Sunday evening.

The next conference will meet at Miami, Oklahoma, in May, 1933, by the unanimous vote of the body.

Fine meals were served the conference by the women of Joplin. They deserve credit for their work.

Apostle Garver and Elder Higdon visited several branches in the district on their way to Springfield to attend the Southern Missouri district conference December 2, 3, and 4.

Brother Quick went to Carthage where he began a series of meetings leading up to the Carthage Home-coming Sunday, December 4.

Edmonton, Alberta

10545 Eighty-first Avenue, South
Edmonton

This northerly outpost of the church is continuing in the gospel work and doing all in its power to keep the faith. In common with the church at large local activities have been affected by the past two years of depression, but the Saints are not discouraged.

The branch membership has increased chiefly by transfer, and all new members are taking an active interest in the work. Elder William Osler, who for nineteen

years was a General Conference appointee but is now released, is the pastor. His leadership and sermons are resulting in larger attendance and added interest at all services. He is planning special sermons and illustrated lectures for the remainder of the winter season.

The church school is ably led by the well-liked superintendent, Lee Roy Allen, who is assisted by a loyal and capable staff of teachers. The senior young people's class under the care of Sister Ruth Osler is assisting in the leading of the branch.

The Saints were glad to welcome back to Edmonton Brother and Sister Robert A. Allish and family after an absence of two years. They were in Toronto.

Christmas preparations are now under way. The entertainment this year promises to surpass all previous records.

Local Saints are earnestly endeavoring to liquidate present indebtedness and start 1933 free of all incumbrances.

Edmonton Branch will soon be twenty years old, and is continually growing stronger in the faith of the restored gospel.

The pastor's address is 11012 University Avenue, and that of the church 10545 Eighty-first Avenue, in South Edmonton. The Saints are always glad to welcome visiting members.

Los Angeles, California

East Church

At present this little branch is bubbling over with activity. The women have eagerly responded to the S. O. S. sent out by President F. M. McDowell. Their goal is set for seventy-five dollars for the general church, and they expect to reach this goal, having devised various plans for raising the money.

This congregation has a well-filled storehouse under the supervision of Sister Anna Jasper, which has been a great help in these times of stress.

During the last few months the young people have progressed under the leadership of Brother and Sister Leneve. They enjoyed many trips during the summer both to the mountains and seashore; also visited Lennox Mission and Santa Barbara Branch.

The opening of school in September found attendance below the usual number, but at present the average has been built up to about twenty members.

The most outstanding activity was a Halloween party October 29. Young people from Long Beach, Lennox and Santa Barbara were invited. About seventy were present.

In the latter part of October Sister Laura Packard came here to assist in directing the young people. Since there was a great need for a dramatic leader in the branch, they have derived much benefit from her coming.

The Saints were happy to have Apostle E. J. Gleazer here two evenings, and

hope to have him for a series of meetings in the near future.

September 29, LaVerne, four-year-old son of Sister Vivian Foster, was struck by an automobile and seriously injured. He was taken to the hospital where it was found he had concussion of the brain, skull fracture, and a broken leg. He lay in a state of unconsciousness for a week. Brother J. C. Stuart administered to him the night of the accident, but hospital conditions made it impossible for further administration, so the Saints and neighbors of Sister Foster made it a subject of prayer, that if it was the Lord's will the little one should be healed. The day he awakened his mind was clear and he began rapidly to recover, much to the amazement of doctors and nurses. He is still in the hospital, but seems to be healthy and happy. Owing to the seriousness of the injury, the hospital authorities have taken every precaution that no complications arise. They have kept a traction on the broken limb, and it has adjusted itself. They marvel at this fact. The Saints thank God for his tender mercy toward them.

Oelwein, Iowa

District President E. R. Davis Holds Services

Fall activities in this branch began with the annual business meeting for the election of officers. This meeting held September 30, was followed by the installation services October 9. District President E. R. Davis came from Cedar Rapids where he was holding special meetings, and had charge of the installation service which was impressive.

Graceland College Day was observed October 23 and the usual offering was taken for the Graceland Scholarship Loan Fund.

The centennial anniversary of the birth of Joseph Smith was celebrated with an appropriate program in charge of Sister Charles Shippy. The program left the Saints the desire to carry on for the sake of one who did his best for his people and proved noble to a great cause.

Elder E. R. Davis held special services the latter part of October for several evenings. Brother Davis always has much to offer the Saints. He is "ever on the job" and sets a splendid example to those about him.

The branch had the privilege of hearing Brother Walter Woodward, of Cedar Rapids, who drove to Oelwein one Sunday with his wife and baby, Grenfell.

The Saints enjoyed a Halloween party at the home of Brother and Sister Adna Clark. An appropriate setting and program made the party an enjoyable one.

The Emma Burton Circle, under the direction of Sister George McFarlane for the new year, held a bake sale and netted seventeen dollars which was turned in as sacrifice offering to the general church. The women were so pleased at the results that another bake sale is

to be held the day before Christmas. The members are asked to donate three articles, cakes, pies, cookies, etc., and a "batch" of candy.

Preparations are now under way for the Christmas program.

Independence

An epidemic of flu has swept Independence and vicinity for the past two weeks. Pneumonia has also been prevalent. There is much sickness at present among the Saints. Elder John F. Sheehy, pastor in Independence, has been very ill for eight days at his home, and was especially mentioned in the prayers for the sick at the Stone Church Sunday morning. But despite illness in their homes the workers are carrying on routine activities, and plans for Christmas are going forward.

At their sixth weekly meeting, December 5, the women of Independence collected a sum of \$206.05, which makes the present total of their sacrifice gift to the church, \$1,530. President Elbert A. Smith was the speaker at this meeting, and the Laurel Club was in charge of the program. Bishops G. Leslie DeLapp and J. S. Kelley and Pastor Sheehy were also present.

Stone Church

Deep snow and near zero weather gave the Stone Church a foretaste of Christmas on Sunday. But many were unable to attend services because of sickness or cold.

The speaker Sunday morning was Elder Ward A. Hougas, president of Far West Stake, who is now making his home in Independence and acting as business manager of the Herald Publishing House.

Music was by the Stone Church Choir, directed by Paul N. Craig; Robert Miller was at the organ. Elder H. G. Barto was in charge of the service, assisted by Elder Ephraim Brown.

In the evening the Cantanina Chorus or "Singing Girls" gave their annual Christmas concert under the direction of their leader, Mrs. Bertha Burgess. Their chorus work on some of the world's favorite Christmas carols, "O Come All Ye Faithful," "Sleep, Holy Child," and "The First Noel" was excellent, and the congregation also appreciated special vocal contributions by Miss Marcine Turner, Miss Verna Kelsey, the Brackenbury sisters, and the Shupe sisters, all members of the chorus. Miss Doris May, accordionist, played, "O Holy Night," and "Joy to the World," and Miss Elinor Smith, harpist, played "The Nun's Prayer," by Oberthur, in addition to accompanying other numbers. "On Wings of Song," a piano solo, was played by Miss Joy Harder. Miss Erma Quick is the accompanist of the chorus, and the singers were assisted in their program by Mrs. Hazel Scott Withee, organist.

Six years ago Mrs. Bertha Burgess organized this group of singers as part of her teaching routine. During the past two years this three-part chorus of young women from fifteen to twenty years of age, has had much success in musical work. Every Sunday evening the chorus may be heard over KMBC at six fifteen, and over the western chain at six forty-five.

Sister Frank O. Thomason, sixty-four years of age, died December 8, at the Sanitarium. She had been in poor health for months, but had been seriously ill only a short time. She is survived by two sons, Neal Thomason, of the home, and Berdett Thomason, of Denver, Colorado, and a daughter, Miss Gladys Thomason, of Oakland, California. The funeral was held from the Stone Church Monday afternoon.

Second Church

An organ prelude played by Mrs. Gladys Inman opened the sacrament service December 4. Following the invocation by R. C. Conyers, Pastor William Inman read the Scripture lesson, Luke 10:25-38. Elder S. M. Inman talked concerning the oblation and its uses. A talk on the communion by Pastor W. N. Inman was followed by a period of meditation during the preparation of the sacrament. Simplicity and order marked the entire service.

The seven thirty service opened with the number, "Lead Thou Me On," composed by Joseph Smith. The second song, "Beneath the Darkest Cloud," was also composed by Brother Smith. Pastor W. N. Inman offered the prayer, and Elder C. E. Miller gave an instructive illustrated lecture on the life of Joseph Smith. "We Thank Thee, O God for a Prophet," was the closing song.

Mr. and Mrs. Arthur Collins lost their infant son through death. The burial was in Mound Grove Cemetery Sunday, December 4.

The congregation is planning its Christmas program and quite a number of contributions have been received for the children's treats.

Walnut Park Church

Unfavorable weather conditions held attendance down at all church services Sunday. Apostle J. A. Gillen was the speaker in the morning and Elder Ward A. Hougas occupied the pulpit at the evening service.

The Galilean Class of the church school, Brother Imal Burke, teacher, is sponsoring two worthy enterprises at the present time. The women's department canvassed the district recently and discovered that there are eighteen families of Saints who will have very little Christmas this year unless they have outside help. The Galileans have undertaken the task of organizing the facilities of the congregation to see that none are deprived of the things which help to make Christmas merry.

A series of missionary meetings, Elder

George Jenkins speaker, is also being conducted under the sponsorship of the Galilean Class. These meetings are being held each Thursday evening at the home of Brother and Sister W. B. Haskins, at the corner of East Sea and Haden Streets.

A new young people's class in the church school was organized Sunday morning. The Swastika Class had become too large for effective work, and it was thought best to divide it. The junior members have formed a new class with Brother O. L. Athey as teacher. The senior members will continue as the Swastika Class, under their present teacher.

The following program was presented at the Religio session Sunday evening: Cornet solo, Harold Dillee; reading, Patty Lou Campbell; vocal duet, Beatrice Butterworth and Dorothy Countryman; reading, Wanda June Crandall; two violin quartets by Orlando Nace, Maurine Nace, Bethene Barnhardt and Martha Phillips; and a talk by Brother Imal Burke.

An unfortunate accident occurred to one of the members of the Walnut Park congregation on Wednesday evening, December 7. Sister Lillie E. Davis was struck by a Missouri Pacific passenger train as she was crossing the tracks at Alton Avenue. Her left foot was so badly injured that it was found necessary to amputate it later that night. She was taken to the Sanitarium, where she is reported to be improving. This accident is very much regretted by her friends at Walnut Park.

Enoch Hill Church

Saints of this district were saddened by the death of a faithful member, Sister J. F. Campbell, who passed away November 27. Though she had been in ill health for some time, she regularly attended church services and was always among the first to offer her testimony. Surviving are her husband, James F. Campbell of the home; three daughters: Mrs. Hortense Hilton and Mrs. Beulah Gow, both of Chicago, and Miss Edna Campbell, of the home; three sons: Lewis Temple, Lincoln, Nebraska; Arthur Campbell, and Irvin Campbell, of Independence. The funeral at the church November 28, was in charge of Elder Harold Hattey, jr.

"Peace on Earth, God's Will Toward Men" has been selected as the theme of the church school worship period for the month of December. On December 4, Pastor H. L. Barto gave a short talk on how we may help in bringing Christmas cheer into the homes of those out of employment. This was followed by a song by the intermediate girls, "Give and It Shall Be Given Unto You."

Preceding the evening service the choir, under the direction of Mrs. A. E. Allen, gave a short missionary program. They sang, "Win Them One by One," and "The Little White Church on Enoch Hill," after which "Hello" was read by

a member of the choir. At the opening of the services the choir sang, "There Is Home at the End of the Road," and Miss Pearl Chrestensen sang, "Dream of Paradise." The speaker for the evening was Elder Harold Hattey, jr. Brother Hattey, now pastor at Bates City, is a former member of this branch. For a theme he took, "Choose Ye This Day Whom Ye Would Serve."

The Dorcas Class held their last meeting at the home of Mrs. Henry Hartman. This class has been holding monthly meetings for a year, and attendance is usually one hundred per cent. Their theme at this last meeting was, "Patriarchal Blessings," and each one told how much her blessing had helped her.

On December 11, Elder H. E. Winegar gave an interesting talk at the church school hour on the theme of the month, and William Worth, jr., sang, "Come Sweet Comforter."

Elder C. B. Woodstock occupied the pulpit, and the choir sang "Loyalty Unto Christ."

"What Was Witnessed in the Heavens," was sung by Millard Pace and W. T. Shakespeare at the opening of the services Sunday evening. The choir sang "Onward Christian Soldiers," and Richard Bullard sang "Onward to Zion." Elder George Jenkins was the speaker.

Spring Branch Church

The women's department is very busy. The members meet each Thursday, and are piecing quilt blocks, tying comforts for people who need additional bedclothes this cold weather, gathering up and repairing toys for needy children at Christmas time. They plan to hold a bake sale December 17, at Brother Andy Goode's store.

The prayer meeting at the church last Wednesday night was in charge of Robert Fish and Jessie Smith. There was also a prayer service at the C. J. Dixon home attended by several who had not been out for some time. This latter meeting was in charge of Jake and Sam Andes.

On Sunday morning at the prayer meeting Brother Alma Tankard recalled early scenes of the camp of the Saints at Fishing River. Nearly everyone of the many present took part at the hour. Charles D. Brewer assisted Brother Tankard in charge.

Sister Latta gave a talk at the Sunday school hour.

Brother J. S. Andes took his Sunday school class to visit the Watson Memorial Methodist Church Sunday school last Sunday morning.

Bishop R. T. Cooper was the speaker at eleven o'clock. Brother J. A. Holsworth occupied the stand in the evening. At both preaching services there were musical numbers by local singers who are faithful to help.

At the night church school session Brother Andes's class furnished the program.

Philadelphia, Pennsylvania

Seven Baptized—Young People Organized

Forward to Zion is the spirit that has been left in Philadelphia Branch by President F. M. McDowell and Apostle Paul M. Hanson.

The young people's council met at the church the evening of November 20, to elect officers. The following were chosen: President, Violet James; secretary, Eleanor Lewis. The council will meet at the church the first Wednesday of each month. The organizing of the young people of the branch has been an important step toward keeping them together.

On Thanksgiving Day a prayer meeting was conducted by the pastor, Brother J. L. Livingston, at nine-thirty in the morning. A wonderful Spirit was felt and many testified of the goodness of God to them. A Thanksgiving offering was taken up for the general church.

On Wednesday evening Sister Beckman and her class of girls took charge of getting the baskets ready for Thanksgiving Day to be distributed among the needy.

The Sunday evening service when seven new members were born into the kingdom through the waters of baptism, was beautiful. Pastor J. L. Livingston officiated.

The K. U. Club of this branch has been busy. Its activities started with a buffet supper given at the time of the young people's convention. Then the club was asked to take charge of Thanksgiving baskets. Not long ago the club gave a miscellaneous shower for Miss Katherine Schafer who is to be married December 19. The shower, which was a complete surprise to Miss Schafer, took place at the home of Sister Ruth Beckman. The K. U. Club has been honored with an invitation to be hostesses at the wedding reception.

The Clover Club met at the home of Sister Jennie Lewis on a recent Wednesday evening. This group is taking up the study of the *Book of Mormon* for credits. Brother Hanson's lectures have been a great help to these students. The club has always served refreshments, but for the present the members have decided to forego these, donating the money generally spent for food to the general church as one of their contributions toward sweeping away the debt. Members have also decided to sell magazines and turn over their profits to the general church fund.

The sacrament service December 4, was well attended, and a good spirit prevailed. There were seven confirmations of candidates baptized the previous Sunday, and four babies were blessed.

The young people's prayer meeting at six-thirty in the evening was well attended. Brother Samuel Worrell, leader of young people, was in charge.

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Miscellaneous

Conference Notice

Southwestern Iowa district conference will convene at Council Bluffs, Iowa, December 17 and 18. There will be an election of district officers, and a good representation from each branch is desired. President F. M. Smith and Missionary E. Y. Hunker will be in attendance. Branch clerks will please forward at once reports to H. W. Alexander, 619 Wilson Avenue, Councils Bluffs.—Ray Whiting, district president; H. W. Alexander, secretary.

Our Departed Ones

JAMES.—Mary Ellen Williamson, daughter of Thomas and Mary Elizabeth Williamson, was born at Market Deeping, Lincolnshire, England, June 26, 1849. She came to America with her parents when she was three years of age. The family settled in Pittsfield, Pike County, Illinois. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints July 26, 1863, by Elder Hugh Lytle, and was a faithful and devoted member all her life. February 18, 1869, she was united in marriage to Thomas James, and to them five children were born. Harriet, the second child, died at the age of two and one half years; Orville L., the first born, died as the result of an automobile accident in 1927; Frank A., the fourth child, passed away in 1910. Two daughters, Mrs. Amy Wells, and Edna Esgar, five grandchildren, and one great-grandchild survive together with one sister, Mrs. Frances Hilliard; two brothers, W. H. Williamson, and Charles Williamson, many other relatives and friends. Her husband, a Civil War veteran and postmaster in Independence during the administration of Benjamin Harrison, died in 1903. They came to Independence in 1883. She was a woman of refinement, noble character, and unswerving devotion to duty. By precept and example she inspired her children and other loved ones to make right judgments and to be loyal to the faith which she had espoused in her youth. She was stricken with a serious illness more than a year ago, but rallied and was enjoying a good convalescence when she fell and fractured her hip. Death released her from pain and suffering November 6, 1932, at Independence. President F. M. Smith was in charge of the funeral from the Stahl Funeral Home, November 8, and preached the sermon. He was assisted by Patriarch F. A. Smith.

GREGG.—Ida Florence Harrington was born at Audubon, Audubon County, Iowa, October 15, 1865, and died at her home at Valentine, Nebraska, October 22, 1932. Her death was caused by heart trouble. She was married to Thomas Jefferson Gregg at Great Bend, Kansas, September 20, 1884, and to them seven children were born: Claude Gregg, Mrs. Peter Kesselring, Mrs. Harry Bowdish, Mrs. Frank Anderson, John Gregg, and George Gregg, all of Valentine; also Grover Gregg, of Bulk, Idaho, and Henry Tienken, of Kansas City, Missouri, a son by a former marriage. These survive to mourn the death of a honored and respected mother. There are also two sisters who survive, Mrs. Eli London, of Ellsworth, Nebraska, and Mrs. Dick Gregg, of Wagner, South Dakota; one brother, Marshall Harrington, of Rapid City, South Dakota; twenty-nine grandchildren, and five great-grandchildren. She moved with her husband to Valentine in 1915, and had lived there most of the time since. Early in life she united with the Christian Church, but on Thanksgiving Day, 1921, she joined the Reorganized Church of Jesus Christ of Latter Day Saints. Funeral services were conducted by the Reverend T. A. Barton, October 24, from the Wilkinson Funeral Home, and interment was in Mount Hope Cemetery. Just one week before her death she was administered to by M. A. Peterson, of Neligh, Nebraska, at which time she received a blessing both spiritually and physically.

KENDALL.—Blake Kendall, son of Mrs. Addie Kendall, of Valentine, Nebraska, was

born June 15, 1910, and passed away October 30, 1932, at Beatrice, Nebraska. He leaves to mourn his death, his mother, three brothers: Parker, Morris, and Levi, and three sisters: Evelyn, Esther, and Virginia. His mother and sisters are all members of the Reorganized Church of Jesus Christ of Latter Day Saints. M. A. Peterson, of Neligh, conducted the funeral services at the home of the family in Valentine. Interment was in Mount Hope Cemetery, Valentine.

HARLOW.—Olive Harlow, daughter of Mr. and Mrs. Aaron Wyant, was born May 10, 1858, near Sabula, Iowa. She married Benjamin E. Harlow about the year 1875. To them were born four daughters: Joye Viola, Jessie Lee, Gladys Irene, and Naomi Ray, and two sons, Victor R. and Ben R. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints about twenty-eight years ago, and lived a devoted member. Died November 12, 1932, at the home of her daughter, Mrs. Lee, of Shreveport, Louisiana. She is survived by her children, six grandchildren, and many friends. The funeral was held at Wilkerson Funeral Home, De Queen, Arkansas. The sermon was by T. B. Sharp, assisted by A. M. Baker.

RULEY.—Victoria Ruley was born at Nelsonville, Athens County, Ohio, February 22, 1847. She died October 9, 1932, at Parkersburg, West Virginia. She was married to Charles Granville Ruley in 1865, and to them ten children were born, three sons and seven daughters. Surviving are nine children: Charles Ruley, Minnie Young, Nellie Davis, Addie Shutts all of Parkersburg, West Virginia; Ida Elexander and Olive Rush, of Akron, Ohio; Clara Manier, of Pennsboro, West Virginia; Joshua Ruley, of California; Joseph Ruley, of Chillicothe, Ohio; two brothers, and one sister. Her husband and one daughter preceded her in death. She was baptized into the church fifty years ago by D. L. Shinn at Cabin Run, West Virginia, and was a true Latter Day Saint. The gospel was her daily theme. The funeral sermon was by J. C. McConnaughy, and interment was in Mount Olive Cemetery, Parkersburg, West Virginia.

LOWRY.—Mary M. Lowry was born in Carroll County, Missouri, March 3, 1850. Died November 2, 1932, at the home of her daughter, Mrs. W. A. Atwell, Independence, Missouri. She was the wife of Richard Lowry, a Civil War veteran. They were married August 19, 1866. To them were born eight children, six of whom survive their mother: two daughters, Mrs. Atwell and Mrs. Iva Smith, Hensley, Arkansas; four sons, O. R. Lowry,

Shoshone, Idaho; Art Lowry, Portland, Oregon; Roy Lowry, Denver, Colorado, and Will Lowry, Kansas City, Missouri. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at Rich Hill, Missouri, April 23, 1893, by Emsley Curtis. One daughter preceded her in baptism, and another followed later. She remained faithful to the church and died with a full assurance of a glorious resurrection. The funeral was conducted from Carson and Sons Undertaking Parlors. The sermon was preached by Elder E. A. Davis, assisted by Elder J. M. Baker. Interment was in Mound Grove Cemetery.

KISSINGER.—Dora Hilton, daughter of James and Jane Hilton, was born in Morrow County, Ohio, January 17, 1861, and departed this life at her home in Angola, Indiana, November 23, 1932. At an early age she moved with the family to Steuben County, Indiana, where she spent the remainder of her life.

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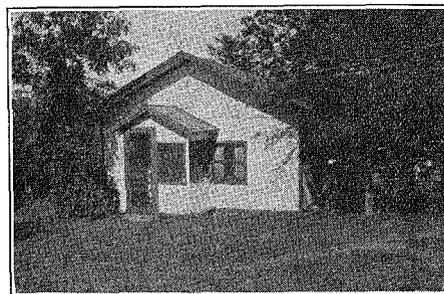
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December 25, 1883, she was united in marriage to Charles Kissinger who survives. To this union were born three daughters, Katie, who died in infancy, Birdie, and Hazel. They established their home in Scott Township and through untiring industry became substantial citizens of the community. Following the discussion at South Scott, between Elder S. W. L. Scott and the Reverend Clark Braden, truth dawned upon her mind, and she with her husband and others, united with the Reorganized Church, remaining true to the gospel the rest of her life. She lived a long and useful life and was the personification of saintly graces, devoted to family, friends, neighbors, honorable, and exemplary. Left to mourn are her husband, two daughters, Mrs. Virgil Metz and Mrs. Guy Henry, three grandchildren, one brother, three sisters, and other relatives and friends. The funeral, November 26, was conducted from the South Scott church, a large concourse of people attending. Elder S. W. L. Scott, of Coldwater, preached the sermon. The committal service was conducted across the highway from the church.

PHILLIPS.—Charlot Carter Mathis was born at Provo, Utah, August 21, 1898, died November 15, 1932. She united with the Reorganized Church of Jesus Christ of Latter Day Saints in childhood and lived a consistent member until her death. Married Fred D. Phillips in 1915. To this union five children were born. Her husband and one child, a babe, preceded her in death. Of her family there survive the grandfather, Donnicus Carter; the parents, Mr. and Mrs. A. G. Mathis; four children: Alfred, Dorothy, Earl D. and Ralph; five brothers, Robert, Allen, William, Clarence, and Milton Mathis, three sisters, Mrs. Minnie Wooden, Eleanor and Fay Mathis, with many other relatives and friends. The funeral was November 17, from the Masonic Temple in Provo, Elder S. S. Holm in charge and A. M. Chase, speaker. Interment in Provo City Cemetery.

CURTIS.—John T. Curtis was born November 26, 1860, in Crawford County, Illinois, was tutored in the Christian Church from childhood. He was baptized into the Christian Church in 1881, lived to the best light he had until 1891, then under the influence of God, through the preaching of a cousin, Emsly Curtis, was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints. Moved to Independence, Missouri, in 1905. He was ordained to the office of teacher; served in that capacity until 1910, then Second Church, Independence, was organized, and he was ordained a priest. In that capacity he served until November 1, 1928, when he was ordained to the Melchisedec priesthood under the hands of F. A. Smith and R. J. Lambert. He was united in marriage to Mary E. Boyd December 24, 1880, and to them eight children were born: three boys and five girls. One daughter, Nellie, preceded him in death. He leaves his wife, seven children: Alfred, Ira, and Ray Curtis, Celia Boyd, Goldie Wisemore, Virgie Fulk, Flossie Crane; twenty grandchildren, four great-grandchildren, and a host of other relatives and friends to mourn his departure. He died November 26, 1932. He was a man who governed his life after these two mottoes: "Our service to others is the rent we pay for the space we occupy in this life," and "The test of a man's worth is what he has done for his community." He was a father to Second Church congregation. He donated the lot on which the church building stands, contributed many days of labor to erecting the structure, and also gave financial support. He tried to live the financial and spiritual law of the church. The funeral was conducted at Second Church as nearly as possible according to the arrangements Brother Curtis himself had requested and made, and was very largely attended. Elder T. A. Beck was in charge, and Elder George Jenkins preached the sermon. The pallbearers were his three sons and three of his sons-in-law. Interment was in Mound Grove Cemetery.

SAGE.—George Henry Sage was born in England, May 12, 1859. He departed this life November 17, 1932, leaving to mourn, his wife, Alice, one son living near Tucson, Arizona, and four daughters all living in Seattle, Washington. Four of his children preceded him in death. For many years he suffered from asthma, and during the last year of his life, was unable to get about very much. He was faithful to the covenant he made with God in the gospel and was willing to pass away, his only regret being that he must leave his companion behind. The funeral was conducted from the Riley Funeral Home by Elder W. P. Bootman.

MATTESON.—David Eugene Matteson was born February 2, 1861, in Wisconsin. Died November 17, 1932, at his home in Joyfield Township, Benzie County, Michigan. He leaves to mourn his departure his wife, one daughter, three sons, three brothers, and several grandchildren. The funeral was held in the Joyfield Church, November 19, sermon by Elder B. H. Doty, of Traverse City, Michigan.

ELLEGE.—Janet Ann Menzie was born May 21, 1890, at Scranton, Kansas. She died November 15, 1932, at Osage City, Kansas, leaving her husband; one son, James; one sister, Mrs. Nell Heath, of Emporia, Kansas; and six brothers: Dan and James, of Burlingame, Kansas; John, of Saint Louis, Missouri; Joe, of Manhattan, Kansas; Will, in Colorado, and Walter, in Texas. The funeral service was in charge of the Reverend H. P. Basquin, Methodist preacher of Scranton. Interment was in Scranton Cemetery. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints April 23, 1900.

NELSON.—Carl Christian Nelson was born in Copenhagen, Denmark, February 26, 1848. He came to America in 1870, and united with the church in 1872, being baptized by Elder William Powell, of Ravenwood. Married Miss Martina Nelson, daughter of Mr. and Mrs. Jacob Nelson, sr. To them were born nine children. Mrs. Christena Beck, W. T. Nelson, Earnest, Cora, and an infant son having passed on. Those living are Mrs. Elsie Barraclough, of East Saint Louis; Alma Nelson, of Guilford; Mrs. Emma Breit, of Conception Junction, Missouri; Mrs. Bertha Hawley, of Ravenwood, Missouri. His companion died November 13, 1920. In 1921, he married Mrs. Marie Hansen, who survives him. There are also left to mourn, eighteen grandchildren, five great-grandchildren, many other relatives and friends. After uniting with the church he was an active member, serving as an elder for many years. Always he aided the church until old age made him nearly blind and deaf. He took great consolation in studying and contemplating the beauties and hopes of the gospel. His daughter, Mrs. Barraclough, was with him constantly for about eleven weeks before his death.

SILVEY.—William Clayton Silvey was born in Scott County, Illinois, March 2, 1842, and passed away at the home of his son, where he was spending the winter at Wichita, Kansas, as the result of a paralytic stroke November 25, 1932. He served throughout the Civil War in the seventy-seventh Illinois Infantry. At the time of his release from the army he married Miss Jane McCarty at Mason City, Illinois, and four children were born to them.

"Uncle Billy," as he was familiarly and lovingly called, was a man of sterling worth. He lived with his nephew, Wallace Silvey, near Piedmont, Oklahoma, where the family became interested in the church through the work of Hubert Case and H. K. Rowland. Was baptized a member June 1, 1930, at Oklahoma City, by Z. Z. Renfroe. There survive Mr. Silvey, one son, of Wichita; a sister, Emeline McCoy, of Oklahoma City; a brother and sister, George and Ora Silvey, of LaVerne, Colorado, and another sister, Mrs. Mary Springer, of Perry, Oklahoma, as well as many other relatives and friends. The funeral sermon was by F. Ed. Dillon in the Baptist Church at Piedmont, Oklahoma, November 27.

BENTON.—Adonis Gwendolyn Sellers was born at McKenzie, Alabama, August 14, 1910. She grew to young womanhood in that community, and was graduated from the McKenzie High School, class of 1927. After graduation she attended Troy Normal School at Troy, Alabama. She was married to Louis A. Benton, June 6, 1931. This union was blessed with one child, Roderick Earl, born November

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4. She passed away at her home in McKenzie the evening of November 29, 1932. She united with the Reorganized Church of Jesus Christ of Latter Day Saints at the age of eight years, being led into the waters of baptism by her uncle, Elder G. O. Sellers. To this faith she was true; her husband joined her about one year ago. She leaves to mourn her departure, her husband, her infant son, her mother, one brother, and two sisters, as well as a community of relatives and friends. The church and the community join in sympathy for those who are left to carry on, and praying that God will bless. Funeral services were held at the Pleasant Hill Church at McKenzie, with Undertaker Mullins in charge. Elder Lyle D. Flynn delivered the sermon.

MILLIKEN.—Don Carlos Smith Milliken, firstborn son of Arthur and Lucy Smith Milliken, was born at Saco, York County, Maine, October 13, 1843, and died November 26, 1932, at Hamilton, Illinois. His mother was sister of Joseph Smith, the first Prophet of the Restoration. When a small boy he lived with his parents at Nauvoo, and witnessed the burning of the temple there. His entire life was spent in Hancock County except from 1856 to 1873, when he lived at Colchester, McDonough County, Illinois. He has lived at the present home, seven miles northeast of Hamilton, since 1876. He was married three times, first to Sophia Gridley. To them were born four children, Arthur and George who died very young; Clara A., wife of Caleb Smith who lives at Shamrock, Texas, and Mary F. Fluckey, of Keokuk, Iowa. His first wife died April 17, 1881. In 1886, he married Mary Elvie Durfee who died in 1899. In September, 1900, he married Miss Emma Smith who survives him. Mr. Milliken served his country during the Civil War as a member of Company H, Fifteenth Illinois Volunteer Infantry, and was a member of the Grand Army of the Republic of Hamilton. He was baptized June 21, 1873, by his cousin Joseph Smith III, and remained a member of the Reorganized Church until his death, having a strong faith in the gospel and its power to save as restored by his uncle, Joseph Smith. He was also a member of the Montebello Lodge No. 697 Independent Order of Odd Fellows of Hamilton. Besides his wife there survive two daughters already mentioned; two sisters, Clara I. Hendel, of Colchester, Illinois, and Sarah M. Nichols, of Portland, Oregon; three grandchildren, three great-grandchildren, other relatives and a host of friends. In a biographical review of Hancock County, published in 1907, this is said of Mr. Milliken: "He is now accounted one of the enterprising and leading agriculturists and citizens of Montebello Township and is a representative of one of the most historic and prominent families of Hancock County."

KUHNERT.—John L. Kuhnert was born in Germany April 12, 1843. He came to America when twenty-six years old, and engaged in building and contracting until fifteen years ago. With his wife he lived happily for fifty-three years. She preceded him in death December 28, 1931. He passed away in Saint Louis, Missouri, November 15, 1932, leaving to mourn one son, one daughter, one grandchild, and many friends, members of the church and the Saxon Verstoosten Verin. He was a member of the church and society for many years. Another of earth's good men has gone to his reward. Interment was in Mount Zion's Cemetery. The funeral sermon was preached by Elder T. J. Elliott.

MADDEN.—Florence May Madden was born September 19, 1907, at Mitchell, Oregon. She was baptized by her father, May 5, 1918, at Hermiston, Oregon. Died November 8, 1932, at the Eastern Oregon Tuberculosis Sanatorium at The Dallas, Oregon. Leaves to mourn, her father and mother, one sister, Mrs. Ray Cook; one brother, C. H. Madden, all of Hermiston, besides a host of friends. She was loved by all who knew her and especially by the children where she taught. Graduated from Graceland College, taught one year at Perry, Iowa, and was teaching at Underwood, Iowa, when she became ill and was forced to return home in the West. She soon entered the Sanatorium where she spent eighteen months when death relieved her suffering. She had a smile for everyone and spread cheer and sunshine wherever she happened to be even when she was ill. The funeral was held from Rood-Marshall Funeral Home, Hood River, Oregon, the sermon being by Elder M. H. Cook. Interment was in Idlewood Cemetery, at Hood River.

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December 21, 1932

Volume 79

Number 51

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The Pigeonhole

Good Work!

Not many months ago one of our large church choirs was still badly in debt for a new set of robes, contracted for in better times. With the striking of the depression, the choir organization found itself facing difficulties in liquidating its debt, as many of the members were from homes in which the breadwinners were unemployed.

One of the officers was seriously concerned as to what she personally could do to help the situation. She had had some business experience, but at the time was devoting her full time to the care of her home.

She came to a decision. She would sell some standard article and turn the profits to help clear the debt. After some thought she decided to sell hosiery, and made an arrangement with a manufacturer to purchase at wholesale rates. She would solicit orders in person and by telephone as she had opportunity.

Business turned out to be better than she expected. She contributed \$135 to the choir robe fund, by which time the entire debt was paid. Then she turned the profits to a fund for new music for the choir, as there had been no new music for several years. Now, since the women of the branch are making a special effort to sacrifice and help the general church finances, she is turning her profits in with their weekly fund.

It seems to us that this takes a great deal of continuous and practical devotion. Quite a record for just stockings!

Good Work, Sister!



"Too Busy," and the Tingling Pinfeathers

"It makes my pinfeathers fairly tingle," ruminates the Pigeon, "to hear one of these fellows who is 'too busy for words.' He doesn't have time to be courteous; he doesn't have time to rest; he doesn't have time to think of anyone but himself. Everybody asks him to do *everything!* And how he glories in his martyrdom! Yet I've noticed that almost all men and women, no matter how rushed they are, have time to do the things they *want* to do."



Giving

There's nothing worth while but giving,
Giving of self and of love;
It's service that makes life worth living,
A gift from the Master above.
It's pleasure to give others pleasure;
It's wealth to give money away;
It's honor to give others honor—
It blesses you all through the day.
You only follow your Savior
Who taught "'Tis more blessed to give,"
When you make your rule of behavior,
"Living that others may live."

—Philip George Van Zandt.

Editorial

An Opportunity

In the columns of the *Herald* in recent weeks there have been presented to the church members by the general financial officers, the problems which confront us in money matters. And there has been presented information of some of the methods adopted to meet the situation. To the study of our finances and the best ways to deal with our credit-

ors and meet our obligations, the men of the Presiding Bishopric have given careful and prayerful attention, and the tasks with which they have been burdened in administering the affairs of their department have been onerous and wearing. They have patiently and courageously continued at their post despite trying times and many discouragements. Through it all they have manifested a faith in God and the church which has been a support to them and a heartenment to their fellow-workers. To administer the affairs of the office of Presiding Bishopric impartially, faithfully, and wisely is a task and a burden to which only a fine devotion could

hold these men. The members of the church can well afford to show their appreciation by standing helpfully by. And to do this, a fine opportunity is offered.

The time from Thanksgiving to Christmas or the Holidays has been set aside as a period in which special efforts are to be made by all, culminating in a church-wide act of giving and having as the special object in view to close the fiscal year without deficit in actual operating expenses. The whole

budget, which included a reduction of interest-bearing debts by a large sum, seems now beyond our reach, but to raise enough money in the period designated to assure the running expenses and thus meet the obligations falling due the first month of the year, 1933, seems quite within the reach of the Saints. To do this is now the call which the officers of the church are making to the people.

This is our opportunity.

It demands our concerted effort, an effort the Bishopric are quite sure the Saints will make. Suggestions are being issued to local workers on methods to be used to guarantee that every Saint will have opportunity to do his full share. To these suggestions we call the attention of our workers, and say again, here is the opportunity to show our devotion to the church. Let us match the devotion the men of the Bishopric are displaying.

F. M. S.

*You're a Great Little
Manager*



Now We Can Pay Our Tithing

presentation to classes. They offer the foundation for a series of educational sermons that any pastor would do well to present to his congregation. While the author has approached the study in a scholarly manner, and has written in an excellent style, there is also the unmistakable evidence of the presence of spiritual power in the thought that is presented. We believe these chapters will stand long in our church literature. There is no better statement of the law in contemporary language.

L. L.

Tithing

Our readers will find in this issue the two last chapters of the articles on tithing by Bishop L. F. P. Curry. These chapters are well worth saving for study and

Let Us Be Thankful

For the Spirit of Christmas and the Gladness It Brings

Let us be thankful that around Christmas and its activities are gathered some of the best ideals that humanity at large is able to understand, that in this season the poor are remembered, and that all men renew friendship with acts of charity and kindness.

Recent trials have taught us to be humble, and to be thankful for the little, common things and comforts that go to make life pleasant. We are not asking so much of life as we did, and it takes less to make us happy.

Many are suffering, and will be suffering this year who have never suffered before. This arouses our great regret and sympathy. We are sad that we are powerless to remedy all the want, the woe, and the pain that there is in the world. We can not be satisfied with our kind of world until it prevents these things. The teaching of Christ inculcates this kind of discontent.

But we are genuinely grateful for what we have and for what we can share. And we shall hold with that gratitude a determination that welfare and happiness must in the future be more equitably distributed among all men. This is the ideal of Christ, the ideal of Zion.

L. L.

Thank You!

Pastor at Long Beach, California, Would Have Herald in Every Home

It was expected that the change in the style of the *Herald* would produce reactions both favorable and unfavorable. But we went ahead with plans that seemed, after careful study and consideration, to be for the best interests of the church and the readers.

We have been happily surprised at the number of comments of a friendly and encouraging nature regarding our effort. These letters have been a real help to us; we appreciate the spirit of the writers.

A recent letter from J. L. Milner, pastor at Long Beach Branch, is especially kind. We thought our readers would be interested:

"A word about the new *Herald*. I am one of the pastors who have found it extremely difficult during the past to subscribe to and read all three of the publications. I have tried to read the *Herald* regularly, feeling it my duty to keep up with the official program of the church. It has also been a pleasure to read it. I am more than pleased with the present publication. I feel we can well afford to be proud of this paper. I am sure it will meet favorable comparison with any other church paper published.

"We are cooperating with Brother Hougas in an effort to get the *Herald* into every home under our supervision. Certainly, no pastor can be ashamed to urge his flock to read such a worthy paper."

L. L.

The Price of War

(A Selected Reprint)

During the last war the nations spent roughly one hundred eighty-six billion dollars in direct money costs. The indirect money costs are more difficult to reckon. Reckoning three thousand dollars for each life (and that is not dear, is it?) and making allowance for the cost of industrial chaos, it has been estimated that the indirect money costs were about one hundred and fifty-two billion dollars more. We of America spent a paltry twenty-three billion dollars as our share, but that was enough to have paid all the expenses of our government for one hundred and twenty years prior to the war's outbreak. This was the trivial end of the bill. There were millions of desolated homes. There was the sowing of the dragon's teeth of new wars. There were whole peoples fed on a diet of mixed truth and lies miscalled propaganda. There was hatred deliberately injected into the veins of people normally humane.

Heroism? Yes, of a truth! An incredible and heartbreaking heroism before which we bow in reverence, as those "bought with a price." But the worst indictment of war is that it takes such heroism for a purpose of destruction when, harnessed to constructive tasks, it could remake the world.

Preparedness, we are told, will assure peace. It never has! From the foundation of organized life peoples have prepared for war, but peace is still far to seek. Certain of the warring nations in the last great conflict were measurably prepared. Why did not they escape the impact of war? "Ah," comes the retort, "they lacked the will to peace." Then why do our militarists not tell us that preparedness is a curse if we lack the will to peace? For the hundreds of thousands under arms ready for war, how many thousands are assigned under government funds to seek the causes of war and to devise the machinery of peace? For all the millions spent on war, what government has recently assigned one million to promote international good will? Instead, there was in New York City on the Saturday of Holy Week—the day between the day of the Cross and the day of the Open Tomb—a war parade, with hundreds of school children in the procession. We thought we saw Him on the sidewalk, watching. We wondered if He preferred His "funny little Cross." A preacher can not be silent in face of this appalling curse. If he, the ambassador of Christ, is silent we should confess ourselves bankrupt both in brains and morals, and ask God to cleanse the planet of so wayward and cruel a race.—George A. Buttrick in *Jesus Came Preaching*.

There's none so blind as they that won't see.—Swift.

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CURRENT EVENTS

Fight the Saloons

Words are not originally bad. It is the things they represent that make them bad. The word *saloon* was not bad until Americans called their grog-shops by that name. Then the word became offensive.

The Wets don't mind if we fight with a *word*. They will get another name. But a liquor dispensary in private hands will be an evil, no matter what you call it. To paraphrase Burns: "A saloon by another name would smell as sour," and do as much damage. The Wet interests made the saloon what it was, and they have made the speakeasy what it is. No matter what they are allowed to make, it will be bad. The people of this country ought to know that the Wet interests can not be trusted to live up to any decent standard, because their business is not decent.

We must fight the return of the saloon, or anything like it, no matter what they name it. It has been a long time since we have seen the wholesale poverty and misery that the saloon caused. We have foolishly forgotten what it was like. In the light of our experience our national conduct has been positively silly within recent times.

The War Debts Again—And Yet

It is an interesting comment on national morality that France, who has all along demanded the last drop of Germany's blood in reparations money under the Versailles treaty and the Young Plan, and who in insisting on her demands has been a great stumblingblock to world peace, has been a most unsatisfactory creditor for the United States to bring to terms. And now, refusing Premier Herriot's plea for upholding the honor of the country by paying the debts of war, it seems that the parliament of France will continue in its course of repudiation under the leadership of Boncour.

France, it is said, can afford to pay—but won't. England can not afford to pay, but will, though under protest. Each country shows its true character in time of crisis.

It would be a bad thing, in many ways, for the United States not to collect the war debts. But it would be a far worse thing to collect them under the conditions that they will have to be collected. The return of that money will do the country and the masses of the people very little good. It will

not go to them. And it will impose a condition of acute suffering upon the masses of the other nations.

If England had only her own real debts to pay, she might meet them. But in her effort to stop a foe that threatened the world, she borrowed for others, and guaranteed the debts of other nations who had not the credit to borrow for themselves. England went on their notes. Now they are ready to repudiate their debts, and England is asked to pay. What to do is not clear, but we should not be an agent to impose injustice on England.

Mighty Specks

True it is that this earth is one of the tiniest specks in the universe, an infinitesimal grain of sand. On that molecule of matter dwells a creature called man. He is incomprehensibly small compared with the Intelligence who holds the cosmos in the palm of His hand. But that grain of sand is as great as the universe; that man is of a kind with the unlimited Ego. For he has a divine essence—his personality and his independent reason. He can vision his own planet in definite relation to the systematic cosmos. Where he has foothold in the universe he can see, analyze, measure, classify, and coordinate the ultramicroscopic midgets and the stellar giants of creation. The few ounces of man's gray brain outweigh the myriad, myriad milliers of suns and star-dust. The human soul, upright and facing God, has the inalienable rights of hypostatic selfhood.—Charles Hall Perry, in *Scribners*.

The invention of the means of being comfortable and the pursuit of comfort as a desirable end—one of the most desirable that human beings can propose to themselves—are modern phenomena, unparalleled in history since the time of the Romans. Like all phenomena with which we are extremely familiar, we take them for granted, as a fish takes the water in which he lives, not realizing the oddity and novelty of them, not bothering to consider their significance. The padded chair, the well-sprung bed, the sofa, central heating, and the regular hot bath—these and a host of other comforts enter into the daily lives of even the most moderately prosperous of the Anglo-Saxon bourgeoisie. Three hundred years ago they were unknown to the greatest kings.—Aldous Huxley, in *Proper Studies*.

NEWS BRIEFS

President F. M. McDowell Visits Many Branches of the Church

President F. M. McDowell returned home to Independence December 16, after a six-week itinerant East and North. During this time he took part in conventions, institutes, all-day meetings, and regular services, being personally in charge of class work and presenting sermons and lectures to the number of forty-eight besides presiding at sacrament and other services.

His forty-two day trip took him to the following places: Philadelphia, Pennsylvania; Washington, D. C.; Brooklyn, New York; Boston and Attleboro, Massachusetts; Toronto, Saint Thomas, London, Chatham, and Windsor, Ontario; Detroit, Port Huron, Flint, Saginaw, Bay City, Grand Rapids, and Lansing, Michigan, and Hammond, Indiana. He spoke every night except four, and averaged five meetings a Sunday. At all these places he represented the interests of the church publications.

Everywhere Brother McDowell was given a warm welcome by the Saints. He found them much interested in and concerned about the welfare of the church, and feels that he has been in touch with hundreds of devoted and consecrated members.

A. M. Chase Plans Christmas Treat for Utah Saints

Elder A. M. Chase, president of Utah District, has thoughtfully arranged a Christmas treat for the several branches of the Reorganized Church in the district. He has secured the stereopticon pictures of *Ben Hur*, the book by Lew Wallace, which he will present one night in each branch with the story of Christ and the Holy Land.

Summer in Australia

Let all who are shivering in the grip of winter in the Northern Hemisphere, remember that it is summer now in Australia.

This item comes from Wallsend Branch, New South Wales, in the *Gospel Standard* of November 1: "The rains have made our gardens very green and healthy looking, and we can look for sunshine in this little corner of sunny New South Wales.

News from Australia is that they are having "perfect" weather, and the *Standard* goes on to tell how happy the Saints of Balmain Branch looked in their "picnic finery," on a cloudless Monday not long ago, and how they crowded the launch which took them to Bradley's Head.

Offsprings of Old Buffalo Prairie Branch

Joy and Millersburg Branches, Illinois, where the latter-day work is growing, are offsprings of Buffalo Prairie Branch, seventy years old last April.

The church edifice of Buffalo Prairie Branch was the first building to be dedicated in the Reorganization. The gospel was brought to that community by the Wentworth Holmes family from the Maine sea coast in 1857. The old church building is being preserved by the Saints of the community, and lately received a new roof and two coats of paint. Meetings are no longer regularly held there except the annual September home-coming and funeral services. In the quiet churchyard lie many of the early workers. Such stalwarts as Alexander, Joseph and David H. Smith, Zenos H. Gurley, W. W. Blair, John H. Lake, F. G. Pitt, and John T. Kinne-man have spoken in that building.

Apostle R. S. Budd Visits Former Pastorate

On a recent trip into Oklahoma Apostle Roy S. Budd included in his itinerary a visit to Nowata Branch, where some sixteen years ago he acted as pastor. He preached to an interested congregation there morning and evening November 27.

Fourteenth Anniversary for Muskegon

The branch at Muskegon, Michigan, celebrated its fourteenth anniversary on Thanksgiving Day with appropriate services and speaking. Elder A. Whitehead, pastor of the branch since its organization, is continuing his faithful help.

English Saints Hold Memorial Services for Joseph Smith III

At their services November 6, commemorating the one hundredth anniversary of his birth, the Saints who worship at Gospel Hall, Manchester, England, recalled Joseph Smith as they remember him on his visit to England in 1903, the inspired man of God and Prophet of the church. Morning, afternoon, and evening meetings were dedicated to themes centering about the life and work of Brother Joseph, and speakers, singers, and other helpers did their parts well.

At the morning service the little choir, the oldest member of which is thirteen years of age, contributed to the spirit of song and reverence which prevailed. Elder G. W. Leggott is pastor of this branch.

The Spirit of Christmas

By Willard W. Hield

TODAY all the world is celebrating, or is about to celebrate. What are we celebrating? Is it "Xmas" or Christmas? "X" has been used almost universally to represent the unknown quantity. Christmas means little to many people except an excuse for unusual self-indulgence, a festival rather than a holy day. The winter solstice was ever a time for jovial celebrations. At this season the Swedes used to light fires on the hills in honor of Mother Friga, their Goddess of Love; the Romans indulged in their licentious Saturnalia. The Greeks lit torches on Helicon for Dionysius, the Persians celebrated the birth of Mithras while the Hindus of India sang songs to Vishnu. All these were mainly carnivals much given to corruption, excess and license. With the coming of Christ came the Christmastide, a season of sanctification and lovely prompting of the best in man. With Christ an unknown quantity the day reverts to a mere pagan festival.

For centuries our homes and churches in song and story have heralded the birth of the Prince of Peace. The angels message was glad tidings to all people, peace on earth, good will toward all men. Jesus came teaching men peace by loving one another, and good will by doing unto others as you would have them do unto you. These were the principles which were to replace the ancient law of an eye for an eye and a tooth for a tooth. Today the real Christmas is a "Christ Mass" in which we re-dedicate ourselves to live by His new standards that peace may cover the earth and good will be among all men.

Peace in the home, in the community, in the nation and in the world can not come if we insist upon what we see as our rights. We are usually too limited in vision to be able to know all of the right. If we insist upon nothing more than justice there can be no peace, but only unending perpetuation of conflict by each person, group, or nation seeking retribution in the name of justice. There can be no peace if it must wait for the righting of all wrongs and the balancing of all accounts. Grievances, wrongs, menaces, oppressions, and injustices

are too many, too complex, too completely unmeasurable, and too colored with emotion and prejudice ever to be solved, even by a convention of Solomons. Only by forgiving and forgetting can peace come—by a new beginning which will not settle old scores, but which will overcome them with good works in the light of this new day. If we want the Christmas spirit it can come only when we as individuals and in our cliques, clubs, clans, or concordats of nations exercise good will returning good for evil. Some say, "But it won't work in business or in politics." Does the eye for an eye standard work better?

We thought not long ago that we had prosperity. Sudden and unexpected growth of organization and mass production brought unprecedented prosperity but lacked a moral level in the hearts of men to insure its full benefit. Technological improvements increased the production of machines, but reduced the need for workers. Direct gains to owners of industry were obvious. Indirect costs to society in men thrown out of work and in the failure of previously sound investments were not so quickly detected. Good will would have spread the gains as widely as possible throughout society in lowered prices and better products. Selfishness took the largest possible profit and then was mystified when prosperity vanished. Good will concerns itself primarily with what it can produce; selfishness with what it can acquire. The recent wave of speculation centered attention on acquisition and not on production. Good will thinks of service, selfishness primarily of profit.

The World War was the fruit of selfishness, ambition, hatred and suspicion, all the direct opposites of good will. Now follows the economic war, fought for the same motives. During the Peloponnesian War Aristophanes pleaded for harmony among the Greek peoples in these words as translated by Nairne: "From the murmur and the subtlety of suspicion with which we vex one another, give us rest. Make a new beginning. And mingle again the kindred of the nations in the alchemy of love, and

(Continued on page 1303.)



The Work of the Church



Junior Stewardship for 1933

By C. B. Woodstock

The idea of stewardship responsibility is an essential in the gospel of Christ. It is fundamental in the building of a Christian character, and to the building of a Christian community which we call Zion. Such is necessary in the work of the church today and it must be included in our program of religious education.

For some years in the past boys and girls of the church have been encouraged to become Junior Stewards, working in groups under adult leadership, to learn and to practice the principles of good stewardship. A Junior Steward is a boy or girl between the ages of eight and fifteen years who agrees to try to learn and to obey the financial law of the church. An important part of the work of a steward is the keeping of a careful record of one's receipts and expenditures in his partnership with the Lord.

For purposes of the educational project and for the convenience of the Junior Stewards and their sponsor, a neat record book has been prepared under the direction of the presiding bishopric. This book contains several pages of carefully worded explanations of terms and methods used in keeping a financial record and in fulfilling the financial law of the church. Two pages are devoted to a sample month's record of an average boy, showing how the record is kept. Then there are twelve double pages, ruled for convenient record keeping, one for each month, with a convenient tabulated form for a monthly summary of accounts and the calculation of tithing.

The entire project is handled for the presiding bishopric by the Department of Religious Education. Local sponsors work under the advice of the pastor, the church school director and the local bishop's solicitor. Often the solicitor himself is happy to serve as the sponsor, for Junior Stewardship is recognized as one of the most valuable ways of education and training in the keeping of the financial law.

In today's mail came a letter from a church school director in the Northwest ordering eight Junior Stewardship Record Books to be presented to a group of eight boys and girls at the time of their confirmation. What an opportunity for a splendid start in church membership! We understand these young people have already filed their inventories, they are baptized into the church, and, on the occasion of their confirmation, they are presented with

these record books and encouraged to enter at once upon the responsibilities of stewards before God. Surely this gives promise of real Zion-building material!

Perhaps the redemption of Zion has been delayed, in part at least, because men and women of the church have not been wholly converted to the gospel plan. One must do more than give verbal acknowledgment that he believes the gospel. He must be anxiously concerned in the building of the Kingdom, to which cause Latter Day Saints are called. A sponsor in reporting says: "My group of juniors started to keep their records with much interest and real desire, but they found little encouragement at home for most of the parents were not even trying to keep any records, and but few were paying tithing. I'm afraid we can't persuade the children to try what their parents are unwilling to attempt to do."

But other sponsors report more encouragingly. One bishop's solicitor writes: "The idea of Junior Stewardship is splendid. Not all of our boys and girls have kept their records for the full year, but it has given me an opportunity to explain to them in a simple, concrete way the principles involved in determining the tithing due, and they are learning the finest kind of lessons in good bookkeeping. I have taken occasion to make several talks on Junior Stewardship before our church school, and even before the branch. Record keeping and the advantages of frequent paying of the tithe are easily explained to adults through the junior plan. I have visited the houses of Junior Stewards and am able to talk to parents who could not be reached in any other way. Most of our juniors are paying some tithing and are gaining practical experience in the keeping of the law."

Recently report blanks were sent out to all Junior Stewardship sponsors for the past year. It is quite essential that each one send in his report, for on the basis of this year's experience we must plan for the coming year. We have record of some 500 books in use in 40 different branches. In 1930, 57 sponsors reported the use of 501 books—227 junior tithe payers in six months paid \$335.04 tithing. Of this number 133 were making oblation offerings, and 144 had savings accounts.

One of the best parts of the 1930 report was the fact that the 57 sponsors had 224 personal talks with juniors, 144 talks with groups of junior stew-

(Continued on page 1331.)

Tithing

By L. F. P. Curry

VI

There is a homely question sometimes asked about a public man, "*What does he stand for?*" This means not only what principles are supported, but also of what significance is the man to his time. Of tithing we well may ask, What is its significance? How important is it in the body of principles composing the teachings of God? Men do not struggle and sacrifice for unimportant things. They will give all for something that is deeply significant. The significance of tithing is such that this principle deserves its place in the divine plan.

The first reason for the significance of tithing is that the principle is a continuing mechanism in the financial structure of the kingdom of God. The work of the church has always entailed expense. In a simple society, this expense may have been small, but it nevertheless existed. In a complex society, such as that of our time, the expense is proportionately greater. God has freely provided the plan whereby men may be saved, if they obey it, but Christ paid a tremendous price in making that plan effective. Of their own free will men commissioned of God may preach the gospel, and of their own free will others may receive and obey it, but God has ordained that those who believe must assume in their due proportion the cost of evangelizing and shepherding which organized religion entails. Tithing is the most important element in meeting the cost. The principle worked well in the day when men's commercial life was carried on by a system of barter, and it works today when we rely upon a money medium of exchange. In the practice of tithe paying one may misrepresent or withhold the tithe due, or one may ignore the principle altogether. These evidences of human imperfection do not alter the plan one whit, for it continues as a vital element in God's work, linking human activities to heavenly purposes.

Not only this, but tithing is also a factor in stewardships. The steward requires some form of universal application which will enable him to turn over to the church the material evidence of his diligence. Stewardships are not an end in themselves, but a means to the larger end of developing the togetherness that should exist between man and God. Tithing is a common bond, uniting all men in its observance, furnishing to all a common method for sharing their increase with the church for the furtherance of the aims of the church which represents

the brotherhood of man. It is a regular, orderly way for sharing the benefits accruing to those thus united, and of warding off or mitigating the evils which might assail some. There are probably many different ways by which a steward might render his increase to the Lord through the church, but there is only one way that bears the stamp of God's approval, and the chief item in that way is tithing. Attempts to apply men's way would be divisive; but to apply God's way makes for unity. Thus tithing in stewardships is significant both for its purpose and its effect.

A third reason for the significance of tithing is that it represents a factor in equality. Interest in equality is not new.¹ Plato was interested in it in the fourth century before Christ. More, in the sixteenth century after Christ, was equally so. During the eighteenth century, writers considered equality as a moral issue, but with the rise of socialistic thought in the early nineteenth century the question was approached from an economic point of view. It is apparent that interest in equality was keen about the time of the Restoration in 1830, an interest probably attributable in the main to the new type of social problems growing out of the industrial revolution. Discussion swung about material possessions.

The answer of the Restoration movement to the question of equality was entirely typical.² Equality was not alone a moral problem, nor alone an economic problem; it concerned both. Every man was entitled to his just wants and needs, and was obligated to render his best effort to society. Only those who had grasped the significance of God as a father, could conceive the question in its real terms, namely that it was an issue in establishing fundamental brotherhood wherein spiritual equality grew out of and rested upon material equality in provision of the just wants and needs referred to. The problems raised by the present economic depression show rather conclusively that the question of establishing equality is not an academic matter, but instead one of great practical importance in the lives of millions of people. No solution proposed by others compares with that offered by the church, a statement which reflects the magnitude of our responsibility in these times.

Tithing in its strict sense of the tenth of the increase, and the broader meaning of surplus furnishes us with a mechanism whereby equality may be brought about, an end made permanent by the

establishment and continuance of the practice of stewardships.

These three things for which tithing "stands" are important. There remains one more reason for its significance, namely that the principle is a spiritual rite in a spiritual life. There are those who regard tithe paying as a form of heavenly fire insurance. They are well advised in this, for although we may dress tithe paying in the aspect of free sharing of a common burden, there still remains the explicit and frankly uncompromising edict of God: ". . . he that is tithed shall not be burned (at his coming)." In other words, if any man would share in the distribution of God's blessings he may do so only upon God's terms; we ourselves may not dictate those terms according to our own desires. If, however, one tithes merely as a measure of defense, and not with the earnest desire to bring forth the fruits of righteousness, it may be found that the result is disappointing.

Truly, tithing is a required measure in the law, stated with considerable sternness, but the principle nevertheless represents God's best thought as to this aspect of the financial law. Our obedience therefore enables us to share in a rite which develops the generosity of our souls, gives us an efficient channel for contributing to the carrying on of the work of God among men, and brings us to a more complete understanding of the meaning of brotherhood. In a word, we may thus become partners in pushing forward the spiritual plan of salvation for mankind. If we obey, as well we should, in the spirit of hopefulness, with earnest faith in God's purposes, and with an ever growing love for humanity, then, indeed tithing is significant as a spiritual rite in a spiritual life, which hallows the cash contributed, strengthens the church and aids to reveal God to mankind.

Ponder for a while these reasons for the significance of tithing.

¹Spann, Othmar. *The History of Economics*, page 211.

Haney, Lewis H. *History of Economic Thought*, pages 385-400.

Gide, Charles, and Rist, Charles. *History of Economic Doctrines*, page 200.

²This is not meant to imply that the principle human factor in the restoration of the gospel, Joseph the Martyr, was attempting to set up solutions to the puzzling problems confronting England and France. The question of equality as a subject of controversy was not at that time acute in America, and he may not have been aware of the situation abroad. The explanation is not to be found in coincidence, but rather in the fact that the gospel offers solutions to many of the fundamental problems of mankind, and its restoration went far to fulfill the prophecy of Isaiah 29: 32 (Inspired Version), that "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." It is fair to infer that this understanding covered more than the field of religion. Certainly since 1830 the understanding of the world has swept forward in almost every field by leaps and bounds.

VII

Since the Lord has been so emphatic about the payment of tithing, it is only prudent to inquire how the amount of tithing due may be ascertained. There are three ways in which the question may be answered. The amount may be ascertained by guessing, a quite unsatisfactory method not recommended. It may be found by estimating, thus perhaps securing a fairly accurate approximation. But the third, and better, way, is to make an accounting. In the formal accounting some element of guess and estimation may enter, for we are men before we are bookkeepers, but the conscientious person will endeavor to arrive at the amount of tithing due in as accurate a manner as possible. He will do this not only because the highest degree of accuracy possible more nearly fulfills the law, but also because thereby the maximum contribution will be made.

Accounting in these days in which we live, quite as much as in any other period, is called for by the dictates of common sense as the only way in which the correct answer may be had. It is also called for in the law, and repeatedly emphasized. In numerous references in the *Doctrine and Covenants* to the principle of stewardships, of which tithing, as pointed out in a preceding paper, is an element of expression fundamental in character, the accounting is demanded. By accounting the results of the stewardship are ascertained, and thereby also the amount of tithing is determined.

"Every man shall be made accountable unto me . . . (a steward over his own property, or that which he has received by consecration. . .)" 42: 9.

Again it is written:

". . . it is required of the Lord at the hand of every steward, to render an account of his stewardship, both in time and eternity." 72: 1.

The references in sections 69: 2, 70: 1, 72: 4, and 101: 2 are equally explicit. The necessity for an accounting is clearly implied in 106: 1, for it is impossible to ascertain how much may be set aside as a surplus if the total wealth is unknown; and it is equally impossible to ascertain the annual "interest" or increase without keeping records which will permit a proper accounting at the year's end.

The Lord leaves us with no excuse in this matter of the accounting. The exercise of obedience in connection therewith is a preparation in the branches for the higher standing which should, but as yet may not, characterize the stakes, and it is a necessity if one is to remain in the stake in the best standing before his conscience and God. ". . . this shall be an ensample for all the extensive branches of my church . . .", reads section 72: 4; and section 106, already mentioned, gives equal emphasis to the subject in the stakes, for in that reference Far West stake was involved. (Continued on page 1331.)

Young People in Action

By C. B. Woodstock

The call of the church today, as ever in the past, is for united action. Economic conditions of depression effect us chiefly because in the past and up to the present we have not learned to be united in our purposes and in our action. The world surges about us as men try to unite temporarily on the basis of some selfish achievement. The objectives of the church are to be attained by a people who unite unselfishly with full faith and vigor to follow the plan God has given that shall produce a Zion of latter days—a place of peace and security because a demonstration of God's truth and his power to bless those who live in harmony with his will.

To the task of helping to achieve these purposes the young people of the church are called. Perhaps as never before in our history, do the conditions of the present economic crisis emphasize the need of the church for the active, loyal, earnest support of her young people. And as never before do young people need and appreciate the stabilizing, hopeful and saving influences found in the church and in her services.

The following, gleaned from recent correspondence, indicates some of the ways in which our young people are uniting their efforts with the general church to attain its objectives. Young people and their leaders are urged to study the needs of the local congregation in the light of the total program of the church and find the things which they can best do to advance the Kingdom of God among them. In consultation with the pastor they seek to understand their duty, they find their opportunity for service, they organize their forces, and with a prayer for divine direction, they enter with the vision and strength of youth to accomplish the tasks they have set.

This is the way of Zion's redemption. Youth wishes to share in the work before the church. Youth must look to those older in years for advice and cooperation, but youth enjoys the consciousness of responsibility and the sense of achievement. Team work is essential, and the young people can be depended upon to carry their part of the load.

Long Beach, California, reports twenty-eight young people, all active in church work, with an estimated attendance of 95% at preaching services, 80% at prayer meeting and 98% at church school. Some fine experiences are in store for such a group.

At Madison, Wisconsin, the young people with their sponsor arrange and conduct one of the regu-

lar church services each month. Several of their number are active in the priesthood.

Pittsburgh, Pennsylvania, reports thirty-one young people in attendance at the services of the church, two thirds of whom are not members of the church. Does this mean that some one is doing a lot of good missionary work, or is this a most unusual opportunity, or both?

Sperry, Oklahoma, has fifty-three young people, a fine group to be set at work in the church. A training class is being organized for the winter under the leadership of Elder O. A. McDowell.

Lincoln, Nebraska, has twenty-eight young people between 12 and 20 organized in a "La Da Sa" (L. D. S.) club which undertakes all sorts of happy and helpful experiences for the young folks. The club is sponsored by Mr. and Mrs. Francis Shrunck with Miss Rogene Anderson, young people's supervisor. Aside from frequent recreational games and stunts, the club has put on plays, debates, the pageant "*Milestones*," special music, and assisted in serving conference meals. Regular meetings are held at six thirty Sunday evenings.

Holden Stake young people, under the leadership of their Young People's Council and with the cooperation of the stake presidency and bishopric, are planning to make a concerted effort to assist the church financially during the present "sacrifice period." Special inventory meetings are to be held where the purpose and principle of the inventory and annual tithing report will be explained, and opportunity given for an immediate compliance with this essential feature of the gospel.

A young people's institute and convention is being planned for Holden Stake in March.

Barberton, Ohio, with twenty-one young people, reports an active, organized group. Four of these have already filed their inventories and entered upon systematic payment of tithes. Among activities are listed: several programs, two plays, cleaned the church building, sang for a sick member, several early Sunday morning prayer meetings.

At Joplin, Missouri, with sixty-five active young people, dramatic work is popular and successful. They also have an orchestra of seven string and six band instruments.

On Sunday, November 27, the young people of four branches in Southwestern Iowa met at Crescent to plan a district organization. A convention is in prospect early in May.

First St. Joseph, Missouri, Branch with fifty young people reports a series of interesting activities. In addition to the stake quarterly young people's gatherings, there are local social meetings every two weeks, a special young people's early Sunday morning prayer service each month, and one Wednesday night a month is recognized as young people's night at the general prayer service. At present the young folks are entering heartily into the efforts of the sacrifice period and are expecting to adopt a financial program that will be continuous throughout the year.

During the summer two outside trips were made by the branch young people, to Fortesque and to Far West. Two religious dramas were given at the local vesper services and one of them was given at the Reunion. A pageant was recently prepared for the stake rally and repeated at the local church. After the first of the year the young people's division plan a banquet with the adult division as their guests.

At Englewood, in Independence, the young people's division has recently organized. The regular Sunday evening study hour is in their charge although one Junior and one adult class is also provided at this hour. They are hoping to extend the range of young people's activities and to interest all in a greater appreciation of the regular services of the church.

Hagerman, Idaho, reports training classes in public speaking and music in addition to regular church school classes.

At Deer Lodge, Montana, the church owns a recreation hall used for social and recreational gatherings. At a weekly meeting the young people prepare the music for the following Sunday both for the church school worship and for the regular services of the day. A large number of those participating do not yet belong to the church.

Seattle, Washington, with a membership of one hundred four young people, reports active participation in several district-wide projects. Those listed are: The attendance of 100% of the young people at all church services, a study of the *Saints' Herald*, a district young people's convention in February, active priesthood visits to all young people by the young men of the priesthood, a varied program of services on Sunday evenings especially attractive to

young people, a local young people's banquet. Seattle also has a girls' glee club and a Scout Troop.

Here are some good suggestions for other districts and branches.

Oklahoma City, Oklahoma, has three organized classes of young people with a well organized Young People's Council under which is sponsored an annual banquet, plays, food sale, oyster suppers, wiener roasts and a cantata. They report an active group of Temple Builders.

Buffalo, New York, with a membership of twenty-three between the ages of fifteen and thirty, reports three organized classes and a Young People's Council in charge of their program. They meet for class work on Sunday mornings and Friday evenings, for recreation two Saturday evenings each month and for a general social evening once a month.

The Outstanding Event of History

"The birth of Jesus, like that of every other powerful character, signalized the commencement of a new train of events. And, since of all characters born on this planet—He has proved to be the most powerful, it is realistically correct to say that His birth was in literal fact the outstanding event in history. Romance and sentiment aside, doctrine and theory eliminated, Jesus stands today in the presence of governments and social systems (as He stood once before the Procurator from Rome) as the personified incarnation of God's judgment upon the corruption of men, and as the embodied manifestation of God's unyielding determination to save men by sheer love from their sin and their folly."—Dwight Bradley, in *"His Government Shall Increase," Church Management.*

One of the most prolific sources of misunderstanding in regard to religion is the refusal to acknowledge that there has been a universal departure from the original gospel as taught by Christ. Most people are aware that such an event as the Reformation was the reactionary result of the great abuses which had obtained in the Roman Catholic Church; yet it seldom occurs to the minds of these people that to concede the need of a reformation is a tacit admission that an apostasy from the true gospel had taken place; otherwise the so-called reformation was not only unnecessary, but actually an evil. In face of this important piece of history it is really unaccountable that there should be so much indifference to this very important event and the consequences which necessarily result therefrom.—John W. Rushton, in *"The Apostasy and the Restoration."*

A Christmas Party in the Kentucky Hills

By Hazel Honaker

Around the middle of November, 1931, my husband, who, by the way, is not a member of our church, our eight-year-old son, my cousin, Pauline, and myself left Independence, Missouri, to go to the extreme eastern part of the State of Kentucky. Our plans were to take charge of the seven hundred acre farm belonging to my husband's mother. Although we had spent almost every summer since our marriage at this farm, I still did not realize what really living on a farm meant. Nor especially did I realize what living at all in these hills of Old Kentucky meant to a city girl, as I had always thought myself. Pauline was just as new at the farming business, so we walked into this new undertaking inexperienced together. My husband had spent fourteen years of his younger life here with his parents, so it was one grand home-coming for him, and has continued to be such to him through this entire year that we have been here. I have to stop and think whether it has been one year or ten. Now I can hear you laugh, and say "Poor silly weakling." But there have been days when it seemed to me that God or even his influence was so far from me that he was absolutely out of my reach.

At almost every time of the year these hills are beautiful, and when I could get myself under control and free from homesickness for any length of time, I really felt that there was a work for all of us to do here among these uneducated, but good-hearted mountain folk, and could see God's handiwork in every rock and brook and tree. When I look back upon the attempts at doing good that I have made I am afraid that I will not get many stars in my crown for the deeds even if they were good, because of my feeling of repulsiveness for their ignorance and unsaintly ways of living.

In the almost two months from the time that the four of us arrived here, we became speedily acquainted with the natives of our new neighborhood. My husband seemed almost like a god to them, because he was so big and straight and strong, and if I must say it myself, handsome; and from the time he arrived he took the burden of each family upon his own shoulders and tried to help carry it. Our little Junior assumed the role of leader among the children, as he was so far advanced in learning and worldly experience. Children much older than he were only in the primary grade in school. He was put in the class with boys and girls fourteen and fifteen years old. These mountain families are so poverty-stricken that they have to have every

chick and child to help put the corn in the ground and the same help at corn-gathering time. It is a very rare case if we find a man, woman, or child, who can read or write his name. Pauline and I tried to clothe and feed every little ragged hungry urchin that came continually to our door and into our kitchen and stood with longing looks at the good things that we cooked and our pretty house aprons which we wore. They thought we were fairies or some sort of guardian angels sent from they didn't know where, to warm their little bare feet, wash their dirty faces and hands and make them pretty little dresses and wash and comb their hair. We soon became a little cautious in our face and head washings, as two or three of our victims nearly took pneumonia from the loss of the heavy coat of dirt. We tried to teach the older women folks to sew and keep their homes clean and when spring and summer came we taught them to can their fruit and vegetables, and prepare to take care of their families' needs for the winter. My mother and father collected all the articles of clothing, bedding, and all scraps of materials that could be used to make clothes for both young and old, and shipped an enormous big box to us, which we doled out to the needy in a way that reminded me of the big city's soup lines. This supply has been replenished many times and the demand still goes on as the days of this winter grow colder. My heart still aches for each pale little overworked ragamuffin that comes grinning and asks "Please, have you got a coat, or a shirt, or stockings, or shoes or dresses that will fit me or mother, or brother or sister, or grandmother, or grandfather? This is all we have and we are awfully cold." Only, of course, they use such poor grammar that they can hardly be understood.

Well, I have done a lot of rambling, but if you have time to read what I have written, maybe you will enjoy knowing that Independence is not the only place in the world where the extremely poor and needy are still in abundance. It is this continuous existence of poverty and dire need that makes me so homesick and dissatisfied at times that I can hardly content myself. And it was this same poverty and distress that caused us to give the Christmas party last year and invite in the whole neighborhood, young and old, to share our little surprise sacks which we prepared for the children. Their little hungry minds had hardly heard of Christmas, and could not imagine what a party was. We de-

termined if our Christmas could not be what we wanted it to be, that we would give these children something to remember for a long time. Our son announced to every child that he knew that we were preparing for a party and wanted them all to come on Christmas day to our house for the occasion. Their faces beamed, but there was a big question mark stamped indelibly on every face. Several days before the big event were spent by us in making candy and popcorn balls and cakes. I walked to the closest little country village and it happened that on that day there was a truck that came into the same little village loaded with fruit from Florida. I picked up courage to tell the driver of the truck of my plan for the happy holiday for the children and he at once began planning to help me. He gave me many more oranges than I could carry home for seventy-five cents. So I left them at the village doctor's home and sent some one on the mule the next day for them. The mountain roads are mostly in the creeks and as soon as the fall rains begin to come, the roads are impassable. Our car sat in the garage for four months, during which any coming in or going out was done on horse back or mule back. This Christmas party was a new experience for our little son and also for us, but he seemed to gain the most from it. He had made big plans about how he would go to the hills and cut his own Christmas tree for the first time in his life. But he was much too slow for these early rising mountain children. Two or three days before Christmas upon the day that he had planned to go to get the tree, early in the morning before we were dressed we heard steps as if someone was coming bearing a heavy load. Junior ran to the door in his night clothes and there stood one of his most ardent admirers with a most beautiful cedar tree on his back, much larger and more beautiful than he had even thought of being able to get. His disappointment was almost too great to be concealed, but the child that had brought it was so excited about being able to serve him, that Junior took a second thought and acted pleased and thrilled. But the doors were barred as soon as the tree was fastened into the tree holder and no one was allowed to enter the room until the decorations were all fastened on. Only a very few were allowed to see it before the day appointed. On Christmas day we all arose extremely early, as the early arrival of the tree had taught us a lesson. We all worked like mad filling the paper

(Continued on page 1331.)

Prayer and Testimony

Thoughts on Hearing President F. M. McDowell Preach

By L. D. Campbell

It has been my pleasure of recent date to have met and listened to President F. M. McDowell. The fact that we have such great and conscientious men in the church would warrant (it seems to me) a note of praise through the columns of the *Herald*, not from church officials, but from individuals and branches where he has just recently labored.

It has been inspiring to sit as I have, and hear him as he delivered four of his soul-stirring sermons, one at Windsor and three at Detroit. To hear such sermons and leave the building not a better man seems humanly impossible.

As associate pastor at Windsor, I have this comment to make and would like so see it published in the *Herald*, not for publicity on my part, but for the encouragement it will be to Brother McDowell and to the membership at large. No man could sit within the sound of his voice, be he stranger or member, and not feel the presence of the power of God. No man could sit and listen and not be lifted heavenward. During these sermons I had a spiritual experience I will never forget.

While President McDowell was preaching at Windsor and during his sermon, there flashed before my vision and I saw clear and vividly Peter and John as they stood before the gates of the Temple. I heard Peter in response to the beggar say: "Silver and gold have I none; such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." The scene changed, I saw President McDowell in his official office stand before the people with outstretched arms and in the power of his office say, "Silver and gold have I none; such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and live." This experience then passed, and again I realized that I was one of his listeners, was listening to a real servant of God, one who had power and authority to represent God on earth.

Thank God for such men, for the faith of the early pioneers of this great work, for men who today are willing to carry on. As for me, I promise God before men that I will redouble my effort in this work of building men and women in the image of God, and take the baton which has been handed me in this great relay race of life and hand it to some one else seasoned with love, humility, and spiritual experiences.

In closing I wish to use the words of a man by the name of Gray (whether these words be poetry or prose, I can not say, but their sentiment bespeaks to me the character of Brother McDowell): "Next to the radiance that flows from the Almighty throne, is the light of a noble and beautiful life, that wraps itself in benediction around the destiny of others and as a reward finds a home in the presence of God."

A word of encouragement to our people, I believe, is expressed in the words of a poet unknown to me:

"Do you know that your soul is of my soul such a part
That you seem to be fiber and core of my heart?
None other can pain me as you, dear, can do,
None other can please me or praise me as you.

"Remember, the world will be quick with its blame
If shadow or stain ever darkens your name;
'Like God like son,' is a saying so true,
The world will judge largely of 'God' by you.

"Be yours then the task, if task it shall be,
To force the proud world to do homage to me;
Be sure it will say, when its verdict you've won:
'He reaped as he sowed—to this is his son.'"

WINDSOR, ONTARIO, Apartment 1, 1225 Assumption Street.

This Is the True Church

By Lena A. Higgins

I wish to testify that I know the Reorganized Church of Jesus Christ of Latter Day Saints is the true church, and that if we as Saints live our religion, we shall receive the gifts and blessings Christ told his disciples would follow those who believed.

Many times I have been healed, and my children have been instantly healed through the use of the consecrated oil. We have ten children, three of whom are grown, but none have accepted the gospel; neither has my companion.

I ask the prayers of God's people that I shall be able to live the gospel so that my loved ones shall see what my religion means to me. I have many trials, but God has always given me strength to bear them.

There is no branch here, but Elder George Bailey is holding meetings just north of Harrison in an old town hall. We are looking forward to organizing a Sunday school as there are about thirty attending each Sunday. These meetings are food for my soul, it being the first time I have been privileged to attend services without driving at least eighteen miles since I united with the church ten and one half years ago.

I love the gospel and work and pray that I may be of some use in helping this great work. My prayers are always for God's people and Zion that shall be redeemed by the faithful.

HARRISON, MICHIGAN.

Meetings at Beeville, Texas

By G. H. Wixom

At the close of the Southwestern Texas district conference, held at San Antonio, Texas, October 9, on invitation from Elder G. M. Hiles, of Beeville, Texas, I accompanied him to Beeville, where I held a series of services in a hall situated in the center of the city. During this series, the editor of the Beeville paper called the *Bee-Picayune*, asked me to give him a synopsis of one of my sermons, setting forth what we stood for as a church, as he felt that the people of that city would be interested in a subject of that kind.

Elder Hiles has lived there for a number of years and has many friends there, and while it was hard to get very many to attend the services, they would read our message in the paper. I submitted the sermon synopsis the editor requested, and it seemed to please him; he assured me that he would publish it.

Beeville is a city of about six thousand inhabitants and is situated about ninety-five miles southeast of San Antonio, Texas, on the highway to McAllen and Brownville. We have some twelve members living there and in that part of the district.

I am beginning a series tonight (November 29) in Marfa, Texas, which is situated about four hundred and fifty miles

Prayer and Testimony

west of San Antonio, where we have a membership of seven-teen and some thirty-seven in their church school. Our work began here a year ago last September, when Brother Forest Gatrost and family who reside here, secured for me the Presbyterian Church, and at the close of this series, I baptized ten and organized this church school. Brother Floyd Gatrost was elected director and his wife was elected secretary.

While it is a long distance from any branch, I try to call and preach for them when going to or from my home in California.

Fort D. A. Russell is situated here, where the First United States Cavalry is encamped.

MARFA, TEXAS, Box 271.

The Missionary's Gethsemane

By Ella Brackenbury Lambkin

A missionary walked the streets of Jerusalem, walked un-seeing past old historic spots. There was no room in his thoughts today for reverie on the past of this ancient city. Even the noises and unpleasant odors of the narrow, dirty streets did not trouble him today.

In the pocket of his coat for two days had lain a letter from home. His mother, the letter said, was very ill. She was slipping very fast. If he did not soon return he might never see her again. But how could he return? The church had sent him here to stay until he was called back. How long a time that would be he did not know. It might be weeks, possibly months, maybe years.

The narrow, cluttered streets of the older part of the city, the city within the walls, gave way to the newer, more modern section without the walls where foreigners lived and where the mission house was. There came to the missionary thoughts of that day before he had sailed when a servant of the Lord had spoken to him and promised that if he would attempt this mission his loved ones should be cared for and protected until his return. He had felt then the assurance of the Spirit that this was true. Could he doubt it now? No, not that. He must not doubt. Yet the memory failed to bring the comfort that he needed. His thoughts traveled toward home, but became lost in the ceaseless beat of wave on wave through the endless miles that stretched between Judah's land and Joseph's.

On Sunday morning the missionary woke early, the burden heavy on his heart. The mission house was very quiet, but he could not sleep. The thought came, "Go to Gethsemane." Quietly he rose and took his way past the sleeping city. He came to the eastern corner of the old gray wall, descended the slope of Kedron Valley, and slowly climbed the Mount of Olives. Opposite the Latin garden of Gethsemane he turned to the left into an olive grove.

The air was chill. His shoes and clothing were damp from the dew wet trees and grass for the sun had not yet risen over Olivet. All was still save the twitter of the sparrows and the round clear notes of a distant shepherd's flute. Perchance Jesus, the Christ, had come to the garden here on just such a morning as this. Perhaps he noted the sparrow's call and heard the shepherd's flute. Mayhap his sandaled feet had pressed the dew wet soil in this very spot. Here he spent many happy hours with his disciples. And, somewhere in this garden he had knelt one night to pray. He had felt alone and depressed.

The servant is not greater than his Lord. In his troubled heart this servant felt a kinship with his sorrow-bowed

Master. He knelt and prayed. For some reason no assurance came and no relief was granted to the burdened heart.

In troubled disappointment he went back down the hillside. He came to an old tumble-down stone fence and was about to step across it when there came over him so keen a sense of his own helplessness and of his urgent need for assurance that he decided he would try again. He might yet obtain mercy. Returning to the secluded spot in the olive grove he prayed again to the God who notes the sparrow's fall.

And as he prayed there came into his soul that peace that passeth understanding. Blessed hope drove from his heart the gloom and depression that had reigned there. His faith was strengthened. He felt sure that all of God's promises would be fulfilled. Gethsemane, so dear to the heart of all the world, would be henceforth doubly dear to him.

With a lighter heart he started again down the hillside. Doubt and darkness were swept away. He knew that God does live—he does hear—he does answer prayer. He knew that the God of Abraham, of Isaac, and of Jacob who exercised his power hereabout so long ago—**THAT SAME GOD IS WITH LATTER DAY ISRAEL TODAY.**

The sun crowned Olive's brow with golden glory and in the heart of the missionary was reflected the light of a glad new day.

(Author's Note: This is a true story told to me by a missionary.)

Is Shown His Work in the Church

By L. R. Adkins

Living over ninety miles from a branch of the church I do not have the privilege of attending church as I should. Nevertheless I keep up a correspondence with our pastor, Fred Cousins, of Oshoto Branch, and in his last letter of November 5, he felt constrained to tell me that if I would be faithful God had a work for me to do.

I felt the power of the Spirit resting upon me as I read, and I have asked with a true desire to know what this work is. In answer to my prayer I have been shown that there is to be organized here a branch of the church at the Fairview Corner, four and one-half miles from my home. There is a fine school of more than twenty pupils attending at this corner.

There are numbers of good people in this community, and if I am allowed, I will try to place the *Herald* in these homes to prepare the way for the work further on.

UPTON, WYOMING, Box 67.

Wishes Friend to Write

Mrs. Howard Westerman, of Center, Colorado, wishes to ask that Mrs. R. E. Smith, of Saint Louis, Missouri, write to her and send her address. Having lost the address, she has been unable to correspond.

Requests for Prayer

Mrs. Edward E. Melvin, of Pewamo, Michigan, requests the prayers of the Saints in behalf of her cousin, *Mrs. W. L. Quick*, who is afflicted. She is isolated from church privileges, but her faith is strong, and she is in need of the Lord's blessing.

PIPER CITY, ILLINOIS.

Sister Arie E. Cunningham, of Escatawpa, Mississippi, asks the prayers of the church that she may be healed of her afflictions.

QUESTION TIME

What was the "beginning" in which God created heaven and earth, stated in Genesis 1: 1?

Doubtless it was the beginning of the heaven and the earth referred to. It certainly could not have been the beginning of all existence, for of course God did not create himself at that or any other time. The Inspired Version is different, and states:

"Behold, I reveal unto you (Moses) concerning this heaven and this earth; . . . I am the Beginning and the End; the Almighty God. By mine Only Begotten I created these things."

This shows that Christ also existed before this heaven and earth were made. Evidently there is more than one heaven, as here indicated, and this fact is supported by Paul when he says:

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven."—2 Corinthians 12: 2.

From the above we may conclude that other heavens existed before "this heaven."

How does the church know that its revelations are from God?

The church is of course a collection of people who are substantially united upon certain teachings believed to be divinely commanded. Those baptized into the church are therefore presumed to accept at least its fundamental teachings, though differences of opinion may exist concerning less important matters. One of the fundamental and most important beliefs of Latter Day Saints is, that God reveals himself to his people in every age when they will observe his will, and that such revelations are received through prophets whom God calls and sends with his message. It is furthermore believed that the *Bible* contains the word of God to some of his people of former ages, so far as it is correctly translated and so far as the revealed word of those periods has been preserved, and that the *Book of Mormon* also contains inspired instruction to people anciently living on the American continent.

Pursuant to this belief, the church has three chief factors to consider in determining whether or not a revelation is from God. First, it must be in harmony with what has been already accepted as from him. Second, it must be received in the manner that God has provided, as indicated by scripture and express instruction. Third, it must be submitted for consideration in accordance with divine direction. One of the commonly accepted views of the Saints

is, that when all essential factors concerning a purported revelation are in harmony with the previously accepted word of God, his people are entitled to receive the witness of the Holy Spirit to its truth. This, perhaps, may be termed a general promise, rather than a universal promise to every individual.

Absolute knowledge, however, is not the basis of acceptance of God's word, as a rule. We are instructed: "Have faith in God." But faith is not knowledge. Faith founded upon right reason and evidence is required of God's people. If we knew all about God and his will, there would be no faith required in the matter. The church, that is, its properly constituted officials and delegates, prayerfully and conscientiously examine revelations lawfully presented. By formal vote it then registers its convictions, and revelations thus adopted become accepted law to the body.

What was the ancient method of determining when God has spoken?

The inspired record does not tell us of many instances of the kind referred to. But in the days of Moses, he submitted the word to the elders and the people, and they promised to obey it. Two instances are illustrative of this:

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do."—Exodus 19: 7, 8.

"And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do."—Ibid., 24: 3.

The Hebrew list of canonical books was handed down through the Jews, who in a council (of Jamnia 90 A. D.) limited the Old Testament canon. The eleven apostles in council prayed for God's direction to appoint one to be successor of Judas, who fell by transgression. The important doctrines concerned with circumcision and the Mosaic law were also considered by "the apostles and elders," and Peter and James appear to have been spokesmen of the divine will, though James seems to have occupied the presiding function at that time, if we may determine by his "sentence" in the matter (Acts 15: 19). The word *sentence* here used is from the Greek *krino*, which means "to judge." His word was accepted by "the apostles and elders, and the whole church."

A. B. PHILLIPS.

JUNIOR STEWARDSHIP FOR 1933

(Continued from page 1322.)

ards, 102 talks on stewardship before the church school, 46 talks before the branch, and 104 visits had been made to the homes of juniors to give encouragement and to secure the cooperation of parents. In 1931 897 record books were in use in 60 branches.

New records should begin with January accounts. Our supply of record books is limited. Those who wish books should place their orders at once. Some branches make the initial investment and provide books for all who will agree to work faithfully with the sponsor. Sometimes the books are provided as an investment in Juniors by some individual or by the church school. Sometimes the boys and girls pay their own dimes to secure record books. Perhaps not all records will be kept faithfully for the year, but as an educational means of developing future Zion builders the project has great possibilities. Much of its success depends upon the genuine interest and leadership of the sponsor, and the encouragement given juniors in their homes.

Junior Stewardship Record Books for group project use may be had at 10 cents each, for individual home use at 15 cents each. Order from the Department of Religious Education, The Auditorium, Independence, Missouri.

TITHING

(Continued from page 1324.)

For the beginner in tithing the church offers the Inventory form, and for annual checking, the Financial Statement. These forms* are available from every bishop, bishop's agent and solicitor, many pastors have them at hand always, and the traveling missionary keeps a supply with him as a matter of course. These forms have not reached perfection, and in course of time will naturally be improved, but they serve the purpose intended. In beginning the observance of the tithing law the tithe of the net worth is taken, thereafter, the net increase after the necessary living expenses have been deducted from the total income, is tithed. The forms themselves, and the methods of procedure have been discussed so frequently that repetition is probably not justifiable at this time. Should help be needed in properly filling out the appropriate blank, the solicitor, district bishop's agent, or local bishop will gladly assist. When in doubt it is probably a very safe rule to decide in favor of the Lord.

Since the majority of the members of the church receive their income on a weekly or monthly basis, they should at that time ascertain the tithe due by following the procedure outlined in the annual statement. The Financial Statement should then be filled out as of the

end of each year, checking the results against the weekly or monthly figuring, using the *Family Budget Book*, available at the Herald Publishing House, as a basis, so as to be sure that the full tithe has been paid; then the Statement should be forwarded to the Presiding Bishopric in the manner indicated above. If the Statement is thus used each person will be satisfied that he has conscientiously tried to fulfill the law, he will have no regrets because of omissions, and will know whether or not his efforts in temporal things are making it possible for him to help build Zion and spread the gospel.

*The Inventory, or Financial Statement should be submitted to the local bishop, bishop's agent or solicitor, they forwarding same to the Presiding Bishopric, where the data involved are retained in confidence. If for some reason the member desires to forward the information directly to the Presiding Bishopric, this may be done.

A CHRISTMAS PARTY IN THE KENTUCKY HILLS

(Continued from page 1327.)

bags which my husband had bought at the store. The treats were very meager, consisting of only an orange, popcorn ball and several pieces of candy, some homemade and some "store" candy canes. But the effects that these little surprises had on the children were most pleasing and amusing. We counted the number that we thought would possibly come and after every one was allowed for, there was one sack left and two or three candy canes. Junior took charge of these and, as we afterwards found out, he placed under his pillow. At least two hours before the time set for the big event, the guests began coming and by an hour before time the house seemed to be working with little kids with their faces washed in just a circle around the top of their face, like the top of a plate that had been washed and the underneath left black and dirty. As the children arrived their wonder and excitement were far too great for any talking. The girls lined up on a bench that we had prepared because of the scarcity of chairs, and with a fixed gaze took in each little funny shiny face and every beautiful star and all the other bright colored ornaments on the tree from top to bottom. After the spell had broken, they sat with folded hands and once in a while one would venture to whisper to the one next to her. The boys came in and refused a chair, but stood in the doorway with their mouths hanging open and it seemed that their necks must have rubber in them the way their heads shot out first in one direction and then another, endeavoring to see it all without moving their feet out of the spot they had selected. As soon as the boys

became aware that they were being observed they would duck their heads and make for the yard.

Our son had received a big shiny red coaster wagon and two kinds of trucks from his grandparents at home and the boys took turns pushing and riding. The day was pretty and sunny, but much too cold for the bare feet and the scanty clothes and no coats or caps. We managed to keep most of the boys out in the yard playing games, most of which were all new to them, as our games were different from the few that they had learned in the limited time they had attended school. When the curiosity got too great to find out what was in the sacks, we all came in the house and Junior acted as Santa Claus and handed each one his prize. It was more entertaining than a good show to see the expression on each little dirty-smudged face. When one anxious little fellow got his package in his hands, he turned and darted under and between the legs of another little chap that was standing in his way in the door. He ran like he expected a dozen or more to follow and make him divide. As he went out he said, "Oh, boys, let me out of here." It surprised our little son so much that he stopped and looked as queer as the child's performance as the others had looked at the Christmas tree. One of the children that was supposed to come was sick in bed and did not come until the noise from the party got him so excited that he crept out and came pale-faced and weak, and tried to enter into the games. But it was not long until he was missed by his father and here he came stepping high to take the child home. We gave him his surprise package and he went home almost backwards, for he looked back at the other children while his father dragged him by one arm toward home. The children with a saving nature kept their treats for several days and made it last as long as they could, while others seemed almost to swallow them whole. There were several unexpected guests and our son gave the sack that was intended for him when the extra ones that we had prepared gave out. But he enjoyed seeing them enjoy it more than he would have eating it himself. So he was well repaid. He still had one popcorn ball stored away and two small pieces of a candy cane, and the party was over and all the happy little creatures gone home, when we looked up and in at the door came the dirtiest most wretched looking half frozen little fellow any one could imagine. We were all at our ropes end to know what we were going to give him, for as we thought, all the candy and everything else was gone. But we suddenly missed our own child and in a few minutes here he came with one big popcorn ball and the two pieces of candy cane that he had hid under the pillow and a big piece of cake. The paper sacks were all gone but he brought it piled high on his little contrastingly clean

hands. When we got to reviewing the happenings of the day we found that it turned out that our own little Junior had one by one given his part away and had not had any at all. But we older ones had made provisions for ourselves to be enjoyed later, so he got all he wanted and needed of oranges only, but of course, it was much better for his health than all the candy he had missed.

This experience was very good training for our child and we have not regretted being deprived of our holidays at home.

We hope that this will give some one an idea for a somewhat different sort of a Christmas than the usual selfish way that it is spent. We intend to spend our holidays at home in Independence and are anticipating a very pleasant time.

We wish you all a Merry Christmas and a Happy New Year.

THE SPIRIT OF CHRISTMAS

(Continued from page 1321.)

with some finer essence of forbearance and forgiveness temper our mind."

Those who are helping to make this a real Christmas are those who are looking at service to all men both stock holders and employees. We have much reason to feel that today we have Christmas and not "Xmas." Men today as at no other season of the year are finding the value of "X." There is real evidence that many, but not all, in positions of power are seeing the light of the Star of Bethlehem, which when they see its practical applications, will enable them to enjoy that peace that passeth understanding and to exercise good will toward all men.

Love's Response

By Joseph Luff

(While the writer was helping to sing that familiar song, "Nearer, My God, to Thee," at a Saints' meeting, he was seized with a constraint to write, and, yielding to it, the following lines were evolved.)

Why criest thou to me
So tenderly—
Breathing thy prayer the while
In melody?
Dost thou this thoughtfully
And in sincerity?
Wouldst thou in verity
Be nearer me?

Dost thou with fervor yearn
To know my way?
Wouldst thou new virtue learn
Each passing day?
Or is the blend of tone
The yield of lips alone—
Directed toward my throne
In formal way?

If from thy heart thou wouldst
Thus fondly pray
And thou wouldst sanctify
Thy word and way—
Pleasures of earth decrie
And each himself deny—
Bearing his cross, that I
Might shine alway.

If, with my bread alone—
Fed thee from heaven,
Thou wouldst be content—
Seeking no leaven,
Then, by that faith made whole,
Each prayer would find its goal
And waft thy pleading soul
Nearer to me.

If thou wouldst near me be,
Enter this door.
Climb not some other way
As thieves before.
He pleads availingly
Who can behold in me
Immutability,
And ample store.

Seek not one stake to draw
Set by my hand,
Nor yet a wider path
Than I have planned.
Few—few, alas, there be
Who open their eyes to see;
Blind they prefer to be
To my command.

"Followers of Christ alone"
They sing in glee
While yet they tread the paths
Untrod by me.
Pleasures and shrines by me
Unsought, they seek, yet see
No insincerity—
No mockery.

Oh, heritage of grace,
Seest thou in me
Naught to be loved or feared
Sufficiently
To rouse thy consciousness
And bring forth righteousness
Superior to this
In troth to me?

Oh, Israel, how oft
Must I implore?
How long in mercy, thus
Knock at thy door?
These gods of self displace
And give me ampler space
Or seek in vain my face
For evermore.

All that now separates
Thy souls from me
Thou canst remove at will
And nearer be.
But while these intervene
Thy prayers but little mean.
Choose then, this day between
These gods and me.

PUT THE "HERALD" IN
EVERY HOME

Weekly Health Letter

"Gout"

By A. W. Teel, M. D., Church Physician

Gout sometimes called podagra, is a disease characterized by a paroxysmal and painful inflammation of the small joints, particularly of the great toe, accompanied by a disturbance of the metabolism of the purin bodies in consequence of which an accumulation of uric acid in the blood and uratic deposits in the tissues. Some people have an inherited tendency which is usually manifest early in life. The acquired form seldom occurs before the age of thirty-five. Men are more often affected than women. Attacks usually follow the indulgence of too much food and over indulgence in alcoholic liquors. Some slight injury, too little exercise, sedentary habits, nervous strain is also a cause. Changes in the structure of the kidneys, enlargement of the heart, arteriosclerosis usually accompany or is the result of this condition.

This disease is often mistaken for rheumatism. The Pocket Cyclopaedia of Medicine and Surgery gives a table as follows which differentiates the differences as follows:

"Gout"

- (1) Chiefly affects small joints.
- (2) More pain redness and swelling.
- (3) Moderate fever 101° F.
- (4) Sweats not profuse.
- (5) Pain more periodic.
- (6) Cuticle desquamates.
- (7) Often occurs at irregular intervals.

"Rheumatism"

- (1) Affects larger joints.
- (2) Parts swollen but less painful.
- (3) High fever—104° F.
- (4) Profuse acid sweats.
- (5) Pain continuous.
- (6) Cuticle usually intact.
- (7) Time of recurrence indefinite.

The acute form is rarely fatal, but the chronic variety is less favorable.

When those suffering from chronic gout are attacked with acute diseases or injuries, renders the case much more serious than under other circumstances. Those having an inherent predisposition to this disease (diathesis) sometimes spoken of as having a "gouty tendency," are subject to sore throat and rheumatism. There seems to be an antagonism between those having a gouty diathesis and tuberculosis. According to some observers those having consumption have a better opportunity to recover.

In olden times it was customary to drink some kind of "herb tea," blood cleanser, or purifier, on account of the

universal gouty aches and pains in the spring. Nearly every one knows now the best way to prevent gouty aches and pains and skin eruptions in the spring is to live lightly through the winter. Senility (old age) will be delayed through shielding against infection and the gouty and rheumatic symptoms more wholesome and simpler living. "The thorn tree," called gout and rheumatism, are gradually fading away by having a greater knowledge of the causes of infant and adult mortality; contagion, typhoid, tuberculosis, etc. It has truly been said "that most men earn their diseases."

WISCONSIN: "I believe my daughter has asthma; at times it is hard for her to breathe. She is troubled with shortness of breath. I am greatly worried. What can I do for her?"

REPLY: Without making a physical examination, I can only make a guess. My guess is she has asthma. Asthma is only a symptom and may be due to bronchial infection, heart disease or diseases of the kidneys. To save her life-long suffering or death, you must not delay in finding the cause. Have a very careful physical examination made by a competent physician.

Keeping the Sacrament Sacred

By A. B.

I am going to relate some of the things I have witnessed regarding the emblems of the sacrament, and from these you will see that there are many abuses in the handling of them.

In a little western town a man holding the priesthood prepared the emblems in his home. There were small children in that home. They watched him eagerly and with expectation. I wondered why they were so much interested. All during the service they were attentive to the passing of the emblems. When we returned home I discovered that the father had told them they were too young to have the bread and the wine at the church, but that they could have all that was left. Instead of putting the wine into a glass for them to drink, they were permitted to have the tray and drink from the cups. It was a play dinner to those children who were growing up with no reverence or respect for the sacramental emblems.

One afternoon in 1914 while reading, I chanced to look out of the window. I saw a tub turned upside down with a white cloth over it. I knew the children were playing. I watched them. They were all cousins representing three families. Their fathers were brothers and had a knowledge of the meaning of the emblems. As I watched, the children put some bread and a glass of fruit juice on their table. Covering it up, they proceeded with their meeting as they called

it. They prayed and they sang and passed the emblems in such a way that I was touched.

One of the fathers discovered them and was about to rush out and put a stop to it, but the mother stayed him and told him to wait. We watched in silence until their little service was over. Each one arose and said how he or she would like to be better and grow to be good men and women. They closed their meeting, covering everything up and leaving it. Then they all climbed into the buggy left in the yard under a tree, and played they were going home.

These children were enacting the scenes they regularly witnessed in the little church.

The mother told the father, "Now go and remove the dishes and take everything away." This he did just as he did in church.

Later in the afternoon when the children were wanting a story, that wise little mother brought out some pictures of the Lord's Supper, Christ in the garden, on the cross, and leading through to his ascension; and she told them the story of this part of his life with much feeling.

Those little faces were upturned to her for almost an hour while she explained each step that Jesus took in his great trial, and told them that only in church should the emblems be served. Those children ranged in ages from five to seven at that time, but they are young men and women today entering into the work of the church, and they have great reverence for the emblems and their serving.

In the last several months I have witnessed some very disrespectful things. There is a place not so far from here where the sacrament is served and at the close of each service, children rush to the table and take the tray and rush to the basement to drink the remaining wine.

One Sunday we had a good meeting. The father of those children had spoken of how sacred the emblems were and how we should humble ourselves to prepare for this service. At the close of the service his own children, twelve and fifteen years old, made the rush to see who would get the wine. They did not wait until they got home, but snatched it from the table and ran to the basement with it.

The wine has been made by an elderly sister for a number of years. She chooses the best of the grapes and really does this as a service to the Lord. And then to witness these things every month! Those children have no respect for the church, and they set a bad example for the other children as they are drawing their companions into the same practice.

The permanent things of life are those which we build into ourselves and into the lives of others. These we shall take to the throne of God.—A. B. Phillips, in a sermon to the Enoch Hill congregation, Independence.

The Tie That Binds

By Dwight D. W. Davis

In life there are many ties that bind. "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives?" is one such tie. It sacredly unites the lives of two souls making them one; it has for a purpose the ennobling of character and perpetuation of mankind; it enhances the opportunity for greater service and the attainment of higher spiritual levels.

The blending of two personalities in marriage usually is creative. In time the home is blessed with children, and with the blessing the formation of another tie—kinship, that invisible force which binds all members of the family together in love. The marital knot forms a tie as sacred, as binding, and as beautiful in meaning as any to be found in life, but there are other ties.

The poet writes:

"Friendship above all ties does bind the heart;
And faith in friendship is the noblest part."

Such is the binding tie of friendship—"to bear a part in every storm of fate." Nowhere are we able to find a more beautiful portrayal of genuine friendship than in the eighteenth chapter of 1 Samuel. How striking the words; how appealing and touching the sentiment:

"The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. . . . Then Jonathan and David made a covenant. . . . And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle."

Small wonder Chapman wrote so inspiringly of this tie:

"Friendship is the cement of two minds,
As of one man the soul and body is;
Of which one can not sever but the other
Suffers a needful separation."

The passing of time shall never be able to efface a series of experiences that have come to me the last eight weeks. They have given me a new thrill—the thrill that comes from knowing God's people are the same wherever one finds them; the thrill that comes from realizing, with greater clarity of vision than ever before, the blessings membership in this church brings; the thrill that comes in recognizing the divine "brotherhood of man" among God's people. These experiences represent still another tie. It is best expressed by the words of one of our hymns:

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

May 27, when Graceland College closed its doors for the summer months, I went east for almost seven weeks' vacation. The further east we traveled from Graceland the more the thought, "I'm going to a foreign land to reside among strange people," came into my mind. This thought worried me for it was the truth: the east was new land to me and the people were strangers. But whatever fears I had were soon dispelled. The Saints of the Southern New England District made me a welcome son.

At the domicile of Mrs. Leah Traver, wife of Bishop E. L. Traver, in Boston; and at the summer home of the Chesworth's on the Onset reunion grounds, I was made to feel at home—home among Christian brothers and sisters. Typically the religion of the people in this church was the love and kindness of the Onset Saints to me.

The charity of Sister Rogerson, who frequently did my washing and often surprised my Graceland friend, Don Chesworth, and me by bringing us a warm pan of some appetizing food; the cordial and heartfelt reception always given me at the Traverses; the confidence and faith of the Saints in me as a servant of God, manifested by their willingness to give me a definite and active part to play in their religious services—all these things make meaningful, as nothing else could, the import of Christ's words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Black family in Grand Island, Nebraska; the Buffehr family in Cheyenne, Wyoming (Saints in the church), by taking into their homes a servant of God, though a stranger to them, merit the blessings of God's servant:

"In whatsoever house ye enter, and they receive you, leave your blessing upon that house . . . and you shall be filled with joy and gladness and know this, that in the day of judgment you shall be judges of that house."

In the desert of Wyoming, Brother Mundy, whom most of the Saints attending conference always recognize by his cowboy regalia, fed me and unasked placed a five-dollar bill in my hand saying: "You may need this before you get home."

Indeed there is a tie that binds us together in gospel bonds. Many there are in the church who have learned the lesson of the Good Samaritan (the obligation of Christian love to our neighbor, who is anyone in need) and heeded the counsel of Jesus: "Go thou and do likewise."

As children of God, members of this great on-going church, there is need, if the church objectives set forth at the late General Conference are to be attained, that we become "all one in Christ Jesus." "Only in the peace of fraternity and the unity of those caught up in the spirit of Zion redemption can the work of the Lord be accomplished." (*Doctrine and Covenants* 136.)

Let us pray God for a strengthening of

the tie that binds our hearts in Christian love, for its concomitant product shall be Zion, the forerunner of the millennium.

We'll Carry On

By Lee E. Root

(*Author's Note:* Recently at a district conference one of the officers of the church made the statement that he was glad that the younger men were coming into usefulness to the church, because it made those who were growing aged feel that there were those who would carry on when they were forced to lay the burden down. That statement has inspired me to write the article below.)

Yes, we'll carry on, Brother John. In fact, we are anxious to carry on. We have caught, in a measure at least, the vision of this great work. We see spread out before us as it were a panoramic view of all that is past and we hope in a measure of what is to be.

We want to tell you of our training, Brother John, so you can see that we are fitted for the task that is ours. We remember the time we spent on the "Yearling Squad" in preparation for the "Game of Life." We remember the skirmishes we had with the "Varsity." We remember how our strategy was often changed, but we also remember when we sometimes showed you fellows a few points of weakness and helped you to strengthen your attacks. We remember the days and nights we went to bed quite badly bruised and beaten and aching in body and mind. We remember the hard, cruel lesson that was taught us then. But we didn't lay down on the job, Brother John. Oh, no, we were out the very next night and, though our bruises still hurt considerably and our bodies ached at each move, we gave you a good fight. Our defense was strengthened and our wits increased. You remember that, don't you? You remember we didn't fail to show up for the next practice, don't you? And so we passed through those strenuous days of training until we were promoted to the "Sophomore Squad."

And now, Brother John, we are on the substitute team. We have learned a lot of the "Varsity" plays. We have used them time and time again. We can remember times that we have been used as "Subs" in the big "Game of Life." We have been warming up on the sidelines for a long time, Brother John, and we're anxious to get into the "Game." We're glad when the "Coach" tells us we can go in for a while as a "Sub." Yes, actually glad! We do quite well, too, Brother John. Oh, not as well as you fellows, who have had so much experience, but considering our inexperience we do quite well. We hold up our end of the line and sometimes carry the ball across.

Someday, Brother John, you fellows on

the "Varsity" will graduate into the "Superannuated Class" and we'll then make up the "Varsity." But don't worry, we're ready and waiting anxiously for the opportunity to enter the "Game of Life." Mayhap by profiting by the experiences that we have had on the "Yearling Squad" and by our experiences on the "Second-String" we'll be able to carry the ball farther than you fellows did. Perhaps we will gain more yardage from line of skirmish than you did. We aren't egotistical, Brother John—we know our weakness. We know wherein we lack. We know the places we'll be thrown for a loss, but we'll avoid them until we're stronger. We know the places we'll gain points for dear old "Varsity." Shouldn't we carry on a little better because of our contract with you fellows? Shouldn't we do just a little better because of that?

We're trying to look two ways, Brother John, just as you fellows did. We're looking back and trying to train the present "Yearling Squad." They need help, too, just the same as we did. We're trying to help them over the rough places. We're trying to keep them from the errors we made. We're looking ahead to the time when we'll be on the "Varsity." When we'll be expected to take the brunt of the attack. But we're ready for it! We're anxious for it! Haven't you seen how anxious we have been out there on the "bench"? Our "Subs," we hope, will be stronger then. The "Varsity," we trust, will be mightier and we'll accomplish real results, Brother John. In fact, we expect to win the "Conference" then. We expect to receive the prize of ZION!

And someday, Brother John, when you sit on the sidelines as an "Alumnus" you'll cheer us on to victory, won't you? And someday when we see you fellows out there cheering us on we'll fight the harder for dear old "Varsity." We'll put in an extra ounce of strength to show you fellows our prowess and then you'll cheer, Brother John. Yes, you'll cheer to see the points go up for dear old "Varsity," the points made by the "Yearlings" of yesteryear. And you'll be proud of us then, won't you?

We'll carry on, Brother John, we'll carry on! We've caught the vision of it all and we're proud to accept your "berths" on the team. We're proud to be trusted with so great an honor as your positions on the team. We'll do our utmost to win for dear old "Varsity."

Brotherhood

'Tis not enough that Christ was born
Beneath the star that shone,
And earth was set that blessed morn
Within a golden zone.
He must be born within the heart
Before he finds his throne,
And brings the day of love and good—
The reign of Christlike brotherhood.

—Author Unknown.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Illinois Branches Have Historic Background

Churches at Joy and Millersburg, Offsprings of Early Group

Joy and Millersburg Branches are offsprings of the old Buffalo Prairie Branch, organized April 28, 1862, which made that branch seventy years old last April. The church building was dedicated September 8, 1868, the first building of the Reorganization to be dedicated. The gospel message was brought to this community about 1857 by Wentworth Holmes, his wife, sons, and brother, Moses Holmes. They had heard it through a missionary on the sea coast of Maine. Grandfather Holmes, who had been a Methodist class leader, tried hard *not* to believe the message. He would read and study his *Bible* by the light of the fireplace, and say to his wife, "Elsie, this *Bible* has turned into a Mormon *Bible*. The message is there as the elder says." That missionary's name is unknown. He visited that place alone and on foot, but the seed he sowed there fell on ground that brought forth fruit. As a result of his work in that early day, hundreds have heard and obeyed the gospel from the old Buffalo Prairie Branch. Later Jessie L. Adams and family and many others were associated with the Holmes family in carrying on the work.

Many historic memories cling around the old place. Large crowds of people used to drive miles in lumber wagons, or walked barefooted, carrying their shoes to be worn after they reached the church. Big farm wagons with three and four seats of people were driven up and unloaded on a long, high platform with steps on three sides. They thought the platform a great convenience in those days. What would the Saints of those times have thought if they could have looked down the years and to the annual home-coming with its many incoming automobiles and overhead the roar of the big tri-motor United States mail and passenger planes on their way day and night between Chicago and Dallas, Texas?

In those olden days there was no other place to go but to church, and everyone went to church. All the Saints and many of the world came to hear such men as Joseph, Alexander, and David H. Smith, Zenos H. Gurley, W. W. Blair, John H. Lake, F. G. Pitt, John T. Kinneman, and many others. The gospel was preached

in all the schoolhouses scattered over the country, and once a debate was held on the county fair grounds, drawing a large crowd. Such crowds came to the old church building that all could not get inside. Once a window was taken out, and Joseph Smith preached to a great number inside and outside. Another time David H. preached in the building and Brother Joseph stood in a wagon outside. Both preached to large crowds.

Now the old branch has merged with one of its offsprings, Joy Branch. No services are held in the old building, just a home-coming once a year in September, and sometimes a funeral service, for many of the Saints lie in that quiet churchyard. The Saints in this vicinity are preserving the building. Lately a new roof and two coats of paint were given it.

Saints of Three Branches Meet Frequently

Buffalo Prairie, Millersburg, and Joy Branches are situated in a triangle seven to nine miles apart, making it possible for the members of each place to join in all the activities such as all-day services of prayer and preaching with basket lunches at the noon hour. Joy and Millersburg have their separate services on Sunday, but once a week during the warm months, young and old join in an evening of music, readings, or debates. Once a month an evening is devoted to games with a lunch. For example, on Halloween, which was celebrated on Saturday evening, young and old met at Brother and Sister Earl Scranton's country home. All came dressed in hard-times clothes and masked, and there was much fun. Each family brought sandwiches and pumpkin pies and their own table service. Next morning everyone was at Sunday school on time.

Church Organization and Accomplishment at Joy

Now to speak of Joy Branch. This branch was organized July 28, 1899. Services were held in halls or homes until March 10, 1906, when the Saints decided to try to have a house of worship. They worked together and many non-members gave their money to help. On October 7, of that year, Brother Alexander Smith dedicated the building. Many, many elders have preached here in the past, on the streets, in halls, store

buildings, schoolhouses, tents, and in the homes.

The present branch record now shows fifty-one members. Part of these are scattered too far to attend church. Regular services are held each Sunday: Sunday school at 10 a. m., under the leadership of Marjorie Holmes and Orpha Holmes with Ivan Holmes as secretary. This service with the help of music changes into a prayer or preaching service at 11 a. m., with sacrament the first Sunday of each month.

Elder W. V. Holmes is president of the branch and associated with him are J. W. Bean, Dale S. Holmes, Glen Holmes, and Earl Scranton of the priesthood.

Old-fashioned Religio sessions are held on Sunday evenings, Eva Bean and Grace Fifield in charge with Mark Holmes as secretary. The "*Message of the Book of Mormon*" quarterlies are studied, then a short program of a sermonet from *Stepping Stones* is read by one of the young folks; there is music by the orchestra followed by a few "Do You Know" questions on the gospel or church books. The last Sunday evening in the month is devoted to a preparatory service for sacrament on the next Sunday. Many times all take part in this service from the youngest to the oldest.

The young people, under the leadership of Sister Orpha Holmes, are attracting much attention in the community by their orchestra music.

Some of the families attended the Nauvoo services this summer, and three of the young men, Ivan and Mark Holmes and Vurl Bean attended part of the summer camp.

Throughout the past years a number of young people from this community have attended Graceland College. At present Vurl Bean, from Joy, is there for his third year, and Larlene Poland, for her second year. College Day was observed with a short program in each of the three services during the day, and the sum of fifteen dollars was taken up to help with the loan fund.

Recently the members of the branch worked together to beautify the little church. The roof was fixed by three of the men. Another built a new chimney. The ceiling was freshly papered, and side walls were redecorated. The women painted the seats and the men the floor. New aisle carpet was bought and new shades for the windows. The paint for the outside of the building is on hand and

paid for; it will be applied later. All this was not done at once, but little by little as the Saints could spare their mites. Birthday offerings, etc., were used, and still the branch has done its part in the district. This has been heavy, for this community had not many heads of families, and all are poor. Nevertheless, the Saints feel that the Lord has blessed them. The elders are greatly blessed in administering to the sick.

Lately the president of the branch led four into the waters of baptism. Three young Sunday school children and later the mother of one of the young boys.

Prophecy Has Helped

Many prophecies have been given and fulfilled in this little church. One of these has given much comfort during the distressing time the church is passing through. It has been partly fulfilled, and the members are waiting for the fulfillment of the rest. The prophecy was given through Apostle E. J. Gleazer at a conference held at Joy in May, 1922. Brother Gleazer was a stranger here for just one day. He had no way of knowing the work done by the Saints stretching over the years from 1857. Many of the Saints had wondered why so few had obeyed the gospel when so much preaching had been done. That Sunday morning in the early prayer service the Saints were told through Brother Gleazer that the work in this part of the Lord's vineyard was in His hands and more had been accomplished than they had dreamed. They were also told that the church would go down into the depths and thousands would apostatize, but when the time came for the Lord to speak, his people should know his voice and the church should be triumphant.

Altogether the Saints here feel that the Lord is pouring out his Spirit upon them in the branch as long as they strive to keep his commandments and use the key of prayer to unlock his storehouse of blessings.

The branch voted to have no tree or treat this Christmas, but to have a vesper service Christmas night. The money which would have been spent for Christmas will go to the church.

Pittsburgh, Pennsylvania

Cooperates in Sacrifice Drive

The Pittsburgh, Pennsylvania, Saints enjoyed a most inspiring and spiritual meeting on Thanksgiving morning. By prayers and testimonies deep gratitude was expressed to the benevolent Father for his grace and goodness. An expression of love in the form of groceries was received at this time for those in need.

The Young People's Cornerstone Society having ended a pleasurable summer of picnics and parties, now begins a new year of work. This group will have as a theme "A Personal God." The subject for the first quarter of the year is

"What a Latter Day Saint Thinks About God." This subject will be developed by individual study and group discussion.

The young people greatly miss the presence of Earl Farbarik, whose death recently took from the branch a fine friend and helper in the young people's and Sunday school organizations. Earl was a scholarship student of honorable standing at the Carnegie Institute of Technology.

The members of this branch are cooperating enthusiastically with the bishop's agent in supporting the sacrifice drive. It is hoped that in spite of hard times, this branch will make a fine showing in this means of serving God. On the Sunday of the last drive this branch received one hundred forty-six dollars. Many of the contributions were a real sacrifice in this time of depression.

Thayer, Missouri

Missionary Meetings by W. E. Haden

In the past several weeks Saints of this branch have felt the spirit of this latter-day work with more power, more harmony, and more hope and courage to go onward to Zion. It has been their privilege to experience the blessings of the Lord, and the workers feel lifted up over their endeavors.

Sunday, November 6, the small son of Mr. and Mrs. Harold Hancock was blessed by Elder J. W. Hancock. Apostle J. F. Garver blessed Freddie Baker, son of Elder and Mrs. Baker, December 5.

Not long ago the Saints gladly welcomed the return of Elder W. E. Haden, who is an inspiration to the members of this district. He opened a meeting at Wayside, about fifteen miles from Thayer, and was well pleased with the response given. The series began in the middle of the week and by Sunday, attendance had increased from twelve to sixty-five. The people who were present were eager to hear the true gospel, and by the time the twelve-day series closed, the Saints were happy in the desire to learn, and the attention that had been manifested.

Sunday, November 20, a fine baptismal service was held, Brother Henry Pressley being baptized by Elder Haden. Brother Pressley is the son of John Pressley, game warden of Oregon County. Elders Cunningham and Hancock confirmed the candidate.

Saints from this branch attended the conference at Springfield, December 3 and 4, and returned home with greater faith and more determination to push on. Immediately following the conference Apostle Garver, Elder Haden and Elder Chrestenson, of Tigris Branch, came to Thayer. These with the bishop's agent, Elder Davis, Brother H. E. Waite and Brother Port McLain will go into the district in the interests of the sacrifice drive. The prayers of the Saints of this branch go with them.

Sympathy is extended the friends and

relatives of Sister Sina Perkins Cook, of Rivertown, who passed away a short time ago. She was born in Carter County, February 6, 1855, and at the age of twenty-six was married to Roe Cook. Leaves three sons and ten grandchildren. She passed away at the home of her son, Thomas Oliver Cook, December 5. Interment was at Bardley, Missouri.

Columbus, Ohio

Second Church, Rinehard and Twenty-second Streets

Owing to a district meeting at First Church in observance of the centennial birthday of the late Joseph Smith, attendance here was small the first Sunday of November.

The women met November 10 with the spirit of sacrifice. The usual potluck dinner was sacrificed, and each member gave twenty-five cents to be given to the general church. Sister H. E. French read a splendid paper touching all the high spots in the papers read for the year. These papers were on the general theme, "The Church." Sister Mayme Morgan read an original poem, "His Bouquet," given by the inspiration of the Spirit and very impressive.

On that day, also, the women gave a get-together dinner in the basement of the church for their husbands. Speakers were H. E. French, C. H. Hamilton, Lepha McMillin, E. C. J. Swanson, J. E. Matthews, R. E. Madden, and Sisters A. H. Niaman and Mayme Morgan. Solos were sung by Hazel Gribben, Lucinda Madden and Carl E. Turvey; a duet by Carl E. Turvey and Gard H. Kirkendall.

Five new members were baptized November 20 by Patriarch J. E. Matthews. They are Mrs. Myrtle Swisher, Kathleen Swisher, Paul Zellers, Grace Zellers and Janet Gillenwater.

At a recent branch business meeting it was voted to have a junior church service. Brother Gard H. Kirkendall was appointed leader with Sisters Lucinda Madden and Ethel Kirkendall as assistants. Sister Madden is in charge of the music and has organized a junior choir. Their songs are a fine contribution to the services.

Sister Norma Ann Kirkendall has organized a primary band, and the little folks are adding their bit to the musical portion of Sunday school and junior church.

A member of the priesthood is speaker each Sunday at the junior church, and the primary teachers take their turns at story telling. The service is conducted at the same hour as the adult preaching service, and average attendance is over fifty.

Sermons for the past month have been edifying. The following elders have occupied: G. H. Kirkendall, C. W. Clark, A. E. Anderton, Bishop H. E. French,

and Patriarchs J. E. Matthews and F. A. Smith.

Third Church

Services were dismissed at Third Church the morning of November 6, in order that the Saints might meet with First Church congregation in Joseph Smith memorial anniversary services. They enjoyed a Pentecostal shower—tongues, prophecies, and interpretation—commencing at seven o'clock in the morning and continuing until ten. In the evening Third Church members returned to the hilltop, where Elder W. P. Vickroy, of Lancaster, was the speaker.

Monday evening, October 31, the Saints had a social in the nature of a Halloween party. Pastor F. C. Welsh gave the members block tickets, each one representing a cement block in the new church which the branch hopes to build. The depression has no effect upon local hopes for a church home, and before the evening service several dollars' worth had been sold.

The Zion Circle served a fried chicken supper with good success, and it was discovered that the block tickets for the tabernacle are going fast.

The Gleaner Class held a wiener roast at Crystal Rock Springs log cabin which is one hundred years old. The rain poured all day and evening, but wieners were roasted, hymns were sung, and a happy time was had before the open fire.

Bill Moose, last of the Wyandotte Indians, recalls the time when he and his parents visited this spring in 1859. He told the present proprietor: "White Man, there are two springs. If you go down by the cabin where the boulder is, you will step off a few paces, and there you will find the other spring." Bill Moose is blind with age, over ninety years old, but has a very keen mind and memory. The other spring was uncovered by those who followed his directions, also part of the old Indian retaining wall. Water from these springs is shipped all over the United States. Bill Moose's Indian name is Crow Foot.

The little meeting place underwent a great change for Thanksgiving. All seats were given a coloring, and other parts of the room were beautified, making a cheerful atmosphere. Great credit is due the workers.

The Saints gathered there for Thanksgiving, taking baskets of food. Tables were laid and a big dinner prepared in the church kitchen. Then all sat down as one huge family, and everyone was happy.

That evening a wonderful Thanksgiving prayer meeting was enjoyed, Pastor F. C. Welsh and Ray Dougherty in charge. The gospel gifts were enjoyed, and helpful experiences were related in the testimonies.

But on that day news of the death of Sister Hazel Forst, formerly Hazel Campbell, reached the Saints. She passed away at the home of her mother in Indiana. She was a constant worker in the church, particularly helpful among

the young in dramatic work. Sister Forst was a spiritual woman whose testimonies will live among the Saints.

On Tuesday evening Patriarch J. E. Matthews taught the Sunshine Class a lesson in the *Book of Mormon*. As usual the lesson was stimulating and instructive.

Priest Lewis Walters is improving. He was up Thanksgiving Day. Sister Nichols is also improving, but is still unable to leave the hospital.

The hand of death was again laid on this branch, taking the three-months-old baby of Sister Alice Pinkerton. Sister Pinkerton is the sister of Mrs. F. C. Welch. The prayers of the Saints are for the bereaved, that God will be near them.

Meetings during the past month have been of a high spiritual order. Among the speakers have been S. E. Dixon and W. P. Vickroy, of Lancaster; G. P. Myers, F. C. Welsh, J. E. Matthews, C. H. Foster, Charles Schafenberg, and George Ferguson. Pastor Welsh continues to hold weekly cottage meetings and interest is growing.

President F. M. Smith at Saint Louis Conference

Three-day Meeting—Large Crowds—Three Baptized

A record-breaking crowd greeted President Frederick M. Smith at the Saint Louis District Conference, December 2, 3, and 4, at Saint Louis Branch. Reviving a custom of former years, the conference was held three days, with class work and a business session preceding the Sunday spiritual services.

Representatives from the various branches in the district were invited to spend the three days in Saint Louis, provision being made to house some, and provide food for the visitors at the church. Sister Adele Moore donated the meals served Saturday, and Sister Myrtle Voyce Smith provided the food served Sunday.

"*Beauty of Worship*," was the general theme of the class work which was given under the direction of Patriarch and Sister Richard Baldwin.

Elder Roy Remington was reelected district president. He selected as counselors High Priests T. J. Elliott and B. S. Lambkin. Other officers chosen were: C. J. Remington, secretary; Clarence W. Dickens, treasurer; Edward Nicholson, auditor; Sister B. S. Lambkin, superintendent of Religious Education; Sister T. J. Elliott, director of the adult division and the women's department; Sister Dorothy Elliott, director of young people's activities, and Sister Roy Remington, director of the children's department. E. C. Bell was sustained as music director and bishop's agent.

Over three hundred participated in the sacrament service held at 11 a. m. Sun-

day. President Smith discussed, "*The Objectives of the Church*," at 2 and 6 p. m. "*We Should Define Our Theology Without Restricting Ourselves to a Creed*," was the subject of President Smith's first talk. The subject of the second sermon was, "*We Should Preach Christ and Him Crucified—the Blood and the Atonement*." Approximately two hundred and fifty attended each of these services.

President Smith also presided over the conference, assisted by the district presidency. Patriarch Baldwin performed three baptisms.

Council Bluffs, Iowa

Roscoe E. Davey Holds Missionary Series

The movement of the work in Council Bluffs is onward. This year the branch changed the fiscal year to begin on the first of October instead of January 1, as has been the custom heretofore. There were few changes made in branch officials. Elder Ray Whiting was retained as branch president; Lee Landon was chosen to succeed O. A. Currie as superintendent of Religious Education; W. T. Spanswick was sustained leader of the adult division; Paul Harding was elected leader of the young people's division; Mrs. Amy Thomas was appointed head of the women's department. Mrs. Blanche Currie was elected children's supervisor. Mrs. Neva Emarine was appointed superintendent of the primary department; Sister Irene Turpen was selected as junior superintendent; Mrs. Eva Bratches, superintendent of the beginners, and Mabel Rasmussen superintendent of the intermediates.

The women, under the leadership of Mrs. Thomas, have resumed the serving of chicken dinners on Thursdays at the church, and have been meeting with good success. Attendance has been getting larger each time. These sisters have been able to raise enough money to pay off a number of pressing branch obligations.

The adult division had their first potluck dinner the first Friday evening in November. This meeting was well attended and a good time was had. The women provided a wonderful supper, and after the meal those present joined in community singing; then there was an interesting talk by Brother Whiting on the benefits of social gatherings of this kind. Papers were read on such subjects as, "*Who Was the First Republican President?*" "*Is Thanksgiving a Legal Holiday?*" "*The Origin of Halloween*," and "*Where Did the American Indian Come From?*"

The most outstanding thing that has happened in Council Bluffs since *Herald* readers last heard from here was the series of meetings held by Elder Roscoe E. Davey, from September 25 to October 14. These sermons were a spiritual and

intellectual feast. He had intended to stay only two weeks, but received so many requests to continue, that he finally consented to stay another week. Brother Davey won a place in the hearts of the people of Council Bluffs.

The time of the services have been changed during the winter months to 5.30 p. m. for the young people's meeting, and 7 p. m. for the preaching service.

A number of the young folks are taking up the study of dramatics in the Sunday evening classes, and considerable interest is being shown.

A group of the Saints from Omaha presented the play, "Milestones," here Sunday evening, November 27. The house was crowded and standing room was at a premium.

Council Bluffs young people attended a special young people's day at Crescent, November 27. The day's activities were in charge of O. A. Currie, district superintendent of Religious Education.

The communion service of December 4, was in charge of Elders P. T. Heuermann and O. A. Currie. Many expressed themselves as considering it one of the best meetings enjoyed in Council Bluffs Branch in a long time.

The choir is doing very well under the leadership of Sister Ada Darrington Hall. The singers' are working on Christmas music. Both the organ and piano are used to accompany the choir. Miss Edith Burton plays the piano, and Mrs. W. T. Spanwick the organ.

Port Huron, Michigan

Outstanding Fall and Early Winter Events

Port Huron Branch resumed usual fall and winter activities by giving a chicken supper September 22, which netted about seventy dollars, the sum to be applied on church indebtedness.

But the outstanding and most enjoyable event of the year was the harvest home festival October 14 and 15. The lower auditorium of the church was transformed by exhibits of the eight booths sponsored by classes of the church school and primary division. These were attractively arranged and decorated with autumn foliage, flowers, flags, and crepe paper. The church was thronged with Saints and friends who had come to view the display of hundreds of quarts of canned fruits and vegetables, staple groceries in abundance, fresh vegetables, fancy needlework, quilts, and wearing apparel.

On Friday evening the upper auditorium was filled to capacity with an audience ready to appreciate and enjoy the following program arranged by Pastor William Patterson: A one-act play, "The Church Rummage Sale," directed by Mrs. Patterson; Hawaiian selections by J. N. Muir and Junior Ledsworth; readings by Mrs. Mary Grey, Angela Patter-

son, and Tennyson Summers; vocal numbers by Bessie Lewis and William Patterson. Brother Patterson also gave a number of bird calls and some clever impersonations.

The junior division of the church school held promotion exercises Sunday, October 2, under the direction of the superintendency of Mrs. Ila Whenham and Mrs. Purl Bunker. A nursery department with its equipment has since been installed.

October 3, the men of the church demonstrated their ability as cooks and waiters by giving a successful pancake supper.

Two were added to the branch enrollment through baptism October 16, both candidates being promising young people.

A large gathering of young people enjoyed a masked Halloween party in the lower auditorium of the church, under the supervision of the church school director, Lesley Whenham, and C. E. Lewis, supervisor of the young people's division.

The annual rummage sale of the Laurel Club was held October 28 and 29, and this group under the presidency of Mrs. C. O. Farmer and Mrs. M. W. Liston, served an oyster supper December 1.

Apostle D. T. Williams was the speaker the last Sunday evening in October. "A God Who Speaks Today" was his theme.

District President B. E. Brown visited this branch recently and spoke the evening of November 13.

Members have been encouraged by the steadily increasing attendance of church services, which are characterized by a degree of the Spirit.

The annual business meeting and election of officers were held Monday evening, December 5.

The divisions of the church school are now busy preparing for the Christmas program. Also a cantata will be given by the choir directed by Mrs. C. C. Whitford.

Lincoln, Nebraska

Twenty-sixth and H Streets

Sermons from the local priesthood have been inspirational and helpful. Among the speakers have been Pastor B. M. Anderson, E. J. Lenox, W. E. Poague, Grover Wall, and Francis Schrunk. The congregation was also favored by a talk on Prohibition by Audentia Anderson.

A new gas furnace has been installed in the church, and some improvements have been made in the kitchen of the building.

"Working together" was the theme for the rally day service. After a brief class session, each teacher gave a short talk about the activities of her students, and then presented them to the school. Some of the pupils responded with musical numbers and readings.

In September the intermediate class

presented the playlet, "Faith," under the direction of Sister Esther Schrunk, at the church school service.

A Halloween carnival was the social affair of the junior class for the branch in October. After several dramatic numbers and musical selections, the guests were invited to the basement to participate in stunts. The fortune-telling booth was the favorite amusement of the crowd. Halloween refreshments were served by members of the class. The proceeds from the carnival will be used for a picture machine. Sister Margie Weller is the class sponsor.

The La-Da-Sa Club is the name for the young people's group, sponsored by Sister Francis Schrunk, assisted by Rogene Anderson and Francis Schrunk. Officers are: President, Richard Stake; vice president, Dorethea Hunt; secretary-treasurer, Rogene Anderson; sergeant-at-arms, Paul Baldwin; pianist, Virginia Poague. This group meets at six thirty each Sunday evening. At present the members are enjoying debates on current topics. Meetings are well attended, and there is an enrollment of twenty-six.

Miss Capitola Wright, daughter of Mr. and Mrs. Fred G. Wright, of Beattie, Kansas, was married to George W. Mechling, son of Mr. and Mrs. W. A. Mechling, of Lincoln, at the home of the bride's parents, July 16. Patriarch Samuel Twombly read the marriage service in the presence of the immediate families. Before her marriage Mrs. Mechling was connected with the Nebraska Hardware Insurance Company of Lincoln. Mr. Mechling has bachelor of arts and master in science degrees from the University of Nebraska. He specialized in geology. He is the assistant superintendent of Lincoln Packing Company.

Another bride of this branch is Mrs. Clifford Beck, who before her marriage was Miss Thelma Tabler, daughter of Mr. and Mrs. Tabler, of Lincoln. She was married to Clifford Beck, son of Mr. and Mrs. Harmon Beck, at Marysville, Kansas, October 7.

There are three Latter Day Saint students attending the University of Nebraska, Margaret Jones, of Soldier, Iowa; Irene Lewis, of Missouri Valley, Iowa; and Alfred Jensen, of Blair, Nebraska.

The Loyal Workers, under the direction of Sister Katie Hale, assisted by Audentia Anderson, are busy. They meet each Wednesday all day; have luncheon together, and the remainder of the time is spent in quilting and sewing. In the afternoon Sister Anderson reads and discusses church history, biography, and fiction. In August they held an ice cream social in charge of a committee composed of Sisters Poague, Stake, and Pfanmiller. This committee was in charge of earnings in July, August and September, and added almost thirty dollars to the treasury.

Sisters Allen, Weller, and McWilliams

compose the committee for October, November, and December. They are busy working and holding food and rummage sales downtown. They also served a chili supper at the church. The money earned will be sent to the Bishop of the general church.

Late additions to the membership of Lincoln Branch are Brother and Sister Ralph Harder, of Independence, Missouri; Brother and Sister A. A. Thiehoff and daughter, Aleene, of Omaha, and Clarence D. Williams, of Burlington, Iowa. Brother and Sister Henry C. Smith and family, of Beatrice, are frequent visitors here.

The district conference convened at Lincoln October 28 to 30. Apostle R. S. Budd was here and delivered inspiring instruction. The play, "Milestones," was presented at the opening session of the conference under the direction of Esther Schrunk.

Sister Margaret Farrar, for eight years secretary of the Honorable Edgar Howard, one of Nebraska's representatives at Washington, District of Columbia, visited her parents, Brother and Sister W. S. Farrar, of Lincoln, during the late summer months. She is a member of the church group at Washington.

District Missionary W. A. Smith, held one week of meetings here beginning November 28. His doctrinal sermons answered a need of local Saints.

The passing of "Grandma" Horn occurred November 28. She was ninety-seven years of age, and made her home in Lincoln with her granddaughter, Mrs. Florence Munsell. Her funeral was held the afternoon of November 29, Elder W. A. Smith in charge. Interment was in Yuka Cemetery. Sister Horn's faith was very strong and she joyed in the hope of eternal life.

Oklahoma City, Oklahoma

President F. M. Smith There

Oklahoma City Branch was honored by having President Frederick M. Smith as its guest Sunday, November 27. It had been fifteen years since Brother Smith visited here, and everyone was eager to meet him again and listen to his counsel.

Saints from Seminole, El Reno and nearby branches took advantage of the ideal weather and motored to Oklahoma City for the privilege of hearing President Smith. About two hundred and fifty were in attendance at both the morning and evening service.

He spoke on the great objectives of the church at both these hours, and in the afternoon presided over a round table discussion. Questions pertaining to stewardships and tithing were answered and explained, and Brother Smith left no doubt in the minds of those who heard him as to what a Latter Day Saint should do with regard to this matter. It seemed to some that his evening sermon

was a message direct from God to the church.

At noon dinner was served at the parsonage by the women's department. This group of workers is busy under the efficient leadership of Sister Ed. Dillon, and is now preparing a program the proceeds from which will be used as a Christmas offering.

The anniversary of Joseph Smith III was observed the evening of November 6, with an appropriate and instructive program presented by the young people's department, led by Brother Lloyd Harding.

The annual election of officers was held December 11, and the unity of this meeting again manifested the Spirit of God. All former officers were reelected for another period of service.

The Saints are happy to have Brother E. L. Kemp as pastor. Both Brother and Sister Kemp have endeared themselves to the members of the branch by their thoughtful and untiring efforts in behalf of the church. Surely under such leadership the church here will place its feet on higher ground.

South Bend and Mishawaka Branch

Mishawaka, Indiana

Continued unemployment among the members prevents this branch from doing what the Saints feel is their share in helping to solve the financial problems of the church. But if depression is hindering financially, it is also welding the members together in the strong ties of brotherly love as they strive to help one another. They are growing spiritually and numerically.

November 20, Pastor F. E. Myers led three candidates into the waters of baptism, Charles R. Torrence and his daughter, Naomi, and Clair Galloway, eight-year-old son of Brother and Sister Galloway. As one by one these candidates were buried with Christ, the Saints sang, "The Old, Old Path." Later at the Wednesday evening prayer service as the confirmations took place, the members, under the influence of the power of God, felt that the seal of approval had been set on each of these new Saints.

Elder C. F. Hoxie, of this branch, is in charge of the work at Elkhart, at present, and although hindered by lack of financial provisions, is making a real effort to help the Saints there establish the gospel work on a sounder basis. Sunday morning school and preaching service are being carried on at present. In the near future, Brother Hoxie hopes to have an evening preaching service also.

Workers rejoice to report the rapid advancement of the lesser priesthood, especially that of a young brother, William Hardy, who was ordained to the office of priest eight months ago. He is making a wonderful effort to execute the duties of his office. He with Deacon Al-

bert Taylor ably fills pulpit appointments on Sunday morning. Brother Hardy is also branch secretary, solicitor, and assistant Sunday school superintendent.

Sister Margaret Tappan, who suffered a broken hip five weeks ago, is improving nicely although she contracted pneumonia about two weeks after her fall. This was instantly checked by God's healing power through the ordinance of administration.

Though affliction and sickness have been prevalent this fall, God has seen fit to bestow some wonderful blessings upon his children.

Elder V. L. Coonfare, now of Benton Harbor, Michigan, was here November 13, preaching at the morning service. Others who have lately occupied are Elders Hoxie and Myers, Priest William Hardy, and Deacon Taylor.

Independence

Independence music lovers look to next Sunday with anticipation. They are remembering that Handel's beautiful oratorio, "The Messiah," is to be sung by one hundred and twenty-five voices of the Independence Messiah Choir, at the Stone Church, beginning promptly at four-thirty in the afternoon. This performance will be broadcast over KMBC. Paul N. Craig is the director, and the soloists this year are: Mrs. Nelle Atkinson Kelley, soprano; Mrs. Alice May Burgess, contralto; Edward Brackenbury, tenor, and Albert Brackenbury, bass. Robert Miller, organist, and George Miller, pianist, will accompany the chorus. The public is invited to hear "The Messiah." There will be no other evening service on Christmas Day.

The short story and play contests sponsored by the young people's council are over. Prizes of two dollars and a half each were awarded the winners at the young people's meeting Sunday afternoon at the Auditorium: Short story, junior division, first place, Joy Harder; senior division, Richard Maloney; play contest, senior division, Irene Roberts.

A special Christmas program entertained the young people at that hour, Roy Settles, of Second Church, and Cecil Walker, of Liberty Street Church, in charge. Members of the To-Ko-Lon Class, of the Stone Church, gave a one-act play, "Christmas in a Bethlehem Inn"; Miss Doris May played an accordion solo; a quartet from Walnut Park Church sang several numbers; Miss Opal Williams read, and Richard Maloney rendered a piano solo.

Pastor J. F. Sheehy is much improved in health. He was able to be up and about by the first of this week. While ill in bed he had the experience of performing a marriage ceremony, December 11. The principals were Ralph S. Baldwin, brother of Sister Sheehy, and Miss Wanda L. Fisher, both of Lamoni,

Iowa. The couple were attended by Miss Chassie Fisher, of Lamoni, sister of the bride, and Elvin Baldwin, of Independence, brother of the bridegroom. The bridal couple left immediately for Lamoni where they will make their home.

Stone Church

President Elbert A. Smith based his Sunday morning Christmas sermon on the message contained in two verses of Scripture: "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." This he called the epitome of the Christian message which has gone to the entire world, and delineated how much happier men would be if they sought to live this message.

The musical program which was broadcast over KMBC, was furnished by the Wahdemna Choral Club, directed by Paul N. Craig. The chorus sang a "Christmas Song" of the seventeenth century, arranged by Walter Damrosch, Miss Gladys Good, soloist; and "Reax Gloria," by Gaines, Gomer Cool, violinist, and Blaine Bender, reader. "The Birthday of a King," by Neidlinger, a vocal solo, was sung by Miss Fern Griggs, soprano. Mrs. Hazel Scott Withee was organist.

"I Am With You Always," the promise of Jesus to his disciples, was the theme of President F. M. McDowell's lecture Sunday night. He illustrated his theme with stereopticon scenes of the Passion Play at Oberammergau and pictures of other famous places and cathedrals in Europe. Some of these pictures Brother McDowell took with his own camera on his trip to Europe two years ago. This was the second time he has shown these pictures to the Stone Church congregation, but each time a large crowd was much interested in his lecture.

In the past few days, several have been called away by death. Among these was Elder William Newton, ninety-two years old, who served as a missionary for forty years. He had belonged to the church since 1876. He had been ill for five years, and died December 16. Surviving are his wife, Mrs. Malena Newton, of the home; two daughters, Mrs. Anna Franklin, of Independence, and Mrs. C. I. Wild, of Lincoln, Montana; one son, Doctor W. H. Newton, of Kansas City; three brothers, John Newton, of London, Canada; Charles Newton, of Minneapolis, Minnesota, and Thomas Newton, of Holden, Missouri; one sister, Mrs. Sarah Skinner, of Kansas City, Kansas. The funeral was held at the Stone Church Monday at one o'clock.

Brother William G. Bronson passed away at his home December 18, after a brief illness. He was born November 3, 1864, at Princeville, Illinois, and had belonged to the church since 1890. He served in the priesthood, occupying the offices of deacon, priest, and elder. Surviving him are his wife, Sister Mamie G.

Bronson, and two sons, Guinn and Clay. The funeral was held from the Stone Church, Tuesday afternoon. Brother Bronson was a member of the Bronson and Page Hardware firm, Independence.

Word was received of the death of Sister Ella D. Whitehead, eighty-four years of age, at Los Angeles, California, December 14. She formerly lived in Independence. Miss Kathryn Haberlein and Miss Ruth Haberlein, of Independence, are her granddaughters.

Clarence Smith, forty-five years of age, died December 10, and his funeral was held from Stahl's Funeral Home, Elders Samuel Smith and Frank McDonald in charge of the services. Interment was in Mound Grove Cemetery.

The funeral of Mrs. Anna Marie Christensen, eighty-six years old, who formerly lived in Independence, was held here December 14, Elder U. W. Greene in charge, and interment was in Mound Grove. Sister Christensen died in Kansas City, December 12. She was born in Denmark and came to America with her parents in 1854. Surviving are three daughters: Mrs. John L. Casmaer, Mrs. Caroline Royer, and Mrs. T. L. Kiles, all of Kansas City, Missouri; two sons, James and Alvin H., of Denver; a sister, Mrs. H. B. Torrance, Maryville, Missouri; eleven grandchildren, and six great-grandchildren.

Christmas parties, entertainments, and observations have begun in this congregation. Unique among these were parties by Girl Scout Troops 37 and 46, on Saturday afternoon and Monday afternoon respectively, at which about forty-five needy children were entertained with games, a Christmas tree, and refreshments. The girls had made enough gifts so that each child received two. Troop officers happily cooperated in this holiday enterprise. The parties were given in the Girl Scout rooms at the Auditorium.

Second Church

Sunday, December 11, R. C. Conyers took charge of the eleven o'clock junior service. The theme of the meeting was "God's Greatest Gift—Christ." The pianist was Bethel Davis and the leader of the music was Nadine Inman. The opening prayer was by Brother Conyers. "There's a Song in the Air," a poem, was read by Fay Murdock. The Scripture reading by Brother Conyers was from Isaiah 7: 7-14. The story, "The Woolly Lamb of God," was told by Sister Agnes Edmunds. Brother Imal Burke talked on the theme, "God's Gift to Man."

At the eleven o'clock preaching service upstairs an organ prelude was played by Mrs. Sam Inman. The opening prayer was given by Elder E. E. Thomas. The choir sang the anthem, "Fairest Lord Jesus." Elder H. L. Barto was the speaker of the hour.

The seven-thirty service was opened by the organ prelude played by Mrs. Leslie Sellers. Assistant Pastor Ben

Sarratt was in charge of the service. A male sextet, accompanied by Mrs. Gladys Inman sang "The Victor's Song." The opening prayer was by A. K. Dillee, former pastor. The sextet then sang, "Sweet Will of God." Elder J. E. Kelsey, speaker, used as his subject, "Jesus, the Christ and His Mission."

Brother John Bailey, who has been ill for a long time, died Sunday morning, December 11, at three o'clock. The funeral was held Wednesday, December 14.

Walnut Park Church

Sickness, accident, and death, have invaded the ranks of the Saints at Walnut Park during the past week, bringing suffering and sadness. On Tuesday Brother R. G. Blackburn suffered the fracture of an arm; on Wednesday his son, Edwin Blackburn, was taken to the Sanitarium for a serious appendicitis operation and at first little hope was held of his recovery. However, he is now showing improvement, and it is hoped that he can be brought home by Christmas Day.

On Friday morning, Sister Maud Price, fifty-three years of age, and a long-time resident of Walnut Park, passed to her reward. She was born June 2, 1879, and became a member of the Reorganization in 1896. Surviving Sister Price are her husband, William Walter Price; a son by a former marriage, Lionel E. Babcock, of Kansas City; two other sons, Joseph Price and Woodrow Price, and four daughters, Mrs. Retha LaGrece, Katherine, Fern, and Emeretta Price, all of Independence. Funeral services for Sister Price were held Sunday afternoon at the Walnut Park Church. C. G. Closson was in charge of the service, and the sermon was by the pastor, Frank McDonald. Three vocal numbers were furnished by Sister Marian Campbell and Sister Carlotta Norman, accompanied by Drexel Mollison, who also played the organ music for the service. Burial was in Mound Grove Cemetery.

On Saturday evening, A. C. Dempsey, father of Sister R. J. Harrington, fell on the ice while walking on the sidewalk and fractured his left hip. He will probably be bedfast for some time.

Friday evening, choir members met at the home of Sister P. B. Griffin and entertained themselves by mending the choir music. Due to the prevalence of illness among the members only thirteen were able to attend. Refreshments consisted of popcorn and candy.

Attendance at Sunday's services again was below average, due to sickness and unfavorable weather. Patriarch Ammon White was the speaker in the morning and Patriarch W. A. McDowell in the evening. No program was given at the Religio, due to the death of the mother of Fern Price, chairman of the program committee.

New officers of the Swastika Class, elected Sunday morning, are: Gomer Stowell, vice-president and chairman of

the social committee; William Wilson, secretary; and Gomer Stowell, representative on the young people's council. Paul Anderson, president of the class, will serve another term.

The Galilean Class is sponsoring a pound party at the church Friday afternoon and evening, to help in preparing Christmas baskets for the needy families of the district.

Brother and Sister Royden Barnhardt and daughter, Bethene, have gone to Port Colborne, Ontario, Canada, to spend the Christmas season with old friends there. They expect to be gone for several weeks. Brother Barnhardt, prior to the recent church school election, had been superintendent of the local school for a number of years.

New Liskeard, Ontario

Many Church Helpers There During Last Year

New Liskeard Branch can look back over the year just closing with a great deal of gratitude for the many blessings that have come to its members.

Brother Shepherdson, sr., and his daughter, Velma, were in Toronto attending district conference in October, 1931, when Elder R. D. Weaver received notice of his release from the mission field. Brother Shepherdson invited him and Sister Weaver to return to New Liskeard with them. This they did. Brother Weaver immediately commenced a series of meetings, preaching Tuesday and Thursday evenings, and twice on Sunday, and working every day in Shepherdson's box factory. He was the means of awakening the Saints in the branch to their responsibilities and after six weeks sojourn here, it was with sad hearts that the Saints bade them farewell. Before leaving, he led three precious souls into the waters of baptism. God's Spirit was manifested many times during the local prayer services.

In November, 1931, J. A. Wilson of Toronto, district president spent a few days at New Liskeard. During the Wednesday night prayer service, the members again enjoyed an outpouring of God's Spirit. Brother Wilson spoke with the gift of prophecy, calling Brother Albert Shepherdson, local branch president, to the office of elder.

The first sacrament service in 1932, was one long to be remembered, for God again blessed his people with his Spirit, and during this service, Brother Albert Shepherdson, branch president, spoke in prophecy, calling Brother Wesley Shepherdson to the office of teacher.

The latter part of May, Elder Wilson again visited the branch, and held a three weeks' series of meetings, which resulted in much good, a number of non-members becoming interested in the angel message.

Then Elder S. G. Saint John visited New Liskeard. He held a series of meet-

ings, but the attendance was not great. He left July 5, to spend a few days at Port Elgin reunion.

July 14 workers received the glad news that Presiding Patriarch F. A. Smith would be here for Sunday, July 17. He motored up with Brother and Sister B. H. Hewitt and daughter, Margaret, of Toronto. Sunday Brother Smith had charge of the prayer service at nine o'clock, preached three times, and gave four blessings. Monday he gave four blessings and preached that evening. Tuesday they journeyed seventy-two miles farther north, and visited the gold-mining town of Kirkland Lake, returning in time to preach that evening, and he gave three blessings. Wednesday morning before leaving for Toronto, Brother Smith gave three more blessings. These were all recorded by Sister Velma Shepherdson on the typewriter. Although their stay was short, it was certainly enjoyed, it being twenty years since Brother Smith had been at New Liskeard. He organized the branch here at that time.

This was Brother and Sister Hewitt's first visit, but local members hope they will come again next year. This is an isolated branch. Toronto, which is 337 miles distant, is its nearest neighbor branch.

Just prior to Brother and Sister Hewitt's and Brother Smith's visit, word was received from Patriarch John F. Martin, bearing the sad news of the death of their son, and also that Brother Martin was contemplating coming North again during hay-fever time. Brother Shepherdson and daughter, Velma, motored down, and spent a few days at Lowbanks reunion, then went on to Niagara Falls, New York, and met Brother Martin. They returned to New Liskeard August 6, and on the seventh, Brother Martin commenced a series of old-time gospel sermons, continuing to September 25. Owing to his physical condition, he could preach only on Sunday and Wednesday evenings. He did not receive the physical benefit this year that he did last and had a slight touch of hay-fever, but he was able to fill every preaching appointment except one.

As a result of these meetings, on Sunday, the twenty-fifth, seven entered the waters of baptism, being baptized by Branch President Albert Shepherdson, and were confirmed by Brother Martin Wednesday evening the twenty-eighth. Before this service another was added by baptism. Brother Martin was greeted almost every night with a full house, and the last Sunday night he was here he talked to the largest crowd ever had at a preaching service. The little church was crowded to the doors, and after his sermon that night he played and sang a song which he composed the previous week while lying in bed sick, and which he gave as his parting blessing.

The Wednesday night service was an outstanding one, and one long to be re-

membered. Although there was no outward manifestations, the sweet influence of God's Spirit was felt to a marked degree.

As the Toronto district conference convened in Toronto, October 1 and 2, Brother Martin left the next day for Toronto in company with Brother Shepherdson, daughter, Velma, granddaughter, and grandson. Owing to Brother Martin's health, they stopped that night at North Bay, and were joined next morning by another carload from Liskeard, Brother Charles Niddery (one of the new members) and his wife, Brothers Albert and Wesley Shepherdson, and Wesley's son, Eldon, who went down to attend conference. Another happy experience came to the Liskeard Saints when, after the preaching service Sunday morning at Toronto, Sister Niddery entered the waters of baptism, and was confirmed that afternoon by Brother Martin. Brothers Albert and Wesley Shepherdson were ordained at this same service.

New Liskeard has just had a six weeks' visit from that grand old man, Patriarch John Shields. His fatherly counsel and admonition were inspiring to all who availed themselves of the opportunity of hearing him. He gave eight blessings.

This branch is blessed with an active women's department, who are putting forth every effort to help the church, both locally and general. This group is presided over by Sister Joyce Caswell, another new member who held this position for several months previous to becoming a member of the church, and is a very capable leader. The first of October they had a tea and sale of home-baking, realizing over fourteen dollars clear. The last of October they had a waist measuring social for members of the department (half the members of this department are not members of the church) and they realized over five dollars. Then they were requested by the Canadian Legion, (Great War Veterans) to cater for their annual banquet November 11. This they did, clearing over forty-two dollars.

Now the Sunday school and branch have entered whole-heartedly into the sacrifice movement of the church. The Sunday school voted, to send the money for the annual Christmas treat to the general church, and also to give the proceeds from the silver collection received at the Christmas entertainment.

In July, Sister Ione Copner was married to Brother Alfred Fletcher. Brother J. A. Wilson, of Toronto, performing the ceremony at the home of the bride's parents. Brother and Sister Fletcher are living in Niagara Falls, New York.

In September, Brother and Sister Basil Matchett lost their baby, Margaret Velma, from pneumonia. She was four months old.

November 12, an aged member, Sister Pacey, was bereaved by the death of her

husband. The funeral service was from the church, the sermon by Elder Shields, assisted by the Reverend Omond of the United Church.

Far West Stake

Far West Stake has had several visits from general officers. On November 27, Bishop L. F. P. Curry, of Dallas, Texas, made his first appearance in the stake at a stake-wide meeting in Saint Joseph. He delivered a convincing message to a very good representation. Although his stay was very brief, the Saints were glad of the opportunity of becoming acquainted with him. Bishop G. L. DeLapp and Stake President Ward A. Hougas accompanied him on his trip here. Elder Hougas preached in the afternoon and also in the evening.

All sections of the stake have had the opportunity of hearing Bishop G. L. DeLapp also. These meetings have been divisional in order to expedite the transportation problem. On December 4, Bishop DeLapp was at Guilford morning and afternoon, where the groups in the northern part of the stake had met together. In the evening he preached at First and Second Churches in Saint Joseph. The groups from the other part of the stake met at Cameron on December 18, where Bishop DeLapp preached morning and afternoon. He was accompanied through the stake by Elder Ward A. Hougas.

Bishop C. J. Hunt reports good interest in most of the branches he has visited. He has spent considerable time in Far West Stake and has been in every branch in the stake. The sacrifice drive is under way in all places.

Stewartsville Branch

Although it has been some time since Stewartsville has reported, they have not fallen asleep but have been actively engaged in the work of the church. As a branch and as individuals they feel that they are becoming more and more an integral part of the church, in view of the conditions under which the church survives and under which the world labors at the present time. They also feel the necessity of rallying and giving their all to the cause when the future of the church is at stake. These conditions have served to heighten the realization of their dependence on God and His promises, and that they must, not only as branches, but as a church and as individuals, come closer to God and to each other, and yield obedience to His laws and ordinances in a more thorough and genuine manner than they have in the past. They are striving to carry on.

The church school has had the able directorship of Sister Madge Head throughout the past year. She has given untiringly of her efforts in this and the other departments for their joint development. Attendance and interest at church school, especially by the young

people, has been increased recently by an attendance contest between two sides, one bearing the name of "Hustlers" and the other "Rustlers." It seems that these particular "Hustlers" hustled a little more than the "Rustlers" could rustle, and defeated them by a comfortable margin.

The recent young people's rally, held here and attended by the young people from surrounding branches, was a source of inspiration to all who were present. Brother Roy Chevill's interesting and helpful talks with the usual big help of Stake President Ward A. Hougas and with the splendid cooperation of the young people in all of the different activities, made for a profitable time. The young people look forward to similar gatherings in the future.

Bishop C. J. Hunt, of Independence, visited Stewartsville Branch a few days, speaking in the evenings and visiting with the Saints during the day.

Brother F. L. Hinderks on Sunday, December 4, gave a splendid and helpful talk concerning the partaking of the sacrament by the Saints. Elder O. Salisbury, of Saint Joseph, spoke at the evening hour and treated the subject, "*Will Faith Be Found on the Earth When the Son of Man Cometh?*"

A Christmas pageant entitled "*The Place Where the Young Child Lay,*" will be given at Christmas time by the young people of the branch who look forward to this, the happiest and most joyful time of all the year, as their greatest opportunity to spread cheer and good will toward men.

First Saint Joseph Church

November and December have been busy months for First Church. Activities have been many and varied. All divisions and organizations have been laboring earnestly throughout this the Thanksgiving and Christmas season.

The women and the young people, as well as the local solicitor, have been working for the special sacrifice period. Although no reports are available as yet, there has been a fine spirit manifest. These efforts will culminate in a Christmas program on Christmas evening at the close of the sacrifice period.

The Ul-Lik-U's Players lived up to their reputation and presented a three-act comedy drama, "*Eyes of Love,*" which was well received by a large audience in the Y. W. C. A. Auditorium, December 2. This is the club's fifth annual performance at the Y. W. besides the many religious dramas which have been given in the church. A nice sum was cleared from this production in spite of the depression. The regular monthly meetings of the club have been resumed since the play is over.

The O. T. Z.'s have not been idle. A "depression party" on November 8, was enjoyed by all the ragged and tattered guests present. For refreshments everyone was required to go through the "bread line" where crackers and a cup

of water composed the "eats." Later the girls brought around some apples. Two Sunday morning prayer services were held, also a prayer service with the adults. The O. T. Z.'s also presented a pageant, "*The Call to Youth,*" at the stake young people's rally at Stewartsville, which they repeated at First Church the following Sunday evening.

The women meet each week for quilting and have a study class in the afternoon. They served a soup supper December 9, and a sociable evening was enjoyed with a program and games by the O. T. Z.'s.

The Sunday services have been carried on as usual with good attendance and interest. Besides the local priesthood, Bishop L. F. P. Curry, Bishop G. L. DeLapp, and Bishop C. J. Hunt have occupied the pulpit. Elder Ward A. Hougas, although living in Independence, has spent several Sundays here.

Portland, Oregon

Apostle F. H. Edwards at Young People's Institute

Classes conducted by Apostle F. Henry Edwards attracted an unusually large attendance at the district young people's institute November 25, 26, and 27, at Portland. Saints from outlying branches and missions crowded the church at almost every service.

Apostle Edwards taught for two class periods both Friday and Saturday. These were periods that made everyone pause to consider: Just why am I here? On earth? In this church? Does this church really mean anything to me? What shall be my contribution to its progress?

An early prayer meeting, young people's leaders' conference, and district young people's conference constituted the special services on Sunday. Apostle Edwards assisted in conducting each meeting and also preached morning and evening.

The young people's vesper service was in charge of Perry Hunt, district president, and was effectively carried out. The theme was "*Working with God.*" At the same hour Apostle Edwards took charge of an adult vesper service upstairs.

There are now three young people's organizations in Portland district, one at Sherwood Mission, Gladys Tooze, president; another at Vancouver, Oliver Kimball, president, and the third at Portland, Perry Hunt in charge. It is hoped that Longview and Hood River will organize soon.

Elder and Mrs. Harold I. Velt, who have been at Sherwood for the past month while Elder Velt was conducting a series of meetings on the archæology of South America, were in Portland for the institute. They left for Willapa, Washington, where they expect to be for some time.

Portland carried out its Thanksgiving Day program as planned, prayer meeting at eleven o'clock; turkey dinner at

1.45 which was shared by about eighty people; a worship program at eight which included a picture appreciation of Hoffman's "Christ in Gethsemane," and a one-act play, "Dust of the Road," by Goodwin.

"The women of the church to the rescue," was the content of a recent article in the *Herald*. Portland women are making quilts to sell. They work together, coming early and working late. One woman was heard to say: "Oh, yes, the work is hard—we work until it gets dark. But we don't mind. You know the church has called on the women to help, and this is the best way we can find." It is to be noted that the quilting bee is largely composed of elderly women who work day after day. They are not kept at home by family cares, and humbly they give their time to the service of the church.

Muskegon, Michigan

Fourteenth Branch Anniversary on Thanksgiving Day

Thanksgiving was a time to be remembered by Saints of Muskegon for it was on this day that the fourteenth anniversary of the branch was celebrated. Prayer meeting was held at one o'clock in the afternoon and dinner was served at three o'clock. A round table was held at four thirty, Elder A. Whitehead in charge. A short program followed with Brothers Deal, Roberts, and Vern Swager in charge, and preaching in the evening was by Elder Whitehead.

Elder Whitehead has been pastor at Muskegon since the branch organized fourteen years ago. The Saints are grateful for the services he has rendered.

The choir, organized by Sister Deal, has proved a help to the group.

A program was given December 2, by the Temple Builders, Orioles and Blue Birds. A large number attended and enjoyed the numbers. Sister Eva Soper and Miss Lulu Holliday are the very capable leaders.

Fulton, Iowa

Chooses Officers for New Year

Fine attendance at Sunday school and church has encouraged the Saints of this small branch.

Two weeks ago the branch held election of officers. Sunday school began at ten o'clock and was well attended. The young people's class and the young married class went together and were taught by Elder E. R. Davis, missionary of this district. The eleven o'clock service opened with congregational singing, and the following officers were chosen for another year: President, John Heide; assistant, Amos Heide; clerk, Ethel Campbell; treasurer, George Jackson; branch solicitor, Lydia Campbell; correspondent, Mildred Heide; church school director, Alma Heide, and all other church school officers were chosen. The division di-

rectors are: Adults, Amos Heide; young people, Gladys Martens; juniors, Florence Campbell. The superintendent of women was referred to the ladies' aid.

A picnic dinner was enjoyed, and at two thirty occurred the installation of officers, Brother Davis the speaker. He also spoke in the evening.

Savanna, Illinois

Members Are Loyal Cooperating

Activities in Savanna Branch are given the loyal support of the Saints whose desire it is to grow in the knowledge of God's requirements of his people.

"Old Man Depression" has hit these members hard, as Savanna is a railroad town, and everyone knows the plight of the railroads at present with the development of keen competition with bus and truck lines, waterway projects and larger type engines, eliminating many men of over twenty years' service. There are many unemployed in this branch and others are working for small pay; but

the Saints are going to contribute toward the sacrifice offering, trusting that all in the church will be able and willing to give something to demonstrate their love for Christ who was born to make the supreme sacrifice that men might learn the great lesson of living for others.

The three officers in charge are working together well, and with the members

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cooperation, progress is being made. Brother McCormac has charge of the midweek study of the *Doctrine and Covenants* and is trying to keep the members alert. He takes the time each study night to call the members by telephone, urging them not to forget the meeting. Besides this, he takes his car and fills it to overflowing, gathering up the Saints that would otherwise be unable to come.

The women's department is studying and each week takes up an offering for the sacrifice period.

Miscellaneous

Conference Notices

The semiannual conference of Northwestern Kansas District will convene at the church, 116 Clay Street, Topeka, Kansas, January 14 and 15. The first service will be at 11 o'clock Saturday morning, January 14. Apostle R. S. Budd will be present.—Mrs. H. C. Pitzenberger, district secretary, 2331 Buchanan Street, Topeka, Kansas.

A Correction

Elder Joseph Lane, of Lamoni, sends in the following correction: "In the *Herald* for December 14, page 1305, article, 'Outstanding Missionary Effort by Aged Ministers,' you say in the last paragraph that Joseph Lane was baptized at Cainsville, Council Bluffs, Iowa, in 1868. That is a mistake. Cainsville, now Council Bluffs, Iowa, was my birthplace, November 10, 1851, and I was baptized at Farm Creek, Mills County, Iowa, in 1868, August 17. Was baptized by Elder Daniel Hougas."

Conference Minutes

NORTHWESTERN OHIO.—The seventeenth annual conference of Northwestern Ohio District convened at Sylvania, November 26 and 27. The Saturday afternoon business meeting was called to order by William Smith, of Bradner, Ohio; a hymn was sung, and prayer was offered by Patriarch Gomer T. Griffiths. A motion was made that Brother Griffiths assisted with Apostle Ellis and Will Smith take charge of the conference. Brother Griffiths gave some timely remarks on the proper conduct in our business meeting. Fine representations from the branches at Saint Marys, Bradner, Oak Harbor, and Toledo were in attendance. Reports from the various branches and district and branch officers were read and approved. The conference voted to hold the conference of 1933, in September. The following officers were elected for the year: District president, Brother Slye; vice president, Brother Brough; secretary, Brother Ries; treasurer, Roy Yeager; director of church school, Floyd Clark; bishop's agent, Brother Wirebaugh. Clarence Holmes recommended to the conference that Brother Cramer be ordained to the position to which he was called. The recommendation was approved, and the business meeting adjourned, the members going to the basement where supper was served. At seven thirty a program of plays, songs, and readings was given. Sunday morning prayer service convened at eight thirty with Brother Griffiths in charge, assisted by Brother Holmes. In this service the Spirit of the Lord was felt. Sunday school was called at ten o'clock, Brother Floyd Clark in charge, assisted by Brothers Slye, Galousha, and Ries. The Sunday school attendance was one hundred fifty-eight. Preaching by Apostle Ellis was held directly following the Sunday school. Dinner was served for all in the basement.

The Sunday afternoon service was opened by Brother Slye, the choir helping with special music. At this hour Brother Cramer was ordained to the office of Aaronic priest by Apostle Ellis and Patriarch Griffiths. This was followed by a vocal solo by Sister Reed, of Toledo. Brother Griffiths contributed a rare treat, relating some of his experiences and memories. A vote of thanks was tendered Sylvania Saints for their accommodations and entertainment by Brother Griffiths in behalf of the conference, and the conference adjourned subject to the call of the district president. Apostle Ellis offered the benediction. The conference was marked by unity and harmony always present where the Spirit of God prevails, and members hope for many more such district meetings.

Our Departed Ones

SHEEN.—Emma Louise Fenton was born at Nauvoo, Illinois, March 4, 1865. Passed away at Pleasanton, Iowa, November 25, 1932. She was the daughter of Samuel and Harriett Fenton. She was married to Laurence Sheen in 1890. Leaves to mourn her passing, two sisters, Mrs. Nancie Robertson, of Franklin, Nebraska, and Mrs. Mary Morey, of Pleasanton, Iowa, and many other relatives and friends. She was a member of the Reorganized Church of Jesus Christ of Latter Day Saints, in which faith she died. She moved to Decatur County, Iowa, with her parents when in childhood, and spent the greater part of her life in that community, living a devoted Christian life which stands as a memorial in the memory of all who knew her. Funeral services were held at the Latter Day Saint Church, Pleasanton, November 27, at 2 p. m. Sermon by Joseph Lane. Elder T. J. Bell in charge. Many relatives and friends followed the remains to its last resting place in the cemetery at Pleasanton.

HODSON.—John Hyrum Hodson was born at Nauvoo, Illinois, October 13, 1844; died at Plain City, Utah, November 20, 1932. He came to Utah in 1853. Married Rebecca Marriott November 1, 1868. Was one of the early members of the Reorganization, and lived respected by all who knew him, witnessing to the truth of his religion. Sister Hodson died four years ago. Surviving are the following sons and daughters: Mrs. John Sneed, Kansas City, Missouri; Mrs. James Peterson, Wilson; Mrs. Earl McFarland, West Weber; Mrs. Parley Taylor, Plain City; John, Jed, and Ben Hodson, Plain City, all of Utah; and Mrs. C. A. Danley, Seattle, Washington; thirty-four grandchildren, nine great-grand-

children, and one sister, Mrs. James Bowler, of Tacoma, Washington. The funeral was from the Plain City meeting house November 23, Elder R. R. Robertson in charge, Elder A. M. Chase giving the sermon. Interment in the Plain City Cemetery.

DICKEY.—Anna Dickey was born February 13, 1870, at Myrtle Point, Oregon, and was the daughter of Daniel, and America Giles. She united with the Reorganized Church of Jesus Christ of Latter Day Saints June 17, 1897, and lived a faithful Christian life to the end. She leaves to mourn, one son, five brothers, two sisters, and many friends. A large number attended her funeral and manifested their love for her by beautiful floral decorations. She had been ailing for three years, and was ready to depart this life and enter into the rest prepared for those who keep the commandments of God. The funeral sermon was preached by Elder W. P. Bootman, of Tuscon, Arizona. Sister Dickey was a resident of Bisbee, Arizona.

MALKIE.—Elizabeth Malkie was born in Nassau, Germany, December 27, 1851, and died

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Independence

Missouri

at Geneva, Ohio, November 26, 1932. In 1869, she came with her parents to America, and on March 10, 1877, she was married to Charles Malkie at Troy, New York. To this union five children were born, three boys and two girls. Two boys died in infancy and one girl at the age of six. Surviving are a son, Carl, and a daughter, Mrs. Sherman Fenner; four grandchildren; one brother, and many friends. August 24, 1924, Mrs. Malkie entered the church at Kirtland, Ohio, being baptized by Elder Clark, of West Virginia. Her life was one of devotion to her responsibilities as they came to her. Her end was one of peace and love for all.

BAILEY.—Katherine Anna Harris was born November 26, 1864, near Appleton, Wisconsin. When fourteen she moved to Lamoni, Iowa, where she was married to Earl D. Bailey January 10, 1880, the first couple to be married in Lamoni. Among the pioneers of those times, she and her husband took up their residence in western Kansas, later moving to Indian Territory and Arkansas. They moved to Tulsa thirty-one years ago, and have resided there and in the vicinity since. She was reared in the faith of this church, being baptized April 20, 1879. Her faithfulness to her Master, her consistent living, her devotion to the church have characterized her life and laid its fragrance on the lives of many whose good fortune it was to know her. Her grandfather and grandmother Cole were members of this church in its early organization, living near Nauvoo at the time of the assassination of Joseph Smith. She and her husband started the now Sperry Branch near Rock Creek, Oklahoma. She was the mother of nine sons and four daughters. All but three survive her. She also leaves four sisters, a devoted and grief-stricken companion, twenty-five grandchildren, and three great-grandchildren. She came to her sudden death on Sunday, November 27, the result of an automobile accident which occurred near Wichita, Kansas, but forty minutes previous to her death. She was sixty-eight years old the day before. An impressive service was conducted in the Tulsa church by O. A. McDowell, assisted by the local choir. Apostle Budd delivering the sermon. She peacefully rests in one of Oklahoma's most beautiful burial spots, the new Memorial Park. The large concourse attending the services and the abundance of floral offerings attest the love and esteem hundreds bore this noble woman.

BURT.—Lula May McDonald was born in Montcalm County, Michigan, May 5, 1884, and passed away at her home near Stanton, the county seat, November 28, 1932. She was not a member but a friend of the church and a good woman. She married Richard Burt, a distant cousin of Elder Ernest Burt, in 1904. Leaves to mourn her husband and three children: Donald, of Detroit; Gladys, of Flint, and Lester, of the home; two sisters, one brother, one grandchild, and a host of other relatives and friends. Funeral services which were largely attended, were held in the Stanton Undertaking Parlors, the sermon being by Elder A. C. Barmore, Elder W. E. Aelick assisting.

HANSEN.—Hans P. Hansen was born in Copenhagen, Denmark, June 30, 1862, and came to America at the age of twenty years. He first located in Waterloo, Iowa. In 1888, he moved to Ronald, Washington, and there he was baptized into the church by Elder John Davis March 1, 1896. He was ordained a teacher by Elder J. C. Clapp in August, 1896, then to the office of priest in September, 1901, and in December, 1901, he was ordained an elder by Elder D. E. Powell. He married Donna Holmes October 26, 1898, at Roslyn, Washington. Passed suddenly from this life November 25, 1932, at his home in Filer, Idaho. Leaves to mourn, his wife; one daughter, Mrs. Donna Price, of West Los Angeles, California, and two sons, James R., of Filer, Idaho, and Edward F. of San Francisco, California; two grandchildren, other relatives and friends. Funeral services were from the Drake Mortuary at Twin Falls, Idaho, November 29. The services were conducted by Elder William Glanner, of Hagerman, Idaho, assisted by Elder Benjamin Pearson, of Filer. Interment was in Filer Cemetery.

VICKERY.—Nancy Catherine Mayo, daughter of Mr. and Mrs. S. G. Mayo, was born in Escambia County, Alabama, October 29, 1852. She married J. J. Vickery in 1872 in Alabama, and to this union eight children were born. Three of these preceded the mother in death; also her husband passed away sixteen years ago. Surviving are five children: Frank Vick-

ery, of southern Missouri; Louis Vickery, Independence, Missouri; Mrs. K. W. Wilson, Kansas City, Missouri; Mrs. A. W. Jenks, Merriam, Kansas, and Edward Vickery, of Kansas City; seven grandchildren; two sisters, Mrs. J. S. Sherman, of Kansas City, and Mrs. E. T. Bennett, of Independence, and many other relatives and friends. She died December 4, 1932, at the home of her daughter in Merriam, Kansas. The funeral sermon was by Joseph Luff, and interment was in Mound Grove Cemetery, Independence.

BLODGETT.—Mary Ellen Dillen, daughter of Mr. and Mrs. James P. Dillon, was born April 9, 1855. She passed from this life at her home in Independence, Missouri, November 27, 1932. The funeral was held from the Stone Church, November 29. She was baptized June 24, 1864, at Farmers Creek, Iowa, by M. G. Mandley; thus she became a member of the Reorganized Church of Jesus Christ of Latter Day Saints. On July 10, 1873, she was united in marriage to William H. Barrett at Cameron, Missouri. To this union were born five sons and four daughters. Brother Barrett passed away in death, January 22, 1920. On September 7, 1927, she was united in marriage to Caleb E. Blodgett, by W. B. Barrett. Sister Blodgett was a upright, Christian woman. She was raised by parents that were strong in the faith of the latter-day work. She passed to the other shore with her faith fixed in God and the gospel of Jesus Christ, with a strong desire to meet her loved ones in that better land. She leaves to mourn their loss, her devoted husband, three sons, and two daughters, two sons and two daughters preceded her in death. She leaves also twenty-six grandchildren, four great-grandchildren, other relatives, and a host of friends. She was loved by all that knew her. Elder John F. Sheehy was in charge of the funeral; the sermon by W. A. McDowell.

CLASSIFIED ADS

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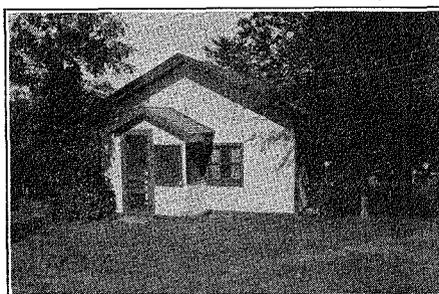
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The SAINTS HERALD



THE AWAKENING

A Story by Mabel A. Sanford

The Moral Crisis of Today

By A. B. Phillips

Happy New Year!

A Little Play for the New Year's Party

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For the 1932 Herald

Volume 79 - - December 28, 1932 - - Number 52

THE SAINTS' HERALD

December 28, 1932

Volume 79

Number 52

FREDERICK M. SMITH, Editor in Chief.

ELBERT A. SMITH, Associate Editor.

FLOYD M. McDOWELL, Associate Editor.

LEONARD J. LEA, Managing Editor.

LETA B. MORIARTY, Assistant Editor.

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The Pigeonhole

Happy New Year!

Scene: In a hall, just outside The Door.

Time: A few minutes before twelve on the night of December 31.

Characters: MANKIND, in a well used business suit. The Year 1932, in the clothes of a tramp. A NURSE. FATHER TIME'S scythe leans in a corner, and an hour glass is on the table. He and MOTHER EARTH do not appear.

MANKIND: Well, this is the critical time.

1932 (*dejectedly*): Yes, I suppose it is.

MANKIND: I hope she comes through all right.

1932: She always *has* come through all right.

MANKIND: But it is much harder for her this time. Poor old Mother Earth!

1932: I guess nothing can be done about it.

MANKIND: Maybe not.

1932: Who's the doctor?

MANKIND: Father Time. He attended when you were born.

1932: They say Time heals all wounds.

MANKIND (*seriously*): We wouldn't feel so bad—she and I—if only all the children would turn out well. Some are wonderful. Look at 1928. That was a child we were proud of! But then something began to happen to the family. I guess the stock is running down. Then there was 1931. One of the worst we ever had. My, my, what he didn't do to us!

1932 (*with a whipped look*): I guess he *wasn't* really so good.

MANKIND (*turning savagely to 1932*): And what he didn't do to us, you did! You've been *such* a disappointment to us. We had hoped for so much from you. But none has ever done worse. The record you have made will be a black spot in the family history!

1932 (*with some heat*): Blame it on the folly of 1914, blame it on the cruelty of 1919, blame it on the blind greed of 1927 and 1928. It wasn't my fault. *They* committed the sins. I get the punishment and the disgrace. (*Emotionally*) I tell you it isn't fair!

NURSE (*appearing at the door*): Gentlemen, gentlemen! Quiet, please. She's in terrible pain! (*They stay very quiet for a little while.*)

MANKIND (*anger all gone*): Maybe you're right.

1932: I've done my best. There ought to be a recovery in 1933. I have prepared the way. (*Bitterly*) But I won't get the credit for it.

MANKIND (*consolingly*): But thoughtful historians will know. The others will forget.

(*A little squall, as of a tin squawker, or a crying doll, is heard inside the door.*)

NURSE (*appearing ecstatically at the door, with big white doll in her arms*): It's a BOY!

(*Mankind goes joyfully to look. 1932 sneaks out the other way.*)



Pappadad says: "If the women would quit painting and powdering to excess and spoiling their natural beauty, and send the money saved to the church, it would be out of debt in a few months." Now if Pappadad will tell us how to get the women to do this, everything will be fine.

Editorial

Looking To 1933

The New Year, like all others, brings its prospects of hope and its promises of better things. These promises are never completely fulfilled for us, but we are never entirely disappointed when we make all reasonable efforts to effect their realization.

Whether we like it or not, the great spiritual mission of the church is halted by financial conditions. And the financial condition of the church is very much a result of the financial condition of the members of the church. There can be no group prosperity until there is an improvement in individual welfare.

As we look forward to 1933, the matter of individual and family welfare is one of most serious concern. Whatever we can do to improve the individual lot will help to improve the condition of the church. This teaches us to watch for opportunities and to try to learn the lessons which present conditions should teach.

The coming year and what it will be are not matters of blind chance. The times affect us, but we can do something to mold the times. We are not the helpless creatures of environment. Environment will yield to a determined and organized effort. A few courageous people can move the world.

The year 1933 can be largely what we make of it. Either we can accept its conditions and mourn over the hardness of fate, or we can courageously set about to alter conditions.

To make specific suggestions: many a wage earner among the membership of our church is today destitute simply because of his dependence upon a job that he has not been able to get. His imagination has never conceived anything beyond getting a job. He has been a job slave. If the job comes he can work and live. If the job does not come he and his family starve.

This job slavery is a terrible thing. Our ancestors were not afflicted with it. They created their own jobs. They made and sold things. They were their own manufacturers, and their own salesmen. Nobody could fire them.

America needs to free itself of this very job slavery. People in other countries are not so bound to it as we are. There is a need for the return of the spirit of individual enterprise. We need more people who make and sell things that can not be handled in wholesale quantities by the great factories.

It is far better to sell hot peanuts, popcorn and "hot-dogs" and be independent than to be enslaved by some job and the fear of losing it. Many church members who were previously dependent upon employment for their support have gone into business for themselves and are making good even in these hard times. And when general economic conditions are improved, these people will find themselves far better off than before. We must regard this change toward economic independence as one of the positive gains of the depression.

Our people suffer from over-industrialization. It is inconceivable that the great factory should be the ultimate in our economic arrangement. The nation and the church, and the people as well, will be far more secure when business is carried on by many smaller units promoted by individual enterprise rather than

by a few large units. Something must be done.

It is a question what to find to do. Ventures poorly planned without experience are in danger of failure. It is much easier to fill the requirements of an employee than of an independent manager. Careful study is required.

Yet we feel that, until stewardships can be effectively established, this is the only way out for a great many of our people. The accident of losing a job has often been the first step toward economic independence. One woman started making a superior kind of doughnuts, and she has been able to turn thousands of dollars in tithing to the bishop. Others have manufactured and sold many other kinds of commodities and succeeded. When our people are better able to help themselves, they will be better able to help the church.

We look to the New Year with hope for better things. Something is dependent on the constantly changing circumstances, but much more is dependent upon us. Let us go forward with faith, determined that 1933 *shall* be better.

L. L.

"O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms
red
Life that shall endless be."

—Selected.

CHANGE IN QUARTERLY PRICES

Quarterly prices for small quantities have gone up. Those who do not know the new scale of prices should consult the list below, in order to save time and disappointment to themselves, and inconvenience to the Herald Office. This has been announced previously.

New Quarterly prices are: In quantities of one to three of one kind, 25 cents each; per year, 90 cents each. In quantities of four or more of one kind, 15 cents each; per year 50 cents each.

This change has been found necessary because some schools are ordering copies of Quarterlies for teachers only. The loss of business thus entailed makes it far more difficult to finance the Quarterly business, and the Herald Office must warn its customers that there is a limit to how far this practice can go, if the supply of Quarterlies is to be kept up. Schools that order for teachers only are playing parasite on other schools, and endangering the whole system.

Another practice that has caused difficulty is that some customers order for the yearly rate, and then change their order each quarter. This defeats the purpose of the yearly rate, and can not be allowed. Customers who change their orders in the middle of the year will lose the advantage of the yearly rate, and will be charged the quarterly rate.

For the New Year

Lord of all new life,
We pray thee for this new year,
That in it we may be renewed in thine own life,
And walk through it in thine own companionship.

We pray thee for new freedom of spirit
New zeal in thy service, new forgetfulness of ourselves
New power to forsake the lower path,
And to climb ever upward to the heights.

We pray thee for a new breaking down of barriers this year
Between man and man, race and race, nation and nation.
We pray thee for a new thinning of the obscurity
Which hides thee from the dim eyes of men.

O Father, in this new year
Lift us out of this stagnant morass of delusion,
Where we are choked in the muddy depths,
Content with an existence which is one long death.

Lift us out and away into the clear glory of thy presence
Where the darkness is cleansed from our eyes,
Our form is changed, and—whilst still dwelling in the flesh—
We meet thee, day by day, face to face, in Eternity.

—J. S. Hoyland.

A Christian is
A mind through which Christ thinks;
A heart through which Christ loves;
A voice through which Christ speaks;
A hand through which Christ helps;
A soul through which Christ lives.

—Selected.

CURRENT EVENTS

They Want Beer—

By a vote of 230 to 165 the House of Representatives went on record as favoring permission to sell beer of 3.2 alcoholic percentage as being "non-intoxicating." It is expected by some that the Senate will reject the measure, and, failing that, President Hoover may veto it. Even if the bill could get that far, it would still have the Supreme Court to deal with, as long as the Eighteenth Amendment is still in force. The parade of the thirsty still has a long and rough path to follow. Those who dread the effect of liquor on traffic hazards are not sorry to see the evil day postponed.

An Amusing Spectacle—

Perhaps it is expecting too much to look for consistency in the tangle of European relationships. The same France that would have bled an impoverished Germany white to get reparations, moves to repudiate its justly contracted debts with the United States, although there is plenty of money to pay. It is pointed out that the biggest part of these debts are not war debts at all, but peace debts, for rehabilitation, trade, and industry.

Repudiation of debts, like the legalizing of beer in our own country, is much easier to talk about than to achieve. There are bristling obstacles in the way, one of which is the destructive effect on French credit. What the French parliament did in a moment of heat is soon recognized as a *faux pas*. France is now willing to "talk it over" once more.

The Gap Can't Be Bridged—

The long wait between the November election and the inauguration of March 4 was designed for the days of horseback and stagecoach travel. It is as incongruous with our present conditions as medieval armor and moated castles would be. The effect has been to leave the country without constructive government for the several months. President Hoover, willing to forget the nasty and untrue things said about him in the recent campaign, tried to bridge this gap, in view of our many pressing problems, by giving Roosevelt a hand in directing things. Roosevelt's cool replies to Hoover's generous overtures have intimated that each should stay on his own side of the March 4 deadline. In the face of what amounts almost to a snubbing, Hoover can do nothing but let time wear on while the settlement of the debt problems with Europe waits. Apparently our political parties are not big enough to cooperate, at least with some of their present leaders.

NEWS BRIEFS

The Good Wish of the Church

Practically every letter written by *Herald* correspondents, in the past three weeks, has brought either in the salutation or in the closing, the best wishes of the season. Because of many demands for *Herald* space, it has been impossible to print all these good wishes, and so they are here condensed into one big wish for you from all over the church—A HAPPY NEW YEAR!

Quorums Gather for Joint Council Meeting

Members of the three quorums, First Presidency, Presiding Bishopric, and Quorum of Twelve, are gathering to Independence for the Joint Council meeting to be held January 3 and 4.

It is thought that all members of these quorums will be present for the meeting with the exception of the foreign appointees, Apostle John W. Rush-ton in Europe, and Apostle George G. Lewis, in Australia.

They Work Together at Long Beach

The following notes from their recent letter show that everyone is busy in the interests of the church at Long Beach, California. The letter appears on page 1366 of this issue:

"The women are taking the lead and doing much good both financially and in the promotion of fellowship. . . .

"The priesthood present a solid front. . . .

"Long Beach is justly proud of the young people's division. This fine group is finding opportunities for preparation and work that promise a well-qualified church for the future. . . . They have been a wonderful help to the pastor and priesthood."

Unique Experience for President F. M. McDowell

President F. M. McDowell, on his recent trip East and North, was scheduled to address the Saints of Central Michigan District in the church at Saginaw, December 8. Imagine his feelings, therefore, when he drove up at the curb, to find the church in flames. The fire department had preceded him. The fire, it was said, was caused by an overheated furnace. A late report from the correspondent of that place says that the church was "badly burned."

Visitors from a distance and many from Saginaw drove with Brother McDowell to Bay City, Michigan, where the district meeting was held.

Detroit Women Are Organized and at Work

This year the women's organization of the branch at Detroit, Michigan, has paid one thousand dollars into the mortgage fund, besides doing a great amount of welfare work.

The women are completely organized in eleven groups, each with a leader. And when economic conditions recently discouraged their raising funds, they launched a quilt contest to promote sociability. This contest closed and prizes were awarded the winners at a mass meeting of the women December 6. At that hour also the women listened to an address by President F. M. McDowell.

The G. G. Lewis Family in Australia

An enthusiastic crowd of Saints welcomed the arrival of Apostle George G. Lewis and family at Sydney, Australia, November 18. After the long journey and a two months' stay in Tahiti in the interests of the church, the travelers were very weary. Now, however, Brother Lewis is entering heartily into the work of his mission.

Musical Christmas for Stone Church

Carol singers did their bit to make a merry Christmas for the Stone Church congregation at Independence. Seventeen carols were sung by six different choruses at the morning program given by the children and young people of the church school on Christmas Day.

In the late afternoon (4.30 to 5.45) *The Messiah* was broadcast over KMBC from the Stone Church auditorium by a part of the Independence Messiah Choir, directed by Paul N. Craig. The annual performance of this oratorio at this season is the choir's Christmas gift to the community.

Well-kept Church Speaks Well of Congregation's Religion

Waterloo, Iowa, Saints believe that a neat, well-kept church speaks well to the community of a people's faith and religion. Accordingly their little vine-covered church home at the corner of Parker and Columbia Streets, is always an attractive spot. People have stopped to inquire about the church from nonmember neighbors. In this little edifice a warm welcome awaits all traveling Saints.

The Moral Crisis of Today

By A. B. Phillips

A careful search of history fails to show that any of the fallen nations of the past were conscious of the fatal nature of those internal forces operating to produce their sad end. Doubtless there were some who foresaw the disaster that must follow if remedies could not be found and applied, but the efforts of such individuals were swallowed up and crushed under the greater forces of the vicious and reckless multitudes or the corrupt aims and methods of their leaders. The discerning student of today is able to point out some of the chief causes which contributed to their destruction, but to convince those of our own times of the similar dangers that threaten them is by no means an easy task.

It will doubtless be conceded that the value of history is to be realized mostly by what it teaches us. Our ability to learn from the experiences of those who lived before our day, is an important test of our own intelligence. This is well suggested in the old saying that, "Experience is a dear school, but fools will learn in no other way." We may congratulate ourselves in the supposition that our intelligence is superior to that of ancient nations whose errors and tragic end we deplore, but there is good reason to believe that such an idea would be unwarranted egotism on our part. Dare we apply the true measure of intelligence which the English historian, Froude, offers us? He states:

"That which especially distinguishes a high order of man from a low order of man—that which constitutes human goodness, human greatness, human nobleness—is surely not the degree of enlightenment with which men pursue their own advantage: but it is self-forgetfulness; it is self-sacrifice; it is the disregard of personal pleasure, personal indulgence, personal advantages remote or present, because some other line of conduct is more right."—*Modern Eloquence*, volume 5, page 457.

THE INTELLIGENCE TEST OF NATIONS

If we make this the intelligence test of the social body, which is also prescribed by no less an authority than Jesus himself, the ancient Babylonians at one time were our superiors by a considerable margin, and the old Maya nation of Mexico was far more advanced than either of us. In both of these ancient nations arts and sciences were well developed, and social fraternity and cooperation far exceeded that of our people today. More extended comparisons might be made. Eminent thinkers today admit that some of the great nations now lying in the forgotten valley of the dead reached some heights of scientific, literary, and social achievement that our boastful people have never attained.

Mechanical knowledge, wealth, and sordid aims have given our nation a false feeling of pride and security. The startling fact is that we are groping in a valley of spiritual depression far more dangerous to our future than the industrial depths of unemployment in which we temporarily find ourselves. The English anthropologist, Francis Galton, well notes that the caliber of our race is easily gauged by a glance at the contents of a railway bookstall. In making a scientific comparison of the English and other races, he states:

"The average ability of the Athenian race is, on the lowest possible estimate, very nearly two grades higher than our own—that is, about as much as our race is above that of the African Negro."—*Library of Entertainment*, volume 5, page 352.

However humiliating this statement may be to our self-esteem, let us remember that it is the result of a careful study by one of our eminent scientists. The ancient peoples of superior worth rose to their eminence because of their broad vision, social comprehension, and mental and physical vigor. They fell into the dark pit of national oblivion after vice and immorality had destroyed their foundations, blinded their eyes, and perverted their humanity. No nation of the past, however intelligent and strong, has long endured after morality and justice had yielded to vice and favoritism.

THE CHARACTER TEST OF LEADERSHIP

One of the most harmful of all influences in a nation develops when its leaders are men of low morals and selfish aims. The power of example is very great in such places of trust, and soon spreads like a malignant cancerous growth to the vital sources of the social body, causing its decay. The body can be saved only by removing the member which exerts this poisonous influence upon it. Most self-seeking men who clamor for public office betray themselves to those who observe closely. He who yields right principles to gain votes, will serve those he believes are necessary to his own aims; while he whose moral views are loose or weak, will join forces with others of no higher principles, and will cater to selfish groups of sufficient influence to make it seem expedient for him to do so.

Leaders of real integrity and ability will not seek advantage by misrepresentation, evasion, trickery, flattery, rant, insinuation, claptrap, or sophistry. The time-serving or bogus politician may resort to any or all of these crafty methods to gain his ends,

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A Short Talk for Home Missionaries

"Repent and Be Baptized"

By Leonard Lea

Not long ago I saw a young couple with their little boy; and while the proud father looked on, the mother was telling the little fellow a story. As I sat observing I noticed how his wide brown eyes resembled his mother's, and how the strong cut of his chin resembled his father's; and everywhere in his physical make-up there were reminders of one or the other of his parents. I thought, "What an inheritance he has; what a man he ought to be!" And then it occurred to me that it was impossible for that tiny lad to understand how great was the love of his parents for him, impossible for him to understand how much care and suffering, worry and danger, they had undergone to bring him into the world. Probably he could never understand until years later, when he should, if fortune favored him, have another such little son of his own. No, he could not understand, for such understanding could only come with the passing of the years and the spreading reach of experience.

That little fellow's resemblance to his father and mother was more than superficial and physical. He was learning to shape his speech like theirs, his mind was something like theirs, and his soul was something like theirs.

In a cold and merciless world that little boy could not sustain himself for one day, so his parents provided him with sustenance. He could not protect himself, and they provided him with protection. He could not prepare himself for life, and they provided him with an education. It came to me at that moment that God himself could not be more important to that little boy than his parents were; and that if he ever should come to understand God at all, it would have to be in terms of his mother's graciousness and love, and his father's strength and care. And certainly, with parents such as his were, it was easy to see that the little boy could learn of them a great ideal of the heavenly Father—benevolent and wise, just, good, and powerful.

And while I was thinking of how little that boy understood of the love his parents had for him, what a great sacrifice they had made for him, it occurred to me that we who are grown likewise understand very little the measure of the love of God, very little of the sacrifice that Jesus, His Son, made for us. In the midst of the great universe we live all uncomprehending of the forces that surround us and of the rich meaning of it which passes our understanding.

"For God so loved the world," the Scriptures tell us, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The full meaning of this greater gift may not be clear to us now; but we may be sure that it is not a vain and empty thing, because from that love and that gift proceed many other blessings that are ours to enjoy and profit by. One of these great blessings will be apparent to us from the discussion that is to follow.

You will probably remember in that passage from the third chapter of Matthew, which tells of the baptism of Jesus by John, that Jesus also received the spiritual baptism at that time.

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting on him."—Matthew 3: 16.

This dual baptism was not for Jesus alone. By his example he indicated that it was for all men; and we find him at a later time telling Nicodemus, "Verily, verily, I say unto thee, Except a man be born of the water and of the spirit, he can not enter into the kingdom of God." (John 3: 5.) John the Baptist foretold the spiritual baptism when he declared to his disciples, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire."

Some would have us believe that baptism is only a symbol, an "outward sign of an inward grace," and some would have us to believe that it is not a necessary part of the Christian experience at all. It is not consonant with the spirit of the work of Christ that we should attempt to dictate the terms of our entry into the kingdom. Jesus found it a part of his work and ministry to obey the law, and it is not a seemly part of humble discipleship to hunt for reasons for not obeying that which is so patently a part of the gospel teaching. Since so many people are bent upon following their own wills in this matter, it is not to be wondered at that so many of them have not had the spiritual blessings and experiences which the gospel has promised to those who believe and obey.

This brings to mind Saint Paul's encounter with certain men who were disciples of John, but who had not heard of the work of Jesus.

"And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

"He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost."

A great part of the world at large, and even some of the religious world, have not so much as heard whether there be any Holy Ghost. Truly, there is a revelation of knowledge awaiting such persons, if they anxiously seek the truth. But to continue the story:

Saint Paul proceeded to explain things to those disciples. And it is recorded that,

"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts 19: 1-6.

It is therefore quite apparent to all that everyone who sincerely repents of his sins, who exercises faith, and truly endeavors to comply with the requirements that the gospel places upon every believer, has a right to expect the gift of the Holy Ghost, and to enjoy divine communion of the spirit. If the professing Christian has not enjoyed that experience, he may know that something has prevented the fulfillment of the promise to him, something probably in his own life that stands in the way.

The promise of the spirit is to everyone. When Peter was preaching on the day of Pentecost, certain ones asked him, "Men and brethren, what shall we do?" Peter replied to them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2: 37-39.) If the promise applied to the people of that early day, it also applies to us. It comes as near to being a universal promise as anything in the language could well be. Contrary to much common and popular opinion, God shows no historical favoritism in his promises. All men have ever had to do was to obey the provisions of the law, and God was ready, and is ready, to fulfill his promises.

There is no reason why the great experiences of the Pentecost could not be reproduced today. So many people sigh as they read these ancient passages and say, "If we could only have lived in those times." It is not the time that determines the state of our faith and our enjoyment of spiritual blessings—it is the condition of the heart. There is no reason, so far as the eternal purposes of God are concerned, why every generation could not have its Pentecost, and every man have some part in that marvelous experience.

I can go further in my statements. There are

men and women living today, and no small number of them, who will testify positively to having experienced the fulfillment of the promises I have been reading to you. They will tell you that they have obeyed the law, and that God has sent his spirit to them according to his promise. It is not a dead God that we worship, but a living one. He is not alone the God of the past, he is the God of the present. The students of ancient parchments will read to you of the works of a God who lived and spoke to men in that time. But there are Christians who will testify to you today that God *is*. Jesus declared in answer to one of the questions of the Sadducees, "God is not the God of the dead, but of the living."

If the Spirit of God can not come to us, it is without meaning so far as we are concerned. If we are only to read of promises of which we may never see the fulfillment, then we should just as well be heathens as Christians. If God amounts to nothing more than a few pages in the records of the history of a race, he does not exist at all for us, and the Christian message is of no significance to the modern world. Perhaps it is because so many ministers have taught a dead God embalmed in the past that they have lost their power over the hearts and lives of men. It may be because so many churches have put a dead God into their teachings that the Christian religion is losing its power to save men and to redeem them.

The world can not be reached by any but a living God. Men demand the presence of his Spirit, not a story of how his Spirit came to other men who are long dead and forgotten. This modern age is skeptical, it requires a religion of realities and power to convert it, not a religion of rituals and memories.

What the world needs today is to be able to testify of a certainty, as Job did, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19: 25, 26.)

We live in an age that has not forsaken the living God, but the stale traditions of a dead God. Men have not forsaken a vital and living religion such as Saint Paul knew, but they have forsaken the cant and empty formalism, the husks of what was once a living religion, the smooth and meaningless phrases, the pretty catch words conjured up by men without a living faith.

Perhaps the people of our age are not altogether to be blamed that the churches are empty; men will not worship at an altar when the fires are all reduced to ashes and cold.

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Campus Life



A talk delivered at the Stone Church on College Day, October 30, 1932.

By Olive E. Curtis

"Graceland Blues,
How I hate to leave this place;
No more Campus frolics,
No more College days.
Got to get a job
Where I can earn my bread and shoes,
Is it any wonder that
I've got those Graceland Blues?"

THERE is something to that little ditty that just grips the hearts of old Gracelanders. Tonight as the words were recited I couldn't help thinking about the many Gracelanders all over the land who are singing "*Graceland Blues*" in their hearts. I know that they, too, are just a little lonely, as I am—lonely for the old winding path that leads to the hilliest home of Graceland, longing to join once again the happy throng of Graceland students.

It was my privilege to attend Graceland College for one year. I sincerely regret that it was not more, because I shall always regard that one year spent at Graceland as one of the most wonderful years of my life. No matter what comes or goes, no matter what future life holds for me, memories of that year at Graceland will never become extinct, and will always be a great influence in my life.

Tonight I want to share with you some of those fond memories of happy days spent on the hill. I want to tell you about some of the common, ordinary things that we do at Graceland every day. I want you, even though you may be ninety, to wish along with me that you were going back to Graceland next fall.

There are some things at Graceland that it takes a student a long time to find out about, and then there are other things that a student finds out about in a hurry. One of the things I found out in a hurry was that Graceland is the home of the thirty-six-hour day and the eight-day week. I arrived at Graceland at four o'clock on one afternoon. At four-thirty o'clock that same afternoon N. Ray Carmichael asked me if I would like to go to work. Five o'clock of that self-same afternoon found me dishing out salads fast and furiously. By continuing to dish out salads and also to serve meat, potatoes, and gravy, and by sleeping more or less I succeeded in filling the twenty-four-hour day to overflowing. Soon after there were some more duties added to my list. I began going to classes and lamenting because the lights went out so early. Some people will tell you that Lamoni, Graceland's home, is just another place where the sidewalks are taken in at

precisely eight o'clock each night. They may say what they like, but they will have to admit that Graceland is the first place in which they have had no time to loaf. The hours that had once been mine to use as I pleased became a part of a new system—the Graceland system. Graceland's decree is a fully rounded day and the long week.

The Graceland campus is a land of songs. Everyone sings. It certainly is a good habit, too. Singing spreads so much good cheer. It seems to me that if I were to express the real spirit of Graceland, I would do it in song, because Graceland has a song for every occasion.

This Graceland habit of singing seems to stick, too, because long years after one has passed out of Graceland life, he still sings the same old college songs with the same old vigor and enthusiasm.

One Gracelander tells this story about his little brother: "While I was home this summer my brother said to me, 'Sing that song about hit 'em in the eye, and sock 'em in the head.' At first I wondered what he meant, but I soon recognized it as part of '*Graceland's Spirit Never Dead*,' a football song. After we had sung it with great gusto and hilarity he ran off to play."

Graceland's spirits are never dead. They're always full of pep and life, boosting at all the games. Whether it be football or a heavy semester exam Graceland students will be right there with a big smile and a song on their lips.

"Opening of the Gowns" is always a very auspicious occasion to the A Cappella Chorus. On this occasion the box in which the choir gowns have been kept for the summer is opened and its contents carefully sorted out from among the mothballs. The odor which fills the chapel as the lid is raised is always a test determining whether or not the last year's caretaker has done his work well. Always when the box is opened it is found that the gowns have been carefully folded and packed in between hundreds of mothballs.

The student body is proud to call the Yellow Jackets, or the football fellows, sons of Graceland. Always they go into the games to win, and they go in to win by clean sportsmanship.

Every year they crack heads, crack bones, and buck all kinds of teams. They play on dry fields and in muddy fields. They play night games and day games, and they carry the Graceland spirit to other fields.

Every year they win and they lose, knowing well both how to be good winners and how to take a beating. But they always win more than they lose, because they play the game. Even though the game may not always be football, we who are on the side-lines will always cheer with the old gold and blue, for we want them to play the game.

Graceland's roll call is a truly extraordinary list of young people. From North and South, East and West, the young men and women of the church are gathered. Graceland is one big friendship circle where young people of nations all over the globe join hands in friendly clasp. There we find almost every State in the Union represented, not to mention foreign countries. There are big, broad-shouldered Californians, tall, lanky Missourians, and corn-fed Iowans, young men and women from historic old Plymouth and Boston, lumbermen from Canada, and bushwackers from Australia. These and still others from all parts of the world find the friendly, social atmosphere of dear old Graceland desirable.

At Graceland College every person is a friend, and as a result everybody has lots of friends. When I went to Graceland there was nothing that so warmed my heart as to see friendships spring up between students from different countries. I used to like to watch Pete Duyzer from Holland prepare supper and bake rolls for breakfast in the commissary. I used to wonder about the land from which Pete came and if it was very different from America. I used to watch Pataha Samuella from the South Sea Islands, play football on the Graceland eleven, and wondered what he thought of playing side by side with what seemed to be aliens rather than with native friends. Pataha, dark, with black, kinky hair, thought that Pete Duyzer with his light hair and blue eyes was just the thing, even if Pete did forget to salt the rolls every now and then.

It may sometimes seem to be a mystery to some how a South Sea Islander can become a true friend of a Dutchman, but it is not a mystery to Gracelanders, for once you have gone to Graceland and have lived and strived toward the same goals, and loved the same ideals, then it is that you cease to be American, Dutch, or English. You become a new nation, the Gracelanders. There is a bond there that can not be broken. That's why the saying, "Once a Gracelander, always a Gracelander," is true.

Then after nine months at Graceland comes the close of another school year. Happy is the student who has realized his ambitions. Proud is the student who has left a good record behind him, and proud is Graceland College to call that kind of a student a son of Graceland.

Now is the time when Graceland students begin to sense fully just what Graceland College means. Graceland holds before its students the highest ideals of the church—the highest ideals of all mankind. While in Graceland the students struggle to reach this high standard of living. As a result of this attempt the life at Graceland College is more ideal perhaps than most of the students have ever experienced before. Now when the call comes that Graceland days are over, the sudden realization comes that the program of the world is not Graceland's program. We realize more intensely than ever before that Graceland's ideals are not the ideals of the world. It is not so hard to live and grow at Graceland, but out in the world things are different. All living is topsy-turvy and out of this chaos we must pick that living that is most ideal. It is a challenge to every Graceland student.

The last thing I remember about Graceland College is the prayer meeting. The last prayer meeting of the season is usually held outside on the campus, but, if the weather is unsuitable, it is held in the reception room of Walker Hall. I can vividly remember my last prayer meeting on the hill.

The young men and women were all gathered in the reception room. Every chair and divan was used. For the last time the students were in a group. For the last time each student looked into the eyes of the next student and wondered what life held for him. There was a quiet hush over the group as we sat there thinking about leaving Graceland. Oh, it's hard to leave the old school! I thought my heart would break as I sat there on that last Wednesday night wondering if this would really be my last Wednesday night, or if I would get to come back the next year.

Then slowly, one by one, the students rose to their feet for the last time in that room and told with voices choked with emotion what Graceland meant to them and what they intended to do to honor their alma mater, Graceland College. The tears just would come. Lumps rose in many a throat, making it impossible to speak. After a last song and benediction the meeting was over and I fled to my room. There I found one of my Graceland friends. Somehow we always understood each other, and we began to talk about the thing nearest our hearts—leaving Graceland.

I began: "Margery, you know, how at the first of the year, we never could understand what it was all about when two old Graceland girls met here after a long separation and shrieked and laughed

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The Awakening



By Mabel A. Sanford

MARY listened with fast beating heart to the discussion between two of her schoolmates on the subject of prayer. Not for worlds would she have them know that she had never been taught to pray.

The three little girls, homeward bound, were wending their way down an old English lane. As they neared Mary's home, her footsteps quickened in an effort to escape before being forced to admit that she had never offered a prayer in her life.

Left fatherless at an early age, the only home Mary had known was that of her grandparents. She made her way now to the living room, where grandfather sat reading the news of the day aloud to grandmother and Aunt Helen who were comfortably seated by the fireplace, their knitting needles flashing in and out.

Mary, with flushed face and troubled brow, stood in the doorway and looked from one to the other. Grandmother raised her eyes and greeted her with a smile.

"Come in, dearie," she called.

Mary walked to the center of the room and paused.

"Are we heathens or infidels?" she demanded.

"Mary," cried grandmother, in a shocked voice, "What are you talking about?"

"Fanny and Louise said heathens and infidels never pray. Are we heathens or infidels?"

Grandfather's paper fluttered to the floor, Aunt Helen looked her astonishment while grandmother's face flushed angrily.

"Fanny and Louise better be careful what they're saying," she declared.

"But we never pray!" asserted Mary.

There was a dead silence. Grandfather and the two women looked from one to the other, then grandfather beckoned to Mary.

"Come here, child," he said gently and gathered her into his arms.

"When I was a little boy, I always said my prayers at my mother's knee. When mother died, father told me I needn't pray any longer. He was angry with the Lord, I guess, for taking mother from us and was never reconciled. When I grew older and went out to learn my trade, the man I worked with warned me to look out for the men that offered long prayers and sure enough, they were the first to cheat me out of my wages. Father taught me to be honest—said if I had money in my pocket and owed anyone anything, that money wasn't mine. I learned to my sorrow that people used religion as a cloak to hide their

sins, so I was determined to have none of it. If I am a heathen or an infidel, better that than a hypocrite."

"But grandfather, Fanny, and Louise say their prayers every night," persisted Mary.

"Father," ventured his daughter, Helen, "she musn't seem different. Let me teach her the Lord's prayer."

Grandfather sighed deeply.

"Very well," he assented.

It was a happy little girl that knelt that night by her Aunt Helen's knee and repeated the Lord's prayer. As the elderly couple, seated near, listened to the familiar words, their hearts were strangely stirred.

"Perhaps we have been wrong," said grandmother in a troubled voice, when Mary had been tucked away in her little bed. "We needn't have discarded religion because others chose to dishonor it. We do not want to be classed with the heathen so we must be infidels if we do not believe in prayer."

"I've never thought much about it," admitted grandpa.

He was to think more about it during the days that followed. It was a time of religious awakening in the home and ere long Mary demanded that a blessing be asked upon the food as was done in the home of Fanny and Louise. Then the family altar was established and one beautiful Sunday morning, a sedate little maiden, prayer book in hand, walked beside her beloved aunt to the Episcopal church some distance away.

The memory of that day was to go with her down the years of time.

THE GREAT bell on the old church tower tolled solemnly and Mary thrilled to the tips of her little toes at the sound. A handsome young man in hunting costume, his dog by his side, stood leaning upon his gun, watching the old belfry as it rocked precariously to and fro with the swing of the great bell. He was the squire's son, said to be sowing his wild oats—a familiar figure to the church goers as he always loitered about during the ringing of the bell, declaring that some day the old tower would come toppling to the ground and he wanted to be there to see the fun.

Mary had heard it whispered that he had once tried to keep company with her Aunt Helen, but her grandfather had forbidden him the house. She wondered if Aunt Helen still cared. Her face was very pink as she walked with downcast eyes. The squire's son raised his hat gravely as they passed and when Mary ventured a look back, she saw him standing, hat in hand, watching her aunt with such a look of adoration in his eyes

that her heart went out to him in sympathy.

She forgot him, however, when they turned in at the old churchyard. The church stood well back and was surrounded with the graves of the dead. Many of the head stones were very old and lay flat upon the ground, side by side, clear up to the door of the church, like a paving. A little shiver ran up Mary's spine as she went tiptoeing over the stones inscribed with the names of those lying beneath.

The deacon, in long black robe, met them at the door and led the way down the silent aisle, opened the door of a pew, ushered them in and closed it silently. Mary knelt with her aunt on the little footstool and repeated the prayer her aunt had carefully taught her: "Lord, we are now in thy house; assist I pray thee and accept of our services. Let thy Holy Spirit help our infirmities, disposing our hearts to seriousness, attention and devotion to the honor of thy Holy name and the benefit of our souls. Amen."

She arose and looked about her. There were beautiful, stained glass windows. Her eyes rested upon the one above the altar. It pictured the Christ, hanging in agony upon the cross. She shrank from the sight and thereafter never allowed her eyes to rest upon it again, but kept them upon the more pleasing scene of Christ blessing the little children.

The minister, arrayed in a long black robe, entered and began solemnly to read the prayers while between pauses the congregation murmured, "Lord have mercy upon us, miserable sinners."

It seemed very strange. Was she a miserable sinner, she wondered. She glanced up at her aunt, looking so sweet and lovely. Was she, too, a sinner?

The minister changed to another pulpit and began to read the ten commandments. After each one the people responded, "Lord have mercy upon us and incline our hearts to keep thy law."

It was Lent so all had been required to memorize the fifty-first Psalm. As Mary listened, a feeling of resentment entered her heart. She had never committed the sins enumerated—why should she ask forgiveness for them?

The sermon that followed was long and tiresome. Mary was glad when it was over and they again went tiptoeing across the grave stones, out into the bright, warm sunshine, leaving the dim old church behind them.

Aunt Helen glanced swiftly about. The handsome young hunter was nowhere in sight. A look of disappointment swept across her face and suddenly Mary remembered a remark made by

old Betty Heckles one day when she came to help with the cleaning.

"It's a pity that darling Helen of yours has given her heart to that young scapegrace. Tom Harper would make her happy if only she would let him."

Grandmother had been very indignant and had declared that Helen had given her heart to no one, but old Betty Heckles was right, thought Mary.

Tom Harper was a nice fellow. He brought Aunt Helen the most wonderful boxes of candy and beautiful flowers, though Aunt Helen was never as thrilled over them as she was.

Although the church services were a disappointment to Mary, the tolling of the bell, the solemnity of the old church and the crumbling headstones were not without their thrill, so she and her Aunt Helen continued regular attendants.

There came a day, however, when the old bell ceased to toll, for the squire's son was shot and killed by his own gun when his dog leaped up, striking the trigger, as the young man stood leaning upon it in the old familiar attitude.

THE YEARS passed swiftly. Grandfather and grandmother were laid to rest in the old churchyard. Aunt Helen had long been the happy and contented wife of Tom Harper when Mary met and married a young man about to sail for the new land of America.

Days of happiness and days of sorrow were intermingled. Mary attended churches of various denominations in the new land, but none brought the peace of mind that she so much desired. All worship seemed but a dead form and the worshipers for the most part, careless and indifferent, with never a word of welcome to the stranger who had come to worship with them.

Three children brought joy to her heart and then more than ever she sensed the need of a closer communion with God that she might train them aright, but so far as her religious life was concerned, she seemed to be drifting in a little boat upon a vast ocean.

She prayed earnestly for guidance and one day her next door neighbor, who had but recently moved to the neighborhood, came to call. She brought with her a message so uplifting that Mary felt carried away to heights she had never dreamed.

Her new friend invited Mary to go with her the following Sunday to her church services. How strange it seemed to be going to church in a dance hall, for such it proved to be. A covering of green denim was stretched tightly over the highly polished floor which accommodated the dancers during the week. The little group that had gathered seemed lost in the wide space of the room.

The minister wore a business suit. He was very earnest and seemed filled with the spirit of his message. As Mary listened, a peace such as she had never known, filled her soul.

At the close of the service, the minister came forward with words of greeting and a hearty handclasp. Others followed and Mary was led to marvel at their sincerity. They were interested in her—a stranger—and desirous that she should become a partaker of the inward joy that permeated their faces.

There followed a period of study, earnest prayers for guidance, and then came a deep assurance that all was well.

One memorable day, she and her three children entered the waters of baptism. Although her companion was present and sanctioned the step his family was taking, it was nine long years before he was ready to lay aside the things that he deemed necessary for his happiness. Mary never ceased to pray and it was a happy day when her prayers were answered and the family circle was completed.

Years passed. Mary had received the promise that she should live to behold the fruit of her labors. This promise was fulfilled when she beheld her children, grandchildren, and great-grandchildren taking their places among the faithful and dependable ones, that were always ready and willing to carry the burden of the work she loved so well.

As she sits dreaming of days long ago, she sees again, three little girls, wending their way down an old English lane and thrills to the awakening in the heart of the little girl who had never learned to pray.

THE MORAL CRISIS OF TODAY

(Continued from page 1352.)

conceal his ignorance or inability, or to cover his selfish intentions. But you will not find these specious subterfuges among the appliances of great statesmen, jurists, or executives, though the great of every age are quite liable to fall into errors of littleness at times. The chief obstacle to progress in government is, after all, the manner in which we pervert our own powers. A profound truth was expressed by Phillips Brooks when he said:

"The trouble is not what we hold to be mistaken ideas with regard to policies of government, but it is the absence of lofty and unselfish character."—*World's Best Literature*, volume 4, page 2421.

THE POLITICAL MERRY-GO-ROUND

It is useless for us to complain of corruptions in political affairs, while we seek to influence office-seekers to work for our own selfish purposes. He who can be persuaded to serve the selfish interests of one group will transfer his service to another group whose interests are opposed to it, if he thinks his own interests will thus be served. It is true that many honorable men support those for office who are believed to be sincerely seeking the public good, but the balance

of voting power in many instances is held by those with vicious or selfish motives. So long as the pernicious influence of many such cross currents remains unchecked, we shall suffer betrayal of the public good.

When self-seeking politicians are elected to office, they usually oppose capable and unselfish leaders with whom they can not bargain for personal advantage, thus perverting to a great extent the good these leaders would otherwise be able to accomplish. In too many cases the great mass of the people, many of whom form their opinions from superficial sources, make the deplorable mistake of blaming the innocent and re-electing to office the guilty ones who caused the trouble. Thus encouraged, these unworthy officials increase their corrupt activities, causing misery, disruption, and perhaps revolution among the people.

Material things alone have never yet caused the splendor or happiness of a single nation. The greatness of a people can not be measured by such insecure and temporary things, and if they are permitted to rule the ambitions of men in our own nation, we must suffer the same disastrous results that have always followed in the ages of the past. The most enduring governments of the world have been those with the greatest spiritual possessions. Temporal things alone may prove our destruction. The incomparable philosopher, Emerson, says:

"Many facts concur to show that we must look deeper for our salvation than to steam, photographs, balloons, or astronomy. These tools have some questionable properties. They are re-agents. Machinery is aggressive. The weaver becomes a web, the machinist a machine. If you do not use the tools, they use you."—*Works and Days*.

POLITICAL USE OF MOB. PSYCHOLOGY

Another grave danger which threatens us is the adroit and vicious use now being made of the lower passions of men by selfish interests and organized forces of vice, supported in many instances by subtle politicians. Enough designing criminals were mixed with the bonus army at Washington to incite the ex-service men to acts of defiant lawlessness, though most of them would probably have opposed such acts if their passions had not been perverted by social vipers and treacherous politicians seeking to arouse resentment against executives of our government. The farmers and their organizers, who unlawfully stopped traffic, threatened lives, and destroyed property, were manipulated for similar detestable ends, encouraged by crafty politicians and law-breakers.

By such means many people are incited to acts of violence and dishonor which in saner moments they would have censured if committed by others. They are the misused tools of evil plotters who despise the cats-paws they so easily

(Continued on page 1362.)

QUESTION TIME

Is the forgiveness of sins promised the sick through anointing and prayer?

A statement concerning this matter is to be found in the epistle of James. As most versions differ from the King James text of this verse, I will quote the Emphatic Diaglott, which is substantially supported by The Weymouth, Twentieth Century, Moffatt, Revised, and other modern versions, on one or two minor points. All, however, appear to agree as to the forgiveness of sins. Most of them indicate that the prayer is to follow the anointing, and they connect the following verse as a part of the subject of healing. The statement is as follows:

"If any one among you is sick, let him call for the elders of the congregation, and let them pray over him, having anointed him with oil in the name of the Lord; and the prayer of faith shall save the sick person, and the Lord will raise him up, and if he have committed sins, they shall be forgiven him. Confess therefore your sins to each other, and pray for each other, so that you may be healed.—James 5: 14-16.

It does not appear from this statement that forgiveness of sins is dependent upon the anointing. Rather it is implied that the "prayer of faith" and confession of sins are required. Evidently this passage should not be understood to disregard the requirements of scripture elsewhere, and therefore it follows that the confession of sins must be accompanied with repentance; for Jesus said: "Except ye repent, ye shall all likewise perish." Administration of the anointing is not commanded for the purpose of obtaining forgiveness of sins, but for the healing of the sick. But it seems clear that in order to approach God in faith, one should repent of his sins, and thus place himself in the proper condition to receive such blessing as God sees fit to bestow. Healing would then be accompanied by forgiveness.

Are the priesthood the only ones in the church that can commit the unpardonable sin?

What is termed the unpardonable sin is sometimes called "the sin against the Holy Ghost," and is referred to in the Inspired Version as follows:

"All manner of sin and blasphemy shall be forgiven unto men who receive me and repent; but the blasphemy against the Holy Ghost, it shall not be forgiven unto men. And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the

Holy Ghost, it shall not be forgiven him; neither in this world; neither in the world to come."—Matthew 12: 26, 27.

A similar statement is also found in Mark (3: 24), and it is stated that Jesus said this because the scribes said, "He hath an unclean spirit." This seems to imply that the scribes, though not his followers, were perilously near to the unpardonable sin. Various other statements (see Hebrews 6: 4-6; 10: 26, 27; 2 Peter 2: 20, 21) would indicate that any person who had obtained the Holy Spirit might commit the unpardonable sin, the question of priesthood not being the determining factor. Alma records this explanation:

"Know ye not, my son, that these things [leaving the ministry for a harlot] are an abomination in the sight of the Lord; yea, most abominable above all sins, save it be the shedding of innocent blood, or denying the Holy Ghost? For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it; behold, this is a sin which is unpardonable."—Book of Mormon 445: 7, 8.

The *Doctrine and Covenants* states that they are the sons of perdition:

"Concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves, and put him to an open shame."—76: 4.

Does "hot drinks" include hot water, as referred to in Doctrine and Covenants 86: 1?

Some think it refers specifically to tea and coffee, and give certain reasons why they believe this. Others think it includes all drinks properly denominated "hot drinks," as distinguished from "strong drinks," which are also condemned in the same paragraph. The words used evidently make a distinction between strong and hot drinks. Alcoholic liquor is commonly called strong drink when it possesses a considerable proportion of alcohol, but wine appears not to be included under this term, as it is mentioned separately in the same sentence. When the revelation was given, both strong drinks and hot drinks were commonly used, various combinations of material being combined for the purpose. Some of the world's greatest medical authorities condemn any kind of hot drink as being harmful to the stomach, including hot water.

A. B. PHILLIPS.

Prayer and Testimony

The Measure of True Sainthood

By Hubert Case

Forty years of my life have been spent in the active service of the church of the living God. I love all the Saints and believe they love me for the work's sake. The real life is the life of a Saint of God, and the only real sainthood is measured in terms of Jesus' own saying: "If ye love me, keep my commandments."

The call of the voice of the Good Shepherd today is for us to do our duty, great or small, and this will move the cause of Zion forward. It is the only thing that can move it. Do we need to pray? Then as Brother Joseph Luff said, "To your knees, oh, Israel." As a church we need to go down on our knees, pray, and do the needed work to make those prayers come true. Some branches are doing their duty as every branch should do. Some of our faithful members are doing their duty as all the members should be doing.

Apostle D. T. Williams and family visited us a few weeks ago. The Saints were glad to see them. Brother F. M. McDowell also visited us early in December, one day in the district. We are sorry it was not more.

Sunday night, November 27, the Saints of Saginaw dramatized the life of Joseph Smith, second Prophet of latter days. The house was crowded and all appreciated the performance. We feel they became better acquainted with our leader as all should be. While in Detroit it was my pleasure to oversee the dramatizing of the historical sketches which were written by Brother Elbert A. Smith. They did much good in getting our people acquainted with events and persons of worth in the early history of the church.

Some have inquired about the accident in which I was injured about three weeks ago. This accident inflicted several wounds but no bones were broken except for Sister Taylor. I am again at work. I would give a warning to youthful speed fiends: Be more careful lest you kill some one.

BAY CITY, MICHIGAN, 208 North Dean Street.

The Still Small Voice

By Walter H. Kuhn

In my early years in the church I well remember one time when my very life was saved when I responded to the "Still Small Voice." Several years later this same voice spoke again . . . this time I was to know of something that was soon to come about. I was so sure of the message that I actually waited for it to take place, and it came just as I anticipated. Weeks passed and again the voice came to me, but this time I failed to heed the instruction and as a result a great loss came to me. Years later further instruction was given to me and in a way perhaps more emphatic than ever before, but again I failed to take the council. Had I taken the lesson, all the years of my life would have been different as a result. Certainly I believe that the "Still Small Voice" often speaks to us. The difficulty lies in the fact that too often we do not live near enough to the Master to be able to interpret the message to our advantage. On the other hand, when we do live near to the master we are able to understand these promptings as they come to us. Sad is the condition when we fail to observe the instruction. If we continue to live as Jesus taught that we should live I don't believe that he will let us go very far astray without giving us a warning to be careful. As the most critical

moments in life arrive, he will instruct us in the way we should go. Let us so live that when we are in need of special blessings that we can call upon God and know that he will answer, and that in the critical moments in life that we may be directed to safety and that continuously his Spirit may strive with us. Let us trust that when this "Still Small Voice" speaks to us that we may be in possession of enough of his Spirit that we will be able to heed the instruction. Let us not conduct ourselves in such a way that after the fulfillment of the message has come that we will be forced to say to ourselves, "Yes, the voice spoke to me, but not loud enough for me to hear." May we so live that we may be able to detect the faintest whisper and turn it into usefulness wherein can come happiness to ourselves and all others involved. I believe that prayer is one of the avenues through which this may be accomplished. I hope that this important lesson to me may be of some help to some one else.

SEATTLE, WASHINGTON, 4535 Sixteenth Avenue, Northeast.

Convincing Reasons That This Is True Church

By Mrs. James McPhee

As I was told in my patriarchal blessing to rejoice for I was a member of the true church of the living God, I thought I would write of some blessings I have received from Him who cares for us all.

A year ago last September I fell, hurting myself inwardly by opening up old wounds. The doctor wanted to rush me to the hospital for an operation, but I put him off by saying that I would have to send word to my husband first. He consented to wait, but advised me not to delay as I was in a critical condition and cancer was likely to set in. I was not frightened for I knew that there was One whose healing power is above our finite understanding. I was then with my mother who is a Catholic. I wrote to the Saints of Sault Sainte Marie Branch, asking them to remember me in their prayers. This they did. At once I began to get better, and when I got well enough to go up to meet with them, I did, as we are told in James 5: 14. And though I had not had any sleep for nearly a month I went to bed that night, after the administration, and slept soundly. When I awakened in the morning my pain was all gone and I have never since been bothered with it.

About a year ago my little daughter, then nine years old, was taken sick with infantile paralysis. The doctor had some difficulty in getting in touch with a specialist, and in the meantime made several trips to see his little patient who was suffering greatly. While he was out trying to get in touch with the other doctor I called in Elders H. A. Dayton and G. A. Edwards. Again the power of God was manifested. The disease was rebuked. Elder Dayton said after the administration that when the doctors came, they would find nothing. This was just what happened. When the doctors arrived to inject the serum, they again examined her and could find nothing. "You can see by her eyes," said the specialist, "that she has been very bad, but there is nothing now."

The child is now strong and healthy and suffers no ill effects of the disease.

When we receive such great blessings, have we not reason to rejoice that we belong to the true church of the living God? I feel that I can not thank the heavenly Father enough for all his blessings to me, for I have had many, and am promised many more. I ask the readers of the *Herald*

Prayer and Testimony

to pray for me that I shall be faithful and worthy of his watchcare.

SAULT SAINTE MARIE, ONTARIO, CANADA, 25 Trelawn Avenue.

An Opportunity for Service

By E. J. Hayden

In some ways the following clipping from the *Bangor Advance* for November 24, will be self-explanatory, but I feel that some of the isolated Saints will be encouraged to press on in the work if I tell that which led up to the opportunity indicated in this press story. First, however, is the clipping:

FIRST CHRISTIAN CHURCH

Harold J. Hamilton, Pastor

The Church at study at 10:00—Bible School. Wm. Loveland, Supt.

The Church at worship at 11:00—the Lord's Supper and sermon.

The Church in Training at 6:00—Christian Endeavor meeting.

The Church in Soul Winning at 7:00—Popular evening service. Preceding the sermon, Mr. Hamilton will answer the questions sent to him during the week. Mr. Hamilton's sermon theme will be: "The Man Who Refused a Cheap Religion."

The fourth of our "Get Acquainted meetings" will be held at 8 o'clock; Rev. Ezra Hayden will be the speaker. His theme will be: "Why I Am Identified With the Reorganized Church of Jesus Christ of Latter Day Saints." Mr. Hayden will tell why his denomination uses the *Book of Mormon*, and will explain the difference between the Mormon Church of Utah and the Reorganized Church. Mr. Hayden will also answer the question often asked, viz.: "Does the Book of Mormon Teach Polygamy?" At the close of his address, Mr. Hayden will answer questions asked by the audience regarding the teachings of his church.

I have been isolated for about six years, of which time, I have lived in Bangor four and a half years, and have attended the Christian Church, where I have taught in the Sunday School, and occasionally supplied the pulpit.

I have not hesitated to let it be known to what church I belonged, but have not *forced* our own doctrines upon those with whom I have had to do. Yet I have always been "ready to give an answer to any that should ask," or that seemed willing to hear of our position.

When I first came to Bangor, the air seemed to be fairly vibrant with prejudice; and the pastor of the church, on one occasion, made a very unwarranted attack upon Joseph Smith: to which I did not at that time reply publicly. But knowing that it would be almost out of the question to try to get a hearing, I went to him, in his own home, and explained the facts in the case: with the result that he did not again attack us in public. Though he did tell the members of the church that I was not what I pretended to be. He said that I pretended to be a Mormon elder. But that he had written to Salt Lake City, and that they knew nothing about me.

I was very thankful for this bit of information, coming from the source that it did. For it proved just what I was telling people, that I had no connection with the Mormon Church.

Then, with a change of pastors, Rev. Harold J. Hamilton, (whom some of the Saints in the eastern part of the state will remember, as pastor of the Christian Church in Algonac, Michigan), came to Bangor. And I found in him a man who is fair, and open-minded, and who knew something of our faith.

While Reverend Hamilton has not told me this, in just so many words, I believe that the "Get Acquainted Meetings" mentioned in the clipping were prompted very largely, by the unfair attacks which some of his members were continually making upon our position.

The first three of these meetings were given over to the Seventh Day Adventists, Christian Scientists, and Baptists, in order. And there are still two to follow, in which the pastors of the Methodist, and the Congregational Churches will speak.

Of course there was the usual amount of fear about hearing our position. And many of the members of the Christian Church remained away, or left just before I took the stand. But I felt very much encouraged, and gratified to see a good attendance from those outside of the local church. And one member of the Utah Church, who was present, came to me at the close of the service, and told me that he felt that I had been quite fair with his organization.

Two of the young ladies of the church sang "*Tenderly Lead Thou Me On*," while Mrs. Hamilton, the pastor's wife, presided at the piano.

The invitation to ask questions was well accepted. And I feel that much has been done in the way of a better understanding, and a breaking down of the prejudice which has so far stood in the way of anything definite being done in Bangor.

BANGOR, MICHIGAN.

Give Credit and Support to Present Leaders

By George A. Cunningham

I wish to add my testimony to the nice ones I have been reading in the last *Herald*. I subscribed for the *Herald* November 6, 1932, and we have received the second one. We are looking forward to Friday of each week to get it.

We are forty-five miles from Denver, the nearest branch, and attend services there at every opportunity offered. Brother Glaude A. Smith is the pastor and a fine one, too. He has a good interest aroused in Denver, and everyone seems to like him.

I enjoyed Brother Gomer T. Griffiths' writing on memories of the late President Joseph Smith. It gives us more courage to press on when we read the testimonies of men who have given their all to the church; but I am not one who thinks we should wait until workers pass on to give them credit and honor for the things they have done. We have good men leading the church today. Let us uphold them in our prayers, and give them our complete cooperation in bringing about God's righteous purposes among the children of men. Please pray for me.

PLATTEVILLE, COLORADO.

There's no dearth of kindness
In this world of ours;
Only in our blindness
We gather thorns for flowers.

—Gerald Massey.

THE MORAL CRISIS OF TODAY

(Continued from page 1358.)

manipulate. But men of strong principles and integrity invariably denounce such flagrant violations of rectitude, and therefore mobs are not composed of upright and superior men, or led by them. It is generally criminal and vicious elements that dominate unreasoning mobs.

The same underlying methods used to arouse mob action are also applied to classes of individuals in order to secure general response. Politicians with selfish or vicious aims often use subtle forms of misrepresentation and jugglery, supplemented by flattery and false promises, to gain support. The freedom and progress of the nation are being jeopardized by these unstable and disruptive forces, for when vice reigns the government becomes an agency of oppression and servitude. The German writer, Heine, notes this danger when he remarks:

"The Englishman loves liberty like his lawful wife, the Frenchman loves her like his mistress, the German loves her like his old grandmother. . . . And yet, after all, no one can ever tell how things may turn out. The grumpy Englishman, in an ill-temper with his wife, is capable of some day putting a rope round her neck, and taking her to be sold at Smithfield."—*Library of Entertainment*, volume 1, page 182.

READING THE DANGER SIGNALS

There is a very real danger that American citizens may yet sell their birthright for a mess of pottage. The various groups which have been incited to coercion and lawlessness in recent years have often manifested to an alarming extent an utter disregard for the nation and the rights of the people. Unity and cooperation often exists only so far as selfish interests exist. Men who with little or no provocation unite with criminal or disruptive forces, whatever may be their object, are dangerous and disintegrating factors. In the past, such combinations have caused the downfall of governments, and they require the prompt application of effective remedies.

It would be inexcusable not to be alarmed at the menace of crime waves which are sweeping over our shores and over our very thresholds, for with our present knowledge of them it is not easy to subdue all of the criminal and disruptive forces within so great a nation. If not restrained, these virulent scourges of civilization will in the course of time complete the moral and material destruction of the social body, for ages of experience show that indifference to crime, injustice, and immorality, results in revolutions and civil wars.

Some of the serious dangers confronting us are pointed out by the subcommittee of the National Crime Commis-

sion. In its report of March 1928 it was charged:

"1. That crime was a safe business. 2. That few arrests were being made in proportion to the crimes committed. 3. That the police were woefully inefficient, and important factor being the lack of intelligence in the supervisory branches. 4. That the sheriff's office was an anachronism. 5. That politics influence the police. 6. That prosecuting attorney's have too great power and not enough responsibility to their public."—*International Year Book*, 1928, page 196.

PRESENT ASPECTS OF CRIME

Some of the aspects of our moral and material state are strikingly similar to those which marked the decline and final overthrow of important nations of past ages. The breaking down of moral rectitude is being manifested in many places and in divers ways, including murder, robbery, smuggling, perjury, fraud, forgery, and unnumbered forms of immorality. However, in this connection it is but fair to state that while many of these crimes show an appalling increase in recent years, those crimes directly resulting from alcoholic liquors have shown a marked decrease since the prohibition law was enacted. The false claim of the Wets that crime is mostly due to prohibition is disproved by the fact that, of 127,940 convicts in federal and state prisons in 1930, only 5½ per cent were prohibition violators.

A significant form of the increasing demoralization in the social body is found in our marriage problem. Since 1890 divorces have increased from 33,461, in that year, to 201,475 in 1929. This deplorable condition may be traced to four fundamental causes: 1. The increase of selfishness. 2. Disregard for law. 3. Lack of natural affection. 4. Licentiousness. An alarming factor of our moral crisis is the fearful showing of insanity, which is largely traceable to immoral sources. Since 1880 inmates of asylums and hospitals for mental disease have increased over 800 per cent. They would make a city about twice the size of Des Moines, Iowa, Grand Rapids, Michigan, or Hartford, Connecticut.

The devastating tide of corruption is sweeping away moral, social, economic, and political moorings, and has brought much physical suffering. Taxes more than doubled soon after the World War, and political corruption greatly increased the people's burdens through the cost of graft, patronage, and crime protection. Excessive taxation is estimated to have taken real and personal property from almost a million citizens, and revolutionary seeds are growing fast in hearts embittered by injustice and corruption.

REFORMATION MAY PREVENT REVOLUTION

New facilities and methods of crime also confront us, of which Silas H. Strawn notes:

"1. The development of hard roads and

automobiles, making getaways easy. 2. Increased wealth, making purchase of automobiles and firearms possible. 3. Organized crime so that criminals can support politicians and buy protection. 4. Delay in the apprehension of criminals and the meting out of justice. 5. Indifference of citizens to their duties as jurymen, etc. 6. Unrestrained sale of firearms."—*Ibid.*, page 196.

Unless this nation constitutes an exception in the history of world problems, we are facing a time when we must engage in either a reformation or a revolution. And unless we choose ere long which it shall be, the inexorable tide of events may sweep the power of choice beyond our control. Reformation is sorely needed in both our social and political body, including its profession and industrial methods. Our law enforcement agencies should be kept outside of political control, and strict penalties should be enforced upon those who betray a trust or shield the guilty.

We are in great need of higher ideals of honor in political, social, and industrial life. The spirit of fraternity, truth, and justice must be reborn among us. During the century ending the World War we had 88 wars, including Indian wars and expeditions, costing millions of human lives and over forty billions of dollars. Let us now end the cause of war by uniting in one great spiritual and moral war against crime and immorality, and for ever remove from our midst the most insidious and most dangerous enemy that ever attacked our nation.

"REPENT AND BE BAPTIZED"

(Continued from page 1354.)

Either religion is real or it is not real. Either the promises of the *Bible* mean something or they do not mean something. If the promises are false, the church of Christ is useless, and men will have to look to something else for their inspiration and their hope.

I believe that this promise of the gift of the Holy Spirit is true. I have listened to the testimonies of men and women who have declared that it is true. And the truth and sincerity of their statements are attested by the quality of the lives they have lived, by the change which the presence of that Holy Spirit has wrought in them. I believe that the promise is true because that spiritual experience has been granted to me. I testify that God lives, for I know with a certainty which can not be denied, from the many experiences of life, that he does live, and that he sends his Spirit to men.

Jesus said: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but

ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

"Howbeit when he the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."—John 14: 15-18, 26; 16: 13.

CAMPUS LIFE

(Continued from page 1356.)

and then cried as they gave each other bear hugs. You know, how that was always a mystery to us? We thought they had gone crazy.

"Now I know just how they felt. Why, if next year *you* got to come back and *I* got to come back, I'd just shout till the old "Ad" Building fell down. I'd be so tickled and so grateful for being able to be back again that I couldn't help laughing and crying at the same time.

"Oh, Margery, if only we could come back next year! Both of us! Now I know what Graceland College really means."

"We Have Just Begun to Fight"

A Call to Action for Believers in the "Dry" Cause

(A statement issued by Daniel A. Poling, chairman of the Allied Forces.)

Unmistakably the recent elections bring to the cause of national Prohibition a new occasion. "New occasions teach new duties." We would be blind, and inexcusably blind, were we not to recognize facts, facts however startling, however disheartening as of the present moment. The national administration aside, Dry stalwarts of a generation have been defeated and nine states have, by overwhelming popular vote, repealed their enforcement laws, while two others voted to petition Congress for repeal of the Eighteenth Amendment.

But recognition of these facts has for us no bugle of retreat. There are other facts and these other facts will more and more emerge as time passes and our opponents begin to administer their real or fancied triumph.

Now is not the time to state a detailed program for the Drys, nor is it the moment to indicate the details of what we believe should be their strategy. But we may and should restate certain principles and justify the faith within us that accepts the present crisis as a challenge to go forward.

First: We are against repeal of the Eighteenth Amendment and we shall fight accordingly.

Second: We are against any measure for "legalizing" beer, or for liberalizing

the Volstead Act, that circumvents the Constitution. Also we shall have no part in any program of mere obstruction. To illustrate: If we could at least hold the Eighteenth Amendment in the Constitution by thirteen states against thirty-five the "victory" would be worse than hollow. Such a program would be repugnant to the ideals and spirit of American democracy. Nullification, direct and complete, if not revolution, would be the result.

We believe that the Eighteenth Amendment, or the cause for which it stands, can be saved and advanced without a subversive policy. Drys should unite to defeat in the short session of Congress any bill providing for the legalization of beer. Other considerations aside, there is not time to work out vital details that involve public welfare. Certainly the "thirsty" who were promised "relief" by Christmas will be disappointed, but those responsible for the promise must bear now and eventually the full weight of their responsibility. There is a growing awareness in the opposition camp of difficulties ahead. The proposed two million dollar brewing combine in New Jersey has recently made inquiry concerning "protection" against the racketeer. And we were assured that legal liquor would eliminate lawlessness! Also it is agreed that when a tax sufficient to affect the Federal revenue situation is placed upon beer, the incentive for the bootlegger will be correspondingly increased. These are only two of many matters that justify Wet leadership in its new role of near humility. Perhaps more and more the defeated party will see the wisdom of "allowing" the incoming administration, which will control both houses of Congress, to have full credit for any and all liberalizing liquor legislation that may be passed.

If, as claimed by the opposition, the recent national elections are to be taken as a mandate from the people to repeal the Eighteenth Amendment, then certainly there is a mandate equally binding to keep out the saloon and to protect Dry territory. Both party platforms carried these specific pledges. No solution calling for repeal of the Eighteenth Amendment can be submitted or even considered in good faith that does not make provision, definite and adequate, against return of the saloon and for protection of Dry territory. Every Dry and every Dry organization should keep this basic principle constantly before the American people. Nor should we be deterred or disturbed by the charge that will be shouted from the Wet housetops that such an honest fight is a filibuster.

Increasingly it is apparent that the brewers are premature in washing their kegs, in preparing their malt, and in getting steam up under their boilers. Increasingly it is apparent that repeal is more than a day's journey ahead.

As to Dry strategy, at least this may

be said without prejudice to any future and more complete statement. The organizational unity that we believe is essential to the ultimate triumph of this cause, and without which we have suffered unnecessary defeats, may be still impossible. It may be inevitable that we shall disagree on important matters of the future educational, organizational and political program. But surely in the immediate crisis we can and must unite—first, to defeat both beer and repeal in the short session; second, to demand for every measure proposed specific and adequate provisions against return of the saloon and for protection of Dry territory—and this without consenting to the principle of repeal or compromising our position in the final vote.

Finally, our goal remains unchanged, our destination unaltered. Ours is at last not a fight for any law or amendment. Ours is a war to destroy the man-exploiting liquor traffic, legal and illegal. Ours is a continuing campaign to solve the liquor problem. This war does not end in, nor is it fatally affected by, reverses and defeats. This campaign does not rest its case at last with any statute or with any amendment. The Eighteenth Amendment is a means toward the great end. It never has been, and it is not now, the end in itself. We go on with the Eighteenth Amendment, or from the Eighteenth Amendment if necessary, to reach the goal, to solve the problem, to win the war. Under the standard of this fight we would unite with all citizens of patriotism and good will who move toward the goal, who would solve the problem, who would win the war.

Beautiful City

By Mrs. L. J. Rudd

I long for that City of Beauty—

A City so pure and fair.

Its dwellers are doers of duty;

Sweet peace and contentment are there.

All those who abide in that City

Are those who abide in the Lord.

The poor and the needy they pity,

And lived by the power of His word.

Zion, our Beautiful Zion,

God's City, our refuge, our rest.

His promise his Saints may rely on

His City and people to bless.

950 Kilo. KMBC 315.6 Meters

Church Programs Over KMBC

Devotional service at 7.00 each week day morning. Paul N. Craig, organist. John F. Sheehy, speaker.

Sunday, 7.30 a. m., Bible Study, by U. W. Greene.

Sunday, 11 a. m., music by Stone Church Choir.

Sunday, 5 p. m., Vesper Service, U. W. Greene, speaker.

Sunday, 10 p. m., Doctrine Hour, A. B. Phillips, speaker.

NEWS OF CHURCH AND HOME

Address all news and letters to Editors of the Herald, Box 237, Independence, Missouri. Correspondents are requested to make their letters brief. The Editors reserve the right, on account of space limitations, to shorten all letters as circumstances require.

Santa Ana, California

Santa Claus Interested in Sacrifice Period

The Santa Ana Saints are making a determined effort to do their part during this sacrifice period. Sister Lola Mitchel was put in charge of the women, and, consulting with the district bishop and the branch president, she set a goal of two hundred dollars to be raised by Christmas. The branch is small and the goal seemed very high. Then Sister Aaron Engel came forward with a suggestion. She would like to give a turkey dinner at her home, asking Saints and friends to come and pay a dollar each, the money to go into the sacrifice fund. Her plans were successfully carried out and on Saturday evening, December 10, sixty guests presented themselves at the beautiful Engel home. As the dinner progressed, Brother D. B. Sorden, pastor of Los Angeles Central Branch, gave a short address; the Crum quartet, from Los Angeles Central Branch, sang, and the Misses Mustol, of Santa Ana, young cousins of the hostess, gave instrumental duets. Then, just before the dessert, Santa Claus walked in and astonished everyone by making a friendly speech, expressing his interest in the sacrifice period. He then handed Sister Mitchel the sixty dollars raised from the dinner. She was about to thank him when he reached into his pocket and brought out an envelope which when opened was found to contain one hundred dollars. In the midst of the excitement, Santa disappeared without ever telling who gave the hundred dollars, though members of Sister Engel's family are strongly suspected as they seemed to be on intimate terms with Santa Claus. The evening came to a happy close when the hostess called in the cooks from the kitchen who received an enthusiastic welcome. Sister Myrtle Knowlton and Sister Lottie Newton with her daughter, Phillis, had driven down early in the morning from Los Angeles and helped all day along with Mr. and Mrs. Butterfield to make the dinner a success. This time they gave as part of their sacrifice offering for the church. Nonmembers were interested and contributed in many ways to the success of the evening. One good woman, not a member of the church, ironed all the table linen after the dinner as Sister Engel is not physically very strong.

Sister Engel is known to many as the granddaughter of two greatly loved missionaries, Brother Josiah Butterfield, a former president of the seventies, and Brother Glaud Rodger, who worked so successfully in the Australian Mission.

Other efforts have been made by members of the ladies' aid, under the enthusiastic guidance of Sister William Kuhn, so that the two hundred dollar goal has been reached.

The many friends of Brother and Sister James Farley will be interested to know of the birth of a son to them, Alma Harold.

Santa Ana Saints were saddened at the passing of little Martha Mills, only daughter of Brother Clarence Mills, on Thanksgiving Day. Apostle E. J. Gleazer came down from Los Angeles to give the funeral sermon.

Detroit, Michigan

President F. M. McDowell Talks to Mass Meeting of Women

About two hundred people attended the mass meeting of the women's department, December 6, at First Church. A chorus of sixteen young women and a harp ensemble from the Cass High School furnished a splendid Christmas program.

The Detroit women's organization consists of eleven groups, each with a leader and complete organization. Economic conditions had recently discouraged the women from trying to raise funds so a quilt contest was waged to promote sociability. Each group was allowed to spend five dollars for material, the quilting to be done at the meetings. Prizes of five dollars, three dollars, and two dollars were offered. Five Detroit women, competent to judge, were called in to award the prizes.

The first prize was won by Mrs. Henrietta Davis's group; the second prize went to Mrs. Margaret Miller's group, and the third to Mrs. Betty Ayer's group. The second prize quilt sold for fifteen dollars and a duplicate was ordered at the same price. The third prize quilt sold for twelve dollars. Sacrifice envelopes were received with forty-two dollars and sixty-five cents for the general church, and ninety dollars was contributed to the local fund for mortgage reduction. These women have paid in one thousand dollars this year to the

mortgage fund. They have also done a vast amount of welfare work.

President Floyd McDowell was present at the mass meeting and gave a short address. He was delighted with the fine work being done and the spirit shown. Mrs. Fred Curtis and Mrs. Percy Ayers are to be congratulated on the refreshments served and the jovial reception given everyone.

High Points in Year's Missionary Experience

District President Finds Many Reasons to Rejoice

In the first part of 1932, we were favored with some outstanding experiences as we held a week of cottage prayer services at Burlington, Iowa. These were well attended by the membership, and concluded with the sacrament service of February 7, when an unusual outpouring of the Spirit's influence was granted, and for two hours the people seemed to sit at the table of plenty and partake to the full. When the time for the closing of this service arrived, the general expression was that another two hours could have been as fully enjoyed. This was only one of the many fine meetings enjoyed. It seemed when the membership met, their desire for a continuation of such spiritual experiences was strong, and God was mindful of our needs.

Then came our June conference at Montrose Branch. This is only a small group and attendance exceeded our expectations. On Sunday the services were fraught with a spirit good to behold. Meetings for that day were held at Bluff Park, an ideal spot, and from the opening service until the close of the day a sweet, peaceful influence prevailed.

Next came the two-day meetings at Nauvoo which have been written up by others, and so we pass on with only mention of them.

The November conference of Nauvoo District was held at Burlington on the fifth and sixth, and while there was not a large attendance on the first day, a peaceful influence was felt and the business was harmoniously transacted. When Sunday dawned, people began to come from various parts of the district, also from other districts, and when the opening hour arrived, a goodly number had assembled in the spirit of reverence and worship.

During the month previous we had

urged the local congregation to comply with the suggestions sent out by the First Presidency, that we make this a month of preparation so that when the time came we might be in a more fitting condition to commune at the table of the Lord.

This service was outstanding in several ways. Those entering the building were conscious of a feeling of peace and reverence which increased as the service progressed. Following the church school session and the necessary re-arranging of the service, two singers sang, "Take Time to Be Holy," and the communion service had begun. After all had partaken of the emblems, the time was given to prayer and testimony, and was profitably spent. Near the close, Elder J. F. Garver arose and under the power of the Spirit gave the assembled gathering a prophecy full of commendation, counsel, and admonition, which, if heeded, will be productive of good.

In the afternoon a special service had been designed to remind the Saints of the day and its memories. This service commemorated the birth of the late President Joseph Smith. That evening Elder L. G. Holloway was the speaker, entering upon a two-week series of services.

Brother Holloway's series was not as well attended as we had hoped, but, all in all, we are sure that good was accomplished and that the faith of the Saints was strengthened.

October 10, I went to Ferris, Illinois, to assist Brother Charles Fry with a series of meetings he was holding at Rock Creek Branch, and here, too, light and blessing were given to those who occupied. The general sentiment seemed to be that it would be profitable to continue longer, but other arrangements precluded this, and we had to close.

As the series at Burlington was nearing an end, I went to the assistance of Brother Fry at Bevier and Macon, Missouri. He had been preaching there a week when I arrived, and had had a good response. We intended to continue there for a longer period.

But on the twenty-seventh I received word that a nephew at Des Moines had been overcome by gas and his life snuffed out. It was my duty to return home and render what assistance I could. He was a young man twenty-eight years old, and leaves a wife and two small children besides his parents, Brother and Sister J. W. Rudkin, and one sister. Thus my stay at those places was cut short, and Brother Fry closed his effort during the week.

We found there those who are contending for the faith that was once delivered to the Saints. They seemed encouraged by our work with them.

After a short sojourn with homefolks, I returned here (to Burlington), and now we are looking forward to Christmas time when we shall hear the time-

honored story and song, "Peace on earth, good will to men."

In many ways the year now passing has been one that has brought peace, comfort, blessing, and joy, notwithstanding there have been some conditions that we would have preferred otherwise. We are thankful for our blessings, and as we shall soon take up the activities of the new year, we do so hopefully and with courage in the final triumph of the angel message.

F. T. MUSSELL.

Church Events in Utah District

Sacrifice Month—Preparations for Christmas—a Visit From Apostle McConley

Sacrifice month is here, and workers are having even the children do what they can. Five hundred small envelopes were secured before the sacrifice envelopes came from the Bishopric, and Brother William Winkworth who does the job printing for the church, donated his service in printing on the face of each envelope, "Sacrifice Offering," with a line for name and month.

Each church school throughout the district is using these envelopes, giving them to the members with the request that they return them each Sunday with whatever amount they have saved or earned in some way during the week, this offering to apply on the church debt. Whether they can bring much or little, the fact that they bring a sacrifice offering means that they have thought of the church.

The Saints of Utah District are expecting a treat during the holiday week. Elder A. M. Chase is securing the slides, *Ben Hur*, by Lew Wallace. He will present them one night in each branch of the district with an interesting lecture or story of the Christ and the Holy Land.

For Christmas the Saints of Salt Lake City will enjoy a play by the juniors of the church school, accompanied by musical selections and tableaux by older young people, also a Christmas tree for the smaller ones.

An interesting time is expected at the church in Salt Lake City in January. Apostle Wheaton of the Church of Christ (Temple Lot), and Elder A. M. Chase of the Reorganized Church will hold two weeks of meetings, beginning January 8. Each will speak on alternate nights, presenting in an affirmative way the message of the Restoration and the ideals held by the churches they represent. Two young sisters who are stenographers, Miss Jensen and Miss Lohmolder, have consented to report these sermons.

Apostle M. A. McConley favored the Saints of this district with a short call, speaking at Ogden the evening of November 26, and at Salt Lake City the morning of the twenty-seventh. His discourses were inspirational. Those who went to Ogden, Saturday evening, to

hear him, felt well repaid for the drive.

Brother Charles Wardel, of Union, attended a Mormon cottage meeting at that place. The Mormon elders who spoke paid special attention to Restoration, then asked him if he had anything to say. After he had presented the position of the Reorganization on the questions treated, they expressed a wish that they might meet and have a friendly conversation with a representative man of this faith. The outcome of this encounter was the appointment of a meeting two weeks later to be held at the home of Brother Wardel, and at his request Brothers Chase and Robertson and their wives, with others of the Salt Lake City Branch were present. This service was in charge of the Mormon elders, and after three of them had spoken and though they seemed to think that the whole story had been told, they asked the Reorganized men if they had anything to say on the question under consideration.

Brother Chase had taken notes on the talks, and beginning at the point at which they had started, he treated each question from the standpoint of the books. Some of the questions considered were: Brigham Young, the legal successor to the Seer; plural marriage; plural gods; preexistence, and over all, their personal testimony to all these things. Opposed to their teachings and testimonies were placed the teachings and testimony borne by Christ. When Brother Chase gave liberty for questions, none were forthcoming.

When the elders asked if they could have another meeting there, Brother Wardel answered: "Subject to the same conditions, yes." They consented to this, but asked for time to study these matters. The next meeting was appointed for December 14. District workers of the Reorganized Church hope that these meetings will result in a quickening of the interest among the members of Union as well as those outside the church, giving opportunity for an opening of the work at that place.

No man can be satisfied until his deepest nature is satisfied. Deep longings require something deeper than man's wisdom can offer. Christ comes from the depth of God's love to satisfy, and when we come to him and awake in his likeness here and hereafter, we shall be satisfied with his forgiveness, likeness, and love.—John L. Brandt, in *Finding Christ*.

Life is like breath: if we hold it we suffocate. Joy can not be withheld. A telegram announcing the arrival of a firstborn son is seldom democratic; it is more than a telegram: it is a rhapsody; Grief can not be withheld: it rends its garments. The conviction of God can not be withheld: it bursts any prison.—George A. Buttrick, in *Jesus Came Preaching*.

Topeka, Kansas

1116 Clay Street

During the week of city-wide Religious Education in Topeka, Wendell Kelley, son of the church school director of Topeka Branch, was one of the fine juniors representing different denominations in the city to tell a *Bible* story from the past year's study. This occurred at the First Methodist Church, September 29. Those who heard it, report a nice story and excellent delivery by Wendell. His story was, "*The Boy Christ in the Temple*."

Proceeds from a chicken supper given by the juniors in October, went to purchase twelve suitable chairs for their department. This event was directed by Sister Weedmark at the home of Brother and Sister Sheets. Entertainment was by junior and senior young people.

About sixty-five Saints and friends attended a masked Halloween party October 28, at the B. F. Deller home. The rural school of Menekon, Kansas, with the teacher, attended in a body.

College Day was appropriately observed with an excellent sermon morning and evening by Elder Evan Fry, of Kansas City. He was accompanied by Sister Fry and the ladies' quartet of Central Church, Kansas City Stake. Special numbers by this quartet made an enjoyable feature of the service. Brother Fry was assisted by Elder George Harrington, of Independence, Missouri, to whom he used to listen when a little boy.

On November 6, the centennial anniversary of the late President Joseph Smith was celebrated with all-day services and basket dinner at the church. Elder C. B. Woodstock, associate director of Religious Education of the general church, was present, and ably depicted not only the life of this man, but the character of the message of the Christ, whose living exponent he was.

The morning sacrament service was in charge of District President Dave Little assisted by other members of the priesthood. Preceding the afternoon service a program was given by the young people in charge of Sister Deller. A short play written by Elbert A. Smith, presented early experiences in the life of the Prophet, and there were other appropriate numbers. Saints were present from Wichita, Kansas City, Manhattan, Netawaka, Burlingame, and Scranton.

Proceeds from a chili supper at the church the evening of November 18, went to the sacrifice fund. This was sponsored by the women's work group, and Sister F. O. Kelley was in charge of the program.

The Sunday preceding Thanksgiving the children brought gifts of food to the church in connection with their Thanksgiving sharing project, sponsored by the juniors, and with the assistance of the grown-ups, two bushel baskets containing thirty different kinds of food were given to a family who had lost all in a

fire. The children enjoy the spirit of giving expressed in a practical and helpful way.

The prayer meeting at the church Thanksgiving morning was a feast of the Spirit's presence for all who attended. O. E. Weedmark was in charge.

In the evening of last Sacrament Sunday, Charles Fry, of Ottumwa, Iowa, was the speaker. He was accompanied from Kansas City by his son, Evan, and wife and her mother, Sister Eden, and son, Richard. Special numbers by Brother Evan, who played his own accompaniment, enhanced the musical part of the program.

Cottage prayer meetings are being held now, not only in the interest of economy during the winter months, but for some who are not always privileged to attend.

The pleasure of a visit to his father-in-law's home in Iowa, was marred for Pastor G. G. Caldwell, when the older man passed away.

Surveying the educational activities among the members of this branch for the year, the record shows one accredited with a gold seal certificate, Sister C. J. Sheets; another with a second grade, Sister B. F. Dellar. Sisters F. O. Kelley, Fern Weedmark, and C. J. Sheets have secured credits for the first quarter of *Herald* Study Outlines. Four are attending the Meninger *Bible* Study Class held in this city. Others are making special preparation in educational lines. Three juniors were awarded the first three places in the junior notebook contest conducted for the juniors of the general church. They are Helen Cramer, Gerald Hays, and Wendell Kelley. This bespeaks much for the local teacher in keeping up interest and enthusiasm for a year with the extra work in additional class preparations.

Sister Helen and Clyde Hays are the proud parents of a new son, Charles Harvey, born December 6.

The women are working in every way they can to aid in the sacrifice fund, making aprons, doughnuts, candy, etc. They also have a penny jar on the stand on the rostrum.

Longview-Kelso Mission, Washington

The Saints of the Longview-Kelso Mission in Washington, located about fifty miles from Portland, Oregon, are maintaining a Sunday school which has an average attendance of about forty, many of whom are nonmembers.

Unfortunately there are no members of the priesthood at that place to give the necessary leadership, and it is difficult for priesthood members to come regularly from Portland. The Saints of the mission promise a warm welcome to traveling missionaries, and pray for the day when they will have priesthood members located there.

Long Beach, California

Everyone Works Together Here

November was a very busy month for the Saints of Long Beach Branch. The Joseph Smith Centennial was fittingly observed November 6. Regular church school worship before classes was dispensed with and a special worship program featuring the late Prophet, was arranged for the thirty minutes between classes and the Sacrament service. The sweet influence of the Spirit was felt during both of these services.

In the evening Pastor J. L. Milner began a special missionary series. These services were held nightly except Saturdays during the ensuing two weeks. The pastor preached the first ten nights, using as a general theme, "*The More Abundant Life*." He sought to show the desirability of this life which Jesus promised and how it might be obtained here and hereafter. Attendance was good, averaging seventy-eight for the thirteen nights. Apostle E. J. Gleazer came on the eleventh night and finished the scheduled services, preaching Sunday, November 20, at the eleven o'clock service, too. Brother Gleazer's sermons were fitting, and left a new feeling of inspiration among those who heard him.

The Saints were happily surprised to hear Brother N. T. Chapman deliver a sermon on the morning of November 13. Brother Chapman was pastor here for many years and did much toward laying the foundations for the work now being done. It was indeed gratifying to hear him preach with much of his old-time enthusiasm. The Spirit of God blessed him abundantly in presenting his message.

Sacrifice period was launched Thanksgiving Day with a special Thanksgiving worship program. The attendance was not as large as it might have been, but the Spirit of the service will long be remembered by those who were there. Long Beach Saints are planning various ways for doing their bit in this time of financial stress. The women are taking the lead and doing much good both financially and in the promotion of fellowship.

The priesthood of this branch present a solid front. All of the ordained men, with one exception, are alert to their responsibilities as men of God. Two brothers were ordained at a beautiful service Sunday, October 23. Robert C. Leibold, who held the office of deacon, was ordained an Aaronic priest, and J. C. Crum was ordained to the office of deacon. Both of these men are moving steadily forward in presenting the Master's work. President Elbert A. Smith was present and delivered the charge in his sermon of the morning.

Long Beach is justly proud of the young people's division. This fine group of people is finding opportunities for preparation and work that promise a well-qualified church for the future. In

dramatics, song, and service they find ample opportunity for carrying out their plans. They have been a wonderful help to the pastor and priesthood.

Fanning, Kansas

Winter Time Brings Many Activities

Days of zero weather with temperature ranging from sixteen degrees below zero to seven above, have failed to daunt the spirits of the young people in this locality. For with several inches of snow on the ground sleigh riding is excellent, and almost every night finds groups of young people enjoying this old, yet ever popular sport, in this community on the hills.

Although outside, the rapidly falling snow "was heaping the fields and highways with a silence deep and white," Friday night, December 9, Saints and friends were enjoying a get-together party in the little schoolhouse at Fanning. Sister Frankie Marsh Davies had charge of the program which consisted of musical numbers by Fred, Vergie, and Beulah Marsh; readings by Evelyn Jeschke and Marie Sheppard and a one act play, "When Mother Pulls the Strings." Those taking part in the play were: Evelyn and Ethel Jeschke; Hazel Johnson, Velma Wiley, Beulah Marsh and Virgie Marsh. Sister Mabel Mortimore, Maggie Hopkins, and Sylvia Marsh had charge of the plate supper for which a charge of ten cents was made. Popcorn and peanuts were also sold and there were two "cake walks." The money so raised will be used for branch expenses.

December 14, the annual branch business meeting was held. The following officers were elected: Pastor, William Twombly; president of the department of women, Sister Marie Sheppard; musical director, Laveta Thomas; publicity agent, Inez Pilcher; librarian, Sammie Twombly; Sunday school superintendent, Fred Marsh; head of department recreation and expression, William Gurwell; branch clerk, Sylvia Chesnut.

On the following day the department of women met at the home of Sister Wilma Twombly to finish work on a comfort which they were making and to elect the rest of the officers for their department.

Brother Samuel Twombly was called to Rulo, Nebraska, Friday, December 16, to preach the funeral sermon of Sister Mary Elizabeth Bryan. Sister Bryan was seventy-two years old and had been a member of the church for many years.

The children of the branch are practicing for the Christmas program which will be given at the church on Christmas Eve. The junior choir, under the direction of Sister Mabel Mortimore, will sing Christmas songs. The rest of the program is in charge of Sisters Evelyn and Lucille Jeschke, and Velma Wiley.

Patriarch Samuel Twombly, who is

known all over this section of the country as an able public speaker, is often called upon by different organizations and churches for addresses. He rarely refuses such invitations as he feels that by mingling with many people he is able to spread the gospel and build up respect for the church. On Thursday night, December 15, he addressed the brotherhood meeting of the Methodist Church in Highland, Kansas. About seventy men were present to hear his talk on the subject, "The Fatherhood of God and the Brotherhood of Man."

Although there is much distress in the land, this group feels that it has much for which to be thankful, and at this Christmas time the hearts of the Saints go out in gratitude to the heavenly Father.

Nowata, Oklahoma

As the year is closing Saints of Nowata Branch are greatly encouraged in the gospel work, and feel that they have been abundantly blessed in their efforts to serve. The work of the church is moving forward.

Elder Lee Quick held a meeting in June, baptizing four, and in July, Branch President O. A. Duncan baptized three. Five have been added to the branch by transfer, making the present membership ninety-six.

The Saints were sorry to lose Brother Lloyd Harding and family, who are residing at Oklahoma City. They were valuable members of the branch. Brother Harding holds the office of priest and Sister Harding was music director.

The members were saddened by the passing of Brother Bert Lumm, October 22, at the age of sixty-five years. He died after an illness of six years. His companion, Sister Effie J., and several brothers survive. The funeral was held at the funeral home by Elder Amos T. Higdon; sermon by Elder Lee Quick. Brother Lumm was held in high esteem by all who knew him.

District President Amos T. Higdon was here in October, and preached on several occasions, encouraging the Saints to go forward.

Nowata enjoyed a visit from a former pastor, Apostle Roy S. Budd, November 27. He preached morning and evening. Brother Budd is very dear to the Saints here, and they enjoyed his sermons.

On November 28, Apostle J. F. Garver and Elder Higdon were here. This was Brother Garver's first visit to Nowata and the members enjoyed his sermon.

The business meeting for the election of officers for the branch was held December 11. Branch President O. A. Duncan and Sister W. T. Hayworth, secretary and treasurer, were sustained for the coming year. Elder A. J. Bly was selected counselor to the branch president; Sister Bertha Simms, superintendent of church school; Sister Effie Lumm, superintendent of women's department,

and publicity agent. Sister Oafer Place was chosen as sponsor of the young people. Brother George Hayworth was sustained as branch chorister. This branch is moving on with faith and courage for a more spiritual and progressive year.

Essex, Ontario, Branch Is Organized

Latter-day Work Has Grown There Since 1908

In the winter of 1908 and 1909, Elder George M. Shippy, then laboring in Chatham district as missionary, secured an opening for preaching services in a schoolhouse about two miles north of Essex, Ontario. Immediately he commanded a good interest and attendance at his meetings. The gospel rang true to the convincing of a number of listeners, and on February 4, 1908, twenty-four years ago, eleven candidates were led into the waters of baptism by Brother Shippy.

This effort established a footing in this part of the vineyard for the latter-day evangel, and was the nucleus for the development of the gospel work in the years that followed. An interesting account of the circumstances that took place during this interim could be written if space permitted, but workers are happy now to know that the majority of these Essex charter members remained true to and active for the cause.

With a gradual gathering of members through the years, they found themselves sufficiently strong a short time ago to break away from the parent branch, Windsor, Ontario, and request separate organization. This movement had been under way for approximately a year and had gathered force and favor until this fall when the group leader, Elder J. W. A. Kettlewell, called a special meeting to consider the advisability of launching out alone as a branch. An almost unanimous vote in the affirmative resulted. Immediate steps were taken with the district president, Elder D. J. Williams, who in communication with Apostle D. T. Williams, minister in charge, granted Essex Saints permission, and on Thursday evening, December 8, they effected the organization. A fitting program and pleasing response from the members who accepted the different responsibilities as officers, paved the way for the charge later delivered by Apostle D. T. Williams as to the significance and importance of their relationship as a branch to the church.

This organization has served to enlarge the groups consciousness of duty and to more directly centralize their efforts in service. A bright future looms before the Saints in presenting the gospel story there. Numbers of openings are already available for preaching, visiting, and supervising. So, with these

demands upon time, the local priesthood of three elders, find themselves busily engaged, apart from the temporal duties of life, in meeting the challenge of a greater work in service. There are other young men of this group who have been admonished to prepare for priesthood responsibility, and older workers trust that the day is not far distant when they will be placed in their office to more fully supply the branch needs.

Waterloo, Iowa

Parker and Columbia Streets

District President E. R. Davis held meetings here a few nights in October and had business meeting and installation of officers. A good spirit characterized each service with peace and harmony.

The officers elected were: President, W. H. Wood; first assistant, Robert H. Allen; second assistant, Guy Haynes; secretary, P. M. Hinds; financial committee: P. M. Hinds, J. A. Talley, Robert H. Allen, R. C. McCormick; solicitor, W. H. Wood; auditor, W. H. Hinds; publicity agent, Thelma Wood; correspondent, Ivy Fisher; attendance recorder, Howard Grapes; director of music, Zella Allen, assistant, Emma Talley; pianist, Roberta Allen; director of church school, Robert H. Allen, and director of women, Freda McCormick.

At the sacrament service November 6, in charge of Robert Allen, God's Spirit was strongly in evidence. Prayers were offered for Sister Ellison, who was at one time a member of Waterloo Branch, but now lives near Anamosa.

Dinner was held at W. H. Wood's in honor of A. J. Fisher who was to go to Camas, Washington, to make his home with his son. The branch is fortunate in having Sister Fannie Wood to manage dinners. She seems to know how much to prepare, and the best part of it all is she knows how to cook. In the evening Brother Fisher gave his farewell sermon. He has been branch president twice and a member of the Waterloo Branch for twelve years.

At the adjournment of the sacrament meeting, who should appear but Elder C. A. Kress, at one time a leader in the branch. He left again on Monday.

Due to the sacrament service and farewell dinner to Brother Fisher, the Joseph Smith III centennial celebration was observed November 13. Elder Robert Allen gave a talk on Joseph Smith. The songs used in the services were those composed by Brother Joseph.

The priesthood of the branch met the last Sunday of the month to study and discuss branch problems, and to ask God's aid in their work and his blessing and presence at the sacrament meeting on the next Sunday.

Tuesday, November 1, a party was held at the home of Mr. and Mrs. W. H. Hinds in commemoration of the sister's

birthday, also their silver wedding. The program was in charge of the young people.

Patricia and Emma Louise, little daughters of Leland and Gladys Roosa, were blessed by Elders Haynes and Allen, and Allen and Wood. This family has since returned to their home in Vallejo, California.

Since winter with its snow has come Saints do not see so much evidence of the excellent care taken of the building and grounds during the past summer. Some of the men of the branch hold the opinion that the respect of neighbors must be gained before they can be interested in the gospel message. These men have accordingly put forth much effort in keeping the lawn mowed and looking spick and span. The lot is one hundred and twenty by one hundred and twenty-one feet and the church building is small, so the mowing of the lawn, together with the grass between the walks and the paving, makes, as one brother says, "lots of walkin' in them there acres." Brother Howard Grapes has been the prime mover and operator in this work, and deserves much credit.

W. H. Wood painted the wooden part of the church also the new woodshed a glossy white. Flowerbeds were also planted, and bore many beautiful blossoms. A nonmember neighbor is always ready to loan his lawn mower and tools to help, and many times has offered his assistance. He also planted a row of flowers along the entire one hundred and twenty foot line of his lot adjoining the church property. He says that people have stopped and inquired about the church. They are interested in something that shows evidence of other people's interest. Who wants something that no one else is interested in or wants? The little vine-covered church on Parker Street is not large and wonderful, in fact it is too small for the Saints' activities, but they are proud of it and happy that they have a church home. They are always glad to welcome Saints that may be visiting in Waterloo. Take the Litchfield car in the main business district and get off right at the church door, corner of Parker and Columbia.

Most of the members are having a hard time to get along, but no one is



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going hungry or cold. All thank God for his many blessings. Brother McCoy, an eighty-year-old member, is very sick and losing strength as his heart grows weaker.

The midweek prayer meetings are being held at the various homes.

Artland Branch, Saskatchewan

Young People Assume Their Responsibilities

Some progress can be reported for Artland Branch. Edwin Chase and family have moved back into the groups. R. Vawter and family came last spring. These have added a number to the branch, and their young people are taking place in the front ranks, making a group from which good work is justly expected.

Two young men have been ordained this year. Noble Harper was ordained a priest, and Dan Laverty, a teacher. Elgin Clark, of Saskatoon, received his ordination to the office of elder at Artland, November 6, under the hands of Elder J. J. Cornish.

On the evening of November 15, the Saints gathered at the hall where Brother J. J. Cornish united in marriage a promising young couple, Daniel Laverty and Miss Vivian Davies, both of Senlac. These young people are to be commended for the help they have given Artland Branch.

Elders James Cornish and Elgin Clark are now out in the district visiting and preaching.

October 17, was the birthday of Brother J. J. Cornish, and he was seventy-eight years old. His six children came home. He has thirty-nine grandchildren, and sixteen great grandchildren. Brother Cornish received more than fifty cards and letters by mail.

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Miscellaneous

Sacrament for Saints Near Orlando, Florida

All Saints living in or near Orlando, Florida, are invited to meet at the home of Brother Theodore Smith, 1410 Philadelphia Street, Orlando, Sunday, January 1, at 3 p. m., to partake of the Lord's Supper. We are happy to be in this favored, warm climate, but regret that the scattered condition of members make it impossible to meet often. It would be well, therefore, for those able to come, to meet the first day of the New Year, to renew their covenant.—F. G. Pitt, 712 Maxwell Street, Orlando, Florida.

Our Departed Ones

LAUDIE.—Charles Lucius Laudie was born at Wadesboro, North Carolina, February 27, 1859. He married Margaret Elizabeth Davis at Chesterfield, South Carolina, June 16, 1880. To this union five children were born, four of whom with his wife survive him: Mrs. J. E. Mangun, of Independence, Missouri; Charles L. Laudie, of Ogden, Utah; Mrs. A. R. Burton, of Glendale, California, and Andrew B. Laudie, of Independence. George F. Laudie died in infancy. In addition to the survivors named are fifteen grandchildren. In early manhood Brother Laudie was a member of the Methodist Church in South Carolina, and for a time was an active steward in that church. In 1901, he moved with his family to Utah, where they lived for a number of years. In 1913, they moved to Independence, where he was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints by Elder M. F. Gowell. He was a printer by trade and for the last seven years had been employed by the Swan Printing Company at Independence. His death occurred December 3, 1932, as the result of an automobile accident. The funeral sermon was by Joseph Luff, and interment was in Woodlawn Cemetery.

RUDKIN.—Bernard William Rudkin, son of J. W. and Mary J. Rudkin, was born July 11, 1904, at Bevier, Missouri. At the age of three years he with his parents moved to Des

Moines, Iowa. He was baptized in the church when eight years old. On August 25, 1923, he married Miss Helen Carr. Two sons blessed their union, Bernard Warren, aged seven and John Alexander, aged two. Bernard was at his employment with the gas company, November 2, 1932. He went to see about the pressure in a manhole in the street, and was overcome by the fumes. He expired before help could reach him. The funeral services were held from the Lilly Funeral Home in Des Moines, December 1, 1932, by Reverend William Knight and Elder F. T. Mussell. A large concourse of friends, relatives, and neighbors gathered to share the grief of the sorrowing family. The services at the cemetery were conducted by the Masonic Fraternity. There are left to mourn, his wife and the sons mentioned; his parents, and one sister, Mrs. Dale Finch; his aged grandmother, Mrs. Rudkin, a number of other relatives, and a host of friends. Thus we are made to keenly realize the truth of the statement, "In the midst of life we are in death."

SWAINSON.—Margaret Hayes was born in Garafraxa County, Ontario, November 4, 1856. Died at the home of her daughter, Mrs. C. H. Lewis, in Port Huron, Michigan, Sunday, November 13. She was united in marriage to John G. Swainson who preceded her in death thirteen years. To them were born eight children of whom four survive: Thomas, of Sarnia, Earl, of Toronto; Mrs. W. F. Clifton of Toronto, Canada, and Mrs. Claude H. Lewis, of Port Huron, Michigan. She is also survived by twelve grandchildren and three great-grandchildren. In early womanhood she united with the Reorganized Church of Jesus Christ of Latter Day Saints under the ministry of Elder Benjamin St. John, and for over forty years remained true and faithful to her covenant relationship with Christ. Was valiant in her testimony of the angel's message, and constantly expressed a natural religious life. Services were conducted in the Sarnia, Canada, church by Elder William Patterson, assisted by Elder W. L. Phillips. Interment was in the Southerland cemetery at Court-right, Canada.

WURM.—August Wurm was born in New State, Germany, March 14, 1855. He came with his parents to America in 1869. March 31, 1883, he married Miss Wilhelmena Neitzel at Hastings, Michigan. To this union four children were born, Oscar, Mrs. Edith Fuhr, William, and Aldo Wurm. His widow, six grandchildren, and one great-grandchild survive him in addition to a host of other relatives and friends. He united with the Reorganized Church of Jesus Christ of Latter Day Saints in September, 1927. He was a faithful member until his death September 24, 1932. (Continued on page 1377.)

DON'T PASS THESE!

The holding company of the church real estate in Independence is offering for sale the following properties:

- 7 Room House—modern—two blocks from Walnut Park Church. Price \$2500.00.
- 5 Room House—modern—two blocks from Independence Sanitarium. Price \$2,000.00.
- 3 Room House—Gudgell Park district. Price \$700.00.
- 6 Room House—modern—convenient location. Price \$4,500.00.

Call at office or write for further information regarding above and other improved and vacant properties.

Church bonds or notes will be accepted for church equities or for payment in full on unencumbered properties.

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THE PRESIDING BISHOPRIC
The Auditorium
Independence, Mo.

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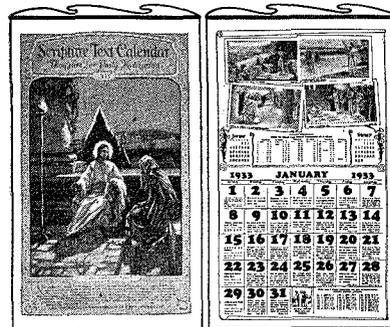
Our Departed Ones

(Continued from page 1369.)

BRONSON.—William G. Bronson, son of Ovando and Amanda Morrow Bronson, was born November 3, 1864. In 1877, the family settled in Andrew County, Missouri, and engaged in farming. William G. assisted his father on the home farm until he became of age and then followed farming and threshing on his own account for ten years. In 1896, he married Mamie Belle Guinn, of Fillmore, Missouri, a daughter of James F. and Mary Guinn, both deceased. In 1901, he went to Saint Joseph, Missouri, and embarked in the dairy business. He followed this business for four years, and then was in the employ of the Saint Joseph Transfer Company for two years, and of the Metropolitan Life Insurance Company for two years. Mr. and Mrs. Bronson came to Independence, Missouri, in May, 1909. In the following October

the hardware firm of Bronson and McCord was organized. This firm was succeeded by the firm of Bronson and Page in 1914, which has since that time been doing business. Mr. Bronson was baptized into the church at Saint Joseph, August 3, 1890, by Elder J. M. Terry. He was ordained a deacon May 15, 1904; a priest, November 11, 1908, and an elder February 7, 1909, all at Saint Joseph. He continued to be an active church worker after his arrival in Independence. Became ill with a heart attack December 14, 1932, which developed into pneumonia and other complications, resulting in his death the morning of December 18. He is survived by his wife; two sons, Guinn and Clay, of the home; two brothers, Lant, of Fillmore, and Arthur, of Omaha; one sister, Miss Ella Bronson, of Fillmore, and many friends. The funeral was held from the Stone Church December 20, Elbert A. Smith preaching the sermon, Leonard Lea in charge of the service. Interment was in Mound Grove Cemetery.

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